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"...none who is experiencing difficulty employs it except that Allah would relieve him of his difficulty."

at-Tirmidhi [#3505] and an-Nasâ‘i, ‘Amal [#606]

The Relief From Distress
An explanation to the du‘ā of Yūnus

Shaykh al-Islām ibn Taymiyyah

Translated from the original Arabic by
Abū Rumaysah

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by
Shaykhul-Islam Ahmad ibn Taymiyyah (d. 728H)

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**IBN TAYMIYYAH**

May Allāh have mercy upon him

He is Ahmad bin 'Abdu-l-Halīm bin 'Abdu-s-Salām bin 'Abdullāh bin Abū Qāsim ibn Taymiyyah al-Ḥarrānī Taqī ad-Dīn Abū al-'Abbās bin Shihāb ad-Dīn. He was born in Harrān, an old city within the Arabian Peninsula between Syria and Iraq, on the tenth or the twelfth of the month Rabī' al-Awwal in the year 661H. He and his family were later forced to flee to Damascus due to the occupation by the Tartars.

He came from a family of scholars, his father and grandfather were both scholars as were three of his brothers: 'Abdu-r-Rahmān, 'Abdullāh and his half-brother, Muḥammad.

During his early studies of Islam, he never ceased to amaze his teachers at the strength of his memory, keen intelligence and depth of understanding. It is said that he was first allowed to give legal verdicts at the age of nineteen and he began teaching at Dar al-Ḥadīth as-Sukrijyah at the age of twenty-two.

He became famous for his knowledge of hadith, indeed he was a Ḥafiz (Hadith Master), and for his knowledge of the Qurʾān and its related sciences, he impressed all with his circles on taṣfīr. He also attained expertise in Usūl al-Fiqh and Fiqh, knowledge of the differences of opinions present amongst the scholars, writing, mathematics, history, astronomy and medicine. Many of the scholars of his time testified that he had attained the rank of Mujiṣabīd.

He always showed a great concern for the affairs and welfare of the Muslims and this manifested itself greatly in his efforts during the ḥilād against the Tartars, Christians and Rawājidah wherein his displays of bravery, courage and inspiring talks were one of the most important factors in the Muslims victory against their enemies. These efforts won the praise and admiration of many scholars and indeed the ensuing generations of Muslims to this very day.

Aside from the physical ḥilād, ibn Taymiyyah launched an intellectual struggle against the various deviant sects and heretical ideas of his day. He refuted the Shi'a, the People of Theological Rhetoric (Abī al-Kalām) - such as the iḥāmiyyah, Mu'tazilah and many of Ash'arīah, the philosophers who promoted the school of the early Greeks (falāṣīf), the majority of Ṣa'īf sects and paths and the adherents of other religions. His criticisms were not based on a lack of understanding, rather he first gained an in-depth knowledge of each of these schools and as such his critique of them was systematic, acute and valid. For example it is said that his refutation of Greek philosophy was one of the most devastating attacks ever leveled against them. His refutation of Christianity was outstanding and his rebuttal of the Shi'a completely demolished their beliefs and innovations from root to branch.2

Needless to say, these refutations, and his very direct methods of

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1 Ab. Shm, in those days represented the areas of Syria, Jordan and Palestine.

2 When this is understood, the critique leveled against him by some that 'his learning exceeded his intellect' can safely be relegated to the trash bin.
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THE RELIEF FROM DISTRESS

refuting, made him many enemies and as a result his life was full of trials and persecutions. His enemies were careful to look for anything by which they could attack him and they eventually found what they were looking for in his works of belief entitled 'Aqidah al-Wasitiyyah and 'Aqidah al-Hamawiyyah. Due to their total misunderstanding of what he wrote, they accused him of anthropomorphism and had him imprisoned on more than one occasion. Ibn Kathir mentions that some scholars sat with ibn Taymiyyah to debate with him concerning his 'Aqidah al-Wasitiyyah and the debate ending with their agreeing with him in what he had written. Similarly ibn Kathir mentions that some scholars debated with him concerning 'Aqidah al-Hamawiyyah and his replies to their accusations could not be rebutted. Ibn Taymiyyah was again imprisoned because of a legal ruling he gave concerning divorce, and yet again he was later imprisoned for a legal verdict he issued prohibiting making journeys for the purpose of visiting graves. It was during this imprisonment that he passed away.

With regards his personality and worship, he exerted a huge and lasting influence on all who met him and he was known for his worship and glorification of the Islamic laws, both inwardly and outwardly. His complete reliance upon Allah can be best summed up in what his student, ibn al-Qayyim, relates from him when he was told that his enemies had plotted to kill him or imprison him,

If they kill me it will be martyrdom for me. If they expel me, it will be migration for me; if they expel me to Cyprus, I will call its people to Allah so that they answer me.
If they imprison me, it will be a place of worship for

Ibn al-Qayyim himself said,

Allah knows, I have never seen anyone who had a better life than his. Despite the difficulties and all that expunges comfort and luxury, nay, things completely opposite to them; despite imprisonment, intimidation and oppression, ibn Taymiyyah had a purer life than anyone could. He was the most generous, the strongest of heart and the most joyful of souls, with the radiance of bliss in his face. When we were seized with fear and our thoughts turned negative, and the earth grew narrow for us, we would go to him. No sooner did we look at him and hear his words, all these feelings would leave us to be replaced by relief, strength, certainty and tranquillity.

Al-Bazzar said,

I was of those who knew well his habits, he would not talk to anyone unnecessarily after the prayer of Fajr and would remain performing the dhikr of Allah in a low voice which perhaps could just be heard by one sitting next to him; and frequently would he direct his gaze to the sky. This he would do until the Sun had risen high and the time in which it is prohibited to pray was over.

He also said,

I have not seen him mention any of the pleasures and

\[1\] Ibn Kathir, Bida'iyah wa an-Nihayah [Vol. 14, under the heading 'Aqid Majáli at-Tabádhal].

\[2\] Ibn Kathir [14/3].

\[3\] Ibn Kathir, Bid'ayah wa an-Nihayah [Vol. 14, under the heading 'Aqid Majáli at-Tabádhal].

\[4\] Ibn al-Qayyim, Al-Wathib at-Saghir [p. 69].

\[5\] ibn al-Qayyim, Al-Wathib at-Saghir [p. 69].

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THE RELIEF FROM DISTRESS

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⁴ Ibn Kathir [14/3].
⁵ Ibn Kathir, Bidayah wa-an-Nihayah [Vol. 14, under the heading 'Aqid Majdilat al-Taslihat].
⁶ Ibn al-Qayyim, Al-Wathil al-Saghib [p. 69].
⁷ al-Bazzar, Al-Allam al-Ajlapah [p. 40]
attractions of this world, he did not delve into worldly conversations and he never asked for any of its livelihood. Instead he directed his attentions and conversations to seeking the Hereafter and what could get him closer to Allah.²

Once, the ruler Muḥammad bin Qalāwūn accused him of wanting to wrench kingship from him due to his large following to which he replied,

I would do that! By Allāh, your kingship and the kingship of Moghul is not even worth two meagre coins in my eyes.⁹

His Teachers¹⁰

He studied under a great number of scholars and he himself mentioned a number of them as related by adh-Dhahabi directly from him.¹¹ This particular chronicle of teachers includes forty-one male scholars and four female scholars. The total number of scholars whom he took knowledge from exceeds two hundred.¹²

The following is a selection of some of his teachers:

¹ al-Bazzâr [p.52].
² al-Bazzâr [p. 74].
⁴ Majmûʿ al-Fatâwâ [18/76-121].
⁵ Al-ʿUqâd at-Târîqîyâ [p. 3]; al-Kawûkîb at-Târîqîyâ [p. 52].

His Students

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

- Ibn al-Qâyîm al-Jawziyya, Muḥammad ibn Abū Bakr.
- Adh-Dhahabi, Muḥammad ibn Ahmad.
- Al-Mizzî, Yusuf ibn ʿAbdur-Rahîm.
- Ibn Kathîr, Ismâʾîl ibn ʿUmar.
- Ibn ʿAbdur-Rahîd, Muḥammad ibn Ahmad.
- Ibn ʿUqbâ at-Tabâqî, Ahmad ibn Ḥusain.
- Ibn Fadlallâh al-Amîrî, Ahmad ibn Yahyâ.
- Muḥammad ibn al-Manîj, ibn ʿUthmân at-Tânîkî.
- Yusuf ibn ʿAbdur-Rahmân ibn Ahmad al-Batî.
- Ibn al-Wardî, Zayn ad-Dîn ʿUmar.
- ʿUmar al-Harrânî, Zayn ad-Dîn Abū Hafs.
- Ibn Mufîlîh, Shams ad-Dîn Abû ʿAbdullâh.
THE RELIEF FROM DISTRESS

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2. al-Bazzār [p. 74].
4. Majmū' al-Futūhā [18/76-121].
5. Al-Fiqh al-Durrīyyāb [p. 3]; al-Kawākhib ad-Durrīyyah [p. 52].

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

1. Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abū Bakr.
2. Adh-Dhahabi, Muḥammad ibn Ahmad.
8. Ibn Fadlillāh al-Amrī, Ahmad ibn Yahyā.
The Praise of the Scholars for him

Many scholars praised ibn Taymiyyah, not only for his scholarly achievements but also for his active participation in *jihād* and the affairs relating to public welfare, his abundant concern for others and his worship. Below is a selection of some of these statements:

1. *Al-Hāfiẓ* adh-Dhahabi said,

   It was amazing when he mentioned an issue over which there was a difference of opinion and when he gave evidence and decided the strongest opinion - he could perform *jihād* due to his fulfilling its conditions. I have not seen one who was quicker than he at recalling a verse which pertained to the issue that he derived from it, nor a man who was stronger in recalling texts and referring them to their sources. The *Sunnah* was in front of his eyes and upon the tip of his tongue with eloquent phrases and an open eye.

   He was a sign from the signs of Allah in *tafsīr* and expounding upon it. With regards to the foundation of the religion and knowledge of the differing opinions [on an issue], he was unequaled - this alongside his generosity, courage and lack of attention to the joys of the soul.

   Quite possibly his legal rulings in the various sciences reached three hundred volumes, indeed more and he was always saying the truth for the sake of Allah, not caring for the blame that came to him.

   Whosoever associates with him and knows him well accuses me of falling short with regards to him. Whosoever opposes him and differs with him accuses me of exaggeration, and I have been wronged by both parties -

   his companions and his opponents.

   He was white skinned with black hair and a black beard with a few grey hairs. His hair reached his earlobes and his eyes were eloquent tongues. He had broad shoulders and a loud, clear voice with a fast recitation. He was quick to anger but overcame it with patience and forbearance.

   I have not seen his like for supplications [to Allah], his seeking succour with Him and his abundant concern for others. However I do not believe him to be infallible, rather I differ with him on both fundamental and subsidiary matters, for he - despite his vast learning, extreme courage, fluid mind and regard for the sanctity of the religion - was a man from amongst men. He could be overcome with sharpness and anger in discussion, and attack his opponents [verbally] hence planting enmity in their souls towards him.

   If only he were gentle to his opponents then there would have been a word of agreement over him - for indeed their great scholars bowed to his learning, acknowledged his ability, lack of mistakes and conceded that he was an ocean having no limits and a treasure having no equivalent...

   He used to preserve the prayers and fasts, glorifying the laws outwardly and inwardly. He did not give legal rulings out of poor understanding for he was extremely intelligent, nor out of lack of knowledge for he was an overflowing ocean. Neither did he play with the religion but derived evidence from the *Qur'ān*, *Sunnah* and *Qānūn* (analogy), he proved [his stances] and argued following the footsteps of the *Imāms* who preceded him, so he has a reward if he erred and two rewards if he was correct.
The Praise of the Scholars for him

Many scholars praised ibn Taymiyyah, not only for his scholarly achievements but also for his active participation in jihād and the affairs relating to public welfare, his abundant concern for others and his worship. Below is a selection of some of these statements:

1. Al-Ḥāfiẓ adh-Dhahabi said,

   It was amazing when he mentioned an issue over which there was a difference of opinion and when he gave evidence and decided the strongest opinion - he could perform jihād due to his fulfilling its conditions. I have not seen one who was quicker than he at recalling a verse which pertained to the issue that he derived from it, nor a man who was stronger in recalling texts and referring them to their sources. The Sunnah was in front of his eyes and upon the tip of his tongue with eloquent phrases and an open eye.
   
   He was a sign from the signs of Allah in tafsīr and expounding upon it. With regards to the foundation of the religion and knowledge of the differing opinions [on an issue], he was unequalled - this alongside his generosity, courage and lack of attention to the joys of the soul.

   Quite possibly his legal rulings in the various sciences reached three hundred volumes, indeed more and he was always saying the truth for the sake of Allah, not caring for the blame that came to him.

   Whosoever associates with him and knows him well accuses me of falling short with regards to him. Whosoever opposes him and differs with him accuses me of exaggeration, and I have been wronged by both parties -

   his companions and his opponents.

   He was white skinned with black hair and a black beard with a few grey hairs. His hair reached his earlobes and his eyes were eloquent tongues. He had broad shoulders and a loud, clear voice with a fast recitation. He was quick to anger but overcame it with patience and forbearance.

   I have not seen his like for supplications [to Allah], his seeking succour with Him and his abundant concern for others. However I do not believe him to be infallible, rather I differ with him on both fundamental and subsidiary matters, for he - despite his vast learning, extreme courage, fluid mind and regard for the sanctity of the religion - was a man from amongst men. He could be overcome with sharpness and anger in discussion, and attack his opponents [verbally] hence planting enmity in their souls towards him.

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   He used to preserve the prayers and fasts, glorifying the laws outwardly and inwardly. He did not give legal rulings out of poor understanding for he was extremely intelligent, nor out of lack of knowledge for he was an overflowing ocean. Neither did he play with the religion but derived evidence from the Qur’ān, Sunnah and Qiyās (analogy), he proved [his stances] and argued following the footsteps of the Imāms who preceded him, so he has a reward if he erred and two rewards if he was correct.
He fell ill in the castle [wherein he was imprisoned] with a serious disease until he died on the night of Monday 20th Dhu-l-Qa’dah, and they prayed over him in the Majid of Damascus. Afterwards many talked about the number that attended his funeral prayer, and the least number given was fifty thousand.\(^\text{13}\)

2. Ibn Ḥajr al-Asqalānī said,

The Shaykh of our Shaykhs, al-Hāfiẓ Abū al-Yu’mar [ibn Sayyid an-Näs] said in his biography of ibn Taymiyyah, ‘al-Mizzāi encouraged me to express my opinion on Shaykh al-Islām Taqi ad-Din. I found him to be from those who had acquired a fortune of knowledge in the sciences that he had. He used to completely memorise and implement the Sunan and Āthār (narrations). Should he speak about tafsir, he would carry its flag, and should he pass a legal ruling in fiqh, he knew its limits. Should he speak about a hadith, he was the seat of its knowledge and fully cognizant of its narrations. Should he give a lecture on religions and sects, none was seen who was more comprehensive or meticulous than he. He surpassed his contemporaries in every science, you would not see one like him and his own eye did not see one like himself...\(^\text{14}\)

3. Ibn Ḥajr also said,

The acclaim of Taqi ad-Din is more renown then that of the Sun and titling him Shaykh al-Islām of his era remains until our time upon the virtuous tongues. It will continue tomorrow just as it was yesterday. No one refutes this but a person who is ignorant of his prestige or one who turns away from justice...

...those of his stances that were rejected from him were not said by him due to mere whims and desires and neither did he obstinately and deliberately persist in them after the evidence was established against him. Here are his works overflowing with refutations of those who held to tajsim (anthropomorphism), yet despite this he is a man who makes mistakes and is also correct. So that which he is correct in - and that is the majority - is to be benefited from and Allah’s Mercy should be sought for him due to it, and that which he is incorrect in should not be blindly followed. Indeed he is excused for his mistakes because he is one of the Imāms of his time and it has been testified that he fulfilled the conditions of ijtiḥād...

From the astonishing qualities of this man was that he was the severest of people against the People of Innovation, the Kāfirūn, the Shi‘a and the Ḥudūdīyyah. His works on this are many and famous and his fatwās on them cannot be counted, so how the eyes of these innovators must have found joy when they heard those who declared him to be a kāfir! And how delighted they must have been when they saw those who did not declare him to be a kāfir in turn being labeled kāfir! It is obligatory upon the one who has donned the robe of knowledge and possesses intelligence that he consider the words of a man based upon his well-known books or from the tongues of those who are trusted to accurately convey his words. Then he should isolate from all of this what is rejected and warn against it with the intention of giving sincere advice and to praise him for his excellent qualities and for what he was correct in, as is the way of the scholars.

\(^{13}\) Ibn Hajr, [under the biography of ibn Taymiyyah].

\(^{14}\) Ibid.
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14 Ibid.

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If there were no virtues of Shaykh Taqi ad-Din except
for his famous student Shaykh Shams ad-Din ibn al-Qayyim al-Jawziyyah, writer of many works, from which both his opponents and supporters benefited, then this would be a sufficient indication of his [ibn Taymiyyah's] great position. And how could it be otherwise when the Shafi'i Imams and others, not to speak of the Hanbalis, of his time testified to his prominence in the [Islamic] sciences...

4. Ibn Kathir said,

The least he would do when he heard something was to memorise it and then busy himself with learning it. He was intelligent and had much committed to memory; he became an Imam in Hifdh and everything linked to it and knowledgeable in Fiqh. Indeed it was said that he was more knowledgeable of the Fiqh of the madhhab than the followers of those very same madhhab in his time and other than his time. He was a scholar in Usul and the branches of the religion, in grammar, the language and other textual and intellectual sciences... no scholar of a science would speak to him except that he thought that that science was the specialty of ibn Taymiyyah. As for hadith then he was the carrier of its flag, a Hafiz able to distinguish the weak from the strong, fully acquainted with the narrators....

He also said,

He was, may Allah have mercy upon him, from the greatest of scholars but also from those who err and are corrected. However his errors with respect to his correct rulings were like a drop in a huge ocean and they are forgiven him as is authentically reported by Bukhari,

*When a ruler makes a ruling, and he is correct then he has two rewards, and if he has erred then he has one reward.*

5. Al-Hafiz al-Mizzi said,

I have not seen the likes of him and his own eye had not seen the likes of himself. I have not seen one who was more knowledgeable than he of the Book and the Sunnah of His Messenger, nor one who followed them more closely.

6. Al-Hafiz 'Abdur-Rahmân ibn Rajab al-Hanbali said,

He is the Imam, the legal Jurist, the Majtahid, the Scholar of Hadith, the Hafiz, the Explainer of the Qur'an, the Ascetic, Taqi ad-Din Abu al-'Abbas Shaykh al-Islam, the most knowledgeable of the knowledgeable. It is not possible to exaggerate his renown when he is mentioned and his fame does not require us to write a lengthy tract on him. He, may Allah have mercy upon him, was unique in his time with respect to understanding the Qur'an and knowledge of the realities of faith....

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15 From Ibn Hajar's endorsement of *Radd al-Wafir* contained at the end of the book.

16 Ibn Kathir, [14/118-119].

17 Bahjatul Baikir, *Hayat Shaykh al-Islam ibn Taymiyyah* [p. 21].

18 Ibn Rajab, [2/387-392].
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His Sayings

Shaykh al-Islām was famous for stating profound statements, below is a selection of some of them.

- Every punishment from Him is pure justice and every blessing from Him is pure grace.¹⁹

- Whoever desires everlasting bliss, let him adhere firmly to the threshold of servitude.²⁰

- The Lord loves to be loved.²¹

- Guidance is not attained except with knowledge and correct direction is not attained except with patience.²²

- In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.²³

- The one who is truly imprisoned is the one whose heart is imprisoned from Allāh and the captivated one is the one whose desires have enslaved him.²⁴

- This whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.²⁵

- Worship is founded upon the Legal Law and following it, not upon ones base desires and innovation.²⁶

- If you do not taste the sweetness of an action in your heart, suspect it, for the Lord, Exalted is He, is the Appreciative.²⁷

- The more the servant loves his Master, the less will he love other objects and they will decrease in number. The less the servant loves his Master, the more will he love other objects and they will increase in number.²⁸

- Perpetually is the servant either the recipient of a blessing from Allāh, in which case he is need of gratitude; or he is the perpetrator of a sin, in which case he is in need of repentance; he is always moving from one blessing to another and is always in need of repentance.²⁹

- Sins cause harm and repentance removes the cause.³⁰

- Bearing witness to tawhīd opens the door of good and repentance.

References:

¹⁹ Majmuʿ Fatawa [1/85]
²⁰ ibn al-Qayyim, Madalīl [1/531]
²¹ Majmuʿ Fatawa [1/54]
²² Majmuʿ Fatawa [1/40]
²³ ibn al-Qayyim, al-Wāhib [p. 69]
²⁴ ibn al-Qayyim, al-Wāhib [p. 69]
²⁵ Majmuʿ Fatawa [1/80]
²⁶ Majmuʿ Fatawa [2/68]
²⁷ Majmuʿ Fatawa [1/94]
²⁸ Majmuʿ Fatawa [1/88]
²⁹ Majmuʿ Fatawa [1/255]
THE RELIEF FROM DISTRESS

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- Guidance is not attained except with knowledge and correct direction is not attained except with patience.22
- In this world there is a paradise, whoever does not enter it will not enter the Paradise of the Hereafter.23
- The one who is [truly] imprisoned is the one whose heart is imprisoned from Allah and the captivated one is the one whose desires have enslaved him.24
- This whole religion revolves around knowing the truth and acting by it, and action must be accompanied by patience.25
- Worship is founded upon the Legal Law and following it, not upon ones base desires and innovation.26
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- Sins cause harm and repentance removes the cause.30
- Bearing witness to tawhid opens the door of good and repent-
The relief from distress closes the door of evil.31

- The ḥijād against the soul is the foundation for the ḥijād against the disbelievers and hypocrites.32

- A man will never fear something besides Allah unless it be due to a disease in his heart.33

- Trials and tribulation are like feeling the heat and cold, when one knows that they cannot be avoided, he will not feel anger at their onset, nor will he be distressed or disheartened.34

- The perfection of tawḥīd is found when there remains nothing in the heart except Allah, the servant is left loving those He loves and what He loves, hating those He hates and what He hates, showing allegiance to those He has allegiance to, showing enmity to those He shows enmity towards, ordering what He orders and prohibiting what He prohibits.35

- In this world, man finds in the remembrance of Allah, praising Him and worshipping Him, a delight that is incomparable to anything else.36

- The objective of asceticism is to leave all that harms the servants Hereafter and the objective of worship is to do all that will benefit his Hereafter.37

- Sins are like chains and locks preventing their perpetrator from roaming the vast garden of tawḥīd and reaping the fruits of righteous actions.38

- What can my enemies do to me? I have in my breast both my heaven and my garden. If I travel they are with me, never leaving me. Imprisonment for me is a chance to be alone with my Lord. To be killed is martyrdom and to be exiled from my land is a spiritual journey.39

His Death

Ibn Taymiyyah died while imprisoned on the twentieth of Dhul-Qa‘dah of the year 728H, after ultimately being banned from reading or writing. He fell sick for the few days preceding his death.

His funeral was attended by a huge congregation despite the many lies and slanders being spread about him by certain innovators of his time. Al-Bazzār says,

Once the people had heard of his death, not a single person in Damascus who was able to attend the prayer and wanted to remained except that he appeared and was present for it. As a result, the markets in Damascus were closed and all transactions of livelihood were

31 Majmūʿ Fatimā [10/256]
32 ibn al-Qayyim, ar-Rawdāb [p. 478]
33 al-Bazzār [p. 74]
34 ibn al-Qayyim, al-Maddīrī [3/289]
35 ibn al-Qayyim, al-Maddīrī [3/485]
36 Minhāj ar-Sunnah [5/389]
37 Majmūʿ Fatimā [14/458]
38 Majmūʿ Fatimā [14/49]
39 ibn al-Qayyim, Wāḥīl [p. 69]
The Relief from Distress

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stopped...Governors, heads, scholars, jurists all came out. They say that none of the majority of the people failed to turn up - according to my knowledge - except three individuals; they were well known for their enmity for ibn Taymiyyah and thus, hid away from the people out of fear for their lives.40

Ibn Kathir said,

There were so many people in front of his funeral, behind it, to its right and to its left. None but Allah could enumerate them, and then someone shouted, “this is how the funerals of the Imams of the Sunnah are to be!” At that the people started to cry... when the call to prayer for Zuhr was proclaimed they prayed after it straight away against the usual norm. Once they finished prayer, the deputy khatib came out - as the main khatib was absent and in Egypt - and he led the prayer over ibn Taymiyyah... then the people poured out from everywhere and all the doors of the Masjid... and they assembled at al-Khayl market.41

His Works

Ibn Taymiyyah was a prolific writer and authored many works spanning a broad range of topics. The sum of his writings were thought to consist of hundreds of volumes and even though a large number of them have been lost, many are still available and in print. A number of his works have also been translated and below is a list of these works followed by some of his works in Arabic.42

40 al-Bazzar [pp. 82-83].
41 Ibn Kathir [14/138].
42 None of the lists detailed below are meant to be exhaustive.

The books of, or about, ibn Taymiyyah available in the English language:

1. Ibn Taymiyyah on Public and Private Law in Islam or Public Policy in Islamic Jurisprudence [tr. Omar A. Farrukh, Khayats, 1966]
8. Ibn Taymiyyah Against the Greek Logicians [tr. Wal B. Hallaq, Oxford University Press, 1993]
12. The Book of Iemaan [compiled from the works of ibn Taymiyyah by Dr. Muhammad Nasim Yasim, al-Firdous Ltd., 1997]
THE RELIEF FROM DISTRESS

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The available Arabic works of Ibn Taymiyyah are many, from amongst them:

1. *Majmu' Fatāwā ibn Taymiyyah* [compiled by 'Abdur-Rahmān ibn Qāsim and his son, Muhammad in thirty-seven volumes]

2. *Fatāwā al-Kubrā*, in five volumes
3. *Fatāwā al-Miṣriyyah*
4. *Al-Jawāb as-Salīh li man Baddala Din al-Masih*, in six volumes
5. *Minhaj as-Sunnah an-Nabawiyah*, in six volumes
6. *Darr Ta'āruḍ al-'Aql wa-n-Naqāl*, in twelve volumes
7. *As-Sīrīm al-Masīhī 'alā Shāīm ar-Rasūl*, in three volumes
8. *Nagād al-Ta'īsī*
9. *Iqtīdā as-Sīrīf al-Mustaqīm li Mukhālafah Aṣbāb al-Jahim*, in two volumes
10. *Al-Istiqāmah*
11. *Naqād Marātib al-Imām*
12. *ar-Radd 'alā al-Manṭiqiyyin*
13. *ar-Radd 'alā al-Akhbārī*.
14. *ar-Radd 'alā al-Bakri*
15. *an-Nabawwāt*
16. *Qā'idah 'Adḥimah fi-l-Faqīr bayy 'Ibādah Aḥl al-Islām wa-l-Imān wa 'Ibādah Aḥl ash-Shirk wa-n-Nisāq*
17. *Al-Qawā'id an-Nafrāṭiyah al-Fiqhiyyah*
us-Sunnah, 1418/1998]


15. The Wasatiyyah Between Allaah & The Creation [tr. Abu Iyaad Amjad Rafeq, Invitation to Islam, 1998]


19. Ibn Taymiyyah and his Projects of Reform [Serajul Haque, Islamic Foundation of Bangladesh, 1982]


The available Arabic works of ibn Taymiyyah are many, from amongst them:

1. Majmu' Fatāwā ibn Taymiyyah [compiled by 'Abdur-Rahmān ibn Qāsim and his son, Muḥammad in thirty-seven volumes]
We have revealed to you as We revealed to Nūh and the Prophets who came after him. We revealed to Ibrāhīm and Ismā‘īl and Ishāq and Ya‘qūb and the Tribes, and ‘Īsā and Ayyūb and Yūnus and Hārūn and Sulaymān. And We gave Dāwūd the Zabūr.

[an-Nisā' (4): 163]

«...and Ismā‘īl, al-Yasā’, Yūnus and Lūt. All of them

«We have revealed to you as We revealed to Nūh and the Prophets who came after him. We revealed to Ibrāhīm and Ismā‘īl and Ishāq and Ya‘qūb and the Tribes, and ‘Īsā and Ayyūb and Yūnus and Hārūn and Sulaymān. And We gave Dāwūd the Zabūr.»

[al-An‘ām (6): 86]

«His Lord chose him and made him one of the righteous»

[al-Qalam (68): 50]

Born in Ninevah, Mosul1, Yūnus bin Matta was one of two Prophets who was named after his mother, the other being ‘Īsā. He was sent to his people as a Messenger to call them to the worship of Allāh alone, to call them to abandon their sinful ways. He spent thirty three years of his life in pursuit of this mission and in all of this time, only a handful of people believed; finally, in despair, Yūnus supplicated to his Lord that His punishment descend upon his nation. He was commanded to preach to his people for a further forty days, when three days remained he proclaimed amongst his people that punishment would afflict them in three days and fled,

«...and Dhi‘ā-n-Nūn when he left in anger and thought
We would not punish him»

[al-An‘ām (6): 87]

His people gathered together and agreed amongst themselves that Yūnus was a person who was not known to lie, and when they saw that he had indeed fled, they became certain of the imminent punishment and repented, so Allāh forgave them and showed them mercy,

1 Capital of ancient Assyria, on the Tigris; its ruins can be seen opposite modern Mosul in northern Iraq.
INTRODUCTION TO PROPHET YUNUS

Allah’s peace & blessings be upon him

«We have revealed to you as We revealed to Nuh and the Prophets who came after him. We revealed to Ibrahim and Ismail and Ishaq and Ya’qub and the Tribes, and Isaa and Ayub and Yunnus and Harun and Sulayman. And We gave Dawud the Zabur»

[an-Nis’a (4): 163]

«...and Isma’il, al-Yasay, Yunus and Lut. All of them»

[as-Saffat (37): 139]

«Yunus too was one of the Messengers...»

Born in Nineveh, Mosul¹, Yunus bin Matta was one of two Prophets who was named after his mother, the other being Isa. He was sent to his people as a Messenger to call them to the worship of Allah alone, to call them to abandon their sinful ways. He spent thirty three years of his life in pursuit of this mission and in all of this time, only a handful of people believed; finally, in despair, Yunus supplicated to his Lord that His punishment descend upon his nation. He was commanded to preach to his people for a further forty days, when three days remained he proclaimed amongst his people that punishment would afflict them in three days and fled,

«...and Dhul-n-Nun when he left in anger and thought We would not punish him»

[al-An’hya’ (21): 87]

His people gathered together and agreed amongst themselves that Yunus was a person who was not known to lie, and when they saw that he had indeed fled, they became certain of the imminent punishment and repented, so Allah forgave them and showed them mercy,

¹ Capital of ancient Assyria, on the Tigris: its ruins can be seen opposite modern Mosul in northern Iraq.
that at this time he supplicated saying, ‘my Lord! I have been granted a place to pray where no one else has worshipped you before’

«...then the fish devoured him and he was to blame»

[as-Saffat (37): 142]

He remained in the belly of the whale, glorifying Allah,

«...had it not been that he was a man who glorified Allah, he would have remained inside its belly until the Day that they were resurrected»

[as-Saffat (37): 143-144]

Realising that he had done something unbefitting in abandoning his people and fleeing before being granted permission by his Lord, and that this was the cause of his trial,

«He called out in the pitch darkness, “There is none worthy of worship save You! Glory be to You, far removed are You from any imperfection; I have been among the wrongdoers.” We responded to him and rescued him from his grief, that is how We rescue the believers»

[al-Anbiya’ (21): 87-88]
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[al-Anbiya’ (21): 87-88]
at-Tabari records on the authority of ibn Wahb that this supplication appeared beneath the Throne and the Angels said that they heard a very weak voice coming from a strange land. Allâh said, “Do you not know who that is? He is Our servant, Yûnus.” The Angels said, “Your servant Yûnus, from whom there has always ascended to You an accepted prayer and an accepted deed?” Allâh replied, “Yes” and commanded the whale to throw him out on the open shore.

«So We cast him up onto the beach and he was sick and We caused a gourd tree to grow over him...»

[at-Saifût (37): 145-146]

After having regained health and strength, Yûnus returned to his people to inform them that Allâh had indeed forgiven them and his people welcomed him with open arms,

«...We sent him to a hundred thousand or more. They believed and so We gave them enjoyment for a time»

[at-Saifût (37): 147-148]

The Prophet (ﷺ) said,

The invocation of my brother Dhû-n-Nûn, “None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers,” none who is experiencing difficulty employs it except that Allâh would relieve him of his difficulty.

This book, authored by ibn Taymiyyah, may Allâh have mercy on him, explains in detail the meaning of the supplication of Yûnus and the meaning of this hadith.²

[Methodology of Translation]

The author, may Allâh have mercy upon him, is famous for frequently diverting from the main topic of discussion and digressing to other issues. This often breaks the flow of the main topic and makes it difficult for the average reader to follow the discussion, hence the translator has opted to remove the lengthier digressions and place them in appendices, indicating each time where he has done so in the footnotes. The notes to the ahlâth are based loosely around those given by Fawâs Zumarâî and the translator has also endeavored to present the verdicts of our early scholars to those of them found outside of the Two Sahîhs; in addition the translator has added comments by the author, ibn Taymiyyah, from his other works to points that were only briefly touched upon or required further explanation.

And Allâh knows best

Abû Rumaysah
7th Ramadan, 1423H
12th November 2002

¹ References to the story: ibn Kathîr, Luhût al-Amârîn', Tafsîr; at-Tabari, Tafsîr; ibn Athîr, al-Kämî fi-l-Yûrûkh.
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The Prophet (SAW) said,

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1 References to the story: ibn Kathîr, Lâqiût al-Anbiyâ', Tafsîr at-Tabârî, Tafsîr ibn Athîr, al-Râmîl fi-l-Turkb.
Shaykh al-Islām ibn Taymiyyah, may Allah sanctify his soul, was asked about the saying of the Prophet (ﷺ) said,

The invocation of my brother Dhu-n-Nūn, “None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers,” none who is experiencing difficulty employs it except that Allah would relieve him of his difficulty.

i. What is the meaning of this supplication?

ii. Are there any unstated conditions that have to be met when one articulates it?

iii. What is the connection between belief in the heart and the meaning of this supplication such that it leads to

The Relief From Distress

the removal of difficulty?

iv. Why did he explicitly confess, 'I have been amongst the wrongdoers' when it is known that tawḥīd in itself leads to the removal of difficulty.

v. Is it sufficient to acknowledge one's sin alone, or must this be accompanied by repentance and the firm resolve not to repeat that sin in the future?

vi. Why is it that difficulty and harm is removed only when a person relinquishes any hope, reliance, and dependency upon the creation?

vii. How can the heart relinquish the characteristic of putting hope in the creation and depending upon them, and instead put its hope in Allah, Exalted is He, and turn to Him in its entirety?

viii. What are the methods that would aid the heart in doing this?

He replied:
The Relief From Distress

An explanation to the duʿāʾ of Yūnus

Shaykh al-Islām ibn Taymiyyah (d. 728H)

Shaykh al-Islām ibn Taymiyyah, may Allah sanctify his soul, was asked about the saying of the Prophet ( ﷺ) said,

The invocation of my brother Dhūn-Nūn, "None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers," none who is experiencing difficulty employs it except that Allah would relieve him of his difficulty.

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vii. How can the heart relinquish the characteristic of putting hope in the creation and depending upon them, and instead put its hope in Allah, Exalted is He, and turn to Him in its entirety?

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He replied:
CHAPTER ONE

‘What is the meaning of this supplication?’

All praise and thanks are due to Allah, the Lord of the worlds.

[1.1 The meaning of du‘ā]

In the Qur'an, the word supplication (du‘ā) and invocation (du‘awah) is used in two senses:

a. Du‘ā al-Ibādah: supplication through worship
b. Du‘ā al-Mas‘alab: the supplication of request¹

Allāh, Exalted is He, says

¹The first type of du‘ā can be understood when one understands that every act of worship is done with the unstated plea that Allah accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allah. The second type of du‘ā is whereby one explicitly asks his Lord of something such as ‘O Allāh! Grant me good in this world and the Hereafter.’ The second type includes the first type and the first type necessitates the second type.

Refer to Abu Ammar Yasir Qadhi, Du‘ā, the weapon of the believer [al-Hidayah publishing, 2001]
CHAPTER ONE

'What is the meaning of this supplication?'

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[1.1 The meaning of ḍuʿāʾ]

In the Qurʾān, the word supplication (ḍuʿāʾ) and invocation (ḍaʿwah) is used in two senses:

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Refer to Abu Ammar Yasir Qadhi, Duʿāʾ, the weapon of the believer [al-Hidayah publishing, 2001]
The invocation of truth is made to Him alone. Those they supplicate to apart from Him do not respond to them at all. It is like one stretching out his cupped hands towards water to convey it to his mouth: it will never get there.

...those who do not supplicate to another god along with Allah and do not kill anyone Allah has made inviolate, except with right to do so, and do not fornicate...

Say: what has my Lord to do with you if you do not supplicate [to Him]?

In explanation to this it is said, ‘Were it not for your supplication to Him,’ or, ‘Were it not for His calling you.’ This is because the verbal noun (masa'il) is sometimes adjoined to the subject and other times to the object. However, here, its being adjoined to the subject is more likely as it necessary that the sentence have a subject. Hence the meaning of this verse would be, ‘...were it not for the fact that you supplicate to Him, worship Him and ask of Him.’ [Then the verse proceeds,]

...but you have denied the truth, so punishment is bound to come

meaning a punishment that must be meted out to the deniers.2

Linguistically, the essential meaning of the word salāh is du‘ā because it comprises the meaning of the latter, both worship and request.

The words of Allah, Exalted is He,

Supplicate to Me and I will answer you

have been explained in two ways:

a. Worship Me and enact my orders, I will respond to you [by accepting it]. It is in this sense that Allah, Exalted is He, says,

He responds to those who have faith and do righteous actions

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1.1 The meaning of du'ā

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THE RELIEF FROM DISTRESS

[asb. Shārīz (42): 26]

This meaning of response is well known in the language, the poet said,

A supplicant supplicated, 'You who responds to the call!' But there was none to respond to him at that time.

b. Ask of Me and I will give you. The Two Sahihs record that the Prophet (ﷺ) said,

Every night, when their remains the last third of the night, our Lord descends to the celestial heaven and says: Who is supplicating to Me that I may respond to him, who is asking of Me that I may grant him, who is seeking forgiveness that I may forgive him?

Here the word du’a has been mentioned followed by mention of asking and seeking forgiveness, even though the one seeking forgiveness is asking and the one asking is supplicating. However [the sequence is such] that the one asking to repress evil from himself has been mentioned after the one asking for the procurement of good, and both of these have been mentioned after mention of the supplicant who could be asking for both the aforementioned matters or others. This then is an example of mentioning the specific after having mentioned the general. Allah, Exalted is He, says,

«Ask Allah for His bounty»

[asr-Nisr (4): 32]

And the Prophet (ﷺ) said, "When you ask, ask only of Allah and when you seek help, seek help only from Allah"; recorded by at-Tirmidhi. Ibn Rajab, Jami’ [1/481] says, 'Know that asking of Allah and not the creation is what is necessary. This is because to ask is to display humbleness and submissiveness before the one being asked as well as dependence upon him; it also contains an implicit acknowledgment that the one being asked has the ability to remove this harm, grant the object of desire, and promote benefit. It is not allowable to show humility, submissiveness and need except to Allah alone because these matters exemplify the reality of worship. Ahmad used to supplicate, “O Allah! Just as You have prevented my face to prostrating to other than You, also prevent it from asking other than You.” None is able to remove harm or promote the good save Him as He says,
THE RELIEF FROM DISTRESS

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إِذَا إِسَارَكُمْ أَنتُوْنَا فِى فِانَاتٍ فِى صَبْرٍ أَيْبَ حِيْبٌ دَوْرَةٌ الدَّاَئِرُ إِذَا حَمَّالٌ نَفَسُ مَبْتَهَالَانِ فِي نَفْتِهِ دَمَّرَتِي

«If My servants ask you about Me, I am near. I answer

1.2 The condition of the supplicant

the invocation of the caller when he invokes Me...»

[al-Baġarāh (2): 186]

[1.2 The condition of the supplicant]

Every person who is asking is in a state that combines hope and fear, hence he is worshipping the asked. Every worshipper is also in a state that combines hope and fear, hoping for the mercy of the one asked and fearing his punishment. Hence every worshipper is one who asks, and every one who asks is a worshipper, therefore each term, when mentioned alone, includes the meaning of the other.4 However, when they are both mentioned together then 'the

4 The type of asking being discussed here is supplication to Allāh, the supplication of request. Allāh, Exalted is He says,

«Ask Allāh for His bounty»

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THE RELIEF FROM DISTRESS

one asking' takes on the specific meaning of one who is seeking the procurement of good and the repression of evil by employing phrases denoting request; 'the one worshipping' takes on the specific meaning of one who desires the same, but does so through enacting the orders of Allah and not by employing phrases denoting request.5

The point of discussion here6 is that the words supplication and invocation carry both meanings [of worship and request]. Allah, Exalted is He, says,

«...Their final invocation is, 'All praise and thanks are due to Allah, Lord of the Worlds!'»

[Yûnûs (10): 10]

In the hadith it is mentioned,

The most superior form of dhikr is [the statement], 'La ilaha illallah" and the most superior supplication is 'al-hamdulillâh' 8

Recorded by ibn Mâjah and ibn Abî ad-Dunya.9

[1.3 The supplication of Yûnûs]

The Prophet (ﷺ) said in the hadith recorded by at-Tîrmidhî and others,

The invocation of my brother Dhû-n-Nun, "None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers," none who is experiencing difficulty employs it except that Allah would relieve him of his difficulty.

He (ﷺ) called it an invocation because it includes both types of supplication.

(...لا وَلَّا إِلَهَ إِلَّا أَنْتَ أَنْتَ "none has the right to be worshipped save You" comprises an acknowledgement of Tawhid al-Ileihyar which in turn includes one of the two types of supplication. This is because the Ilah is the one who deserves supplication, both the supplication of

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5 The author, may Allah have mercy upon him, here digresses to discuss the meanings of hope and fear as understood by the Sufis and Ahlu-l-Kalim, this discussion has been relegated to Appendix 1.

6 This is phrase commonly used by the author, may Allah have mercy upon him, to show that he is returning to the point of discussion after having digressed.

7 Meaning: none has the right to be worshipped save Allah

8 Meaning: all praise and thanks are for Allah

9 at-Tîrmidhî [#3383], ibn Mâjah [#3800] and ibn Abî ad-Dunya, as-Saheîr [#102].

It was declared sahib by ibn Hibbân, as-Saheîr [#840]; al-Ĥâkim [#1834, 1852] with adh-Dhahabi agreeing and hasan by at-Tîrmidhî, al-Baghwî, Sharîq as-Sunnah [1#1269] and al-Ĥâlînî, as-Saheîr [1#1497].

10 i.e. singling Allah out alone for worship.
THE RELIEF FROM DISTRESS

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(لا إله إلا أنت), “none has the right to be worshipped save You” comprises an acknowledgement of Tawhid al-Ilâhyyah which in turn includes one of the two types of supplication. This is because the Ilâh is the one who deserves supplication, both the supplication of

1 Meaning: none has the right to be worshipped save Allâh

2 Meaning: all praise and thanks are for Allâh

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4 i.e. singling Allâh out alone for worship.
worship and the supplication of request. He is Allâh, there is none worthy or worship save Him.

"I have been amongst the wrongdoers" comprises an acknowledgement of his sin which in turn includes the request for forgiveness. This is because the one seeking something, asking for it, either does so by stating phrases that denote this [clearly] or he does so by stating phrases that contain some information [that alludes to this], information about one's own state or the state of the one being asked or the state of both. Nûh, upon him be peace, said,

«My Lord, I take refuge with You from asking You for anything about which I have no knowledge. If You do not forgive me and bestow mercy on me, I will be among the lost»

[Hûd (11): 47]

This is not a phrase which denotes an explicit request but rather contains information about Allâh that if He does not forgive him and show mercy to him, he would be of the losers. But this information alludes to the request for forgiveness. Likewise 'Âdâm, upon him be peace, said,

«Our Lord! We have wronged ourselves. If You do not forgive us and bestow mercy on us, we will be among the lost»

[al-'Înâf (7): 23]

and Mûsâ upon him be peace said,

«My Lord, I am truly in need of any good You have in store for me»

[al-Qasas (28): 24]

This is a description of his condition, that he is needy of all that Allâh has given him of the good and alludes to asking Allâh to send good down to him.

At-Tîmîdî and others record that the Prophet (ﷺ) said,

Whoever is diverted by the recitation of the Qur'ân from performing my dhikr and asking of Me, I would grant him the best of what I grant those asking.

At-Tîmîdî said that it was a boson badîth. It was also reported on the authority of Malik bin al-Khuwayrithu with the wording,

Whoever is diverted by making dhikr of Me from asking of Me, I would grant him the best of what I grant those asking.

I think al-Bayhaqi recorded it with this wording from the Prophet

11 at-Tîmîdî ([#2926] and ad-Dârimî, Fadâ'il al-Qur'ân [#3356] on the authority of Abu Sa'id al-Khudrî with a da'îf jiddan isnâd; refer to al-Albâni, ad-Da'îfah [#1335].

Ahâdîth with similar meaning have been reported on the authority of 'Umar in al-Bayhaqi, Shu'ab al-Îmân [#573] and as-Suyûtî, al-Lâ'î [2/288] said that al-Îhâfiz ibn Hajj declared it hasan; Jâbir in al-Bayhaqi [#574]; Hudhayfah in Abu Nu'aym [7/313]; and Malik bin al-Hârizmah in al-Bayhaqi [#575].

12 Malik bin al-Îhârîth as-Sulami, refer to ibn Hajj, Tahdîb al-Tahdîb [10/12-13].
worship and the supplication of request. He is Allah, there is none worthy or worship save Him.

1.3 The supplication of Yūnus and Mūsā upon him be peace said,

«My Lord, I am truly in need of any good You have in store for me»

(al-Qasas (28): 24)

This is a description of his condition, that he is needy of all that Allah has given him of the good and alludes to asking Allah to send good down to him.

At-Tirmidhî and others record that the Prophet (ﷺ) said,

Whoever is diverted by the recitation of the Qur’ân from performing my dhikr and asking of Me, I would grant him the best of what I grant those asking.

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12 Mâlik bin al-Ḥârîth as-Sulami, refer to ibn Ḥâjî, Tahdhib al-Tahdhib [10/12-13].
The Relief from Distress

Sufyân bin 'Umaynah was asked about his saying, "The most superior supplication on the Day of 'Arafah is,"

\[
\text{'Ala 'llah waj'da 'l-salihah; 'Inda 'llah waj'da 'l-salihah;}
\]

'None has the right to be worshipped save Allah, the One Who has no partner, to Him belongs the dominion, to Him belongs all praise and He is Omnipotent over all things."

and [in explanation] he mentioned the previous hadith and the lines of poetry recited by Abū-s-Salt in praise of ibn Judān,

\[
\text{Should I mention my need or should your gifts suffice me, for sure giving gifts is part of your disposition}
\]

\[
\text{If a person was to praise you one day, The one who he is praising would suffice him}
\]

and proceeded to say, 'This is a created object addressing another created object', what then of the Creator, Exalted is He?"\(^{11}\)

\(^{13}\) Refer to fn. 11

In a similar vein, Müsâ, upon him be peace, supplicated, 'O Allah! To You belongs all praise and to You does one complain, You are the One Who helps, through you does one seek succour and upon you does one place his reliance.' This is information [about Allah] that alludes to a request.

In a similar vein, Ayyūb, upon him be peace, said,

\[
\text{...Great harm has afflicted me and You are the Most Merciful of the merciful} \]

[al-Anbiyar (21): 83]

So he described himself and his Lord with a description that alludes to asking for His mercy so that his difficulty be removed.

This method is employed by way of displaying good manners in asking and in supplicating. Therefore if one says to another whom he respects and from whom he desires something, 'I am hungry, I am sick' he is displaying good manners in asking. This, even though if one were to say, 'Feed me, give me medicine', he is being resolute in his asking, the first method manifests ones state and informs another of this by way of humbleness and displaying need which in

\(^{14}\) Al-Bayhaqi [4757] and al-Khaṭṭābī, Shu'ūn ad-Daw′a [41142].

Al-Ḥāfiz ibn 'Abdul-Barr [2/678] said, 'This hadith shows us that the day of 'Arafah is better than other days, it shows us the excellence of this day and it proves that some days are better than others, but which these are can only be known through the Legal Law and not through reason or analogy. Days which are better as proven by the Legal Law are: Jumu'ah, 'Ashurā, 'Arafah, Monday and Thursday. This hadith also proves that supplication on the day of 'Arafah is predominately answered and it also proves that the best dhikr is "La ilaha illa 'llah".'
Sufyān bin 'Uuyayn was asked about his saying,

The most superior supplication on the Day of 'Arafah is,

\[
\text{'None has the right to be worshipped save Allāh, the One Who has no partner, to Him belongs the dominion, to Him belongs all praise and He is Omnipotent over all things.}'
\]

and [in explanation] he mentioned the previous hadith and the lines of poetry recited by Abū-ṣ-Salt in praise of Ibn Judān,

\[
\text{Should I mention my need or should your gifts suffice me, for sure giving gifts is part of your disposition}
\]

If a person was to praise you one day

The one who he is praising would suffice him

and proceeded to say, 'This is a created object addressing another created object\(^{15}\), what then of the Creator, Exalted is He?\(^{16}\)

13 Refer to fn. 11

14 at-Tirmidhī [#3585] and al-Maţâm, ad-Du‘ā’ [H64] and it has witnesses being reported on the authority of Tallah in Mālik, al-Māwatu [H246]; All in at-Tabarānī, ad-Du‘ā’ [H874]; and Ibn ‘Umar in at-Tabarānī [H875].

It was declared hasan by at-Tirmidhī and al-Albānī [H1503]

15 In another narration mentioned by al-Ḥāfiz ibn ‘Abdu-l-Barr, at-Tambid [H2/680], 'This is an object of creation saying of another that it is sufficient to praise him [to get what he desires] rather than directly ask him, what then of the Creator, Blessed and Exalted is He?'

---

1.3 The supplication of Yūnus

In a similar vein, Mūsā, upon him be peace, supplicated, 'O Allāh! To You belongs all praise and to You does one complain, You are the One Who helps, through you does one seek succour and upon you does one place his reliance.' This is information [about Allāh] that alludes to a request.

In a similar vein, Ayūb, upon him be peace, said,

\[
\text{العِبَارَةَ اَلْهَمْدِ، وَالْمَلِكَ وَلَّتَهُ الحَمْدَا}
\]

«...Great harm has afflicted me and You are the Most Merciful of the merciful»

\[\text{[al-Anbiyā’ (21): 83]}\]

So he described himself and his Lord with a description that alludes to asking for His mercy so that his difficulty be removed.

This method is employed by way of displaying good manners in asking and in supplicating. Therefore if one says to another whom he respects and from whom he desires something, 'I am hungry, I am sick' he is displaying good manners in asking. This, even though if one were to say, 'Feed me, give me medicine', he is being resolute in his asking, the first method manifests ones state and informs another of this by way of humbleness and displaying need which in

\[\text{=}\]

\[\text{16 Al-Bayhaqī [H575] and al-Khaṭṭābī, Shu’ūn ad-Du‘ā’ [H142].}

Al-Ḥāfiz ibn ‘Abdu-l-Barr [H2/678] said, 'This hadith shows us that the day of 'Arafah is better than other days, it shows us the excellence of this day and it proves that some days are better than others, which these can only be known through the Legal Law and not through reason or analogy. Days which are better as proven by the Legal Law are: Jumu‘ah, ‘Ashurā‘, ‘Arafah, Monday and Thursday. This hadith also proves that supplication on the day of ‘Arafah is predominantly answered and it also proves that the best dhikr is “La ilaha illā Allāh”.'
turn alludes to the request, whereas this method portrays a resolute desire and a straightforward request.

This latter method, the method of direct request, if it arises from one who is able to attain the object of desire from the one asked, it is said using the form of a command. The reason for this is either to express the need of the one asking or due to the benefit it contains. If it arises from one who is totally needy, being directed to one who is completely self-sufficient, then it is to be considered a simple request said by way of humility, displaying one's need and manifesting one's state.

Hence asking via describing one's state and need is better from the perspective of knowledge and description of one's state; asking directly is clearer with regards expressing one's intent and objective. This is why the generality of supplications are of the second type, the supplicant brings to mind what he desires and asks for it. So he asks immediately after his objective has come to mind without his pausing to mention or depict the condition of the one asking and the One being asked. If, however, this person were to mention his condition and the condition of the One being asked coupled with a direct request, this would be the better form of supplication.

When Abū Bakr asked the Prophet (ﷺ) to teach him a supplication which he could employ in the prayer, he replied,

Say: O Allah! I have oppressed my soul greatly and frequently and there is none to forgive sins save You, so forgive me with a forgiveness from Yourself and have mercy on me, You are the All-Forgiving, Most Merciful.\(^7\)

This supplication comprises the servant mentioning his own state which in turn points to his need for forgiveness, it contains a description of the Lord stating that none is able to fulfill this goal save Him, it also contains an explicit request for forgiveness and it describes the Lord as being the All-Forgiving and Most Merciful which in turn are the qualities which must exist for the request to be fulfilled. Therefore this supplication and its likes are from the best of ways of asking.

Many supplications contain some of these aspects such as the saying of Mūsā (alayhis-salām),

«...You are our Protector so forgive us and bestow mercy on us»

[al-A'rāf (7): 155]

This supplication comprises a direct request along with a description of the Master that would lead to the need being fulfilled. He also said,

«My Lord! I have wronged myself. Forgive me...»

[al-Qasas (28): 16]

This supplication contains a description of oneself as well as a direct request. He also said,

\(^7\) Bukhārī [#34, 6326, K387, K388] and Muslim [#2717].
turn alludes to the request, whereas this method portrays a resolute desire and a straightforward request.

This latter method, the method of direct request, if it arises from one who is able to attain the object of desire from the one asked, it is said using the form of a command. The reason for this is either to express the need of the one asking or due to the benefit it contains. If it arises from one who is totally needy, being directed to one who is completely self-sufficient, then it is to be considered a simple request said by way of humility, displaying one's need and manifesting one's state.

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When Abū Bakr asked the Prophet (ﷺ) to teach him a supplication which he could employ in the prayer, he replied,

اللهمّ إني طلبت نسيًا كثيرًا، ولا يغفر الذُّنوب إلا أنتُ، فأغفر لي مغفرةً من عنك، والرحمن إليكَ أنتُ العفو الرَّحيم

Say: O Allah! I have oppressed my soul greatly and frequently and there is none to forgive sins save You, so forgive me with a forgiveness from Yourself and have mercy on me, You are the All-Forgiving, Most Merciful. 17

This supplication comprises the servant's mentioning his own state which in turn points to his need for forgiveness, it contains a description of the Lord stating that none is able to fulfill this goal save Him, it also contains an explicit request for forgiveness and it describes the Lord as being the All-Forgiving and Most Merciful which in turn are the qualities which must exist for the request to be fulfilled. Therefore this supplication and its likes are from the best of ways of asking.

Many supplications contain some of these aspects such as the saying of Mūsā (alayhissalām),

َوَاللَّهُ أَنتَ عَزِيزٌ حَكِيمٌ

«...You are our Protector so forgive us and bestow mercy on us»

[al-A'raf (7): 155]

This supplication comprises a direct request along with a description of the Master that would lead to the need being fulfilled. He also said,

َقَالَ رَبِّي إِنَّنِي طَلَبَتْ نُسِيَّةً كَثِيرَةً أَنْ يُغْفِرْ الذُّنوب إِلَيْكَ

«My Lord! I have wronged myself. Forgive me...»

[al-Qasas (28): 16]

This supplication contains a description of oneself as well as a direct request. He also said,

17 Bukhārī [11354, 6326, 11357, 11358] and Muslim [1127/17].
THE RELIEF FROM DISTRESS

1.5 Allah does not wrong anyone

This becomes clear when one understands the meaning of (سُبْحَانَكَ), “glory be to You; far removed are You from any imperfection” for this statement comprises exaltation of the Lord as well as absolving Him of all deficiency. The situation that Yūnūs found himself in demanded that Allah be absolved of oppression and that He be absolved of punishing without cause, therefore he said, ‘You are Holy, absolved of oppressing me or punishing me without cause, rather I am the oppressor who has oppressed myself.’ Allah, Exalted is He, says,

«We did not wrong them; rather wronged themselves»

[an-Nabī (16): 118]

«We have not wronged them; it was they who were the wrongdoers»

[zukhruf (43): 76]

«Our Lord! We have wronged ourselves»

[al-ain (7): 23]

This supplication contains a description of oneself which in turn points to a request.

[1.4 The condition of Yūnūs]

Now the question arises as to why it befitted the Companion of the Whale and others in similarly dire circumstances to supplicate by describing their states rather than asking directly? The response is that the situation calls for an acknowledgement that the evil that has afflicted one is because of his sin. Therefore the source of this evil is sin, the immediate objective is to repress the harm, to remove the difficulty, whereas the desire to ask for forgiveness comes secondary to this. However, he did not directly ask for the harm to be removed because he had the overwhelming feeling within himself that he had committed a sin, oppressed himself, and that he himself was the cause of this harm. Therefore it befitted his situation that he mention that which would remove the cause of harm, i.e. the acknowledgement of his sin. The soul, by its nature, seeks after its immediate need, in this case the removal of the immediate harm it faces before the removal of any harm it fears may occur in the future.

The immediate objective in this situation is the desire to see the harm removed followed by forgiveness, this was what was foremost in his mind, and the best way to acquire this was to efface the cause and hence he stated that which would accomplish his objective.
This supplication contains a description of oneself which in turn points to a request.

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"We did not wrong them; rather wronged themselves"

[an-Nahl (16): 118]

"We have not wronged them; it was they who were the wrongdoers"

[az-Zukhruf (43): 76]
Similarly, the Prophet (ﷺ) said in the sahih hadith reported by Muslim concerning the opening supplication in prayer,

اللهُمَّ أَنتَ الْحَكِيمُ الْقَدِيرُ لَنَّ إِلَّا أَنتَ
أَنتَ رَبِّي وَأَنتَ عِبَادُكَ، حَلَّتْ نَفْسِي وَأَعْفَفْتْ يَدَيْ يَدَّعُوِي
فَتَوَلِّي حَسَبَكَ إِلَّا أَنْ أَغْفِرَ الْذُّنُوبِ إِلَّا أَنتَ

O Allah! You are the King, there is none worthy of worship besides You; You are my Lord and I am Your servant, I have wronged my soul and I acknowledge my sin, so forgive me all my sins for indeed none forgives sins save You.\(^{18}\)

Bukhārī records the hadith,

The master of asking for forgiveness [is the supplication],

اللهُمَّ أَنتَ الْحَكِيمُ الْقَدِيرُ لَنَّ إِلَّا أَنتَ، حَلَّتْ نَفْسِي وَأَعْفَفْتْ يَدَيْ يَدَّعُوِي
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'O Allah! You are my Lord, there is none worthy of worship save You. You created me and I am Your servant, I am trying to fulfill Your agreement and promise to the best of my ability. I take refuge with You from the evil I have wrought, I acknowledge Your favours to me and I confess my sin, so forgive me for none forgives sins save You.'\(^{19}\)

Whoever says this supplication with certainty when he

awakes in the morning and dies during that day, he will enter Paradise. Whoever says this supplication with certainty when he lies down to sleep in the evening and dies during that night, he will enter Paradise.'\(^{19}\)

Hence it is upon the servant to acknowledge the justice of Allah and His benevolence; He does not oppress man in the slightest and does not punish anyone except for a sin that he committed. He is always bestowing His grace upon man, therefore every punishment from him arises from pure justice, and every favour from him arises from His benevolence.

[1.6 The meaning of Lā ilāha illAllāh and SubhānAllāh]

So the saying of Yūnus, (اللَّهُمَّ إِلَّا أَنتُ), "there is none worthy of worship save You" affirms that Allah alone is singled out with regards to ilāhiyyah. Ilāhiyyah includes within it the affirmation of the perfection of Allah's knowledge, power, mercy, and wisdom just as it comprises the affirmation of His benevolence. This is because the word ilāh means the one who deserves to be worshipped, the mala'ib. The fact that He deserves to be worshipped is because of His attributes that necessitate that He be loved with an absolute and complete love and that he be submitted to completely. The reality of worship is absolute and complete love combined with total submission and humility before Him.\(^{20}\)

\(^{18}\)Bukhārī \([6306]\) and an-Nasā’I \([8/279]\).

\(^{20}\)The author, Majmū‘ Futūhā \([1/23]\) says, 'Allah created the creation to worship Him, worship gathers together within its scope knowledge of Him, turning to Him in penitence, loving Him, and being sincere to Him. Through performing his dīknār du’as find tranquility and through seeing Him in the Hereafter will the eyes feel bliss. There is nothing that will be more beloved to the servants than...
Similarly the Prophet (Enviar) said in the sahib hadith reported by
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اللهِ أَنَّى الْمَلَكَ لَا إِلَّا أَنَّ آتِرَ، أَنَّ عَلَيَّ وَأَنَا عَلِيُّ، كَفَّرَ لَهُمْ وَعَفَّارَتْ يَدِيْهِ، فَأَعفَّهُمْ

O Allah! You are the King, there is none worthy of worship besides You; You are my Lord and I am Your servant, I have wronged my soul and I acknowledge my sin, so forgive me all my sins for indeed none forgives sins save You.

Bukhari records the hadith,

The master of asking for forgiveness [as the supplication],

اللهِ أَنَّى الْمَلَكَ لَا إِلَّا أَنَّ آتِرَ، أَنَّ عَلَيَّ وَأَنَا عَلِيُّ

'O Allah! You are my Lord, there is none worthy of worship save You. You created me and I am Your servant, I am trying to fulfill Your agreement and promise to the best of my ability. I take refuge with You from the evil I have wrought, I acknowledge Your favours to me and I confess my sin, so forgive me for none forgives sins save You.'

Whoever says this supplication with certainty when he

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His saying, "Glory be to You; far removed are You from any imperfection" comprises exaltation of Him combined with absolving Him of oppression and all other deficiencies. A mursal hadith concerning this had been reported on the authority of Mūsā bin Ṭalḥa that the Prophet (ﷺ) said concerning a person stating, 'SubhānAllāh',

It is absolving Allāh of all evil.\(^\text{21}\)

Mere negation of something is not to be considered a praise until and unless it contains the affirmation [of its opposite], therefore the negation of evil and deficiency from Allāh necessitates the affirmation of His benevolence and perfecion, and to Allāh belong the best and most beautiful Names.

= seeing Him in that Day and there is nothing that is granted them in this life greater than faith.

Man's need of Him in worshipping Him is greater than his need of Him in His creating, nourishing and sustaining him, because worship is his object and source of fulfilment. There is no correction, no success, no felicity, no delight without worship and whoever turns away from the dhikr of His Lord,

«...his life will be a dark and narrow one and on the Day of Rising We will gather him blind»

[Ṭā Ḥā (20): 124]

This is why Allāh will not forgive shirk but will forgive anything less than that to whoever He wills and this is why the statement, "None has the right to be worshipped save Allāh" is from the best of good deeds.

\(^\text{21}\) At-Ṭabarānī [1753, 1754] and al-Bayhaqī, Asma' wa-Nujūm [1/76], its narrators are trustworthy and precise but it is mursal.

It is also reported from Ṭālhā by al-Bayhaqī [1/76] with a da`īf jiddan sanad and at-Ṭabarānī [1752] via another route with a da`īf sanad; see adh-Dhahābi, as-Sīrāfī [1848] and al-Haythami, Majma' [10/94]
The Relief from Distress

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This is why Allāh will not forgive shirk but will forgive anything less than that to whoever He wills and this is why the statement, "None has the right to be worshipped save Allāh" is from the best of good deeds.

\(\text{1.6 The meaning of Lā ilāha illAllāh and SubhānAllāh}\)

The same applies to the generality of what is mentioned in the Qur'ān of negating evil and deficiency from Allāh, each negation also affirms His benevolence and perfection. Allāh, Exalted is He, says,

\[\text{Allāh, there is none worthy of worship save Him, the Living, the Self-Sustaining. He is not subject to drowsiness or sleep...} \]  
\[\text{[al-Baqara (2): 255]}\]

So the negation of weariness and sleep from Him affirms the perfection of His life,

\(\text{"...and We were not affected by fatigue"} \)  
\[\text{[Qāf (50): 38]}\]

This verse affirms the perfection of His power and ability. In a similar fashion saying 'SubhānAllāh' comprises absolving Him of all evil and oppression, this negation in turn comprises exaltation of Him. This is because the oppressor only ever oppresses because of his need to oppress or because of his ignorance, Allāh is in no need of anything and He knows everything. He stands in no need of anything whereas the whole creation stands in dire need of Him, this statement then implies complete exaltation.

\(\text{21} \text{At-Tabarānī [#1753, 1754] and al-Bayhaqī, Asmā' was-Siyās [1/76], its narrators are trustworthy and precise but it is mursal.} \)

\(\text{It is also reported from Tālha by al-Bayhaqī [1/76] with a da'īf jiddan sanad and at-Tabarānī [#1752] via another route with a da'īf sanad; see adh-Dhahabī, \text{at-Tālhibis [#1848] and al-Haythami, \text{Muṣma' [10/94]} \)
1.7 Tablīl and tasbīḥ in the supplication

Moreover this supplication combines tablīl with tasbīḥ. The tablīl is found in the statement, “None has the right to be worshipped save You” and the tasbīḥ is to be found in the statement, ‘Glory be to You; far removed are You from any imperfection’; it is established in the Sahih that the Prophet (ﷺ) said,

The best and most noble statements after the Qur’an are, and they are from the Qur’an:

SubḥānAllāh, al-Ḥamdullāh, Lā ilāha illAllāh and Allāhu Akbar.

Tahmīd goes hand-in-hand with tasbīḥ and follows on from it, takbīr goes hand-in-hand with tablīl and follows on from it. It is established in the Sahih that the Prophet (ﷺ) was asked, ‘Which speech is best and most noble’ to which he replied,

That which Allāh chose for his Angels:

The Two Sahīhs record that the Prophet (ﷺ) said,

There are two statements that are light upon the tongue, heavy in the Scales, and beloved to the All-Merciful:

SubḥānAllāh wa biHamdīl-Allāh.

Allāh, Exalted is He says,

«...then glorify your Lord’s praise...»
[an-Najr (110): 3]

And the Angels said,

«...when we glorify You with praise...»
[al-Baqara (2): 30]

So these two statements, one has been mentioned conjoined with tahmīd and the other has been mentioned conjoined with ta’żīn, we have mentioned that tasbīḥ comprises the negation of all evil and defects from Allāh and in turn includes the affirmation of all beau-

22 SubḥānAllāh, al-Ḥamdullāh, Lā ilāha illAllāh (none has the right to be worshipped save Allāh)

23 SubḥānAllāh (glory be to Allāh, far removed is He from any imperfection)

24 Bukhārī [chpt. 19] and ibn Mājah [§ 3811].

25 Taḥmīd the saying of (الحَمْدُ لَلَّهِ) ‘Alḥamdullāh’ (all praise is due for Allāh)

26 Taḥbīr the saying of (اللَّهُ أَكْرِمُ) ‘Allāhu Akbar’ (Allāh is the greatest)
THE RELIEF FROM DISTRESS

[1.7 Tahlil and tasbih in the supplication]

Moreover this supplication combines tahlil with tasbih. The tahlil is found in the statement, “None has the right to be worshipped save You” and the tasbih is to be found in the statement, ‘Glory be to You; far removed are You from any imperfection,’ it is established in the Sahih that the Prophet (ﷺ) said,

The best and most noble statements after the Qur’an are, and they are from the Qur’an:

SubhanAllah, al-Hamduillahi, La ilaha illAllah and Allahu Akbar.

Tahmid goes hand-in-hand with tasbih and follows on from it, takbit goes hand-in-hand with tahlil and follows on from it. It is established in the Sahih that the Prophet (ﷺ) was asked, ‘Which speech is best and most noble’ to which he replied,

That which Allah chose for his Angels:

So these two statements, one has been mentioned conjoined with tahmid and the other has been mentioned conjoined with ta‘zīm, we have mentioned that tasbih comprises the negation of all evil and defects from Allāh and in turn includes the affirmation of all beau-
tiful qualities and perfection. *Tahmid* has been mentioned in the same context as *tażim* in just the same way that *jalāl* (majesty) is mentioned alongside *ikrām* (honour and reverence), not every thing that is exalted is necessarily beloved and praised and neither is every thing that is beloved necessarily praised and exalted. It has already been mentioned that worship is founded upon complete love, exemplified by praise, in the phrase *SubhānAllāh wu bīHamdīhi*, and complete humility, exemplified by exaltation in the phrase *SubhānAllāh-l′Aqīm*, hence in worship one experiences love of Allāh and praise of His beautiful qualities, just as one experiences humbleness before Him arising from His grandeur and magnificence. Moreover it comprises magnification and reverence, for Allāh is the One who is deservedly described with possessing *al-jalāl* and *al-ikrām* and is deservedly magnified and revered.

Some people think that *al-Jalāl* is from His negatory (salībi) Attributes whereas *al-Ikram* is from the affirmatory (thubībi) Attributes, this being mentioned by ar-Rāzī and others. The correct position is that they are both affirmatory, the affirmation of perfection necessarily implies the negation of all defects, however these two Attributes mention two types of affirmation, His worthiness of being loved and His worthiness of being exalted. Allāh, Exalted is His Name,

1.7 *Tabīl and tasbih in the supplication*

He, says

«Allāh is Rich Beyond Need, the Praiseworthy»

[Luqān (31): 26]

Sulaymān, upon whom be peace, said,

«...my Lord is Rich Beyond Need, Generous»

[an-Naml (27): 40]

Similary Allāh says,

«Sovereignty and praise belongs to Him»

[at-Taghābun (64): 1]

Many people who possess sovereignty and richness are not praised, rather censured; this is because praise includes mentioning the good qualities of someone which are beloved, therefore it is to mention the good qualities of someone out of love of him. Many of those who are praised and loved to some extent are found to have some sort of inability and weakness which negates exaltation, self-dependency, richness and true dominion. The first type of person is feared and not loved, the second type is loved and praised yet not feared, perfection lies in the combination of both as is mentioned in a narration, ‘The believer is nourished with sweetness and awe.’ In the description of the Prophet (ﷺ) it is mentioned,

Whoever unexpectedly saw him would stand in awe of
tiful qualities and perfection. *Taḥmid* has been mentioned in the
same context as *tażīm* in just the same way that *jalāl* (majesty) is
mentioned alongside *ikrām* (honour and reverence), not every thing
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tion necessarily implies the negation of all defects, however these
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being loved and His worthiness of being exalted. Allāh, Exalted is

30 i.e. in the ḥadīth, both *taḥmid* and *tażīm* have been mentioned after the *tasbīḥ.*
31 i.e. in His Name, *Dīlāl-Jalāl wa-l-Ikram* (the One possessing majesty and honour)
32 i.e. all that Allāh has negated from Himself in His Book or upon the tongue of His Messenger (ﷺ); these are obligatory to negate along with affirming their op-
posite in its state of perfection. So for example one must negate oppression and
wrongdoing along with affirming perfect justice for Him.
33 i.e. those Attributes that Allāh has affirmed for Himself in His Book or upon
the tongue of His Messenger (ﷺ); these it is obligatory to affirm. Refer to the
author’s, *Tadhkīrātul-yyāb* [pp. 57+]

He, says

«Allāh is Rich Beyond Need, the Praiseworthy»

[Luqāmān (31): 26]

Sulaymān, upon whom be peace, said,

«...my Lord is Rich Beyond Need, Generous»

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and not loved, the second type is loved and praised yet not feared,
perfection lies in the combination of both as is mentioned in a nar-
ration, ‘The believer is nourished with sweetness and awe.’ In the
description of the Prophet (ﷺ) it is mentioned,

Whoever unexpectedly saw him would stand in awe of
him and whoever got to know him, loved him.\textsuperscript{34}

In many contexts tasbih has been mentioned alongside tahmid and tablīl alongside takbir just as one finds in the phrases of the adhān.\textsuperscript{35} Moreover each term in these two categories includes the meaning of the other when mentioned alone; tasbih and tahmid both include the meaning of taqīm and affirm all that is deserving of being praised, this in turn necessitates godliness for godliness includes the object being beloved and that none deserves complete love but it. Praise is to inform about the praised through mentioning those qualities that are beloved, and perfect praise is given to godly Attributes. This is why the phrase, ‘all praise is due to Allah’ has been made the commencement of an address, indeed any matter of importance that is not begun with it is deprived of all good.

So the phrase, (ac.:),$^{5}$,”glory be to You; far removed are You from any imperfection”, affirms the taqīm of Allah as has preceded, this is why He said,

\begin{verse}
«So glorify the name of your Lord, the Magnificent!»
\hfill
[\textit{al-Waqf}ab (56): 74]
\end{verse}

The Prophet (ﷺ) said,

Say this in your ruku’

\textsuperscript{34} at-Tirmidhī [#3638] and in \textit{ah-Shu`a`ib} [#460] with a qaf sanad but it has other routes that raise it to the level of hasan.

\textsuperscript{35} Adhān: the call to prayer
THE RELIEF FROM DISTRESS

him and whoever got to know him, loved him.34

In many contexts *tasbih* has been mentioned alongside *tahmid* and *tablīl* alongside *takbīr* just as one finds in the phrases of the *adhān*.35 Moreover each term in these two categories includes the meaning of the other when mentioned alone; *tasbih* and *tahmid* both include the meaning of *tażīm* and affirm all that is deserving of being praised, this in turn necessitates godliness for godliness includes the object being beloved and that none deserves complete love but it. Praise is to inform about the praised through mentioning those qualities that are beloved, and perfect praise is given to godly Attributes. This is why the phrase, ‘all praise is due to Allah’ has been made the commencement of an address, indeed any matter of importance that is not begun with it is deprived of all good.

So the phrase, *(ac.:)* ‘*glory be to You; far removed are You from any imperfection*’, affirms the *tażīm* of Allah as has preceded, this is why He said,

«So glorify the name of your Lord, the Magnificent!»

*al-*Wāqfah (56): 74

The Prophet (ﷺ) said,

Say this in your *ruku*’

Recorded by the authors of the Sunan.36 He (ﷺ) also said,

As for the *ruku*, magnify the Lord therein, as for the *sajūd*, exert yourself in supplicating therein.

Recorded by Muslim.37

So he appointed *tażīm* for the *ruku*’ and *tasbih* comprises this meaning.

Hence his (ﷺ) statement, “*SubḥānAllāh wa biHamdīhi*” affirms His being absolved of all defects, His exaltation and magnification, His godliness, and His praise. As for his saying, “*La ilāha illAllāhu wAllāhu Akbar*”, the phrase “*La ilāha illAllāhu*” affirms His praise, for all of it is included in His godliness, and the phrase “*Allāhu Akbar*” serves to exalt and magnify Him because grandeur (*kibrīya*) comprises *tażīm*, however grandeur is the more complete way of exalting and magnifying Him and this is why the legislated words in the prayer and *adāhān* employ the phrase, “*Allāhu Akbar*” and not “*Allāhu Aʿẓam*”.

It is established in the Sahih that the Prophet (ﷺ) said,

*Grandeur is my upper garment and Majesty is my lower garment, whoever contends with me in any of them, I will punish him.*38

It is known that the upper garment is better than the lower, hence

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34 at-Tirmidhī [#3638] and in *asb-Shamā’il* [#460] with a qaʿīf sanad but it has other routes that raise it to the level of ḥasan.

35 *Adhān*: the call to prayer

36 Muslim [#479] and Abū Dawaḍd [#876].

37 Muslim [#2620] and Abū Dawaḍd [#4090].
grandeur is more encompassing than \( ta'\zim \) and this is why it was used.

So His saying, \( "glory\ be\ to\ You;\ far\ removed\ are\ You\ from\ any\ imperfection" \), explicitly negates any evil or defect from Allah and at the same time contains \( ta'\zim \) of Him.

So both these phrases carry the meaning of the other when mentioned alone and take on their specific meanings when mentioned together. The same applies to every Name of Allah for it necessarily includes the meaning of other Names because it points to the \( db\hat{a}t \) of Allah and the \( db\hat{a}t \) necessitates the meaning of other Names, this by \( iz\zim \). At the same time each Name points to the \( db\hat{a}t \) and to its own specific meaning by \( mut\ddot{a}ba\ddot{g}ah \), and it points to one of these two by \( tadammun \).

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29 \( Db\hat{a}t \): Person or Essence

40 \( Iz\zim \): necessary implication. For example the Name Creator also proves that Allah has the Attributes of knowledge and power by necessary implication.

41 \( Mut\ddot{a}ba\ddot{g}ah \): correlation. For example the Name Creator points to the \( db\hat{a}t \) of Allah and proves that He has the correlating Attribute of creation.

42 \( Tadammun \): inclusion. For example the Name Creator proves that Allah has the Attribute of creation which is included within it.
THE RELIEF FROM DISTRESS

grandeur is more encompassing than ta'zīm and this is why it was used.

So His saying, (الْخَالِقُ), “glory be to You; far removed are You from any imperfection”, explicitly negates any evil or defect from Allāh and at the same time contains ta'zīm of Him.

So both these phrases carry the meaning of the other when mentioned alone and take on their specific meanings when mentioned together. The same applies to every Name of Allāh for it necessarily includes the meaning of other Names because it points to the ḍhāt of Allāh and the ḍhāt necessitates the meaning of other Names, this by ḍhāt. At the same time each Name points to the ḍhāt and to its own specific meaning by mutāḥaqah, and it points to one of these two by ṭadammun.

1.8 Summary of the meaning of the supplication

The saying of the supplicant, (الْخَالِقُ), “there is none worthy of worship save You; glory be to You; far removed are You from any imperfection”, includes within it the meaning of the four phrases that are the best and most superior words after the Qur’ān. These four phrases in turn encompass the meanings of the beautiful Names of Allāh and His lofty Attributes, hence they contain perfect praise.

His saying, (الْخَالِقُ), “I have been amongst the wrong doers” comprises an acknowledgement of the reality of his situation. It is not possible for any of the servants to ever be free of wrongdoing or to declare himself free of it, especially when intimately conversing with his Lord. It is established in the Sīhāh that the Prophet (ṣ) said,

It is not desirable that a servant say, ‘I am better than Yūnus bin Matta’

He (ṣ) also said,

Whoever says, ‘I am better than Yūnus bin Matta’ has lied.

Whoever thinks he is better than Yūnus, thinking that he has no need to acknowledge his sins, is a liar. This is why the leaders of the creation would never think themselves better than Yūnus in this respect, instead they would acknowledge just as was done by their father Ādam and the seal of the Prophets, Muhammad (ṣ).

Bukhārī [#3415, 3416, 4604, 4631, 4805] and Muslim [#2376].
CHAPTER TWO

'Why does this supplication remove harm?'

The answer is that none save Allah can remove harm,

«If Allah touches you with harm, none can remove it but Him. If He touches you with good, He has power over all things»

[Sahih al-Bukhari (3:187)]

Sins are a cause for the onset of harm and asking for forgiveness removes its causes,

2.1 Reliance, hope and fear is to be placed in Allah alone

«Allah would never punish them while you were among them. Allah would not punish them as long as they sought forgiveness»

[Al-Anfal (8): 33]

So He, Exalted is He, informed us that He would not punish the penitent. It is mentioned in a hadith,

Whoever frequently asks for forgiveness, Allah would appoint for him relief from every worry, a way out from every difficulty and provision coming from unimagined sources.

Allah, Exalted is He, says,

«Any disaster that strikes you is through what your own hands have earned and He pardons much»

[Al-Shooraa (42): 30]

His saying, (I have been amongst the wrong-doers) is an acknowledgment of his sin and also a request for forgiveness because this acknowledgment implicitly includes this request within it.

1 Abu Dawud [1518], Ibn Majah [3819] and Ahmad [2234] on the authority of ibn 'Abbas.

The isnad is ja’far as ruled by adh-Dhahabi [7677], ibn Hibban as per al-'Iroq, al-Mughni [1027], al-Mantawi, Iyad al-Qudri [8508], and al-Albani, ad-De’ifah [705].
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The isnad is qa'af as ruled by adh-Dhahabi [#7677], ibn Hibbān as per al-Fakhrī, al-Mughni [#1027], al-Manawi, Iyāḍ al-Qudr [#8508], and al-Albānī, ad-Da'ifah [#705].
His saying, 'none has the right to be worshipped save You' affirms Tawhīd al-Iʿlāhīyyah. Good can only be procured by the will of Allāh, everything He wills, is, and everything He does not will, is not. The obstacle to this good on the part of the servant is his sins, anything else that is outside the ability of the servant occurs by the decree of Allāh. This even though the actions of the servant occur by the decree of Allāh, Exalted is He, Allāh has appointed the observance of the legislated and the leaving of the prohibited to be the means to felicity and success.

Therefore the testification to tawhīd opens the door to good and asking for forgiveness closes the door to evil.

This is why it is desirable to only attach one's hope to Allāh and not to fear oppression and wrong-doing from Him for Allāh does not oppress the servant in the slightest, instead it is they who oppress themselves. He should, however, fear that Allāh recompense him for his sins and this is why 'Allā (radī Allāhu 'anhu), said, 'The servant should not put his hope in any save his Lord and not fear anything save his sins.' The Prophet (ﷺ) entered upon a sick person and asked,

'In what state does this sickness find you?' he replied, 'I

2 al-Halimi, al-Munḥāfi j Futuḥ al-Imīn, said, 'Hope takes on a number of forms: 1) hoping to attain what is desired 2) hoping to keep it after it has been attained 3) hoping to keep at bay all that is disliked and that it not occur 4) hoping to see the end of anything that is disliked that has already occurred. When the feeling of hope becomes deeply ingrained in a person, it leads to a state of submissiveness and humility in the same way that this state is achieved when fear takes firm root in the heart. This is because hope and fear go hand in hand, the one who is in a state of fear hopes for the opposite of what he fears - He supplicates to Allāh and asks of Him; likewise the one in state of hope fears losing what he desires and hence takes refuge with Allāh from this and asks of Him. Hence there is no one who is in a state of fear except that he too is in a state of hope and vice-versa.'

Hence hope should be placed in Allāh alone and not any object of creation, not the ability or strength of a person or his actions. To put hope in other than Allāh is a form of shirk; this applies even though Allāh has set up means and causes (asbāb) that lead to the procurement of good, but these means cannot exist independently, rather their must exist something that supports and aids them to achieve the goal, just as any obstacle hindering this achievement must be absent; hence it cannot be achieved and it cannot endure except by the will of Allāh, Exalted is He.  

3 At-Tirmidhi [#983], ibn Majah [#4261] and an-Nasāʾī, 'Amal al-Yaum wal-Layla [#1062] on the authority of Anas.

Similar aḥādīth are recorded on the authority of 'Umar by al-Bayhaqi [#1003] and Sa'id bin al-Musayyab by at-Ṭabarānī.

At-Tirmidhi said that it was gharib (and in one text tamsam gharib), al-Mundhiri said it was Basan as per Tubfattul-Abwadbi [4/58] as did al-Albānī, Sahih at-Tirmidhi [#785].

Ibn al-Qayyim, while discussing the aḥādīth concerning taking medicine, says, 'These aḥādīth prove that causes and their effects exist and that to take to them does not negate tawakkul, just as it is not negated when someone takes food and drink to remove hunger and thirst. Indeed the reality of tawakkul is not attained and completed except by taking to those means that Allāh has appointed in order to attain their effects, to deny their existence is to impair ones tawakkul and to impute the order and wisdom of Allāh with deficiency. To abandon these means is a deficiency that negates tawakkul whose reality is that the heart place its reliance upon Allāh, Exalted is He, in attaining worldly and religious benefit and repressing worldly and religious harm. In order to complete this reliance one must take to the causes otherwise one is denying wisdom and the Legal Law, so the servant must not think that what is in reality deficiency is tawakkul and what is in reality tawakkul is deficiency.' - 'Abdur-Rahmān ʿAlī ash-Shaykh, Tawżīḥ al-Majid [p. 61]
His saying, 'none has the right to be worshipped save You' affirms Tawhid al-Ihtiyah. Good can only be procured by the will of Allah, everything He wills, is, and everything He does not will, is not. The obstacle to this good on the part of the servant is his sins, anything else that is outside the ability of the servant occurs by the decree of Allah. This even though the actions of the servant occur by the decree of Allah, Exalted is He, Allah has appointed the observance of the legislated and the leaving of the prohibited to be the means to felicity and success.

Therefore the testification to tawhid opens the door to good and asking for forgiveness closes the door to evil.

This is why it is desirable to only attach ones hope to Allah and not to fear oppression and wrong-doing from Him for Allah does not oppress the servant in the slightest, instead it is they who oppress themselves. He should, however, fear that Allah recompense him for his sins and this is why 'Ali (rad.rl.'Allahu 'anhu) said, 'The servant should not put his hope in any save his Lord and not fear anything save his sins.' The Prophet (S) entered upon a sick person and asked,

'In what state does this sickness find you?' he replied, 'I

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2.1 Reliance, hope and fear is to be placed in Allah alone

hope in Allah and fear my sins.' He (S) said, 'These two never come together in the heart of a servant on such occasions except that Allah grants him what he hopes and saves him from what he fears.'

Hence hope should be placed in Allah and not any object of creation, not the ability or strength of a person or his actions. To put hope in other than Allah is a form of shirk, this applies even though Allah has set up means and causes (asbab) that lead to the procurement of good, but these means cannot exist independently, rather their must exist something that supports and aids them to achieve the goal, just as any obstacle hindering this achievement must be absent; hence it cannot be achieved and it cannot endure except by the will of Allah, Exalted is He.

2 At-Tirmidhi [#983], ibn Majah [#4261] and an-Nasâ'î, 'Amal al-Yaum wal-Layla [#1062] on the authority of Anas.

Similar ahâdith are recorded on the authority of 'Umar by al-Bayhaqi [#1003] and Sa'd bin al-Musayyab by at-Tabarani.

At-Tirmidhi said that it was gharib (and in one text `am gharib), al-Mundhiri said it was Basan as per Tubfattul-Abwadbi [4/58] as did al-Albani, Sahili [785].

Ibn al-Qayyim, while discussing the ahâdith concerning taking medicine, says, 'These ahâdith prove that causes and their effects exist and that to take to them does not negate tawakkul, just as it is not negated when someone takes food and drink to remove hunger and thirst. Indeed the reality of tawakkul is not attained and completed except by taking to those means that Allah has appointed in order to attain their effects, to deny their existence is to impair ones tawakkul and to impute the order and wisdom of Allah with deficiency. To abandon these means is a deficiency that negates tawakkul whose reality is that the heart place its reliance upon Allah, Exalted is He, in attaining worldly and religious benefit and repressing worldly and religious harm. In order to complete this reliance one must take to the causes otherwise one is denying wisdom and the Legal Law, so the servant must not think that what is in reality deficiency is tawakkul and what is in reality tawakkul is deficiency.' - 'Abdur-Rahim bin Hisham, Tawb al-Majid [p. 60]
THE RELIEF FROM DISTRESS

This is why it is said that to place ones reliance and hope in the means is to commit *shirk*, to deny the existence of the means is a sign of stupidity, and to turn away from them altogether is to impute the Divine Law with deficiency. This is why Allâh, Exalted is He, says,

«So when you have finished, work on, and to your Lord direct your longing and attention!»

[asb-Sharh (94): 7-8]

Thereby ordering us to place our fervent desire in Him alone. He also says,

«Put your trust in Allâh if you are believers»

[al-Mudâdah (5): 23]

The heart does not place its reliance except in one from whom it hopes for something. Therefore whoever places hope in his strength, ability, actions, friend, relative, teacher etc., not considering Allâh, has placed a form of reliance upon that cause. Whoever places his hope in an object of creation will ultimately be disappointed for he is committing *shirk*.

«...As for anyone who associates others with Allâh, it is as though he had fallen from the sky and the birds had seized him and carried him away, or the wind had dropped him in a distant place»

[al-Hajj (22): 31]

Similarly the polytheist fears objects of creation and places his hope in them and therefore lives in a state of dread as Allâh, Exalted is He, says,

«We will cast terror into the hearts of the disbelievers because they have associated others with Allâh for which He has not sent down any authority»

[Ali Imrin (3): 151]

To be free of *shirk* is to be in safety as Allâh, Exalted is He, says,

«Those who have faith and do not mix up their faith with any wrong-doing, they are the ones who are safe; it is they who are guided»

[al-An'am (6): 82]
THE RELIEF FROM DISTRESS

This is why it is said that to place ones reliance and hope in the means is to commit shirk, to deny the existence of the means is a sign of stupidity, and to turn away from them altogether is to impute the Divine Law with deficiency. This is why Allah, Exalted is He, says,

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The heart does not place its reliance except in one from whom it hopes for something. Therefore whoever places hope in his strength, ability, actions, friend, relative, teacher etc., not considering Allah, has placed a form of reliance upon that cause. Whoever places his hope in an object of creation will ultimately be disappointed for he is committing shirk,

For everything lawful that one may wish to acquire, Allah has appointed a means to attaining it as has preceded, for example marriage as a means to having children. If one marries and places his reliance upon marital relations and not upon the One who grants children, he has committed shirk; to deny that such means exist is to deny what is ingrained in our nature; and to deny that the act has any benefit at all is to accuse the Legal Law which has put the institution of marriage in place. The same applies to supplication, which is the reason why the author has brought up this principle.

2.1 Reliance, hope and fear is to be placed in Allah alone

«...As for anyone who associates others with Allah, it is as though he had fallen from the sky and the birds had seized him and carried him away, or the wind had dropped him in a distant place»
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Similarly the polytheist fears objects of creation and places his hope in them and therefore lives in a state of dread as Allah, Exalted is He, says,

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al-An'am (6): 82
2.1 Reliance, hope and fear is to be placed in Allāh alone

and that Allāh is severe in punishment. When those who were followed disown those who followed them, and they see the punishment, and the connection between them is severed; those who followed will say, 'If only we could have another chance, we would disown them as they have disowned us.' In this way Allāh will show them their actions as a cause of anguish and remorse for them. They will never leave the Fire

[al-Baqarah (2): 165-167]

Say: 'Call on those you make claims for apart from Him. They possess no power to remove any harm from you or to change anything.' Those they call on are themselves seeking the means by which they might approach their Lord - [striving as to] which of them would be closest to Him - and are hoping for His mercy and fearing His punishment. The punishment of your Lord is truly something to be feared

[al-Isrâ' (17): 56-57]

This is why Allāh has mentioned the causes and ordered us not to depend upon them and instead to place our hope in Him alone.7

7 The author, Māqūl Fatāwā [10/185-187], says, 'Whoever depends upon an object of creation to help him, or provide for him, or guide him, his heart will submit to it and servitude will be engendered in it in proportion to the level of submission. This applies even if the person is a leader asking of his subjects who he controls, for the intelligent one looks to the realities not to what is superficially
2.1 Reliance, hope and fear is to be placed in Allah alone

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He, Exalted is He, says when the Angels descended to reinforce the armies of the believers,

"Allāh only did this for it to be good news for you and so that your hearts might be at rest by it; help comes from no one but Allāh, the Almighty, the All-Wise."

[

[Ali 'Imran (3): 126]

If Allāh helps you, no one can vanquish you. If He forsakes you, who can help you after that? So let the believers put their trust in Allāh.

[

[Ali 'Imran (3): 160]

Apparent. When a man’s heart gives in to a woman, even if she be permissible for him, it becomes enslaved to her and whatever she commands, it will readily do, even though outwardly he is her master. The enslavement of the heart is more serious than the enslavement of the body and the servitude of the heart is greater than the servitude of the body... True freedom is the freedom of the heart and true servitude is the servitude of the heart just as true richness is the richness of the soul... when the heart tastes the relish of worshipping Allāh, being sincere to Him, it will know that there is nothing sweeter or more delightful than this. Man will only leave one object of love for another if he finds that other more beloved to him or fears something distasteful happening. Therefore undesirable love can be removed by directing attention to desirable love or by fearing harm."

[2.2 Avarice and Begging]

We have previously mentioned that supplication is of two types, worship and request; both these types can only be directed to Allāh. Whoever sets up another god alongside Allāh is blameworthy; the one who is hoping in something is asking for it and seeking after it, this is why it is not allowed to place one’s hope except in Allāh nor to ask other than Him, and this is why the Prophet (ﷺ) said,

What you have been given of this wealth without being avaricious or asking for it, take it; if not then do not let your soul crave it."

The Two Sahīhs record the hadith of Abū Sa‘īd al-Khudrī who said,

We were afflicted by severe poverty and so I came to the Messenger of Allāh (ﷺ) to ask of him only to find him addressing the people, saying, ‘People! Whatever good I have, I will never withhold it from you. He who suffices with what he has, Allāh would grant him sufficiency (istighnā); he who refrains from begging, Allāh would save him from want (insfāf); and he who is patient and steadfast, Allāh would grant him the accord to be patient for none has been given a gift that is better and greater than patience.’"

Istighnā’ means that the heart not place its hope in anything or crave it.

* Bukhārī [#1473, 7163, 7164] and Muslim [#1045]

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Istighna' means that the heart not place its hope in anything or crave it.

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⁹ Bukhârî (#1473, 7163, 7164) and Muslim (#1045)

⁹ Bukhârî (#1469, 6470) and Muslim (#1053)
**The Relief from Distress**

Istīfāf means that no one ask of another and this is why when Ahmad bin Hanbal was asked about absolute reliance he replied, 'Severing off all craving for creation,' meaning that there not be in your heart the idea that any object of creation gave you what came to you. It was then asked of him, 'What is the proof for this?' to which he replied, 'The statement of al-Khalīl when Jibrīl asked him if he needed anything from him, 'From you, no!'"

This shows us that the servant in his pursuit of that which would benefit him and in his avoidance of all that which would harm him can only turn his heart towards Allāh, and this is why the one in straitened circumstances says, 'There is none worthy of worship save You.' It is reported in the Two Sahīhs on the authority of ibn 'Abbās that the Prophet (ﷺ) used to say in difficult occasions,

> لا إِنَّ آنَى إِلَى اللَّهِ الْخَلِیمَ الْخَلِیمَ، لَا إِنَّ آنَى إِلَى اللَّهِ رُزُبُ العَرْشِ الْخَلِیمَ;

There is none worthy of worship save Allāh, the Exalted, the Forebearing. There is none worthy of worship except Allāh, the Lord of the Great Throne. There is none

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**2.3 Sincerity in testifying to Tawḥīd**

These statements are a living testimony to Tawḥīd, they actualise the servant worshipping his Lord and they show that he only puts his hope in Him, therefore these statements are said by way delivering information that itself comprises a request.

People may say the testification that none has the right to be worshipped save Allāh upon their tongues, but when it is said sincerely, coming from the heart - it takes on board a completely different reality. It is in accordance to ones actualisation of Tawḥīd that one completes his servitude of Allāh,

> مَنْ أَفْلَحَ الَّذِينَ نَحْضُرُونَ الْحَقَّ وَلَا يَدْرُونَ? فَهُمْ النَّاسُ الْجَبَّارُونَ

«Have you seen him who has taken his whims and desires to be his god? Will you then be his guardian? Do you suppose that most of them hear or understand? They are like cattle, indeed they are even more astray!»

[al-Furqān (25): 43-44]

This describes the state of the polytheists, those who worshipped whatever seemed fair to them, thereby taking gods besides Allāh, loving them as they should love Allāh. This is why al-Khalīl said,

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[6] Bukhārī [6345, 6346, 7426, 7431] and Muslim [2731]
**THE RELIEF FROM DISTRESS**

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\[
\text{ـلا إنه إلَّا الله العظيم الخليل، لا إنه إلَّا الله وَرَثُ العَرَضِ السُّبْحَانَة وَرَثُ العَرَضِ الكَرِيم.}
\]

There is none worthy of worship save Allah, the Exalted, the Forebearing. There is none worthy of worship except Allah, the Lord of the Great Throne. There is none

10 al Bayhaqi [2/99] records that ‘Ali bin Ahmad was asked about *tawakkul* to which he replied, ‘That you relinquish yourself from depending on your strength and ability, or the strength and ability of those like you.’ Muhammad bin Sulaymān said, ‘*Tawakkul* is that your heart never think that there is anyone who can bring you benefit or harm save Him; that you accept calmly everything that happens to you without aversion.’

11 i.e. at the point of his being hurled into the fire. Al-Bayhaqi [#1293] records from Abū Ya’qūb who said, ‘The true reality of *tawakkul* was realized by Jibril, the Khalil of the All-Merciful, in that state in which he said to Jibril, “From you, no” because his soul was totally absorbed of Allah and hence he no longer saw anything else besides Him, he was in a state of utter awe from Allah, for the sake of Allah. This is from the signs of *Tawhid* and Allah manifesting His power for His Prophet, upon whom be peace.’

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\[
\text{(اللّٰهُ خَلِيْلِي إِلَّهِيَّ، حَمِيدٌ، حَمِيدٌ، حَمِيدٌ، حَمِيدٌ)}
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«Have you seen him who has taken his whims and desires to be his god? Will you then be his guardian? Do you suppose that most of them hear or understand? They are like cattle, indeed they are even more astray!»

[al-Furqān (25): 43-44]

This describes the state of the polytheists, those who worshipped whatever seemed fair to them, thereby taking gods besides Allah, loving them as they should love Allah. This is why al-Khalil said,

12 Bukhārī [#6345, 6346, 7426, 7431] and Muslim [#2731]
THE RELIEF FROM DISTRESS

2.3 Sincerity in testifying to Tawhid

Satan said,

«By Your might, I will mislead all of them except for Your chosen servants among them»

[Surah Sad (38): 82-83]

It is established in the Sahih that the Prophet ﷺ said,

Whoever says, 'None has the right to be worshipped save Allah' sincerely from his heart, Allah would make the Fire prohibited for him.\(^\text{11}\)

Sincerity negates the cause that makes one enter the Fire. Therefore whoever enters the Fire, from amongst those who did say this statement, entered it because they never actualised that level of sincerity which would have made the Fire forbidden them. Instead there would be found in his heart some form of shirk that made him deserve entry into the Fire. Shirk is more hidden than the walk of an ant across a rock. It is for this reason that the servant is ordered to say in every prayer,

«You alone we worship and You alone we ask for help»

[Surah Al-Fatihah (1): 5]

Satan enjoins the person to commit shirk and the soul inclines towards obeying him, so the soul is always turning to other than Allah, either out of fear of it or in hope of it. Therefore the servant

\(^{11}\) Ahmad [5/230] and Ibn Hibban [#201] with a sajih isnad.
THE RELIEF FROM DISTRESS

I do not love what sets

[al-An'am (6): 76]

The nation of Ibrāhīm never rejected the existence of a Creator, but they used to worship whatever seemed fair to them, whatever they thought would bring them benefit such as the sun, the moon, and the stars. Ibrāhīm explained that those things that set, disappear from their worshippers and can be covered by clouds; they are unable to see their worshippers, hear their words or know anything about their conditions; they are unable to bring benefit or harm to them - so why should they be worshipped?

The more the servant increases in sincerity in his saying of, 'None has the right to be worshipped save Allāh' the weaker becomes servitude to his base desires and the more sins is he able to avoid. Allāh, Exalted is He, says,

«That happened so We might avert from him all evil and lust. He was Our chosen servant»

[Yūsuf (12): 24]

So the reason given for his being turned away from evil and indecent acts was that he was from the chosen servants of Allāh and it is about such servants that Allāh, Exalted is He says,

«But as for My servants, you will have no authority over them»

[al-Imrā' (17): 65]

Sincerity negates the cause that makes one enter the Fire. Therefore whoever enters the Fire, from amongst those who did say this statement, entered it because they never actualised that level of sincerity which would have made the Fire forbidden them. Instead there would be found in his heart some form of shirk that made him deserve entry into the Fire. Shirk is more hidden than the walk of an ant across a rock. It is for this reason that the servant is ordered to say in every prayer,

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THE RELIEF FROM DISTRESS

is always in need of purifying his Tawhid of Allah. Ibn Abi 'Asim and others record that the Prophet (ﷺ) said,

Satan says, 'I destroy people through sins and they destroy me through saying 'None has the right to be worshipped save Allah' and seeking forgiveness. When I realised this I incited their base desires such that they sin and do not seek forgiveness, thinking instead that they were doing good.'

The person who obeys his desires rather than revelation falls under the category of those who take their desires as gods besides Allah and ends up committing a form of shirk that prevents him from seeking forgiveness. In contrast, whoever actualises tawhid and seeks forgiveness will have evil removed from him and this is why Dhū-n-Nūn said, 'None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers.'

[2.4 The wisdom in mentioning Tawhid alongside forgiveness]

It is for this reason that tawhid is mentioned alongside asking for forgiveness in many places,

«Know that there is none worthy of worship save

Ali Ya'lla (136) and ibn Abi 'Asim (7).
It was ruled to be da'all by as-Suyūtī and al-Haythami as per al-Manawī (5586) and al-Albānī ruled it to be mawḍū'.
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2.4 The wisdom in mentioning Tawhid alongside forgiveness

Allāh and ask forgiveness for your wrongdoing...»

[Muhammad (47): 19]

«Do not worship anyone but Allāh! I am a warner and a bringer of good news to you from Him. Ask you Lord for forgiveness and then turn in repentance to Him»

[Hūd (11): 2-3]

«And to ‘Ad we sent their brother Hūd. He said, ‘My people! Worship Allah, there is none worthy of worship save Him; you are merely inventors of falsehood. My people! I do not ask you for any wage for it, my wage is the responsibility of Him who brought me into being, will you not use your intellect? My people! Ask forgiveness of your Lord and then to turn to Him in repentance’»

[Hūd (11): 50-52]

«So take a straight course to Him and ask His forgiveness»
2.4 The wisdom in mentioning Tawhid alongside forgiveness

This supplication comprises *tawhid* and seeking forgiveness and it commences with the two testimonies that form the foundation of this religion - that we not worship any save Allâh and we do not obey any save His Messenger.

It is also reported that he (ﷺ) would say,

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َاسْتَغْفِرْنِعَ ۛ اِنْ تُوبُ عَلَيْكَ. 
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Glory be to You, far removed are You from any imperfection; all praise is due to You. I bear witness that none has the right to be worshipped save You, I ask Your forgiveness and turn to You.''

This is the supplication that serves as expiation for a gathering and has been legislated to be said at the end of a gathering and upon the completion of ablution. Similarly the Prophet (ﷺ) would say at the end of his prayer,

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It was declared *sahih* by ibn Ḥajar (66), al-Tirmidhi (3433) and Ahmad (8818, 10415) on the authority of Abû Hurayrah.

Similar ahâdîth are reported on the authority of Sâlîb by Ahmad (15729); 'Aṣâlib bin 'Amr and Abû Barza by Abû Dâwûd (4858, 4859); 'A'ishah and Juway by an-Nasâ'î (3/71-72); Anas by al-Bazîrî (3123); 'Aâ ûd by at-Tabârînî (4443); ibn Mas'ûd by at-Tablârî (1516); and Zubayr by al-Tabarînî, as-Saâfîr (970).

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O Allâh! Make me amongst the penitent and make me amongst those who purify themselves.

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15 The referencing for this follows.

16 *Musâlim [#234] and Abu Dâwûd [#169, 170]*

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2.5 The correct understanding of Tawhid

The Muslims, even though all of them testify to it, differ greatly in their actualisation of it. Some think that tawhid is merely to believe that Allah is the creator of everything and its Lord and hence end up not differentiating between that aspect of tawhid which even the polytheists affirmed and the tawhid which the Messengers called to, the tawhid of singling out Allah alone for worship; they do not combine between tawhid of belief and tawhid of deed.

The polytheists never said that the creation was created by two gods, nor that there was a god alongside Allah who created any aspect of it, instead they would say as Allah informed us about them,

«If you asked them, ‘Who created the heavens and the earth?’ They would say, ‘Allah’»
[Luqman (31): 25]

«Most of them do not have faith in Allah without associating others with Him»
[Yasin (12): 106]

19 i.e. they only affirm Tawhid al-Rabubiyah.

20 i.e. Tawhid al-Nahyiyah or Tawhid al-‘Udalah
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19 i.e. they only affirm *Tawhid al-I'laq* or *Tawhid al-Ikhlas*.

20 i.e. *Tawhid al-'Ilahiyah* or *Tawhid al-'Ibadah*
Yet despite their belief that Allah alone was the creator, they set up gods alongside Him, deities they appointed as intercessors between them and Him saying, 'We only worship them that they may draw us closer to Allah' and they would love them as they should have loved Allah. Committing shirk in ones love, worship, supplication, and request is something separate from committing shirk in belief and affirmation [of the existence of Allah], as He, Exalted is He, says,

21 i.e. shirk in deeds

So whoever loves any object of creation as he should love Allah, has committed shirk and has taken partners besides Allah, loving them as he should love Allah, even if he believes that Allah is the sole creator. This is the reason why Allah and His Messenger (ﷺ) differentiated between one who loves an object of creation for the sake of Allah and one who loves an object of creation alongside Allah. The first person appoints Allah alone as his object of worship and absolute love and loves no other alongside Him; but when he comes to know that Allah loves His Prophets and righteous servants, he too loves them for this reason; similarly when he comes to know that Allah loves the performance of the legislated and the abandonment of the prohibited, he too loves this. Therefore his love for these matters is an offshoot of his love for Allah, arising by virtue of it and therefore part of his love for Allah.22 This is totally the opposite to the one who sets up partners besides Allah, placing

22 The author, Majmūʿ Futūhā [10/48-49] says, 'Loving Allah and His Messenger is from the greatest obligations of faith and the greatest of its foundations, indeed it is the source of every action of faith and religion just as belief is the source of every statement of faith and religion. Every single motion arises as a result of love, be it praiseworthy or blameworthy. Therefore all actions of faith and religion arise only as a result of praiseworthy love, the foundation of which is the love of Allah, Exalted is He. Allah does not accept any action that is not done seeking His face and therefore any action that arises as a result of blameworthy love is not righteous in the Sight of Allah.'
«Say, ‘To whom does the earth belong and everyone in it, if you have any knowledge?’ They will say, ‘To Allah.’ Say, ‘Will you not then take heed?’ Say, ‘Who is the Lord of the seven heavens and the Lord of the Mighty Throne?’ They will say, ‘Allah.’ Say, ‘Will you not then fear Him?’ Say, ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allah's.’ Say, ‘So how have you been bewitched?’”

[ai-Mu'in (23): 84-89]

Yet despite their belief that Allah alone was the creator, they set up gods alongside Him, deities they appointed as intercessors between them and Him saying, ‘We only worship them that they may draw us closer to Allah’ and they would love them as they should have loved Allah. Committing shirk in ones love, worship, supplication, and request is something separate from committing shirk in belief and affirmation [of the existence of Allah], as He, Exalted is He, says,

"Some people set up equals with Allah, loving them as they should love Allah. But those who have faith have greater love for Allah»

[al-Baqarah (2): 165]

So whoever loves any object of creation as he should love Allah, has committed shirk and has taken partners besides Allah, loving them as he should love Allah, even if he believes that Allah is the sole creator. This is the reason why Allah and His Messenger differentiated between one who loves an object of creation for the sake of Allah and one who loves an object of creation alongside Allah. The first person appoints Allah alone as his object of worship and absolute love and loves no other alongside Him; but when he comes to know that Allah loves His Prophets and righteous servants, he too loves them for this reason; similarly when he comes to know that Allah loves the performance of the legislated and the abandonment of the prohibited, he too loves this. Therefore his love for these matters is an offshoot of his love for Allah, arising by virtue of it and therefore part of his love for Allah. This is totally the opposite to the one who sets up partners besides Allah, placing

21 The author, Majmū' Futūhā (10/48-49) says, ‘Loving Allah and His Messenger is from the greatest obligations of faith and the greatest of its foundations, indeed it is the source of every action of faith and religion just as belief is the source of every statement of faith and religion. Every single motion arises as a result of love, be it praiseworthy or blameworthy. Therefore all actions of faith and religion arise only as a result of praiseworthy love, the foundation of which is the love of Allah, Exalted is He. Allah does not accept any action that is not done seeking His face and therefore any action that arises as a result of blameworthy love is not righteous in the Sight of Allah.’

i.e. shirk in deeds
2.5 The correct understanding of Tawhid

‘Adi bin Ḥātim said to Prophet (ﷺ), ‘But they never worshipped them’ to which he replied,

They made the lawful unlawful for them and they obeyed them. That was their worship of them.

Allāh, Exalted is He, says,

"Or do they have partners who have laid down a religion for them for which Allah has not given any authority?"

[āṣr-Shūrā (42): 21]

The author, Majmū‘ Fātiwei [10/61] says, 'Now if love is the foundation of every religious action, hope and fear then arise as a consequence of it and furthermore lead to it. Every person who hopes in something does so because he loves it, every person who fears something runs from the object of fear in order to attain something beloved.'

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23 The author, Majmū‘ Fātiwei [10/61] says, 'Now if love is the foundation of every religious action, hope and fear then arise as a consequence of it and furthermore lead to it. Every person who hopes in something does so because he loves it, every person who fears something runs from the object of fear in order to attain something beloved.'
his hope and fear in them\textsuperscript{23}, or obeys them without knowing that obeying them is to obey Allah, or takes them as intercessors without knowing that Allah has granted permission for this. Allah, Exalted is He, says,

\textit{\'Atīlī bin Ḥātim said to Prophet (\textordblacket), 'But they never worshipped them' to which he replied,}

\textit{\textit{They made the lawful unlawful for them and they obeyed them. That was their worship of them.}}\textsuperscript{24}

Allah, Exalted is He, says,

\textit{\textit{They worship, instead of Allah, what can neither harm them nor help them, saying, 'These are our intercessors with Allah.'}}

\textsuperscript{23} The author, Majmū\textsuperscript{'} Fātīwā\textsuperscript{[10/61]} says, 'Now if love is the foundation of every religious action, hope and fear then arise as a consequence of it and furthermore lead to it. Every person who hopes in something does so because he loves it, every person who fears something runs from the object of fear in order to attain something beloved.'
2.6 The obligation to obey the Prophet

It is obligatory to obey the Messenger, because to obey him is to obey Allah; therefore the lawful is what he made lawful, the unlawful is what he made unlawful and the religion is only that which he legislated. Those besides the Messenger, the scholars and leaders, are only to be obeyed if obeying them entails obedience to Allah. This is the condition in which they are to be obeyed and in such a circumstance, obeying them falls under obeying Allah and His Messenger.

«You who have faith! Obey Allah and obey the Messenger and those in command among you»

[an-Nisā' (4): 59]

In this verse, Allah did not say, ‘Obey Allah and obey His Messenger and obey those in authority over you’ rather He made obedience to those in authority to fall under obedience to His Messenger and for this reason did not say, ‘obey those in authority over you’ by repeating the word ‘obey’. This is because whoever obeys the Messenger has obeyed Allah, hence whenever the Messenger of Allah commands us with something it is not for us to ascertain whether Allah has commanded it or not. This is not the case with those of authority for they could command to that which is disobedience to Allah, so it is not necessarily the case that obedience to them is always obedience to Allah; indeed when they command something it must first be ascertained whether Allah has ordered this or not - be the one commanding a scholar or a ruler. Included in this is taqlid of scholars and obeying military commanders etc, only through this method is the religion established in its entirety.

Moreover many people love a Khalifah, or a scholar, or a leader to such an extremity that they end up setting him up as a partner along with Allah, this even if they claim that they love Allah [only]. Like-

[Bukhārī #123, 2810, 3126, 7458] and Muslim #1904]
It is obligatory to obey the Messenger, because to obey him is to obey Allah - therefore the lawful is what he made lawful, the unlawful is what he made unlawful and the religion is only that which he legislated. Those besides the Messenger, the scholars and leaders, are only to be obeyed if obeying them entails obedience to Allah. This is the condition in which they are to be obeyed and in such a circumstance, obeying them falls under obeying Allah and His Messenger (ﷺ).

"You who have faith! Obey Allah and obey the Messenger and those in command among you"

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"The Day when a wrongdoer will bite his hands and say, ‘Alas for me! If only I had gone the way of the Messenger! Alas for me! If only I had not taken so-and-so for a friend! He led me astray from the Reminder after it came to me.’ Satan always leaves man in the lurch!"

[al-Furqan (25): 27-29]

Moreover many people love a Khalifah, or a scholar, or a leader to such an extremity that they end up setting him up as a partner along with Allah, this even if they claim that they love Allah [only]. Like-
wise whoever appoints anyone besides the Messenger who must be obeyed in everything he commands and prohibits, even if this contradict the legislation of Allah and His Messenger, has set up a partner alongside Allah. Such a person might even do what the Christians did with Christ: supplicate to him and seek succour from him. He would love those who love this partner and hate those who hate him, obligate his obedience in everything and hence put him in the place of Allah and His Messenger. This is that type of *shirk* that is talked about in His saying,

> "Some people set up equals with Allah, loving them as they should love Allah. But those who have faith have greater love for Allah."

*al-Baqarah (2): 165*

Therefore *tawhid* and *shirk* takes place in the statements of the heart and its actions and this is why Junaid said, 'Tawhid is the statement of the heart and *tawakkul* is the action of the heart.' He meant by *tawhid* here the foundational belief because he mentioned it alongside *tawakkul*, however when it is mentioned by itself it encompasses the statements of the heart and its actions and *tawakkul* is from the perfection of *tawhid*. The same applies to the word *Iman*, when it is mentioned alone it encompasses outward and inward actions and it is said, 'Iman is statement and action' i.e. the statement of the heart and tongue and the action of the heart and limbs, it is in this respect that the Prophet (ﷺ) said,

Faith comprises sixty odd branches, the highest of which is the saying, 'None has the right to be worshipped save Allah', the lowest of which is to remove something harmful from the path, and modesty is a branch of faith.}

and it is in this respect that Allah, Exalted is He, says,

The heart is the foundation, when it contains cognisance and firm intent this must show on the body necessarily, it is not possible that this not happen. This is why the Prophet (ﷺ) said in the *sahih hadith*, 'In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart.' Abu Hurayrah said, 'The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers.'... So if the heart is correct by virtue of its having faith in terms of knowledge and action of heart, this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the *Imams* of the *Abu-l-Fadlā* said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, 'If his heart were submissive, so too would his limbs be.' Refer also to *Majmu' Fatwa* [7/644-646] for an important discussion concerning this.

*25* The author, *Majmu' Fatwa* [7/186-187] says, 'The foundation of faith is that faith which takes root in the heart, this faith must have two components: the belief of the heart accompanied with its acknowledgement and cognisance; the first element is referred to as the statement of the heart (gaww al-qalb). Al-Junaid said, "Tawhid is the statement of the heart and reliance (tawakkul) is the action of the heart (amal al-qalb)." Therefore it is necessary that there exist the statement of the heart and its actions, then ensuing from this, the statement of the body and its actions. The action of the heart must exist such as loving Allah and His Messenger, fearing Allah, loving what Allah and His Messenger love and hating what they hate, making ones actions sincere for Him and having *tawakkul* in Him. =

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wise whoever appoints anyone besides the Messenger who must be obeyed in everything he commands and prohibits, even if this contradict the legislation of Allah and His Messenger, has set up a partner alongside Allah. Such a person might even do what the Christians did with Christ: supplicate to him and seek succour from him. He would love those who love this partner and hate those who hate him, obligate his obedience in everything and hence put him in the place of Allah and His Messenger. This is that type of *shirk* that is talked about in His saying, 

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Therefore *tawhid* and *shirk* takes place in the statements of the heart and its actions and this is why Junaid said, 'Tawhid is the statement of the heart and *tawakkul* is the action of the heart.' He meant by *tawhid* here the foundational belief because he mentioned it alongside *tawakkul*, however when it is mentioned by itself it encompasses the statements of the heart and its actions and *tawakkul* is from the perfection of *tawhid*. The same applies to the word *Imān*, when it is mentioned alone it encompasses outward and inward actions and it is said, 'Imān is statement and action' i.e. the statement of the heart and tongue and the action of the heart and limbs, it is in this respect that the Prophet (ﷺ) said,

Faith comprises sixty odd branches, the highest of which is the saying, 'None has the right to be worshipped save Allah', the lowest of which is to remove something harmful from the path, and modesty is a branch of faith.27

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The heart is the foundation, when it contains cognizance and firm intent this must show on the body necessarily, it is not possible that this not happen. This is why the Prophet (ﷺ) said in the sahib hadith, 'In the body there is a piece of flesh, if it is sound, the body is sound, but if it is corrupt, the whole body will be corrupt, indeed it is the heart.' Abū Hurayrah said, 'The heart is the king and the limbs are its soldiers, if the king is good, the soldiers will be good but if the king is vile, so too will be his soldiers.' ... So if the heart is correct by virtue of its having faith in terms of knowledge and action of heart, this must mean that the body will also be correct in its speech and action upon the dictates of that faith. This is why the *Imāms* of the Abū-I-Futūh said that faith was speech and action. Inward and outward speech and inward and outward action, the outer must follow the inner and this is why some of the Companions said regarding one who prayed lazily, 'If his heart were submissive, so too would his limbs be.' Refer also to Majmū' Fatawā [7/644-646] for an important discussion concerning this.

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«The believers are only those who have had faith in Allah and His Messenger and then have had no doubt and have done *jihād* with their wealth and themselves in the Way of Allah. They are the ones who are true to their word»

[al-Hujurat (49): 15]

«The believers are those who hearts tremble when Allah is mentioned, whose faith increases when His verses are recited to them, and who put their trust in their Lord; those who establish the prayer and give of what We have provided for them. They are the believers in truth»

[al-Anfāl (8): 2-4]

«The believers are those who have faith in Allah and His Messenger and who, when they are with him on a matter of common concern, do not leave until they have asked him for permission»

[an-Nūr (24): 62]

Absolute faith (*al-Imān al-Mutlaq*) includes within it Islam as is recorded in the Two Sahīhs from the Prophet (ﷺ) that he said to the delegation of ‘Abd al-Qais,

I enjoin you to have *Imān* in Allāh, do you know what *Imān* in Allāh is? The testification that none has the right to be worshipped save Allāh and that Muhammad is the Messenger of Allāh, the establishment of the prayer, the giving of *zakāt*, and the giving of one fifth of the war booty.25

It is for this reason that some of the *Salaf* said, ‘Every *mu’mīn* is a Muslim but not every Muslim is a mu’min.’26

However if the word *Imān* is mentioned alongside words such as action (*‘amal*) or Islam, then the two take on specific meanings such as in His saying,

«Those who have faith and work righteous deeds»

[al-Kahf (18): 107]

such usage is frequently seen in the Qur’ān. This usage can also be seen in the authentic ḥadith wherein Jibril asked the Prophet (ﷺ) about Islam, *Imān* and *Iḥsān* to which he replied,

‘Islam is to testify that none has the right to be worshipped save Allāh and that Muhammad is the Messenger of Allāh, to establish the prayer, the give the *zakāt*, to fast the month of Ramadān and to perform the pilgrimage to the House.’ He then asked, ‘What is *Imān*?’ He replied, ‘That you believe in Allāh, His Angels, His Books, His Messengers, the resurrection after death, and that you believe in the

25 Bukhārī [953, 87, 523, 1398, 3095, 6176, 7266, 7556] and Muslim [17]

26 ibn Mandhah, *al-Imān* [1/120] and al-Āzkhānī, *al-Hujjāb* [1/410]
The believers are only those who have had faith in Allah and His Messenger and then have had no doubt and have done Jihad with their wealth and themselves in the Way of Allah. They are the ones who are true to their word. 

[al-Hujurat (49): 15]

«The believers are those who hearts tremble when Allah is mentioned, whose faith increases when His verses are recited to them, and who put their trust in their Lord; those who establish the prayer and give of what We have provided for them. They are the believers in truth»

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The believers are those who have faith in Allah and His Messenger and who, when they are with him on a matter of common concern, do not leave until they have asked him for permission. 

[an-Nur (24): 62]

Absolute faith (al-Iman al-Mu'llaq) includes within it Islam as is recorded in the Two Sahihs from the Prophet (s) that he said to the delegation of 'Abd al-Qais,

I enjoin you to have Iman in Allah, do you know what Iman in Allah is? The testification that none has the right to be worshipped save Allah and that Muhammad is the Messenger of Allah, the establishment of the prayer, the giving of zakat, and the giving of one fifth of the war booty.25

It is for this reason that some of the Salaf said, 'Every mu'min is a Muslim but not every Muslim is a mu'min.'26

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'Islam is to testify that none has the right to be worshipped save Allah and that Muhammad is the Messenger of Allah, to establish the prayer, the give the zakat, to fast the month of Ramadhan and to perform the pilgrimage to the House.'

He then asked, 'What is Iman?' He replied, 'That you believe in Allah, His Angels, His Books, His Messengers, the resurrection after death, and that you believe in the

25 Bukhārī [#53, 87, 523, 1398, 3095, 6176, 7266, 7556] and Muslim [#17]

i.e. the outward actions required by Islam.

26 Ibn Mandahi, al-Imān [1/120] and al-Ashbāḥi, al-Ḥujaj [1/410]
Divine Decree - the good of it and the bad of it.' He asked, 'What is Iṣrān?' He replied, 'That you worship Allāh as if you are seeing Him, and even though you cannot see him then indeed He sees you.'

So this text differentiates the meaning of Iṣrān and Islam due to their being mentioned together, whereas the previous text included the meaning of Islam within Iṣrān due to the latter being mentioned alone.

The same applies to word action (ʿamal) for the word Islam mentioned previously falls under the meaning of action. Outward actions are the necessary outcome of the Iṣrān that takes root in the heart. Hence if Iṣrān takes root in the heart, it must manifest itself on the limbs by way of necessity and the Iṣrān in the heart must comprise the belief of the heart and its submission. Were the heart to believe that Muhammad is the Messenger of Allāh, yet hate him and disdain obeying him, it has not achieved Iṣrān. The word Iṣrān, part of its meaning is belief but it is not synonymous with it, one does not say to one who believes in something that he is a muʾmin in that something. If one were to say, 'I believe that one is half of two and that heaven is above us and the earth below us' and other such matters that everyone knows and sees, it is not said of this person that he is a muʾmin in these matters. Rather it is only employed when one informs of unseen affairs such as in the saying of the brothers of Yūsuf,

«...but you are never going to believe us now...»

[Yāʾqūb (12): 17]

2.7 The explanation of Iṣrān

for they were informing [Yaʾqūb] of matters that were hidden from him.\(^\text{31}\)

The point of discussion here is that the word Iṣrān is used in some narrations and is derived from the word amn\(^\text{32}\) just as the word iqār is derived from gār.\(^\text{34}\) Therefore the muʾmin is one who has safety and security and the muqirris one who has settled and accepted something, this necessarily requires the heart to act by the dictates of its belief. So if one knows that Muhammad is the Messenger of Allāh, yet does not add to this love, respect, and honour of him and instead hates him and disdains to follow him, such a person cannot be said to be a muʾmin in him, rather he is a kāfir in him.

It is for this reason that Iblis, Pharaoh, and the People of the Book, those who knew him as they knew their own sons, are disbelievers. Iblis did not deny the narrative or the one informing, instead he disdained to obey the command of his Lord,

«...and they repudiated them wrongly and haughtily, in spite of their own certainty about them»

[an-Naml (27): 14]

Mūsā said to Pharaoh,

\(^{31}\) Muslim [#8] and Abū Dawūd [#4695-4697]

\(^{32}\) Meaning: safety and security

\(^{34}\) Meaning: to establish, settle, dwell, abide
Divine Decree - the good of it and the bad of it.' He asked, 'What is Iṣlām?' He replied, 'That you worship Allāh as if you are seeing Him, and even though you cannot see him then indeed He sees you.'

So this text differentiates the meaning of ʿIṣlām and Iman due to their being mentioned together, whereas the previous text included the meaning of Iṣlām within Iman due to the latter being mentioned alone.

The same applies to word action (ʿamal) for the word Iṣlām mentioned previously falls under the meaning of action. Outward actions are the necessary outcome of the Iman that takes root in the heart. Hence if Iman takes root in the heart, it must manifest itself on the limbs by way of necessity and the Iman in the heart must comprise the belief of the heart and its submission. Were the heart to believe that Muhammad is the Messenger of Allāh, yet hate him and disdain obeying him, it has not achieved Iman. The word Iman, part of its meaning is belief but it is not synonymous with it, one does not say to one who believes in something that he is a muʿmin in that something. If one were to say, 'I believe that one is half of two and that heaven is above us and the earth below us' and other such matters that everyone knows and sees, it is not said of this person that he is a muʿmin in these matters. Rather it is only employed when one informs of unseen affairs such as in the saying of the brothers of Yūsuf,

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It is for this reason that Iblīs, Pharaoh, and the People of the Book, those who knew him as they knew their own sons, are disbelievers. Iblīs did not deny the narrative or the one informing, instead he disdained to obey the command of his Lord,

«...and they repudiated them wrongly and haughtily, in spite of their own certainty about them»

[an-Nāmîl (27): 14]

Mūsā said to Pharaoh,

\(^{32}\) Here the author digresses to explain the different usages of the word Iman as found in the Qurʾān. This discussion has been relegated to Appendix 2.

\(^{33}\) Meaning: safety and security

\(^{34}\) Meaning: to establish, settle, dwell, abide

31 Muslim [#8] and Abū Dawūd [#4695-4697]
the knowledge and belief in the heart. This is from the profoundest ignorance of both the Divine Law and the dictates of the intellect; the reality of this stance leads to regarding both the believer and disbeliever to be on par. It was for this reason that Waki' bin al-Jarrāḥ, Ahmad bin Ḥanbal and other Ḥanāfīs ruled the Ḥādīthīyyah to be disbelievers. It is well known that a person could know the truth, yet hate it because of some other reason, hence not everyone who disdains to accept the truth is ignorant of it. Therefore ʿImān must consist of belief and its actions and this is the meaning of the Ṣalāf when they said, ‘ʿImān is speech and action.’

Moreover, were the heart to truly actualise belief and complete

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36 Refer to the author’s, al-ʿImān [pp. 72-92] for a further exposition on this issue and likewise al-ʿĀshūrā‘ī [1/405]
37 al-ʿĀshūrā‘ī [1/405] and al-ʿĀshūrā‘ī, ʿUsūl ʿAqīdah [5/885-889]

The author, Majmūʿ ʿUsūlā‘ī [7/171] says, ‘Those of the Ṣalāf who said that ʿImān was speech and action intended thereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that “speech” [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that “speech” covers both belief [in the heart] and articulation of the tongue, but they feared that people may not understand that intention was also covered by “action” and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allah unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Murji‘ah who presumed that ʿImān is speech and nothing else. Those who defined ʿImān to have four components, such as ʿAbdullāh at-Tustūrī, explained themselves by saying, “Speech, action, intention, and Sunnah: if ʿImān is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.”’

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35 Muslim [#2722] and as-Tirmidhī [#3572]
THE RELIEF FROM DISTRESS

«You know that no one sent these down but the Lord of the heavens and earth to be clear proofs»

[al-Isrā’ (17): 102]

Allāh, Exalted is He, says,

«Those We have given the Book recognise him as they recognise their own sons»

[al-Baqara (2): 146]

Therefore the mere fact that the heart may know the truth is of no benefit if this knowledge is not accompanied by its necessary dictates such as the heart loving this truth and following it. Indeed the most severely punished people on the Day of Judgment would be those who did not act according to their knowledge, the Prophet (ﷺ) used to say,

وَإِذَا كَانَ ذَٰلِكُ الْحَقُّ لَعَلَّمُوهُ فَلَا يَسْتَغْلِهِ وَلَا يَسْتَغْفِرَ لَهُ

O Allāh! I take refuge with You from knowledge that does not benefit, from a soul that is never satisfied, from a supplication that is not heard and from a heart that does not fear Allāh.⁵⁶

The Jahmiyyah held that the mere knowledge of the heart and its belief constitutes Iman, and that whenever a divine text pointed to the lack of Iman of a person, this proved that person did not have the knowledge and belief in the heart. This is from the profoundest ignorance of both the Divine Law and the dictates of the intellect; the reality of this stance leads to regarding both the believer and disbeliever to be on par.⁵⁴ It was for this reason that Wāḥib bin al-Jarrāḥ, Ahmad bin Ḥanbal and other Imāms ruled the Jahmiyyah to be disbelievers.⁵⁵ It is well known that a person could know the truth, yet hate it because of some other reason, hence not everyone who disdains to accept the truth is ignorant of it. Therefore Iman must consist of belief and its actions and this is the meaning of the Salaf when they said, ‘Imān is speech and action.’⁵⁸

Moreover, were the heart to truly actualise belief and complete

⁵⁶ Refer to the author’s, al-Imān [pp. 72-92] for a further exposition on this issue and likewise al-Asfahānī [1/405]

⁵⁷ al-Asfahānī [1/405] and al-Lālikā’ī, Usul Fiqāḥ [5/885-889]


The author, Majmū’ Futūhā [7/171] says, ‘Those of the Salaf who said that Iman was speech and action intended hereby the speech of the heart and tongue and action of the heart and limbs. [Those who added to this definition] belief did so because they thought or feared that people would understand that “speech” [mentioned in the previous definition] refers only to speech of the tongues. Those who defined it as “speech, action and intention” did so because they understood that “speech” covers both belief [in the heart] and articulation of the tongue. Those who feared that people may not understand that intention was also covered by “action” and so they added this. Those who added “following the Sunnah” did so because no action is beloved to Allāh unless it is compliance to the Sunnah. None of these meant to include in this definition absolutely every speech and action, rather that speech and action which is legislated. Their purpose in giving these definitions was to refute the Muraḍah who presumed that Iman was belief and nothing else. Those who defined Iman to have four components, such as ‘Abdullāh at-Tusturī, explained themselves by saying, “Speech, action, intention, and Sunnah: if Iman is speech without action, this is disbelief; if it is speech and action without intention, this is hypocrisy; if it is speech, action and intention but without Sunnah, this is innovation.”’
love - that love which leads to the desire to act by its dictates - this must necessarily lead to the performance of bodily actions. This is because a full desire to do something of one's own volition, accompanied with the ability to do so, must end up with the observance of that thing. The thing will only not happen if the ability is lacking or the desire is lacking. Therefore when the heart accepts and acknowledges that Muhammad is the Messenger of Allah, and loves him completely, this fact alone will prevent him from any hesitation in saying the testifications of faith, provided he has the ability to do so.

Abū Talib knew full well that Muhammad was the Messenger of Allah, he also loved him - but his love of him did not arise as a result of his love of Allah, rather due to relations - this is why when he was asked to articulate the testification of faith on his death bed, he did not accept them because he loved his religion more than he loved his cousin. Now, were he to have loved him because he was the Messenger of Allah, for sure he would have said them. This was the love of him as exemplified by Abu Bakr about whom Allah, Exalted is He, said,

«Those who have most taqwa will be far removed from it: those who give their wealth to purify themselves - not to repay someone else for a favour done - desiring only the Face of their Lord Most High. They will certainly be satisfied»

[al-Layl (92): 17-21]

and this was the love him as was exemplified by the other believers such as 'Umar, 'Uthmān and 'Alī. Hence the love that Abu Talib had for Muhammad was a love that was a love alongside the love of Allah and not a love that was for the sake of Allah and this is why Allah did not accept his deed of aiding and sheltering the Messenger of Allah. Allah only accepts that action which is done seeking His face.

This is why Īmān and tawḥīd must be accompanied by the actions of the heart in order to realise them, actions such as love and making the religion sincerely for Allah. The religion cannot be religion when devoid of actions because religion is obedience and worship. Allah has revealed two chapters entitled īkhlās (sincerity),

«Say, ‘O Disbelievers!’»

[al-Kāfirūn (109): 1]

«Say, ‘He is Allah the One’»

[al-Ikhlāṣ (112): 1]

One of them deals with making tawḥīd of Allah in speech and belief, the other deals with making tawḥīd of Allah in deed and desire. Concerning the first case He says,

«Say, ‘He is Allah the One. Allah, the Everlasting Sustainer of all. He has not given birth and was not born. Nothing is comparable to Him!’»

[al-Ikhlāṣ (112): 1-4]
THE RELIEF FROM DISTRESS

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2.7 The explanation of Īmān

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The foundation of worship

2.8 The foundation of worship

«O mankind! Worship your Lord who created you and those before you...»

[al-Baqarah (2): 21]

These verses and those like them include in their meaning the performance of all that is obligatory, amongst which is tawakkul, and the leaving of all that is prohibited. Allāh says in another place,

«You alone we worship and You alone we ask for help»

[al-Fātīhah (1): 5]

«So worship Him and put your trust in Him»

[Hād (11): 123]

This methodology of usage of words occurs frequently in the Qurʾān, the meaning of a word will vary from a general meaning to a specific meaning depending on whether it is mentioned alone or alongside another.39

Therefore loving Allāh alone, putting ones reliance in Him alone, fearing Him alone etc, all fall under the meaning of the word tawḥīd. Allāh, Exalted is He, says concerning love,

«I only created jinn and mankind to worship Me»

[ad-Dhāriyāt (51): 56]

thoroughly ordering him to adhere to this tawḥīd, concerning the second case He says,

«Say, 'O disbelievers! I do not worship what you worship and you do not worship what I worship. Nor will I worship what you worship and nor will you worship what I worship. You have your religion and I have mine»

[al-Kāfīrīn (109): 1-6]

thoroughly ordering him to say that which would necessitate his absolvence of any worship for other than Allāh and his affirmation of sincere worship for Him alone.

[2.8 The foundation of worship]

The foundation of Ḱaʿdab (worship) is desire and intention, when the word is mentioned alone it also includes the meaning of tawakkul and the likes. When it is mentioned alongside tawakkul tawakkul takes on part of its meaning just in the same way that we previously discussed about the word Imaʿm. Allāh, Exalted is He, says,

«I only created jinn and mankind to worship Me»

[ad-Dhāriyāt (51): 56]

39 Here the author digresses to give examples of various ‘word-pairs’ used in the Qurʾān. This discussion has been relegated to Appendix 3.
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The Relief from Distress


2.8 The foundation of worship

fear and taqwâr is for Allâh alone. Allâh, Exalted is He, says,

«If only they had been pleased with what Allâh and His Messenger had given them and had said, 'Allâh is enough for us. Allâh will give us of His bounty as will His Messenger. It is in Allâh that we place our longing and attention'»

[at-Tawbah (9): 59]

«So when you have finished, work on, and to your Lord direct your longing and attention!»

[as-Sabâr (94): 7-8]

thereby appointing desire, hope, and seeking reward for Allâh alone. These matters are explained more fully in other places.

The point of this discussion is to show that when a person says, ‘None has the right to be worshipped save Allâh’ he has singled Him out alone for worship and this includes belief in Allâh manifesting itself in speech and action. The polytheists believed that Allâh was


40 The author, Majmû‘ Fatawâ [10/433] says, ‘Taqwâ is that the person act in obedience to Allâh upon a light from Him and that he abandon disobedience to Him upon a light from Him, fearing the punishment of Allâh.’

He also says, Majmû‘ Râzî‘ûl [1/256], ‘Taqwâ in actions comes about by meeting two requirements, the first that the deed be sincerely for Allâh; meaning by this that one desire only the Face of Allâh and not associate anything else in the worship of His Lord, the second that the deed be something Allâh has commanded and loves, i.e. it be in conformity to the Legal Law and not in accordance to some other law that Allâh has not allowed to be followed.’
2.8 The foundation of worship

fear and taqwā⁴⁰ is for Allah alone. Allah, Exalted is He, says,

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the Lord of everything, but they set up other gods alongside him, hence they did not single Him out alone in godship, i.e. they did not worship Him alone or ask of Him alone, as Allah says,

«You alone we worship and You alone we ask for help»  
[al-Fatiha (1): 5]

[2.9 Misdirected intentions]

A person could intend to ask Allah alone and put his reliance in Him alone, yet in matters that Allah does not love, rather detests and prohibits. Such a person may be sincere in his asking and relying but he is not sincere in his worship and obedience and this is the state of many of those who commit false practices amongst those who claim spiritual unveilings and carry out various machinations that contradict the command of Allah and His Messenger. Many of these ask Allah for help to do what they desire, but because these deeds do not conform to the order of Allah and His Messenger they attain some temporal benefit but their end will be evil indeed! Allah, Exalted is He, says,

«When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful»  
[al-Iraf (17): 67]

Another group of people desire the obedience of Allah and His Messenger but they do not fully implement tawakkul and asking His help. These people will be rewarded for their good intentions and for their actions of obedience, however they will meet with disappointment in what they desired due to their failure to actualise tawakkul and asking His help. This is why these people are often tried with weakness or despair sometimes and self contempt on others; if his desire is not fulfilled it is because of his weakness and perhaps he falls into a state of despair, if his desire is fulfilled he thinks it to be because of his strength and ability and therefore falls into self conceit. He could even become so confident of himself that he thinks that his desire will definitely be met, yet face disappointment, Allah says,
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الإِنَّا عَلَيْهِ نَسِيَتُونَا وَأَنَّاهُمْ لَا يَسْتَالُونَ

«When harm occurs to you at sea, those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful»

[al-Iṣrā’ (17): 67]

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وَإِذَا مَسَّكَمْ الْعُسْرُ فِي الْخَيْرِ مِنْ نَفْسِهِ إِلَّا إِنَّهُ مَسْحُوفٌ

«When harm touches man, he calls on Us, lying on his side, or sitting down, or standing up. Then when We remove harm from him he carries on as if he had never called on Us when the harm first touched him»

[Yūnus (10): 12]
and the self-conceited have not fully realised the verse,

\[
\text{\textit{...and You alone we ask for help}}
\]

\textit{[al-Fātihah (1): 5]}

Hence whoever actualises the first part of the verse is saved from ostentation and whoever actualises the second part of the verse is saved from self conceit. The famous hadith mentions,

Three are the destructive traits: misfortunes that is obeyed; lust that is followed; and a person being amazed with himself.\textsuperscript{41}

Worse than both the previous two categories of people\textsuperscript{42} are those who do not worship Allāh and neither ask His help, instead asking and worshipping another, these are polytheists, committing \textit{shirk} in both affairs.\textsuperscript{43} From amongst these are those who worship the devils and perform devilish feats. In order to perform these they do acts that the devils like such as lying, indecent sins, and supplicating with concocted supplications beloved to the devils. All of this has been explained in other places. These people could end up performing miracles which they think are from amongst the miracles performed by the \textit{Ajlūn; whereas in reality they are akin to the states of magi-}

\textsuperscript{41} al-Bazzār [\#80] on the authority of Anas and its isnād was declared ḍaʿīf by al-Irāqī [\#61, 3348].

Similar ṣaḥīḥāth are also reported on the authority of ‘Abd Allāh ibn ‘Abd Allāh ibn ‘Umar as recorded by al-Haythamī [1/91] all with weak isnād as stated by al-Ṭayyābī and it was due to these that al-Mundhirī, \textit{al-Targhib} [1/162] and al-‘Albānī [\#1802] declared the hadith hasan.

\textsuperscript{42} i.e. \textit{shirk} by creation and \textit{shirk} by one’s own soul.

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and the self-conceited have not fully realised the verse,

وَرَبَّنَا نَسْكِبْ‌
«...and You alone we ask for help»

[al-Fatiha (1): 5]

Hence whoever actualises the first part of the verse is saved from ostentation and whoever actualises the second part of the verse is saved from self-conceit. The famous hadith mentions,

Three are the destructive traits: miserliness that is obeyed; lust that is followed; and a person being amazed with himself.41

Worse than both the previous two categories of people42 are those who do not worship Allah and neither ask His help, instead asking and worshipping another, these are polytheists, committing shirk in both affairs.43 From amongst these are those who worship the devils and perform devilish feats. In order to perform these they do acts that the devils like such as lying, indecent sins, and supplicating with concocted supplications beloved to the devils. All of this has been explained in other places. These people could end up performing miracles which they think are from amongst the miracles performed by the Awliyā’ whereas in reality they are akin to the states of magi-

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42 i.e those who place tawakkul in Allah but ask for prohibited things and those who desire lawful things but do not place their tawakkul in Allah alone.

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cians and fortune tellers. It is for this reason that it is necessary to
differentiate the conditions that arise from faith, the conditions that
arise from states of the soul, and the conditions that arise by way of
the devils.

The fourth and last category of people are the adherents to tawhid,
those who make their religions sincerely for Allah and hence wor-
ship only Him and put their tawakkul in Him alone.

When a person in difficulty says, ‘None has the right to be wor-
shipped save You’ it is possible that he only have in his mind one of
the two categories of tawhid, but whoever meets with the favour of
Allah will bring to mind both categories. When a person is in diffi-
culty his primary concern is to remove the harm and promote the
good, so when he says, ‘None has the right to be worshipped save
You’ his primary intention could only be that none removes harm
save You and none bestows grace save You. Such a person has only
fulfilled the dictates of Tawhid ar-Rubiibtyyab along with asking of
Him and putting his tawakkul in Him, but Tawhid al-Ilahiyyah could
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brings this fact to mind as well when he is saying, ‘None has the
right to be worshipped save You’ such a person is one who is truly
worshipping Allah and truly putting his tawakkul in Him, he is also
implementing His saying.

«So worship Him and put your trust in Him»

[Fâd (11): 123]

«...I have my trust in Him and I turn to Him...»

Moreover if his object of desire is something prohibited, he is
sinful, if his object of desire is something permissible, not desiring
that this object aid him in someway in the worship of Allah, he is
neither sinful nor rewarded, if his aim is that this object aid him in
the worship of Allah, he is rewarded.

[2.11 The Messenger-Servant and
Prophet-King]

This is what distinguishes the Messenger-Servant from the Prophet-
King. Our Prophet, Muhammed, was given the choice between be-
ing one or the other and chose to be a Messenger-Servant. The
Messenger-Servant is one who only does that which he is com-
manded, hence everything he does is worship of Allah;4 as opposed to

4 as opposed to the Prophet-King who is allowed to dispense with some affairs as
he wills, Allah says about such a Prophet-King, Solomon,

«...so We subjected to him the wind blowing gently by his...»
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«...so We subjected to him the wind blowing gently by his...»

11 The Messenger-Servant and Prophet-King
[Hide (11): 88]
pure servant, dispensing the order of the One who sent him as is established in Sahih al-Bukhari that he said,

By Allah, I do not grant anybody anything nor prevent anybody from anything. I am only a distributor, I place things where I am ordered.\(^{45}\)

Meaning, 'I do not give except where I am ordered to give and I do not prevent except where I am ordered to prevent, I only obey Allah in this' and he would apportion charity and war booty accordingly. This is the reason why, when property and wealth is mentioned adjointed to Allah and His Messenger, the reference is to that which should be spent in the obedience of Allah and His Messenger\(^{46}\) and command wherever he directed, and also the devils [of jinn] - every builder and diver and others bound together in shackles. [We said], 'This is Our gift, so grant or withhold without account'\(^{36-39}\),

meaning give as you wish and withhold as you wish, either way you will not be judged. The Prophet-King does what Allah has obligated upon him and leaves what Allah has prohibited, and is free to act as he wills with regards the worldly authority and wealth granted him without incurring any sin. However the Servant-Messenger does not give to anyone or withhold from anyone, except by the order of his Lord...as such all his actions constitute worship of Allah, Exalted is He' - al-Furgein [p. 92]

\(^{45}\) A similar wording to this is recorded by Bukhari [#3117] and Abu Dawud [#2929].

\(^{46}\) The author, al-Furgein [p. 92] says, 'The most correct opinion of the scholars is that such property should be distributed in the way loved by Allah and His Messenger as dictated by the jihat of the Muslim leader. This is the chosen opinion of Malik and others from the Salaf and has also been mentioned in one report from Ahmad. It is also said that this property should be distributed amongst the five categories as is the opinion of ash-Shafii and Ahmad in his famous opinion... or that it should be distributed amongst the three categories as is the opinion of Abu Hanifah, may Allah have mercy on him.'

The five categories referred to are: Allah and His Messenger, the close relatives of the Messenger who are Bani Hashim and Bani Muttalib, the orphans, the needy and the wayfarers as per al-Anfal (8): 41. The three categories referred to are the orphans, the needy and the wayfarer.
pure servant, dispensing the order of the One who sent him as is established in Sahih al-Bukhari that he said,

By Allah, I do not grant anybody anything nor prevent anybody from anything. I am only a distributor, I place things where I am ordered.45

Meaning, 'I do not give except where I am ordered to give and I do not prevent except where I am ordered to prevent, I only obey Allah in this and he would apportion charity and war booty accordingly. This is the reason why, when property and wealth is mentioned adjoined to Allah and His Messenger, the reference is to that which should be spent in the obedience of Allah and His Messenger46 and command wherever he directed, and also the devils [of jinn] - every builder and diver and others bound together in shackles. [We said], 'This is Our gift, so grant or withhold without account»

[Sud (38): 36-39],

'meaning give as you wish and withhold as you wish, either way you will not be judged. The Prophet-King does what Allah has obligated upon him and leaves what Allah has prohibited, and is free to act as he wills with regards the worldly authority and wealth granted him without incurring any sin. However the Servant-Messenger does not give to anyone or withhold from anyone, except by the order of his Lord...as such all his actions constitute worship of Allah, Exalted is He' - al-Furgein [p. 92]

45 A similar wording to this is recorded by Bukhari [#3117] and Abu Dawud [#2929]

46 The author, al-Furgein [p. 92] says, 'The most correct opinion of the scholars is that such property should be distributed in the way loved by Allah and His Messenger as dictated by the jihadi of the Muslim leader. This is the chosen opinion of Malik and others from the Salaf and has also been mentioned in one report from Ahmad. It is also said that this property should be distributed amongst the five categories as is the opinion of ash-Shafi'i and Ahmad in his famous opinion

or that it should be distributed amongst the three categories as is the opinion of Abu Hanifah, may Allah have mercy on him.' The five categories referred to are: Allah and His Messenger, the close relatives of the Messenger who are Banu Hashim and Banu Mutalib, the orphans, the needy and the wayfarers.'
The point of this discussion is to show the state of a servant, whose servitude is only for Allah, who worships Him and asks Him for help and therefore lives His saying,

«You alone we worship and You alone we ask for help»

who lives and actualises Tawhid ar-Rubūbiyyah and Tawhid al-Ilāhiyyah. Now, even though al-Ilāhiyyah includes ar-Rubūbiyyah and ar-Rubūbiyyah necessitates al-Ilāhiyyah, when mentioned together they take on their specific meanings, as in His sayings,

«Say, 'I take refuge with the Lord of mankind, the King of mankind, the God of mankind...»

«All praise and thanks are due for Allah the Lord of the worlds»

47 The belief that Allah is the creator, nourisher, sustainer - the Lord - necessarily leads one to realise that He alone should be worshipped, hence Rubūbiyyah leads to Ilāhiyyah. The fact that one worships Allah alone and nothing else is because he has come to believe that only Allah is the creator, sustainer etc., hence Ilāhiyyah includes Rubūbiyyah.
The point of this discussion is to show the state of a servant, whose servitude is only for Allāh, who worships Him and asks Him for help and therefore lives His saying,

«You alone we worship and You alone we ask for help»

[al-Ṭāhār (1): 5]

who lives and actualises Tawḥīd ar-Rūḥīyyah and Tawḥīd ar-‘Ilāhīyyah.

Now, even though al-‘Ilāhīyyah includes ar-Rūḥīyyah and ar-Rūḥīyyah necessitates al-‘Ilāhīyyah, when mentioned together they take on their specific meanings, as in His sayings,

«Say, ‘I take refuge with the Lord of mankind, the King of mankind, the God of mankind...’»

[ar-‘Nās (114): 1-3]

«All praise and thanks are due for Allāh the Lord of the worlds»

[al-Ṭāhār (1): 2]

The belief that Allāh is the creator, nourisher, sustainer - the Lord - necessarily leads one to realise that He alone should be worshipped, hence Rūḥīyyah leads to ‘Ilāhīyyah. The fact that one worships Allāh alone and nothing else is because he has come to believe that only Allāh is the creator, sustainer etc., hence ‘Ilāhīyyah includes Rūḥīyyah.

47 Here, the author digresses to discuss various fiqh issues to do with the war booty; this discussion is relegated to Appendix 4.
thereby mentioning the name Allah and Lord, for Allah is the One who is worshipped and deserves to be worshipped and the Lord is the One who regulates the affairs of His servants and sustains them. This is why worship is linked to the name Allah and asking linked to the name, Lord; this is because worship is the goal for which creation was created and hence Ilahiyyah is the objective, Rububiyyah comprises within it the creation of the creation and hence deals with their point of commencement. When the one praying says,

"You alone we worship and You alone we ask for help"

[al-Fatiha (1): 5]

he begins by mentioning the objective and then mentions the means to this which is the point of commencement - worship is the objective and asking for help is the means to attaining it. Because worship is linked to the name, Allah, the legislated phrases of remembrance contain this Name, "Allahu Akbar, Allahu Akbar" for the call to prayer; As-Sa’adi, Tafsir says, 'The Lord is the One Who nourishes and sustains the whole of the Creation, meaning everything besides Allah, by the very fact of His creating them, His preparing for them all that they need and His favouring them with great blessings which if removed would also remove any possibility of the creation surviving. Therefore every blessing they possess is from Him, Exalted is He. His sustaining His creation is of two types: General and Specific. As for the general then it is His creating the Creation, granting them provisions and guiding them to that which would benefit them in order to have them survive in this world. As for the specific then it is His sustaining His friends with faith and making them conform to It, perfecting and completing it for them, repressing all that would make them turn away from it, bridling any hindering factors that may be set up between them and Him, and safe-guarding them from all evil. It is possible that the reason behind the fact that most of the supplications made by the Prophets employed the word 'Lord' was due to it carrying this meaning, for all of the things they desired through their supplications fell under His Specific Lordship.'
thereby mentioning the name Allah and Lord, for Allah is the One who is worshipped and deserves to be worshipped and the Lord is the One who regulates the affairs of His servants and sustains them. This is why worship is linked to the name Allah and asking linked to the name, Lord; this is because worship is the goal for which creation was created and hence Iḥāyiyyah is the objective, Rubābiyyah comprises within it the creation of the creation and hence deals with their point of commencement.\(^49\) When the one praying says,

\[
\text{"You alone we worship and You alone we ask for help"}
\]

\[\text{[al-Fāṭihah (1): 5]}\]

he begins by mentioning the objective and then mentions the means to this which is the point of commencement - worship is the objective and asking for help is the means to attaining it. Because worship is linked to the name, Allah, the legislated phrases of remembrance contain this Name, ‘Allahu Akbar, Allahu Akbar’ for the call to prayer;

\[^{49}\text{As Sa ‘di, } \text{Tafsīr} \text{ says, 'The Lord is the One Who nourishes and sustains the whole of the Creation, meaning everything besides Allah, by the very fact of His creating them, His preparing for them all that they need and His favouring them with great blessings which if removed would also remove any possibility of the creation surviving. Therefore every blessing they possess is from Him, Exalted is He. His sustaining His creation is of two types: General and Specific. As for the general then it is His creating the Creation, granting them provisions and guiding them so that which would benefit them in order to have them survive in this world. As for the specific then it is His sustaining His friends with faith and making them conform to it, perfecting and completing it for them, repressing all that would make them turn away from it, bridging any hindering factors that may be set up between them and Him, and safe-guarding them from all evil. It is possible that the reason behind the fact that most of the supplications made by the Prophets employed the word 'Lord' was due to it carrying this meaning, for all of the things they desired through their supplications fell under His Specific Lordship.'}\]

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2.12 ar-Rubābiyyah and al-Iḥāyiyyah

‘I testify that none has the right to be worshipped save Allah’ for the testification to Islam; ‘All pure and good works are for Allah’ in the tashahhud; and ‘SubḥānAllah, al-Hamdu lilīlah, Lā ilāha illAllah, Allahu Akbar.’

As for request, frequently do we find that it is done with the name, Lord,

\[
\text{"Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost"}
\]

\[\text{[al-‘Ā‘ishah (7): 23]}\]

\[
\text{"My Lord! I take refuge with You from asking You for anything about which I have no knowledge..."}
\]

\[\text{[Had (11): 47]}\]

\[
\text{"My Lord! I have wronged myself so forgive me"}
\]

\[\text{[al-Qasas (28): 16]}\]

\[
\text{"...Our Lord! I have settled my offspring by Your Sacred House in an uncultivated valley. Our Lord! Let them establish the prayer..."}
\]

\[\text{[Ibrāhīm (14): 37]}\]
when a servant wishes to supplicate, he should mention the name, ‘Allah’ and when he wishes to supplicate, he should mention the name, ‘Lord’; this is why Yūnus said,

«None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers»

[al-Anbiyāʾ (21): 87]

while Ādam said,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»

[al-A'rāf (7): 23]

This is because Yūnus (ʿalayhīs-salām) left in a state of exasperation and Allah, Exalted is He says,

«So wait steadfastly for the judgment of your Lord and do not be like the Companion of the Fish»

[al-Qalam (68): 48]
THE RELIEF FROM DISTRESS

«...Our Lord! Accept this from us! You are the All-Hearing, the All-Knowing...»
[al-Baqarah (2): 127]

Our Lord! Give us good in this world and good in the Hereafter and safeguard us from the punishment of the Fire»
[al-Baqarah (2): 201]

It is reported that Malik said, 'I dislike that a person say while supplicating, "O My Master! O My Master! O Hannān! O Hannān!" Rather he should supplicate as the Prophets supplicated, "Our Lord! Our Lord!"' Recorded by al-'Utbī, al-'Utbīyyah. Allah, Exalted is He, says concerning those bestowed depth of understanding,

«None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers»
[al-Anbiya’ (21): 87]

while Ādam said,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»
[al-A'raf (7): 23]

This is because Yūnus (‘alayhi-salām) left in a state of exasperation and Allah, Exalted is He says,

«So wait steadfastly for the judgment of your Lord and do not be like the Companion of the Fish»
[al-Qalam (68): 48]
«Then the fish devoured him and he was to blame»

[as-Saffât (37): 142]

hence he committed that which he could be reprimanded for, therefore it was befitting for him to begin by praising his Lord and to acknowledge that none deserves to be worshipped save Him, implying that ones desires should not be submitted to for in doing so leads to the weakening of worshipping Allah alone. It is reported that Yûnûs (ala-yhis-salâm) felt remorse at the punishment being lifted from his people after he had threatened them with it, he feared that they would accuse him of lying and hence left them in a state of exasperation. It was because of this that he said,

«There is none worthy of worship save You...»

[al-Anbiyâ’ (21): 87]

these words absolve any besides Allah of godship, be it by way of submitting to the desires of the soul or obeying an object of creation, this is why he went on to say,

«...glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers»

[al-Anbiyâ’ (21): 87]

the servant says these words on occasions when he assumes something to be other than what it is or desires something that is not good.

As for Ādam, he first confessed his sin by saying,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»

[al-A’râf (7): 23]

due to their negligence, not due to their submitting to their base desire or in pursuit of some temporal benefit that would contend with godship; these two were in need of having their knowledge
«Then the fish devoured him and he was to blame»

[as-Saffât (37): 142]

hence he committed that which he could be reprimanded for, therefore it was befitting for him to begin by praising his Lord and to acknowledge that none deserves to be worshipped save Him, implying that ones desires should not be submitted to for in doing so leads to the weakening of worshipping Allah alone. It is reported that Yûnus (‘alayhissalâm) felt remorse at the punishment being lifted from his people after he had threatened them with it, he feared that they would accuse him of lying and hence left them in a state of exasperation. It was because of this that he said,

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[al-‘A‘râf (7): 23]

due to their negligence, not due to their submitting to their base desire or in pursuit of some temporal benefit that would contend with godship; these two were in need of having their knowledge
2.12 ar-Rubūbiyyah and al-Ila'iyah

be compliant to the order of Allāh such that he ends in a state that feels no opposition to His order,

So Dhū-n-Nūn confessed his negligence in fulfilling the duties of Ilāhiyah by virtue of his leaving his people in a state of exasperation, in a state where he disliked the fact that his people were saved, hence desiring something that contended with his love of Allāh. When the servant says, ‘None has the right to be worshipped save You’ he is clearing his heart of worshipping his desires. It is reported,

There is no god worshipped under the expanse of the heaven which is more severe in the sight of Allāh then desires that are submitted.50

Therefore Yūnus (‘alayhis-salām) perfected his Ilāhiyah of Allāh and removed any intent to follow his desires, hence there was nothing left in his heart that would contend with the Ilāhiyah of the Truth, indeed he was from amongst those who made the religion sincerely for Allāh, being one of the greatest chosen servants of Allāh.

It is possible that the likes of this situation occur to someone and after its passing, there remain in him some type of exasperation, anger to the decree, or some evil whispers concerning His wisdom and mercy. In this case the servant stands in need of absolving himself of two matters: corrupt intent and corrupt desires. He should know that wisdom and justice lies in what was decreed for him, not in what he thinks should have happened, hence his desires should

50 At-Tabarānī [#7502] and ibn Abī ‘Āsīm [#3] on the authority of Abū Umāmah. It is mawdū’ as ruled by ibn al-Jawzi and endorsed by ad-Dhahabī, Tarrīth al-Mawdū‘ūt [1/956] and al-Albānī; al-Haythami [1/188] said that its Isnād contains a matrukh narrator.

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2.12 ar-Ruhūbiyyah and al-Ilaqiyyah

be compliant to the order of Allāh such that he ends in a state that feels no opposition to His order,

«No, by your Lord, they are not believers until they make you their judge in the disputes that break out between them, and then find no resistance within themselves to what you decide and submit themselves completely»

[an-Nisā’ (4): 65]

It is reported that the Prophet (ﷺ) said,

By the One in whose hand is my soul, none of you believes until his very desire complies to what I have brought.

Reported by Abū Hātim in his Sahih.⁵¹

In the Sahih it is recorded that 'Umar said, 'O Messenger of Allāh! By Allāh you are more beloved to me than myself' to which he (ﷺ) said,

Now O 'Umar!⁵²

In the Sahih it is recorded that he (ﷺ) said,

⁵¹ Ibn 'Abī 'Aśīm [#15] and ad-Dāyi'ī [#7960] with a ḍa'll fiṣnād as ruled by Ibn Rajab, Ja‘far.⁵¹

⁵² Bukhāri [#3694, 6264, 6632] and Abū Dāwūd [#2942]
The Infallibility of Prophets

None of you believes until I am more beloved to him than his father, son and the whole of mankind. Allâh, Exalted is He, says,

""""None of you believes until I am more beloved to him than his father, son and the whole of mankind.""

Allâh, Exalted is He, says,

2.13 The Infallibility of Prophets

This discussion is centred on the following principle: the Prophets (‘alayhim-salâm) are infallible when it comes to them conveying the message from Allâh, Exalted is He, by agreement of the Muslim nation. This is why it is obligatory to have Îmân in everything they brought,

opposes the order of Allâh or his presumption opposes the knowledge of Allâh and Allâh is All-Knowing, All-Wise. When you truly come to know that He is the All-Knowing, the All-Wise, all causes for dislike dissolve and disappear. As for those matters that He has ordered us to dislike such as disbelief, sin, and transgression; we are required to obey Him in this. But these matters are not like his lifting the punishment from a people for this is an action of His that we cannot dislike; instead we are required to like it. For a person to dislike such matters is to follow a desire that contends with Îkîhiyyah, in such a case the servant must complete his taubih by saying, ‘None has the right to be worshipped save You.’ It is upon us to love what He loves, to be content with what He is pleased with, to order what He orders, and prohibit what He prohibits. So for example if He loves those who repent and those who purify themselves, it is upon us to love them as well.

So if Îmân is not attained except through the servant taking the Messenger (sallallâhu ‘alayhi wa sallam) as judge and fully accepting his judgment, that his desire comply to what he has brought, that the Messenger and jihad take precedence over the love he has for himself, his property and family, what then would one say with respect to Allâh?!

Therefore whoever sees a people who he thinks deserve to be punished, but Allâh forgives them and shows mercy to them, and he finds a dislike for this, this is due to one of two reasons: his desire

53 Bukhârî [#15] and Muslim [#44]
2.13 The Infallibility of Prophets

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None of you believes until I am more beloved to him than his father, son, and the whole of mankind.53

Allāh, Exalted is He, says,

فَلَبِينَ كَانَ مَاكَابَهُمْ وَمَا أَفْرَكَنَّهُمْ وَمَا أَجَّلْنَّهُمْ فَأَفْرَكْنَّهُمْ وَأَكَابْنَّهُمْ وَأَجَّلْنَّهُمْ وَأَغْلِبْنَّهُمْ

«Say, ‘If your fathers, or your sons, or your brothers, or your wives, or your tribe, or any wealth you have acquired, or any business you fear may slump, or any house which pleases you, are dearer to you that Allah and His Messenger and doing jihād in His Way, then wait until Allah brings about His command...’»

[at-Tawbah (9): 24]

So if Iman is not attained except through the servant taking the Messenger (s) as judge and fully accepting his judgment, that his desire comply to what he has brought, that the Messenger and jihād take precedence over the love he has for himself, his property and family, what then would one say with respect to Allāh?!

Therefore whoever sees a people who he thinks deserve to be punished, but Allāh forgives them and shows mercy to them, and he finds a dislike for this, this is due to one of two reasons: his desire...
THE RELIEF FROM DISTRESS

«Say, 'We have faith in Allah and what was sent down to us and what was sent down to Ibrāhīm, Ismā‘īl, Ya‘qūb and the Tribes, and what was given to Mūsā and 'Isā, and what all the Prophets were given by their Lord. We do not differentiate between any of them and we are Muslims submitted to Him.' So if they believe as you believe, then they are guided, but if they turn away, they are entrenched in hostility. Allah will be enough for you against them, He is the All-Hearing, the All-Knowing.»

[al-Baqarāh (2): 136-137]

«...rather, those with true devoutness are those who have faith in Allah and the Last Day, the Angels, the Book and the Prophets...»

[al-Baqarāh (2): 177]

«The Messenger has faith in what has been revealed to him from his Lord, and so do the believers. Each one has faith in Allah, His Angels, His Books and His Messengers. We do not differentiate between any of His Messengers.»

[al-Baqarāh (2): 285]

Non-prophets are not infallible, even if they be the Awdhā' of Allah;

it is for this reason that whoever curses the Prophets is killed by agreement of the Legal Jurists, but this is not the case with cursing others.

This infallibility of the Prophets is what allows the purpose of prophethood and messengership to be fulfilled. The Prophet is one who informs about Allah and the Messenger is one whom Allah has sent, hence every Messenger is a Prophet but not every Prophet is a Messenger and they are infallible in what they convey from Allah.

As for their infallibility in matters other than conveying the message, the people differ about this: is their infallibility in these matters established via the intellect or via the revelation? Could they commit major or minor sins, if so any or just some? Is it that they are infallible from endorsing sins but not from committing them? Are they infallible only in their conveyance of the revelation? Were they preserved from disbelief and sins before they were commissioned? All of these are discussed in detail in other places.

The opinion of the majority, in conformity to what is reported from the Salaf, is that they can never endorse sin. They refuted the claims of those who stated that it was possible that they endorse sin. The evidences presented by those who propound [the absolute] infallibility of the Prophets, when considered carefully, only prove this opinion [held by the majority], and not theirs. Moreover, none of

"Here the author digresses to discuss some sub-issues related to infallibility; this discussion has been relegated to Appendix 5.

"The author, Radd 'ul al-Bukhari [2/622] said, 'People have two opinions with regards the possibility of Prophets committing sins. The Salaf and the majority were of the opinion that this was possible but it was impossible for them to endorse sin. Many people were of the opinion that it was not possible for them to commit sin at all.'
«Say, 'We have faith in Allah and what was sent down to us and what was sent down to Ibrāhīm, Ismā’īl, Ya’qūb and the Tribes, and what was given to Mūsā and ‘Īsā, and what all the Prophets were given by their Lord. We do not differentiate between any of them and we are Muslims submitted to Him.' So if they believe as you believe, then they are guided, but if they turn away, they are entrenched in hostility. Allah will be enough for you against them. He is the All-Hearing, the All-Knowing»

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As for their infallibility in matters other than conveying the message, the people differ about this: is their infallibility in these matters established via the intellect or via the revelation? Could they commit major or minor sins, if so any or just some? Is it that they are infallible from endorsing sins but not from committing them? Are they infallible only in their conveyance of the revelation? Were they preserved from disbelief and sins before they were commissioned? All of these are discussed in detail in other places.

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\[\text{91}^{*}\]

\[\text{92}^{*}\]
the evidences presented by those who state that they could endorse
sin actually go to prove their case.

Those who say that they were [absolutely] infallible depend upon
the fact that it is legislated to follow them and this is not permissible
unless their actions be free of sin. However, it is known that follow-
ing them is only legislated in those matters they endorsed, not in
matters they prohibited and later retracted, just as the command
and prohibition is only to be obeyed when it is not abrogated; it is
not permissible to consider the abrogated commands and prohibi-
tions to be obligatory or prohibited let alone to make it obligatory to
follow them. They also state that committing sins negates perfe-
tion, or the committing of sin is much more serious and vile when it
arises from one who has been greatly blessed, or that sins lead to
aversion of that person and other similar logical arguments. But all
of this holds true only if sins are persisted in and not retracted,
Allah accepts sincere repentance and by virtue of it raises the ranks
of the one who does it. Some of the Salaf said, 'Dāwūd (‘ālāyah is-
salām) was better after his repentance than he was before his sin,'
others said, ‘If repentance was not the most beloved thing to Him,
his would not have tested the best of creation with sins.’

[2.14 Repentance]

The hadith of repentance is established in the Sihāh,

Allah shows more joy at the repentance of His servant
than a man who encamps at a dangerous place, with him
is his riding beast carrying his food and drink. He rests
his head and falls asleep for a short while and awakes to
find his animal missing, [he searches for it] until he is
very thirsty and hungry and decides to go back to his
place where he once again falls asleep. When he awakes

Allah, Exalted is He, says,

«Allah loves those who turn in repentance and loves
those who purify themselves»
[al-Baqara (2): 222]

«...except for those who turn in repentance and have
faith and work righteous deeds, Allah will transfer
the wrong actions of such people into good - Allah
is Ever-Forgiving, Most Merciful»
[al-Furqān (25): 70]

There is a hadith in the Sahih which mentions that Allah would
present the minor sins of a person to him on the Day of Judgment
and withhold the major sins, and he would admit to them, all the
while fearing that his major sins were soon to be presented, upon
which Allah would say,

“I have forgiven you and altered every evil deed to a good
deed.” He will say, ‘But my Lord! I have committed sins
that I have not yet seen!’

[^12]: Bukhārī [2709] and Muslim [2747]
[^13]: Muslim [191] and at-Tirmidhī [2576]
the evidences presented by those who state that they could endorse sin actually go to prove their case.

Those who say that they were [absolutely] infallible depend upon the fact that it is legislated to follow them and this is not permissible unless their actions be free of sin. However, it is known that following them is only legislated in those matters they endorsed, not in matters they prohibited and later retracted, just as the command and prohibition is only to be obeyed when it is not abrogated; it is not permissible to consider the abrogated commands and prohibitions to be obligatory or prohibited let alone to make it obligatory to follow them. They also state that committing sins negates perfection, or the committing of sin is much more serious and vile when it arises from one who has been greatly blessed, or that sins lead to aversion of that person and other similar logical arguments. But all of this holds true only if sins are persisted in and not retracted, Allāh accepts sincere repentance and by virtue of it raises the ranks of the one who does it. Some of the Salaf said, 'Dāwūd (sallallāhu ‘alayhi wasallām) was better after his repentance than he was before his sin,' others said, 'If repentance was not the most beloved thing to Him, he would not have tested the best of creation with sins.'

[2.14 Repentance]

The hadith of repentance is established in the Sihāh,

Allāh shows more joy at the repentance of His servant than a man who encamps at a dangerous place, with him is his riding beast carrying his food and drink. He rests his head and falls asleep for a short while and awakes to find his animal missing, [he searches for it] until he is very thirsty and hungry and decides to go back to his place where he once again falls asleep. When he awakes the second time he finds his animal standing besides him.56

Allāh, Exalted is He, says,

«Allāh loves those who turn in repentance and loves those who purify themselves»

[al-Baqara (2): 222]

«...except for those who turn in repentance and have faith and work righteous deeds, Allāh will transfer the wrong actions of such people into good - Allāh is Ever-Forgiving, Most Merciful»

[al-Furqān (25): 70]

There is a hadith in the Sahih which mentions that Allāh would present the minor sins of a person to him on the Day of Judgment and withhold the major sins, and he would admit to them, all the while fearing that his major sins were soon to be presented, upon which Allāh would say,

"I have forgiven you and altered every evil deed to a good deed." He will say, 'But my Lord! I have committed sins that I have not yet seen!'57

56 Bukhārī [#6309] and Muslim [#2747]
57 Muslim [#190] and at-Tirmidhī [#2596]
meaning that when he saw his bad deeds being altered, he then wished to see his major sins, which he was previously in fear of, so that they too could be altered to good deeds. It is known that his state after this alteration is much greater than the state he would have been in had he not committed the sins and had there been no alteration.

A group of the Salaf, amongst whom was Sa‘id bin Jubair, said, ‘A servant could perform a good deed and enter Hell on account of it, and a servant could commit a sin and enter Paradise on account of it. The first performed the good deed and became boastful and exultant to such an extent that he entered Hell, the second committed the sin and remained in fear of it and persisted in asking for forgiveness until he entered Paradise.’ Allah, Exalted is He, says,

«We offered the trust to the heavens and the earth and the mountains but they refused to take it on and shrank from it. But man took it on, he is indeed wrongdoing and ignorant. This was so that Allah might punish the men and women of the hypocrites and the men and women of the polytheists, and turn towards the men and women of the believers. Allah is Ever-Forgiving, Most Merciful»

[al-A‘raf (33): 72-73]

The objective of every person is to be amongst those believers, male and female, whom Allāh has forgiven.

This opinion is proved by countless texts from the Book, the authentic Sunnah and the Books that were revealed before the Qur‘ān. Those who reject this opinion interpret these texts with interpretations that resemble those of the Jahmiyyah, Qadariyyah, and Dahriyyah to the texts concerning the Names and Attributes of Allāh, the texts concerning the decree, and the texts concerning the resurrection. They are of the same nature as the interpretations of the Qaramita, known by necessity to be false. They amount to distorting words from their correct context, it is even possible that some of those who do this, even though they intend to honour and exalt the Prophets, fall into denial or disbelief of them.

Moreover, the infallibility which is proven by the texts of the Legal Law, the intellect, and consensus, is their infallibility in conveying the message. This is of no benefit to them as they do not accept the meanings of what the Prophets conveyed, instead they distort the texts or they end up being like the illiterate who know nothing of the Book except their own assumptions.

i.e. that Prophets can commit sins.

An early sect that denied the Names and Attributes of Allāh, followers of Jahm bin Safwān.

An early sect that denied qadr, or divine decree, stating instead the man has a complete free will.

A sect that denied the reality of the Resurrection, Judgment, Paradise, and Hell.

A sect, branching off from the Shi‘a, that based itself around esoteric exegesis of the Qur‘ān and Ahkāf, stating that texts commanding prayer and zakāt etc. were all merely metaphors.
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[al-Abzib (33): 72-73]

The objective of every person is to be amongst those believers, male and female, whom Allah has forgiven.

This opinion is proven by countless texts from the Book, the authentic Sunnah and the Books that were revealed before the Qur’an. Those who reject this opinion interpret these texts with interpretations that resemble those of the Jahmiyyah, Qadariyyah and Dahriyyah to the texts concerning the Names and Attributes of Allah, the texts concerning the decree, and the texts concerning the resurrection. They are of the same nature as the interpretations of the Qarāmīta, known by necessity to be false. They amount to distorting words from their correct context, it is even possible that some of those who do this, even though they intend to honour and exalt the Prophets, fall into denial or disbelief of them.

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Allāh, Exalted is He, frequently mentions the repentance of the Prophets and their asking forgiveness. Ādām and his wife said,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»

[al-‘Alā‘īf (7): 23]

Nūh said,

«My Lord! I take refuge with You from asking You for anything about which I have no knowledge. If You do not forgive me and have mercy on me, I will be among the lost»

[Hud (11): 47]

al-Kalīl said,

«Our Lord! Forgive me and my parents and the believers on the Day the Reckoning takes place»

[Ibrāhīm (14): 41]

Allāh, Exalted is He, informs us of Dāwūd that he,

«...He who I sincerely hope will forgive my mistakes on the Day of Reckoning»
Allāh, Exalted is He, frequently mentions the repentance of the Prophets and their asking forgiveness. Ādam and his wife said,

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[İbrahim (14): 41]

Allāh, Exalted is He, informs us of Dāwūd that he,

«...He who I sincerely hope will forgive my mistakes on the Day of Reckoning»
2.14 Repentance

When a servant desires to commit a sin, nothing is recorded against him, if he then leaves that sin for the sake of Allah, one good deed is recorded for him, if he commits that sin, one sin is recorded for him, if he leaves that sin, but not for the sake of Allah, no sin or reward is recorded for him.\(^5\)

So Yūsuf (‘alayhis-salām) had a desire which he abandoned for the sake of Allah and this is why Allah turned him away from evil and indecency by virtue of his sincerity. Hence, this ‘turning away’ occurs when the cause for committing sin is present, i.e. desire, yet contending with this is one’s sincerity to Allah. So Yūsuf (‘alayhis-salām) did nothing except good deeds for which he would be rewarded for, Allah, Exalted is He, says,

\[
\text{“As for those who have taqwa, when they are bothered by visitors from Satan, they remember and immediately see clearly.”} \quad \text{[al-‘Ā’rāf (7): 201]}
\]

As for what is reported that he untied his lower garment and they both got into the position for intercourse at which point he saw the image of Ya‘qūb biting his hand, and the likes of these reports, none of them have been told us by Allah or His Messenger. Hence

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\(^5\) The author, may Allah have mercy upon him, has quoted the hadith in meaning. It is recorded by Bukhārī [75:1] and Muslim [128:130]
2.14 Repentance

desire that is merely thoughts, and a desire that one commits and persists in. It is established in the Sahib that the Prophet (ﷺ) said, "When a servant desires to commit a sin, nothing is recorded against him, if he then leaves that sin for the sake of Allah, one good deed is recorded for him, if he commits that sin, one sin is recorded for him, if he leaves that sin, but not for the sake of Allah, no sin or reward is recorded for him."

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"As for those who have taqwa, when they are both revered by visitors from Satan, they remember and immediately see clearly."

[al-Ar-Raf (7): 201]

As for what is reported that he untied his lower garment and they both got into the position for intercourse at which point he saw the image of Ya`qub biting his hand, and the likes of these reports, none of them have been told us by Allah or His Messenger. Hence, it is recorded by Bukhari and Muslim.

It is recorded by Ahmad, Al-Humaidi, Al-Nawawi, and Al-Massih. Hence, it falls into two categories as Imam Ahmad said, 'Desire is of two types: a desire to commit a sin which one commits and persists in, and a desire that is merely thoughts and a desire that one commits and.

2.14 Responses

The Relief from Distress

"Begged forgiveness from his Lord and fell down prone, prostrating, and repented."

[Sad (38): 24-25]

Sulayman said, "My Lord! Forgive me and give me a kingdom the like of which will never be granted to anyone after me. Truly You are the Ever-Giving."

[Sad (38): 35]

As for Yiasuf, the sincerely truthful, Allah did not mention any sin of his, and this is why no mention is made of repentance from him, instead He said, "That happened so We might avert from him all evil and lust. He was Our chosen servant."

[Thulth (12): 24]

So He informed us that he turned evil and indecency away from him and this proves that he committed neither. As for His saying, "She wanted him and he would have wanted her had he not seen the Clear Proof of his Lord."

[Thulth (12): 24]

The word 'desire' (ban*t) is a generic noun (Um *ams) and it falls into two categories as Imam Ahmad said, 'Desire is of two types: a desire that is merely thoughts, and a desire that one commits and persists in. It is established in the Sahib that the Prophet (ﷺ) said, "When a servant desires to commit a sin, nothing is recorded for him."

[2.4 Responses]
such reports were taken by the Muslims from the Jews who are the greatest liars against the Prophets and the most severe in accusing them.

As for His saying,

```text
وَمَا أَبْنَىْ نَبِيّ إِنَّ الدُّمَىَّ لِأُمِّيَّةٍ بِاْلْوَسَىَّ إِلَّا مَرْجَعٍ
 científico

مَا أَبْنَىْ نَبِيّ إِنَّ الدُّمَىَّ لِأُمِّيَّةٍ بِاْلْوَسَىَّ إِلَّا مَرْجَعٍ

«I do not say that my self was free from blame, the self indeed commands to evil acts - except for those my Lord has mercy on»
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[Yūsuf (12): 53]

these are the words of the wife of al-'Azīz as is clearly proven by the Qur'ān,

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وَقَالَ اللَّهُ ﷺ لِلَّهُ ﷺ

يَنْبِئُونَ مَنْ عَلِمَ التَّقْلُبَ عَنْ مَنْ كَانَ عَلِمَ وَأَرَادَ أَنْ يَقْتُلَ أُمَّيَّةَ بِالْوَسَىَّ إِلَّا مَرْجَعٍ

I do not say that my self was free from blame, the self indeed commands to evil acts - except for those my Lord has mercy on»
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[Yūsuf (12): 53]

All of these are the words of the wife, for Yūsuf was still in prison at that time not yet having had an audience with the king, but in his absence his innocence was finally established upon which the king said,

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وَقَالَ اللَّهُ ﷺ لِلَّهُ ﷺ

لَيْفَمَا كُنْنَا نَحْنَاءِلُ وَإِذَا أَلَهَّنَا اللَّهُ ﷺ مُكَانُ أَمْرِهِ

Lies me what else I can do, if I were to be left alone, when Allah orders me
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«...‘Bring him to me straight away so I may draw him very close to me.' When he spoke to him, he declared, ‘Today you are trusted, established in our sight's»

[Yūsuf (12): 54]
such reports were taken by the Muslims from the Jews who are the
greatest liars against the Prophets and the most severe in accusing
them.

As for His saying,

«I do not say that my self was free from blame, the self indeed commands to evil acts - except for those my Lord has mercy on»

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All of these are the words of the wife, for Yūsuf was still in prison
at that time not yet having had an audience with the king, but in his
absence his innocence was finally established upon which the king
said,

«The king said, ‘Bring him to me straight away!’ But when the envoy came to him, he said, ‘Go back to your master and enquire of him what happened about the women who cut their hands. My Lord has knowledge of their cunning guile.’ He said, ‘Allāh forbid! We know no bad of him.’ The governor’s wife then said, ‘The truth has now emerged. Indeed I tried to seduce him then and he has simply told the honest truth. In this way he may know at last that I did not dishonour him behind his back and that Allāh most surely does not guide the deviousness of the dishonourable. I do not say that my self was free from blame, the self indeed commands to evil acts - except for those my Lord has mercy on’»

[Yūsuf (12): 50-53]

2.14 Repentance
Many exegetes mentioned these words to be the words of Yūsuf, and some of them only mentioned this opinion. This opinion is totally false and has no evidence to support it; indeed the evidences prove the opposite. These matters have been detailed in other places.

The point of this discussion is to show that all that is contained in the story of Dhū-n-Nūn for which he could be censured for, is all forgiven, and furthermore, Allāh altered it all to good deeds and raised his ranks. He was in a much better state after coming out of the belly of the whale and his repentance than he was before. Allāh, Exalted is He, says,

«So wait steadfastly for the judgment of your Lord and do not be like the Companion of the Fish when he called out in absolute despair. Had a blessing from his Lord not overtaken him, he would have been thrown up on the naked shore, for he was at fault. But his Lord chose him and made him one of the righteous»

[al-Qalam (68): 48-50]

This was different to his state when he was in the belly of the whale,

«I do not say that my self was to blame...»

2.15 Deeds are by their conclusion

«Then the fish devoured him and he was to blame»

[as-Saffāt (37): 142]

So in this state he was blamed, but he was not in this state when taken out of the belly of the whale, hence his condition after saying,

«None has the right to be worshipped save You; glory be to You, far removed are You from any imperfection; I have been amongst the wrong-doers»

[al-Anbīyā’ (21): 87]

was better than his state before. What is taken into consideration is the perfection of the end state, not what may have occurred in the beginning. Actions are by their conclusions.

[2.15 Deeds are by their conclusion]

Allāh, Exalted is He, created man and took him out of the belly of his mother knowing nothing. Then He taught him and transferred him from a state of deficiency to a state of perfection, hence it is not permissible to judge the worth of man based on his initial state, rather on his final state. Yūnūs (‘alayhi salām), and other Prophets, in their final states were in the most perfect of states.

It is from this perspective that those who thought the Angels better than the Prophets and righteous erred. They compared the perfection of the Angels with the initial stages of the righteous and their deficiencies, were they to have compared the two after the righteous entered Paradise and their having attained the pleasure of the All-Merciful and the removal of all defects, when they are in the
THE RELIEF FROM DISTRESS

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state that,

«Angels will enter in to welcome them from every gate: ‘Peace be upon you because of your steadfastness! How wonderful is the Ultimate Abode!’»

[al-Ra‘d (13): 23-24]

were they to have made the comparison in this state the excellence of this state over the state of all other objects of creation would have been clear.

As for what some people presume, that one who is born into Islām and never leaves it is better than one who was a disbeliever and then accepted Islām, this is not correct. What is considered is the conclusion, whichever of the two has more taqwā of Allāh at the end is the better of them. It is known, for example, that the Forerunners from amongst the Muhājirin and Anṣār - i.e. those who accepted Islām after having been disbelievers - are better than those who came after them who were born into Islām, be they of their own offspring or others. Indeed someone who has tasted evil and known it and then tastes good and knows it, could well discern the good better, love it more, and hate the evil more than those who have not tasted evil. Indeed the one who has known nothing save good could come across evil and not recognise it and either fall into it or not reject it with the same fervour as the one who has previously experienced it.

It is for this reason that ‘Umar bin al-Khaṭṭāb said, ‘Islām will only be loosened knot by knot by those who are born into Islām, never having known the Jāhilyyah.’ This is true, for the perfection of Islām comes about through enjoining the good and prohibiting the evil, this in turn is perfected through undertaking Jihād in His way. Whoever is born into goodness and does not know anything else could quite possibly not be aware of evil and its dire consequences whereas the one who has experienced evil would. Hence this person may not undertake the required Jihād whereas the one who knows would. This is why the Companions, may Allāh be pleased with them all, had greater Īmān and Jihād than those who came after them, because of their understanding both the good and evil, because of their complete love for the good and hatred of the evil, having experienced the excellence of Islām and the filth of disbelief. It is for this reason that the one who has experienced poverty and illness appreciates health, security, and sufficiency more than the one who has not, and works harder to preserve it. In this respect it is said,

Opposites bring out the beauty of their opposites

And,

By their opposites do things become clear

‘Umar bin al-Khaṭṭāb, may Allāh be pleased with him, would say, ‘I am not one who spreads corruption and neither does corruption deceive me.’ The sound heart desires good and not evil and this can only fully come about by knowing both the good and evil, whoever does not know evil has an aspect of deficiency in him.

This does not mean that everyone who has experienced disbelief and sin is necessarily more knowledgeable of it or necessarily despises it more than one who has not. The doctor has more knowledge of disease than the one afflicted with it, the Prophets, may Allāh shower peace and blessings upon them, are doctors of religion and hence they are the most knowledgeable of people with
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It is for this reason that ‘Umar bin al-Khaṭṭāb said, ‘Islam will only be loosened knot by knot by those who are born into Islam, never having known the Jāhilīyyah.’ This is true, for the perfection of Islam comes about through enjoining the good and prohibiting the evil, this in turn is perfected through undertaking jihād in His way. Whoever is born into goodness and does not know anything else could quite possibly not be aware of evil and its dire consequences whereas the one who has experienced evil would. Hence this person may not undertake the required jihād whereas the one who knows would. This is why the Companions, may Allāh be pleased with them all, had greater Ima'n and jihād than those who came after them, because of their understanding both the good and evil, because of their complete love for the good and hatred of the evil, having experienced the excellence of Islam and the filth of disbelief. It is for this reason that the one who has experienced poverty and illness appreciates health, security, and sufficiency more than the one who has not, and works harder to preserve it. In this respect it is said,

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regards what will correct or corrupt the hearts, even though they may not have experienced evil as the people have.

What is meant here is that are to be found people who have a great aversion to evil by virtue of their having experienced both evil and good that may not be found in others. The one who was a polytheist, a Jew or a Christian, and then accepted Islam could have more love and desire of Islam, and more hatred of disbelief than the one who does not know the reality of disbelief and Islam. This is because the former had previously lived in darkness, sin, doubts, and falsity whereas the latter is merely blindly following others in his praise of something or censure of something else.

For example, one who has experienced hunger followed by satiation, or illness followed by health, or fear followed by safety will be more desirous and appreciative of satiation, health, and safety than the one who has not. Likewise whoever enters the ranks of the People of innovation and sin followed by Allah guiding him to sincerely repent from this and nourishing him with Jihad in His way, would explain the state of the innovators, boycott them, and strive against them more than the one who has not. Nu’aym bin Hammad al-Khuza’i, who used to be a Jahmi, said, ‘I am harsh against them because I used to be one of them.’

"But to those who migrated after they were persecuted and then did Jihad and remained steadfast, to them your Lord is All-Forgiving, Most Merciful"

[an-Nahl (16): 110]

2.16 Allah loves those who repent

This verse was revealed concerning a group of the Companions who were put to trial by the polytheists with respect their religion, then Allah turned towards them in forgiveness and they migrated to Allah and His Messenger, performed Jihad and showed patience and constancy.66

‘Umar bin al-Khattab and Khalid bin al-Walid, may Allah be pleased with both, used to be from the most stringent of people in opposing Islam, yet when they accepted Islam they exceeded many of those who had accepted Islam before them. Indeed ‘Umar bin al-Khattab by virtue of his Imân, sincerity, truth, knowledge, and insight was the most removed of the Companions from submitting to his desires, and the best of them save Abû Bakr, may Allah be pleased with them all.

All of this, and other matters, go to show that consideration is to be taken with the conclusion, not the commencement.

[2.16 Allah loves those who repent]

As regards what is mentioned in some of the Judeo-Christian reports that, Allah said to Dawûd, “As for your sin, I have forgiven it, but as for love, this will never return.” Even if this were authentic, it cannot be considered to be legislation for us for the religion of Muhammad (ﷺ) comes with a repentance that was not meted out to those who came before us, it was for this reason that he said,

I am the Prophet of mercy and I am the Prophet of repentance.67


67 at-Tirmidhi, at-Shamâ’il [#369] and Ahmad [#23443, 23445] on the authority
regards what will correct or corrupt the hearts, even though they may not have experienced evil as the people have.

What is meant here is that are to be found people who have a great aversion to evil by virtue of their having experienced both evil and good that may not be found in others. The one who was a polytheist, a Jew or a Christian, and then accepted Islam could have more love and desire of Islam, and more hatred of disbelief than the one who does not know the reality of disbelief and Islam. This is because the former had previously lived in darkness, sin, doubts, and falsity whereas the latter is merely blindly following others in his praise of something or censure of something else.

For example, one who has experienced hunger followed by satiation, or illness followed by health, or fear followed by safety will be more desirous and appreciative of satiation, health, and safety than the one who has not. Likewise whoever enters the ranks of the People of innovation and sin followed by Allah guiding him to sincerely repent from this and nourishing him with Jihad in His way, would explain the state of the innovators, boycott them, and strive against them more than the one who has not. Nu`aym bin Hammad al-Khuza`i, who used to be a Jahmi, said, 'I am harsh against them because I used to be one of them.' Allah, Exalted is He, says,

اللَّهُ أَحَبَّ الَّذِينَ نَسَوا مَا كَانَ مِنْ غَيْرِنَّهْمُ مِنْ ذُنُوعِهِمْ وَخَفَرَ مِنْ ذُنُوعِهِمْ وَأَفْقَدَ مِنْ ذُنُوعِهِمْ

But to those who migrated after they were persecuted and then did Jihad and remained steadfast, to them your Lord is All-Forgiving, Most Merciful

[an-Nahl (16): 110]

This verse was revealed concerning a group of the Companions who were put to trial by the polytheists with respect their religion, then Allah turned towards them in forgiveness and they migrated to Allah and His Messenger, performed Jihad and showed patience and constancy.66

'Umar bin al-Khattab and Khālid bin al-Walid, may Allah be pleased with both, used to be from the most stringent of people in opposing Islam, yet when they accepted Islam they exceeded many of those who had accepted Islam before them. Indeed 'Umar bin al-Khattab by virtue of his Imān, sincerity, truth, knowledge, and insight was the most removed of the Companions from submitting to his desires, and the best of them save Abū Bakr, may Allah be pleased with them all.

All of this, and other matters, go to show that consideration is to be taken with the conclusion, not the commencement.

2.16 Allah loves those who repent

As regards what is mentioned in some of the Judeo-Christian reports that, Allah said to Dawūd, "As for your sin, I have forgiven it, but as for love, this will never return." Even if this were authentic, it cannot be considered to be legislation for us for the religion of Muhammad (ﷺ) comes with a repentance that was not meted out to those who came before us, it was for this reason that he said,

I am the Prophet of mercy and I am the Prophet of repentance.67


67 at-Tirmidhi, at-Tirmidhi [2/369] and Ahmad [23443, 23445] on the authority of
Through him, Allāh lifted many of the difficulties and constraints placed on those who came before us. Allāh, Exalted is He, said in His Book,

\> «Allāh loves those who turn in repentance and loves those who purify themselves» \> [al-Bagarab (2): 222]

He informs us that He shows more joy at the repentance of His servant than one who finds something he has lost that he had dire need of.\(^a\) So if this is the joy and love that Allāh displays at repentance of Hudhayfah.

Similar ḥadīths are recorded on the authority of Jubayr by Bukhārī and Muslim; and Abū Mūsā by Ahmad [19525, 19621, 19651].

It was declared ṣaḥīḥ by Ibn Hibbān [6315]; al-Suyūtī [2701] and al-Albānī, Ṣaḥīḥ al-Jāmī` [1473].

\(^a\) The author, al-Isqīfī [p. 66] says, This is why it is said that repentance is a station that accompanies the servant throughout his entire life, and everyone is in need of it. The whole of creation must repent and repent continuously. Allāh, Exalted is He, says

\> «Indeed We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man [undertook to] bear it. Indeed he was unjust and ignorant. It was so that Allāh may punish the hypocrites, men and women, and\> »

\> [al-Abqā'ah (33): 72-73]

The objective and fulfillment of every believer is repentance. Allāh, Exalted is He, says to the best of the Prophets (ﷺ) and to the best of creation after the Prophets,

\> «Allāh has already forgiven the Prophet and the Muhājirūn and the Anṣār who followed in the hour of difficulty...» \> [al-Tawbah (9): 117]
Through him, Allah lifted many of the difficulties and constraints placed on those who came before us. Allah, Exalted is He, said in His Book,

«Allah loves those who turn in repentance and loves those who purify themselves»
[al-Baqarah (2): 222]

He informs us that He shows more joy at the repentance of His servant than one who finds something he has lost that he had dire need of. So if this is the joy and love that Allah displays at repentance, how can it be said that His love will not return?

«He is the Ever-Forgiving, the All-Loving, the Possessor of the Throne, the All-Glorious, the Doer of whatever He desires»
[al-Burājī (85): 14-16]

His love is in proportion to the efforts that the servant undertakes in trying to draw closer to Allah after having repented. If the servant strives more after his repentance, the love that Allah bestows on him will be greater than what was bestowed on him before; the opposite is also true; the recompense is of the same type as the action.

«Your Lord does not wrong His servants»
[Fusilat (41): 46]

The Sahih records that the Prophet (ﷺ) said,

«Indeed We offered the trust to the heavens and the earth and the mountains, but they declined to bear it and feared it; but man [undertook to] bear it. Indeed he was unjust and ignorant. It was so that Allah may punish the hypocrites, men and women. So indeed Allah has already forgiven the Prophet and the Muḥājirūn and the Anṣār who followed in the hour of difficulty...»
[at-Tawbah (9): 117]
The Relief from Distress

Allah says, 'Whosoever has mutual animosity with a friend (Wali) of Mine then I declare war on him. My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him. My servant continues to draw near to Me by performing optional deeds such that I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand with which he strikes and his leg with which he walks. Were he to ask of Me, I would surely give him and were he to ask Me for refuge, I would surely grant it to him. I am never so hesitant to do something as I am to take the soul of my believing servant, he dislikes death and I Dislike to harm him but he must die.'

It is known that the best of the Awwālī after the Prophets are the Forerunners amongst the Muhājirūn and the Ānṣār. The love that our Lord bestowed them after their having repented and accepted Islām was from the greatest of loves and each time they drew closer to Him through performing optional deeds, after having performed the obligatory deeds, this love increased. Allah, Exalted is He, says,

«It may well be that Allah will restore the love between you and those of them who are now your enemies. Allah is All-Powerful. Allah is Ever-Forgiving, Most Merciful»

[al-Mundhūrin (60): 7]

This verse was revealed with regards the polytheists who opposed Allah and His Messenger such as people amongst the Confederates

2.16 Allah loves those who repent

like Abū Sufyān bin Ḥarb⁷⁰, Abū Sufyān bin al-Ḥārith, al-Ḥārith bin Hishām, Suḥail bin ‘Amr, ʿIkrimah bin Abū Jahl, Saʿwān bin Umayyah and others. All of these were people who, after hating Allah and His Messenger, came to love them in varying degrees, some more than others. It is established in the Sahih that Umm Muʿāwiyah, Hind, the wife of Abū Sufyān, said,

'O Messenger of Allah! By Allah there was no family on the face of this earth that I wished to have disgraced more than yours, but today there is no family that I wish to be honoured more than yours. And the Messenger said something similar.'⁷¹

It is known that the love one believer feels for another follows on from their love of Allah, Exalted is He. The most trustworthy and firm handholds of faith are to love for the sake of Allah and to hate for the sake of Allah.⁷² Loving for the sake of Allah is from the perfection of tawḥīd and and loving others alongside Allah is širk. Allah, Exalted is He, says,

«Some people set up equals with Allah, loving them as they should love Allah. But those who have faith have greater love for Allah»

⁷⁰ as-Suyūṭī, ad-Durr al-Manṭūr [6/205]
⁷¹ Bukhārī [6641, 3825]
⁷² The Messenger of Allah (ﷺ) said, 'The most trustworthy and firm handhold of faith is loving for the sake of Allah and hating for the sake Allah.' Recorded by Ibn Abī Shuyyāb [3433], Ahmad [4/286] and it is gālib as per al-Albānī [1728].

⁶⁹ Bukhārī [6502] and ibn Hībān [347]
The Relief From Distress

Allah says, 'Whosoever has mutual animosity with a friend (Wali) of Mine then I declare war on him. My servant does not draw close to Me with anything as he does by carrying out what I have made obligatory upon him. My servant continues to draw near to Me by performing optional deeds such that I love him. And when I love him, I am his hearing by which he hears, his sight by which he sees, his hand with which he strikes and his leg with which he walks. Were he to ask of Me, I would surely give him and were he to ask Me for refuge, I would surely grant it to him. I am never so hesitant to do something as I am to take the soul of my believing servant, he dislikes death and I Dislike to harm him but he must die.'

It is known that the best of the Ahli' after the Prophets are the Forerunners amongst the Muhajirûn and the Ansâr. The love that our Lord bestowed them after their having repented and accepted Islam was from the greatest of loves and each time they drew closer to Him through performing optional deeds, after having performed the obligatory deeds, this love increased. Allah, Exalted is He, says,

«It may well be that Allah will restore the love between you and those of them who are now your enemies. Allah is All-Powerful. Allah is Ever-Forgiving, Most Merciful»

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The Messenger of Allah (ﷺ) said, 'The most trustworthy and firm handhold of faith is loving for the sake of Allah and hating for the sake Allâh.' Recorded by ibn Abî Shaybah [#34338], Ahmad [4/286] and it is sahib as per al-Abînî [1728].

40 Bukhârî [#6502] and ibn Hibbân [#347]
The love that occurred between the Messenger and the believers and those who had previously opposed them was a love that was for the sake of Allah. Whoever loves Allah, Allah loves him; hence it is known that Allah loved them after their repentance just as they loved Him. How then can it be said, 'The penitent only attains forgiveness but not love'?

Now if someone were to contend with this by saying, 'But those people used to be disbelievers, not knowing that what they previously did was prohibited, but these Muslims know what they do is prohibited but still do it!' The response to this is from two angles:

*The first:* This is not the case, many of the disbelievers know that Muhammad is the Messenger of Allah yet oppose him because of jealousy and arrogance. Abu Sufyan had previously already heard about the Prophet from people such as Umayyah bin Abū as-Salt and Hercules. Not only this but he also informed us that he was always convinced that the Prophet would be victorious, yet still would he oppose him until Allah caused him to enter Islam, albeit unwillingly. However, after his enmity, many events in his life after this, such as what occurred in the Year of al-Yarmuk, show the excellence of his Islam and his love of Allah and His Messenger. Allah, Exalted is He says,

«...those who do not call on any other god alongside Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment and on the Day of Resurrection his punishment will be doubled and he will be humiliated in it timelessly, forever; except for those who repent, have faith and work righteous deeds: Allah will transform the wrong actions of such people into good»

[al-Furqān (25): 68-70]

Allah alters their bad deeds for good deeds and good deeds lead to Allah loving them. This alteration is not only for disbelievers who have accepted Islam for Allah says,

Allah only accepts the repentance of those who do evil in ignorance and the quickly repent after doing it. Allah turns towards such people, Allah is All-Knowing, All-Wise»

[an-Nisa’ (4): 17]

Abū al-‘Alīyah said, ‘I asked the Companions of the Messenger of Allah (ﷺ) about this verse and they replied that whoever disobeys Allah is ignorant and whoever repents to Allah before his death has repented quickly.’

The second: This distinction between the two types of penitent people is a distinction that has no proof in the Book or Sunnah, instead

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2.16 Allah loves those who repent

«...those who do not call on any other god alongside Allah and do not kill anyone Allah has made inviolate, except with the right to do so, and do not fornicate; anyone who does that will receive an evil punishment and on the Day of Resurrection his punishment will be doubled and he will be humiliated in it timelessly, forever; except for those who repent, have faith and work righteous deeds: Allah will transform the wrong actions of such people into good»

[al-Furqān (25): 68-70]
THE RELIEF FROM DISTRESS

[al-Baqarah (2): 165]

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73 At-Tirmidhi [3/640] and as-Suyuti [2/130]
they prove that Allāh loves the penitent and shows joy at their repentance, whether they knew what they were doing was wrong or not.

[2.17 True repentance involves a person changing himself]

Whoever knows that he has committed a sin and then repents, must change himself so that his state becomes praiseworthy; if he previously hated the truth, he must now love it, and if he loved falsehood, he must now hate it. Whatever the servant has of knowing the truth, loving it, and acting by it; hating falsehood and avoiding it, all of these are matters that are beloved to Allāh and please Him. The love that Allāh bestows to His servants is in accordance to what they have of those matters that are beloved to Him. Whoever moves from a state of being detested by the Truth to a state of being beloved to Him, Allāh would change his bad deeds for good ones because he changed his state from being blameworthy to being praiseworthy and the reward is of the same type as the action.

So if the penitent person was to conform to what the Truth loves more after his repentance, the Truth would love him more, so how can it be thought that love does not return after repentance?

Through understanding this point one can also answer the doubts raised by those who say that Allāh has never commissioned a Prophet except that he was infallible before his being commissioned. This was the position of some of the Rāfīḍah and others; likewise it answers the doubts raised by those who say that Allāh has never commissioned a Prophet except that he was a believer before his being commissioned. These people think that sins are a cause of deficiency even if one has sincerely repented from them, and this is a great error on their part. This is because the censure and punishment that is meted out to the sinner is not shared at all by the penitent who has repented immediately after his sin; it is however possible that if this person delays his repentance than he could have a portion of the retribution meted out to him.

The Prophets, may Allāh send peace and blessings upon them, would never delay repentance, rather they would rush to it and compete in doing so. They would never delay and they would never persist in committing a sin, indeed they are preserved from this. Whoever amongst them did delay repentance slightly was tried by Allāh so as to serve as expiation for the delay as was done with Dhūn-Nūn, may Allāh’s peace and blessings be upon him. This according to the opinion of those who stated that he was put in the whale of the belly after being commissioned as a Prophet, as is the famous opinion; in the opinion of those who opine that this was before his prophethood, this explanation is not required.

The one who has repented from disbelief and sin could be better than one who has not fallen into disbelief or sin. If it is possible that he be better, the best is more deserving of a Prophet; Allāh informs us of the brothers of Yūsuf and their sins, yet they became the leaders of the tribes and Allāh commissioned them as Prophets. Allāh, Exalted is He, says,
they prove that Allah loves the penitent and shows joy at their repentance, whether they knew what they were doing was wrong or not.

**[2.17 True repentance involves a person changing himself]**

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Through understanding this point one can also answer the doubts raised by those who say that Allah has never commissioned a Prophet except that he was infallible before his being commissioned. This was the position of some of the Rafidah and others; likewise it answers the doubts raised by those who say that Allah has never commissioned a Prophet except that he was a believer before his being commissioned. These people think that sins are a cause of deficiency even if one has sincerely repented from them, and this is a great error on their part. This is because the censure and punishment that is meted out to the sinner is not shared at all by the penitent who has repented immediately after his sin; it is however possible that if this person delays his repentance than he could have a portion of the retribution meted out to him.

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The one who has repented from disbelief and sin could be better than one who has not fallen into disbelief or sin. If it is possible that he be better, the best is more deserving of a Prophet; Allah informs us of the brothers of Yūsuf and their sins, yet they became the leaders of the tribes and Allah commissioned them as Prophets. Allah, Exalted is He, says,

«And Lūṭ believed him and said, ‘I am leaving this place to follow the pleasure of my Lord...’»

[al-Ankabūt (29): 26]

Lūṭ then believed in Ibrāhīm and then Allah sent Lūṭ to his peo-
The ruling circle of those of his people who were arrogant said, 'We will drive you out of our city, Shu'ayb, you and those who have believed along with you, unless you return to our religion.' He said, 'What, even though we detest it? We would be inventing lies against Allah if we returned to your religion after Allah has saved us from it. We could never return to it unless Allah, our Lord, so willed. Our Lord encompasses everything in His knowledge. We have put our trust in Allah, our Lord! Judge between us and our people with truth, You are the best of judges' »

[al-A`raf (7): 88-89]
The relief from distress

God, Exalted is He, says concerning the story of Shu'ayb,

"The ruling circle of those of his people who were arrogant said, 'We will drive you out of our city, Shu'ayb, you and those who have believed along with you, unless you return to our religion.' He said, 'What, even though we detest it? We would be inventing lies against God if we returned to your religion after God has saved us from it. We could never return to it unless God, our Lord, so willed. Our Lord encompasses everything in His knowledge. We have put our trust in God, our Lord! Judge between us and our people with truth, You are the best of judges'"

[al-A`raf (7): 88-89]

"Those who were disbelievers said to their Messengers, 'We will drive you from our land unless you return to our religion.' Their Lord revealed to them, 'We will destroy those who do wrong and we will leave you in the land to live in after them. That is the reward of those who fear My station and fear My threat'"

[Ibrahim (14): 13-14]

So when it becomes known that consideration is given to the perfection of the conclusion and this perfection is only attained through repentance; every servant is in dire need of repentance and it is obligatory upon the first and the last. God, Exalted is He, said,

"This was so that God might punish the men and women of the hypocrites and the men and women of the polytheists, and turn towards the men and women of the believers. God is Ever-Forgiving, Most Merciful"

[al-A`raf (33): 73]

God, Glorious is He, informs us of the repentance of Adam, Nuh, and those who came after them until the Seal of the Messengers, Muhammad (peace be upon him). From amongst the last verses to be revealed to him, or the last verses to be revealed to him, were,

"When God's help and victory have arrived and you..."
have seen the people entering Allah's religion in
droves, then glorify your Lord's praises and ask His
forgiveness, He is the Ever-Returning.

[an-Nasr (110): 1-3]

The Two Sahihs record the hadith of 'A'ishah, may Allah be pleased
with her, that the Prophet (ﷺ) would frequently say in his bowing
and prostration,

"استغفاك اللهم رضاك وحميدك اللهم اغفر لي"

Glory be to You, O Allah, our Lord, far removed are
You from any imperfection, all praise and thanks are
due to You. O Allah! Forgive me.

Thereby implementing the Qur'an. 74

Before this verse, Allah revealed,

Allah has turned towards the Prophet and the
Muhajirun and the Ansar, those who followed him
at the time of difficulty, after the hearts of a group
of them has almost deviated, then He turned towards
them - He is All-Gentle, Most Merciful to them.

[at-Tawbah (9): 117]

Bukhari records the hadith that the Prophet (ﷺ) would say.

2.17 True repentance involves a person changing himself

O People! Turn to your Lord in repentance, for by the
One in whose hand is my soul, I ask Allah's forgiveness
and turn to him in repentance more than seventy times.75

Muslim has the hadith on the authority of al-Agharr al-Muzani
that the Prophet (ﷺ) said,

A shadow crosses my heart and I ask Allah's forgiveness
one hundred times a day.76

The Sunan have the hadith on the authority of ibn 'Umar who said,
We would count the Messenger of Allah (ﷺ) saying,

"وَأَنْتَ الْعَفُوُّ وَقَلْبُي إِلَّا أَنْتَ الْعَفُوُّ"

'My Lord! Forgive me and turn to me, You are the Oft-
Returning, the Forgiving'

one hundred times in one sitting.77

The Two Sahihs record the hadith on the authority of Abū Mūsā
that the Prophet (ﷺ) would say.

75 Bukhari [§6307] and at-Tirmidhi [§3259]

76 Muslim [§2702] and Abu Dawud [§1515]

77 Abū Dawud [§1516] and at-Tirmidhi [§3434] on the authority of ibn 'Umar.
Similar aḥādith are recorded on the authority of Abū Hurayrah, Hudhayfah,
Abū Müsā by Ahmad; 'A'ishah by Bukhari, 'Abd al-Mu'min [§619]; Anas, Khubah
and as-Salih by an-Nasâ'ī, 'Amal [§461-463].

The hadith is sahih and declared so by al-Baghawi [§1289], ibn Hibban [§927]
and al-Albani [§556].
have seen the people entering Allah’s religion in
droves, then glorify your Lord’s praises and ask His
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and prostration,

امشاكث اللهم ربيا ورحمتيك اللهم الغفري

Glory be to You, O Allah, our Lord, far removed are
You from any imperfection, all praise and thanks are
due to You. O Allah! Forgive me.

Thereby implementing the Qur’an.”

Before this verse, Allah revealed,

الْحَامِدُ الْكَاشِفُ الْأَعْنَابِ وَالْمُهْدِيِّينَ وَالْأُصَارِيفَ وَالْأَغْفَرِينَ

Allah has turned towards the Prophet and the
Muhājirūn and the Anṣār, those who followed him
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A shadow crosses my heart and I ask Allah’s forgiveness
one hundred times a day.”

The Sunan have the hadith on the authority of ibn ‘Umar who
said,

We would count the Messenger of Allah (ﷺ) saying.

مَثَّلَتِي الْمُنْتَظِرَةُ وَنُبِعْلُ عَلَيْكَ إِنَّ أَنْتَ الْعَفَّاذُ الْغَفُّرُ

‘My Lord! Forgive me and turn to me, You are the Oft-
Returning, the Forgiving’

ten hundred times in one sitting.”

The Two Sahibs record the hadith on the authority of Abū Mūsā
that the Prophet (ﷺ) would say,

25 Bukhārī [#6307] and at-Tirmidhī [#3259]

26 Muslim [#2702] and Abū Dāwūd [#1515]

27 Abū Dāwūd [#1516] and at-Tirmidhī [#3434] on the authority of ibn ‘Umar.

Similar ḥadīth are recorded on the authority of Abū Hurayrah, Hudhayfah, Abū Mūsā by Ahmad; ’A’ishah by Bukhārī, Adab al-Mufrad [#9619]; Anas, Khubāb and as-Sā’d b. an-Nasr; ’Amal [#461-463].

The ḥadīth is sahil and declared so by al-Baghdādī, ibn Hibbān, [#927] and al-Allāh [556].
THE RELIEF FROM DISTRESS

"Alláhu akbar," with facilitating terms and高效地 in the opening takbir for prayer and his recitation, he replied,

O Alláh! Forgive me my error, my ignorance, my transgression in my affairs and all that which You know better than I. O Alláh! Forgive my jesting, my solemnity, and my mistakes - both intentional and unintentional - for all of them are from me.

O Alláh! Forgive my past and future sins, what I did secretly and what I did openly, and all that which You know better than I. You are the one who brings forward and leaves behind and You are the Omnipotent.38

The Two Sahihs record the hadith on the authority of Abu Hurayrah who asked the Messenger of Alláh about what he said in his period of silence between the opening takbir for prayer and his recitation, he replied,

O Alláh! You are the King, there is none worthy of worship save You. You are my Lord and I am your servant. I have wrought evil so forgive me for none

2.17 True repentance involves a person changing himself

I say: O Alláh! Distance my sins from me in the same way as You have distanced the east from west. O Alláh! Cleanse me of my sins in the same way that a white garment is cleansed of dirt. O Alláh! Wash my sins from me with water, ice and snow.39

Muslim and others record that he would say a similar supplication upon raising his head from the *rukú*.40

Muslim records the hadith on the authority of 'Ali that the Prophet would say in the opening supplication for prayer,

O Alláh! You are the King, there is none worthy of worship save You. You are my Lord and I am your servant. I have wrought evil so forgive me for none

38 Buchári [#744] and Muslim [#598]

The author, may Alláh have mercy upon him, comments on this hadith thus, 'Sins lead to the heart feeling feverish, impure and weak. The heart becomes remiss and the fire of lusts is kindled within it serving to sully its sins are to the heart what wood is to fire. This is why as sins increase, so too does the fire in the heart and its weakness. Water washes away the filth and extinguishes the fire, if this water is cold it shock the body and revitalises its strength; this effect is heightened with snow and ice and hence is more effective in vanquishing the effects of sins.' - Quoted of him by ibn al-Qayyim, *Iqbáh al-Ilajfá* [1/94]

39 Bóhári [#6398, 6399] and Muslim [#2719]

40 Muslim [#476] and Násá'í [1/198, 1/199]
**2.17 True repentance involves a person changing himself**

I say: O Allah! Distance my sins from me in the same way as You have distanced the east from west. O Allah! Cleanse me of my sins in the same way that a white garment is cleansed of dirt. O Allah! Wash my sins from me with water, ice and snow.¹⁹

Muslim and others record that he (ﷺ) would say a similar supplication upon raising his head from the ruku.²⁰

Muslim records the hadith on the authority of 'Ali that the Prophet (ﷺ) would say in the opening supplication for prayer,

اللهَمَّ أَنْتَ السُّبْحَانَةَ لَا إِلَآ أَنَّكَ أَنْتَ ذُو حَكْمٍ وَأَنْتَ عَلِيمٌ

O Allah! You are the King, there is none worthy of worship save You. You are my Lord and I am your servant. I have wrought evil so forgive me for none

The Two Sahibs record the hadith on the authority of Abū Hurayrah who asked the Messenger of Allah about what he said in his period of silence between the opening takbir for prayer and his recitation, he replied,

اللَّهُمَّ افْخَرْ مِنَ الخَطَاطِبِ، وَأَثْفَرْ هَلْنِي، وَأْفْخَرْ لِي حَيْيًا، وَأَثْفَرْ لِي خَطَاطِبًا، وَأَثْفَرْ لِي عَظِيمًا، وَأَثْفَرْ عَلَيْنَا دَلَّاً جَنِيًا

O Allah! Forgive me my error, my ignorance, my transgression in my affairs and all that which You know better than I. O Allah! Forgive my jesting, my solemnity, and my mistakes - both intentional and unintentional - for all of them are from me.

O Allah! Forgive my past and future sins, what I did secretly and what I did openly, and all that which You know better than I. You are the one who brings forward and leaves behind and You are the Omnipotent.²⁸

The author, may Allâh have mercy upon him, comments on this hadith thus,

'Sins lead to the heart feeling feverish, impure and weak. The heart becomes remiss and the fire of lusts is kindled within it serving to sully it; sins are to the heart what wood is to fire. This is why as sins increase, so too does the fire in the heart and its weakness. Water washes away the filth and extinguishes the fire, if this water is cold it shocks the body and revitalises its strength, this effect is heightened with snow and ice and hence is more effective in vanquishing the effects of sins.' - Quoted of him by ibn al-Qayyim, Ilhāmatu-l-Labīhā [1/94]

²⁹ Bukhârî [#6398, 6399] and Muslim [#598]

The author, may Allâh have mercy upon him, comments on this hadith thus,

'Sins lead to the heart feeling feverish, impure and weak. The heart becomes remiss and the fire of lusts is kindled within it serving to sully it; sins are to the heart what wood is to fire. This is why as sins increase, so too does the fire in the heart and its weakness. Water washes away the filth and extinguishes the fire, if this water is cold it shocks the body and revitalises its strength, this effect is heightened with snow and ice and hence is more effective in vanquishing the effects of sins.' - Quoted of him by ibn al-Qayyim, Ilhāmatu-l-Labīhā [1/94]

²⁸ Bukhârî [#6398, 6399] and Muslim [#2719]
forgives sins save You. Guide me to the best morals and manners for none guides me to them save You; turn me away from evil morals and manners for none turns me away from them save You.\(^9\)

Muslim records the hadith that the Prophet (ﷺ) would say in his *sajdah*,

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اللهُمَّ آفِني هِيَءَةً، وَأَؤْفِني وَأَهْزَأَ
وَعَلِينَتَيْنِي وَسَأْرَأُ
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O Allah! Forgive me all my sins, the small and great, the open and secret, the first and last.\(^8\)

The Sunan record the hadith on the authority of ‘Ali that The Prophet was brought an animal to ride whereupon he praised Allah and said,

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اللَّهُمَّ أَنْعَمَّ لِي ذَنْبِي كُلَّهُ، وَأَؤْفِي وَأَهْزَأَ وَأَعْلَمُتَيْنِي وَسَأْرَأُ
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«Glory be to Him who has subjected this to us. We could never have done it by ourselves and indeed we are returning to Our Lord» [az-Zukhruf (43): 13-14]

Then he praised Him and exalted Him and said, “Glory be to You! I have wronged myself, so forgive me for none forgives sins save You.” Then he smiled and said, “The

\(^9\) Muslim [#771] and Abu Dawod [#760]

\(^8\) Muslim [#483] and Abu Dawod [#878]

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2.17 True repentance involves a person changing himself

Lord is well pleased with His servant when he says, ‘Forgive me for none forgives sins save You,’ He says, ‘My servant knows that there is none who forgives sins save Me.’\(^83\)

Allah, Exalted is He, says,

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قَلُواْ سَوَاءَ الْأَرْضُ وَالنَّافِيهَا إِنَّنَا نُنْفِقُ مِنْ دِينَانَا وَنَفَعَّلُ مَا نَشَاءُ
وَلَا تَعْفَى الْمَلَائِكَةُ وَالشَّيْطَانُ إِنَّنَا نُنْفِقُ مِنْ دِينَانَا وَنَفَعَّلُ مَا نَشَاءُ
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«...and ask forgiveness for your wrongdoings, and for the men and women who are believers» [Muhammad (47): 19]

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إِنَّنَا نُنْفِقُ مِنْ دِينَانَا وَنَفَعَّلُ مَا نَشَاءُ
وَلَا تَعْفَى الْمَلَائِكَةُ وَالشَّيْطَانُ إِنَّنَا نُنْفِقُ مِنْ دِينَانَا وَنَفَعَّلُ مَا نَشَاءُ
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«Truly We have granted you a clear victory, so that Allah may forgive you your earlier sins and any later ones» [al-Fath (48): 1-2]

The Two Şahihs record the hadith concerning the intercession, in which ‘Isa says,

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غَلَبَتْهُمُ الْعَرَّابُ دَعَاً إِلَيْنَا وَرَجِعُواْ إِلَيْنَا مَعَ مَلَائِكَتِهِمُ وَمَلَائِكَةٍ مَخْلُوقَةٍ مِنْ ذَيَّكةِ
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Go to Muhammad, a servant whose past and future sins have been forgiven by Allah.\(^84\)

The Şahihs record the hadith that

\(^83\) Abu Dawod [#2602] and at-Tirmidhi [#3446].

At-Tirmidhi said that it was hasan şahihs and it was declared şahihs by al-Albâni, Şahih at-Tirmidhi [#2742, 2743].

\(^84\) Bukhârî [#44, 7410, 7440, 7509, 7515] and Muslim [#193]
forgives sins save You. Guide me to the best morals and manners for none guides me to them save You; turn me away from evil morals and manners for none turns me away from them save You.\footnote{Muslim [#771] and Abū Dāwūd [#760]}

Muslim records the hadith that the Prophet (ﷺ) would say in his \textit{sajdah},

\begin{verse}

اللهُمَّ انْبَغِي لِي ذَنُبِي كَلِّهَا، فَغُفِّرْنِي وَأْتِنِي أَبْنَيَا

وَعَلَّمْنِي وَصْلاَتَهَا

\end{verse}

O Allah! Forgive me all my sins, the small and great, the open and secret, the first and last.\footnote{Muslim [#483] and Abū Dāwūd [#878]}

The Sunan record the hadith on the authority of ‘Ali that The Prophet was brought an animal to ride whereupon he praised Allah and said,

\begin{verse}

شَكَیْنُنَّ

اللَّهُ الَّذِي سَخَّرَ ذَنُبَاهَا لَهُ وَأَسْتَغْفَرَ لَهُ}

\\

«Glory be to Him who has subjected this to us. We could never have done it by ourselves and indeed we are returning to Our Lord»\\

[\textit{az-Zukhruf} (43): 13-14]

Then he praised Him and exalted Him and said, “Glory be to You! I have wronged myself, so forgive me for none forgives sins save You.” Then he smiled and said, “The

\footnote{Abū Dāwūd [#2602] and at-Tirmidhi [#3446]. At-Tirmidhi said that it was hasan sahih and it was declared sahib by al-Albānī, \\textit{Saḥīḥ at-Tirmidhi} [#2742, 2743].}

2.17 True repentance involves a person changing himself

Lord is well pleased with His servant when he says, ‘Forgive me for none forgives sins save You,’ He says, ‘My servant knows that there is none who forgives sins save Me.’\footnote{Bukhārī [#44, 7410, 7440, 7509, 7515] and Muslim [#193]}

Allāh, Exalted is He, says,

\begin{verse}

ْمَنْ أَغْفَرَ لِلَّذِينَ يَعْبُرُونَ عَنْهُ وَالَّذِينَ يَعْبُرُونَ عَنْهُ وَيَأْمُرُونَ

يُعَفَّرُونَ وَيُعَفَّرُونَ}

,...and ask forgiveness for your wrongdoing, and for the men and women who are believers»\\

[Muhammad (47): 19]

\begin{verse}

اللَّهُ الَّذِي سَخَّرَ ذَنُبَاهَا لَهُ وَأَسْتَغْفَرَ لَهُ}

\\

«Truly We have granted you a clear victory, so that Allah may forgive you your earlier sins and any later ones»\\

[at-Fath (48): 1-2]

The Two Śāhīḥs record the hadith concerning the intercession, in which Isā says,

Go to Muḥammad, a servant whose past and future sins have been forgiven by Allāh.\footnote{Bukhārī [#193]}

The Śāhīḥ records the hadith that

\begin{verse}

اللَّهُ الَّذِي سَخَّرَ ذَنُبَاهَا لَهُ وَأَسْتَغْفَرَ لَهُ}

\\

The Two Śāhīḥs record the hadith concerning the intercession, in which Isā says,

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\begin{verse}

اللَّهُ الَّذِي سَخَّرَ ذَنُبَاهَا لَهُ وَأَسْتَغْفَرَ لَهُ}

\\

The Two Śāhīḥs record the hadith concerning the intercession, in which Isā says,
THE RELIEF FROM DISTRESS

The Prophet (ﷺ) would stand [in prayer] until his feet would swell and it was asked of him, ‘Why do you do this when Allah has forgiven your past and future sins?’ He replied, ‘Should I then not be a grateful servant?’

One can also ask for forgiveness and repent for leaving the best course, so whoever moves to a state better than the one he was in previously could repent from his previous state; however censure and threat can only exist for sin.

Allāh knows best.

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CHAPTER THREE

‘Does the mere acknowledgement of sin combined with tawḥīd lead to its forgiveness and the alleviation of difficulty, or is something else required?’

With regards the question, ‘Does the mere acknowledgement of sin combined with tawḥīd lead to its forgiveness and the alleviation of difficulty, or is something else required?’ we answer by saying:

What leads to forgiveness of sins, along with tawḥīd, is repentance; for example Allāh will not forgive shirk unless it be repented.

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83 Bukhārī [#1130, 4836, 6471] and Muslim [#2819]

84 Here the author digresses to give an example of the interpretations given by those who hold the Prophets to be sinless. This discussion is relegated to Appendix 6.

85 The author, al-Iṣlaḥī [p. 64] says, ‘To be totally correct, the punishment for sins is of two types, torment which can be removed by many good deeds; or decrease in ranking and prevention from something one deserves. Allāh, Exalted is He, expiates the sins of the sinner as He says,

إِنِّي أَنْهَيْتُكُمْ عَنِ الْخَٰلِقِينَ مَا كَسَبَّتُمْ عَلَيْهِمْ إِنِّي لَكُمْ رَحِيمٌ

«If you avoid the major sins which you are forbidden, We will expiate your [lesser] sins»

[an-Nisā’ (4): 31].

Sometimes He expiates them by putting a person through tribulation, in which case his ranking stays the same or even increases, and at other times He expiates them because of good deeds that person has done."

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1 The conditions for repentance are as follows: sincerity, feeling remorse for that sin, repenting, and not persisting in the sin.
The Prophet (ﷺ) would stand [in prayer] until his feet would swell and it was asked of him, ‘Why do you do this when Allah has forgiven your past and future sins?’

He replied, ‘Should I then not be a grateful servant?’

One can also ask for forgiveness and repent for leaving the best course, so whoever moves to a state better than the one he was in previously could repent from his previous state; however censure and threat can only exist for sin.

Allah knows best.

83 Bukhari [#1130, 4836, 6471] and Muslim [#2819]

86 Here the author digresses to give an example of the interpretations given by those who hold the Prophets to be sinless. This discussion is relegated to Appendix 6.

87 The author, al-Iṣbahānī [p. 64] says, ‘To be totally correct, the punishment for sins is of two types, torment which can be removed by many good deeds; or decrease in ranking and prevention from something one deserves. Allah, Exalted is He, expiates the sins of the sinner as He says,

إِنْ يَحْبَسْكُمْ ۖ لَا يُكَفِّرْنَاهُمُ الشَّرْرُ ۖ لَا يُظِلُّوهُمْ عِنْدَنَا وَهُمْ يَكْفُرُونَ

«If you avoid the major sins which you are forbidden, We will expiate your [lesser] sins»

[an-Nūr] (4: 31).

Sometimes He expiates them by putting a person through tribulation, in which case his ranking stays the same or even increases, and at other times He expiates them because of good deeds that person has done.

Does the mere acknowledgement of sin combined with tawhid lead to its forgiveness and the alleviation of difficulty, or is something else required?’

With regards the question, ‘Does the mere acknowledgement of sin combined with tawhid lead to its forgiveness and the alleviation of difficulty, or is something else required?’ we answer by saying:

What leads to forgiveness of sins, along with tawhid, is repentance; for example Allah will not forgive shirk unless it be repented

1 The conditions for repentance are as follows: sincerity, feeling remorse for that sin, repenting, and not persisting in the sin.
from as He, Exalted is He, says in two places,

\[\text{إِنَّللهَ لاَ يُغْفِرُ آنَفَثْرَةً وَيَغْفِرُ مَا بَعْدُ}
\[\text{أَلَمْ يَسْتَعْقِبُكُمُ اللَّهُ وَمَا تَعْقِبُونَ}
\[\text{بِعَدْدٍ مَّعْنِيٍّ}
\]

«Allāh does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that»

[an-Nisā (4): 48, 116]

Any sin, other than *shirk*, is forgiven if repented from, but if not, it is up to Allāh, if He wishes, He will forgive it and if He wishes, He will not. Allāh, Exalted is He, says

\[\text{أَسْأَلُكُمُ الْمُسَلِّمِينَ أَيْنَ كُنْنَ تَأْتِيْنَ مَا لَقُلْتُمْ بَعْدَهُمْ}
\[\text{إِنَّللهَ لَعَلَّمَكُمُ الْعَدَمَ مَا تَدْرَا}
\[\text{أَلْقَيْناَ النَّارَ عَلَيْهِ وَمَا يَلِدُهُ جَنَّاتَ عَلَيْهِ}
\[\text{مَا يَلْقَعُهُ عَلَيْهِ عَالَمَ}
\]

«Say: ‘My servants, you who have transgressed against yourselves, do not despair of the mercy of Allāh. Truly Allāh forgives all sins, He is Ever-Forgiving, the Most Merciful’»

[az-Zumar (39): 53]

This verse concerns the penitent, and this is why the verse has been generalised and left unrestricted, and it has been decisively stated

\[\text{«وَكَذَلْكَ نَزَّلْنَا النَّورَ عَلَى الْمُتَّقِينَ وَغَفَّرْنَا لَهُمْ مَا كَانُوا}
\[\text{يَعْمَلُونَ مِنْ فَاحِشَةٍ وَمَا كَانُوا يَعْمَلُونَ}
\[\text{بِهَا مِنْ قَبْلَهَا وَمَا كَانُوا يَعْمَلُونَ}
\[\text{بِهَا مِنْ قَبْلَهَا وَمَا كَانُوا يَعْمَلُونَ}
\]

«And those, who when they commit and indecent deed, or wrong themselves, remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and who do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord...»

[Al Imrān (3): 135-136]

Moreover repenting before it is too late, i.e. before the final throes of death or before the sun rises from the west. The author alludes to these conditions, barring the last, in what follows of this chapter and the next.

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'sDoes the mere acknowledgement of sin combined with tawhid ...

that He forgives all sins. In the previous verse, however, He says,

\[\text{إِنَّللهَ لاَ يُغْفِرُ آنَفَثْرَةً وَيَغْفِرُ مَا بَعْدُ}
\[\text{أَلَمْ يَسْتَعْقِبُكُمُ اللَّهُ وَمَا تَعْقِبُونَ}
\[\text{بِعَدْدٍ مَّعْنِيٍّ}
\]

«...but He forgives whoever He wills for anything other than that»

[an-Nisā (4): 48, 116]

specifying the forgiveness of all sins other than *shirk* to be dependant upon His will. Now if Allāh will only forgive *shirk* for the one who asks forgiveness, and He will forgive any other sin that person repents from, the only meaning left for this verse is that those sins, other than *shirk*, that are not repented from, Allāh will forgive them, or not forgive them, as He wills.

Acknowledgment of sin, if it includes repentance, combined with *tawhid*, leads to forgiveness. When sin is forgiven, its punishment is averted for forgiveness is a shield protecting one from the evil of that sin.

Some people say that *al-ghafir* (forgiveness) means *as-satar* (covering) reasoning that *maghfirah* (forgiveness) and *al-Ghaffār* (the Oft-Forgiving) were only called so because of the meaning they carry of covering and hiding. They also explain the meaning of His Name, *al-Ghaffār* to be *as-Sattār* (the Coverer). This is an incomplete explanation of *al-ghafir*. The meaning of forgiveness is to shield oneself from the evil of sin such that he not be punished for it, hence the one who is forgiven is not punished for that sin. The meaning of covering does not imply this meaning, for the one whose sin has been hidden could still be punished for it in private. 

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from as He, Exalted is He, says in two places,

>إنِّي لا أغفرُ لِمَنْ يَشَاءُ يَتَّخِذَ شَرْكَةَ مَعِيْنَ إِلَّا وَيْلًا مُّبَارَكًا<

«Allah does not forgive anything being associated with Him but He forgives whoever He wills for anything other than that»

\[an-Nisā' (4): 48, 116\]

Any sin, other than *shirk*, is forgiven if repented from, but if not, it is up to Allah, if He wishes, He will forgive it and if He wishes, He will not. Allah, Exalted is He, says

>وَإِنْ أَنتَ تَغْفِرُ لِمَنْ يَشَاءُ إِلَّا مَعْذَبًا مُّبَارَكًا<

«Say: 'My servants, you who have transgressed against yourselves, do not despair of the mercy of Allah. Truly Allah forgives all sins, He is Ever-Forgiving, the Most Merciful'»

\[az-Zumar (39): 53\]

This verse concerns the penitent, and this is why the verse has been generalised and left unrestricted, and it has been decisively stated

>وَإِنَّمَا يَغْفِرُ اللَّهُ لِلْمُتَّسَلِّطِينَ أَيْلُوهُم إِلَّا وَيْلًا مُّبَارَكًا<

«And those, who when they commit and indecent deed, or wrong themselves, remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah? - and who do not persist in what they have done while they know. Those - their reward is forgiveness from their Lord...»

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Moreover repenting before it is too late, i.e. before the final throes of death or before the sun rises from the west. The author alludes to these conditions, barring the last, in what follows of this chapter and the next.

—Does the mere acknowledgement of sin combined with tawhid...—

that He forgives all sins. In the previous verse, however, He says,

>إنِّي لا أغفرُ لِمَنْ يَشَاءُ يَتَّخِذَ شَرْكَةَ مَعِيْنَ إِلَّا وَيْلًا مُّبَارَكًا<

«...but He forgives whoever He wills for anything other than that»

\[an-Nisā' (4): 48, 116\]

specifying the forgiveness of all sins other than *shirk* to be dependent upon His will. Now if Allah will only forgive *shirk* for the one who asks forgiveness, and He will forgive any other sin that person repents from, the only meaning left for this verse is that those sins, other than *shirk*, that are not repented from, Allah will forgive them, or not forgive them, as He wills.

Acknowledgment of sin, if it includes repentance, combined with *tawhid*, leads to forgiveness. When sin is forgiven, its punishment is averted for forgiveness is a shield protecting one from the evil of that sin.

Some people say that al-*ghafr* (forgiveness) means *as-sattar* (covering) reasoning that *maghfirah* (forgiveness) and *al-Ghaффār* (the Oft-Forgiving) were only called so because of the meaning they carry of covering and hiding. They also explain the meaning of His Name, *al-Ghaффār* to be *as-Sattār* (the Coverer). This is an incomplete explanation of al-*ghafr*. The meaning of forgiveness is to shield oneself from the evil of sin such that he not be punished for it, hence the one who is forgiven is not punished for that sin. The meaning of covering does not imply this meaning, for the one whose sin has been hidden could still be punished for it in private.\(^2\)

\(^2\) Refer to: *al-Mufradāt* [p. 362]; *Lāsīn al-'Arab* [5/25]; *Muṣīm Muqāfīs al-Lughā* [4/385]
THE RELIEF FROM DISTRESS

However, despite having repented, a person could still be tried with something that would serve to increase his reward and this does not negate the reality of forgiveness. Moreover, a person could think another to have repented of sin, but in reality he is merely someone who has abandoned that sin. The one who abandons is not the same as the one who has repented.

A person may not commit a sin because it never occurred to him to do so, or because he was unable to, or his desire to commit it left him for a reason other than a religious one, all these reasons do not constitute repentance. It is necessary that the penitent believe that what he did was evil, that he hate that deed simply because Allah prohibited it, and that he leave it for the sake of Allah and not for some worldly desire or fear. Repentance is from the greatest of good deeds, and all good deeds can only be considered to be so if they are performed for the sake of Allah and in accordance to His command. Fudayl bin 'Iyyad said concerning His saying, "He Who created life and death to test which of you is best in deeds, the sincere and correct." When asked what that means he replied, "When an action is sincere but not correct, it will not be accepted. When it is correct but sincere, it will not be accepted. It will only be accepted when it is both sincere and correct. When an action is sincere but not correct, it will not be accepted. When it is correct but sincere, it will not be accepted. It will only be accepted when it is both sincere and correct. When an action is sincerely, it will not be accepted. It will only be accepted when it is both sincere and correct."

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[Tapir al-Baghawí] [4/369]

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الرَّحْمَانُ يَغْفِرُ لِمَنْ تَغَفَّرُ لِنَفْسِهِ وَيَحْبُبْ لِمَنْ يُحْبِبُ لِنَفْسِهِ وَيُنْهِي لِمَنْ يُنْهَى لِنَفْسِهِ

«He Who created life and death to test which of you is best in deeds»

[al-Mulk (67): 2]

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'Umar bin al-Khaṭṭāb would say in his supplication, 'O Allah! Make all my deeds righteous, make them sincerely for Your face, and do not let any portion of them be for anyone else.'

The discussion on repentance has been expounded in detail elsewhere.

As for acknowledging ones sin, in submissiveness to Allah, but without the intent to abandon it, then this is merely asking for forgiveness and cannot be said to be repentance. This is like a person who asks of Allah to forgive his sin but has not repented from it, one cannot be certain of his forgiveness for he is in the position of one who is making a mere supplication. It is established that the Prophet Ḥ said,

“'There is no supplicant who supplicates for something that does not contain sin or the severing of kindred-relationships, except that one of three things occur: either it is answered in this life; or he gets the likes of it in reward; or its equivalent in evil is averted from him.” They asked, ‘O Messenger of Allah, what if we frequently supplicate?’ He replied, ‘Allah increases.’”

Ahmad, at-Zuhd [#615] on the authority of al-Ḥasan from 'Umar. Al-Ḥasan was not contemporary to 'Umar.

Refer to the author’s, at-Taubah.

Al-Maqdisi, Targhib at-Du’ā [#21] on the authority of Anas. Similar ahadith are also reported on the authority of Abū Sa’īd al-Khudrī by Ahmad [#11133], 'Ubādah bin as-Ṣāmit by at-Tirmidhi [#3573] and Abū Hurayrah by Ahmad.

At-Tirmidhi said it was hasan saḥīḥ, al-Ḥākim said it was saḥīḥ and adh-Dhahabi agreed as did al-Allān, Sahih at-Targhib [#1631].
The likes of this supplication could lead to forgiveness and if not, the attainment of some other good or the aversion of some evil. Hence, in all cases it brings about benefit and this is true of all supplications.

Those amongst the scholars who said, ‘Asking for forgiveness while persisting in that sin is the repentance of liars’ meant one who claims to have repented, if such a person persists in his sin it becomes clear that he has not in reality repented for repentance and persistence in sin are two opposites. Persistence opposes repentance but it does not oppose the mere asking for forgiveness when divorced from repentance.

CHAPTER FOUR

‘Does the acknowledgment of one sins lead to the elimination of the evil of many sins that may have been committed, or must that person bring to mind all sins in order for this to occur?’

With regards the question, ‘Does the acknowledgment of one sins lead to the elimination of the evil of many sins that may have been committed, or must that person bring to mind all sins in order for this to occur?’

The answer to this is founded upon a number of principles:

The First Principle

Repentance for a particular sin is valid even if that person persists in committing other sins. This opinion is well known from the Salaf and succeeding generations. Some of the Ahlu-I-Kalam, such as Abū Hāshim, said that repentance for a sin was not valid if that person was persisting in committing another. Their reasoning was that if the cause for repentance does not arise from the fear of Allāh, it is
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invalid. Now the fear of Allah prevents one from committing all sins, not just one or a few. This opinion was also recorded as one opinion of Ahmad by al-Qadi Abū Ya`lā and ibn `Aqīl because al-Marrūdhi reported from him that when asked about a person who had repented from a lewd sin by saying, 'Even if I fall ill [from desire] I will not repeat that sin, but I will keep on looking,' he said, 'What sort of repentance is this?' Jarir bin `Abdullāh said, 'I asked the Messenger of Allah (ﷺ) about the unexpected glance to which he replied,

Avert your eyes.'

The well-known opinion from Ahmad and all the Imāms is that such repentance is valid. In this particular issue what Ahmad meant was this repentance was not so general that it would lead to the forgiveness of all sins but only specific, he did not mean that this sin [of looking] was like the sin of one who persists in committing a major sin; all that is reported from him concerning this issue belies this understanding. To understand the words of an Imām in a light which conforms to what he has to say in other places is more befitting than to understand them to be contradictory, especially when one of these understandings is an innovation that none of the Salaf held. Ahmad was the one who said, ‘Beware of speaking in an issue for which you who have no Imam preceding you.’ During the Trial he would say, ‘How can I say what has not been said?’ Ahmad’s following of the Sunnah and narrations, his intense desire to do so, and his intense dislike of opposing them is a matter that is too well known to dispute.

1 Muslim [#2159] and Abū Dīwād [#2148]

2 i.e. the person repented from his lewd deed but vowed to persist in performing another sin, not averting his eyes.

With regards the argument that the fear of Allah leads to the relinquishment of all sins, the answer to this is that a person may realise the vileness of one sin and not another. It is also possible that a person realise its vileness, yet his desires overcome him with regards to one sin and not the other, hence he repents from the first but not the second. This is the same case as one who performs some of the obligations and not others, the ones he does perform are accepted.

However the Mu’tazila base their argument upon a corrupt principle which in its conclusion agrees with the Khawarij. They both said that those who commit major sins would remain in Hellfire forever and never leave it, be it through intercession or other than it. In their view, it is not possible that one man be punished and then later rewarded. In their view all good deeds are destroyed by a major sin.

As for the Companions and Ahlus-Sunnah wa-l-Jama’ah, their view was that those who commit major sins will come out of the Fire and have intercession accepted on their behalf and that one major sin

3 An early sect in Islam, followers of Wāsīl bin `Atī who disavowed the circle of al-Ḥasan al-Ḩairī and gave precedence to intellect over the revealed texts.

4 The author, Majmū‘ Fatawā [7/481] says, ‘The Khawarij have a number of different titles such as al-Iṣlāḥ, Abī an-Nabāwī, al-Dādīqiyah, al-Aqīqiyah and an-Nuḍāl. They were the first to declare Muslims disbelievers because of sins and they made their blood lawful because of this. They were as depicted by the Prophet (ﷺ), “Those who would kill the Muslims and leave the idolaters.” They ruled ‘Alī and ‘Uthmān bin ‘Affān and those who showed them allegiance to be disbelievers... They said that people can either be believers or disbelievers, whoever does all the obligations and leaves all the prohibitions is a believer and whoever does not is a disbeliever, remaining eternally in the Fire. They then went on to rule anybody who disagreed with this belief to be disbelievers... This opinion is false and proved so by many texts of the Book and Sunnah. Allah ordered the cutting of the hand of the thief and not his killing, if the thief was indeed an apostate because of his sin, it would have been necessary to kill him...”
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will not destroy all good deeds; however it could destroy an equivalent amount of good deeds in the view of the majority of Ahl-F-s-Sunnah. Disbelief is the only thing that destroys all good deeds and repentance is the only thing that destroys all evil deeds. When one who commits a major sin performs good deeds by which he desires the pleasure of Allah, Allah would reward him for this even though he be deserving of punishment for his major sin.

The Book of Allah, Mighty and Magnificent, differentiates between the ruling of the thief, the fornicator, the believers fighting one another, and the ruling on the disbelievers. The mutawatir Sunnah and the 'imār of the Companions also proves this and this issue is expounded in detail in other places.

This difference expounded upon above affects the understanding of verses such as,

«Indeed Allah only accepts from those who have taqwā»
[al-Ma'idah (5): 27]

In the view of the Khawārij and Mu'tazilah, good deeds will only be accepted from one who is always in a state of taqwā and hence never commits a major sin. In the view of the Murji'ah this verse means that good deeds will be accepted from that person who avoids shirk for they were of the view that those who commit major sins fall within the definition of 'mutaqān'. In the view of Ahl-s-Sunnah wa-l-Jamā'ah, Allah accepts the deeds of those who have taqwā in that deed they performed, that deed which was done sincerely for Him and in compliance to His command. So whoever has taqwā in that deed he performed, Allah will accept it from him even if he is disobeying Him in other matters; whoever does not have taqwā in the action he performed, it will not be accepted of him, even though other deeds of his may well be.

Hence repenting from some sins and not others, is like performing some good deeds and not others, provided that what was left was not a condition for the validity of what was done; such as faith which is the condition for the validity of all other deeds. Allah, Exalted is He says,

«But as for anyone who desires the Hereafter and strives for it with the striving it deserves, being a believer, the striving of such people will be gratefully acknowledged»
[al-Isra' (17): 19]

«Anyone who performs righteous deeds, male or female, being a believer, We will give them a good life and We will recompense them according to the best
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1 The author, Majma' Fatawa [7/190] says, [The Murji'ah] erred in two fundamental matters: They thought that Iman was merely belief and knowledge and is not accompanied by action at all, and this is the greatest of their errors; and they thought that whoever had been ruled to be a disbeliever, to remain in Hellfire forever, by the Legal law could only have been so if there was no belief or knowledge in his heart. In this they opposed what is witnessed, the intellect, the Legal Law, and what those of sound farda have agreed upon..."
of what they did»

[an-Nabîl (16): 97]

«As for any of you who revert from their religion and
die as disbelievers, their actions will come to noth-
ing in this world and the Hereafter. They are the
denizens of the Fire, remaining in it timelessly,
forever»

[al-Baqara (2): 217]

The Second Principle

Whoever repents from some sins and not others, what is repented
from is forgiven and what is not, is not. I know of no difference
concerning this except with regards the disbeliever who accepts Islam.
His acceptance of Islam includes within it, his repentance from dis-
belief, and this is forgiven him. But are the sins he committed while
being a disbeliever forgiven him as well? Or does he have to repent
from them once he has become a Muslim?6 There are two famous
opinions concerning this:

6 The author, al-Istighfâr [p. 96] says, 'The scholars have differed concerning one
who has repented from disbelief, if he apostatizes and then again accepts Islam, do
his good deeds that he previously did [while Muslim] come back? There are two
opinions concerning this ensuing from the question, 'Does apostasy destroy deeds
unrestrictedly or does it destroy those deeds with the condition that the person
dies in his state of disbelief?' The opinion of Abû Hanîfah and Mâlik was that the
deeds are destroyed unrestrictedly whereas Shâfi'i was of the opinion that they are
only destroyed if the person dies on disbelief.'

'Does the acknowledgment of one sins lead to the elimination of the evil...

The first: All his sins will be forgiven him due to his (ﷺ) saying,

Islam effaces what came before it.'

Recorded by Muslim. Allâh, Exalted is He, says,

{Say to those who disbelieve that if they stop, they
will be forgiven what is past}  
[al-Anfâl (8): 38]

The second: Only what he repented from will be forgiven him. If he
accepts Islam and he persists in committing some sins, other than
disbelief, then his ruling is the same as all Muslims who commit
major sins. This opinion is the one that is supported by the principles
and the texts. The Two Sahibs record that the Prophet (ﷺ) was
asked by Ĥâkim bin Ĥizâm whether they would be taken to account
for what they did in jâhîlyah upon which he replied,

Whoever among you who makes good his Islam, he will not
be taken to account for what he did in jâhîlyah. Who-
ever among you who does not make good his Islam, he will be
taken to account for the first and the last.7

This text makes clear that the account for what one did in the state
of jâhîlyah is only lifted if he makes good his Islam, whoever does
not repent has not made good his Islam. His, Exalted is He, saying,

7 Muslim [#121] and Aḥmad [4/199, 200, 204, 205]

8 Hukhâr [#6921] and Muslim [#120]
of what they did»

[an-Nahl (16): 97]

«As for any of you who revert from their religion and die as disbelievers, their actions will come to nothing in this world and the Hereafter. They are the denizens of the Fire, remaining in it timelessly, forever»

[al-Baqarah (2): 217]

The Second Principle

Whoever repents from some sins and not others, what is repented from is forgiven and what is not, is not. I know of know difference concerning this except with regards the disbeliever who accepts Islam. His acceptance of Islam includes within it, his repentance from disbelief, and this is forgiven him. But are the sins he committed while being a disbeliever forgiven him as well? Or does he have to repent from them once he has become a Muslim? There are two famous opinions concerning this:

6 The author, al-İstıghfar [p. 96] says, 'The scholars have differed concerning one who has repented from disbelief, if he apostates and then again accepts Islam, do his good deeds that he previously did [while Muslim] come back? There are two opinions concerning this ensuing from the question, 'Does apostasy destroy deeds unrestrictedly or does it destroy those deeds with the condition that the person dies in his state of disbelief?' The opinion of Abü Hanıfah and Mālik was that the deeds are destroyed unrestrictedly whereas Şaﬂı was of the opinion that they are only destroyed if the person dies on disbelief.'

7 Muslim [#121] and Aḥmad [6/199, 200, 204, 205]

8 Hukhlī [6921] and Muslim [#120]
proves that the one who stops from something will be forgiven what is past, it does not imply that one who stops from something will be forgiven everything else he did in the past as well, just that thing. This style of expression is in common use in the language. As for his saying,

Islam effaces what came before it

in another narration,

Islam destroys what came before it.

He said this when ‘Amr bin al-‘Áṣ accepted Islam and he asked him how he could have his previous sins forgiven to which he (าะ) said,

O ‘Amr, do you not know that Islam destroys what came before it, that repentance destroys what came before it, that migration destroys what came before it?

It is known that repentance leads to the forgiveness of that sin which is repented from, not every sin.9

9 The author, al-Istigfār [p.99] says, ‘When a Jew or Christian] accepts Islam, both inwardly and outwardly, his previous disbelief will be forgiven him and there is no difference of opinion concerning this. As for those sins for which he has not repented such as those sins he persists in, those sins for which he has not repented =

The Third Principle

A person could bring to mind a specific sin and repent from it, or he could just make an unrestricted repentance without bringing to mind specific sins, in this case if his intention is to make a general repentance then his repentance includes everything that he believes to be a sin. A general repentance includes within it a generic resolve to do what is commanded and leave what is prohibited combined with sorrow at having committed all that was prohibited.10

Were someone to hate something and also attain that object of hatred, he would feel pain. Therefore one who hates sin and does not do it, will have no reason to feel remorse. The one who does not hate sin and does do it again will have no reason to feel remorse. It is only one who commits it and hates it who will feel remorse at his deed. Ahmad records the hadith on the authority of ibn Mas‘ūd that the Prophet (าะ) said,

Remorse is repentance11

for after entering Islam; some people said that these too would be forgiven him simply by his accepting Islam. The correct opinion, however, is that they will only be forgiven him if he repents from them...''

10 Here the author digresses to refute sorrow and delight as understood by the philosophers. This digression has been relegated to Appendix 7.

11 Ibn Majah [#4252] and Ahmad [#3568, 4012, 4014, 4016, 4124] on the authority of ibn Mas‘ūd.

Similar aḥādīth are recorded on the authority of ibn ‘Abbās and ‘Ā‘ishah by Ahmad [#2623, 25623], Anas by ibn Hibbān [#612]; Wa’il bin Ḥuṣayr and Abu Sa‘d by at-Ṭabarānī [22/101, 22/775]; and Abu Hurayrah by at-Ṭabarānī, as-Saghrī [1/69].

Al-Hakīm [#7612, 7613] said it was şahīf and adh-Dhahabi agreed, it was also declared so by ibn Hibbān [#612, 614] and al-Albānī, Šahīd al-Jāmī’ [1/4802].
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Al-Ḥakim [#7612, 7613] said it was ṣaḥīḥ and adh-Dhahabi agreed, it was also declared so by ibn Hibbān [#612, 614] and al-Albānî, Ṣaḥīḥ al-Jāmī’ [#6802].
After this has become clear, whoever makes a generalised repentance for all his sins, this leads to the forgiveness of all his sins even though he may not have brought to mind any specific sin he committed. The only time this does not apply is the case that there be some sins that he is committing for which he does not feel penitent due to overwhelming desire or his believing that they are good and not evil, these types of sins will not be forgiven him, but the others will.

With regards just an unrestricted repentance, meaning an unspecific, vague repentance, this does not necessitate the forgiveness of all sins committed by that person because there is nothing to suggest that he intended all his sins or just some of them. Hence, such a repentance may be a cause for the forgiveness of a particular sin just as it may lead to the forgiveness of all his sins.

Most people, when repenting, only bring to mind some of the evil they did or some of the wrong they did, and what they do not bring to mind could well be worse. It could be that they left some aspect of faith such as loving Allah and His Messenger, and this omission is more serious than the Lewd sins he may have brought to mind. There was a man at the time of the Prophet (ﷺ) called Himār who was an alcoholic, each time he came to the Prophet (ﷺ) he would receive the legal punishment of whipping, then one time, while he was being whipped, one of the Companions cursed him upon which the Prophet (ﷺ) said,

\[
\text{Do not curse him for he loves Allah and His Messenger.}^{12}
\]

He prohibited him from being cursed for this reason despite the fact that he himself cursed ten categories of people who deal with alcohol saying,

\[
\text{Cursed be alcohol, the one who extracts it, the one for whom it is extracted, the one who drinks it, the one who serves it, the one who carries it, the one for whom it is carried, the one who buys it, the one who sells it, and the one who makes profit from it.}^{13}
\]

However an unrestricted cursing does not necessarily mean that every specific person who does one of these actions is also cursed. The same applies to an unrestricted declaration of disbelief or an unrestricted text dealing with a threat.\[^{14}\] This is why in these cases, before the ruling is applied on any individual, the necessary prerequisites have to be met and any obstacles have to be removed, hence for example, these rulings are not meted out to one who has repented by agreement of the Muslims, nor to one whose bad deeds are wiped out by the ocean of his good deeds etc. The punishment of sins is removed through repentance, through good deeds that efface the bad, through tribulations that serve as an expiation for them, the hardship faced in the barakkh, the standing on the Day of

\[^{12}\text{Bukhārī [6780] and Abū Ya'la [176, 177]}

\[^{13}\text{Abū Dāwūd [3674] and ibn Mājah [3380] on the authority of ibn 'Umar. Similar ahadith are recorded on the authority of ibn 'Abbas by Ahmad [2897]; Anas by at-Tirmidhī [1295]; and ibn Ma'ān by al-Bazzār [2937].}

\[^{14}\text{The author, Majmū' Fatawā [7/619] says, 'The stance that a particular statement constitutes disbelief does not mean that everyone who says that statement is a disbeliever' for this could be hidden or unknown to some people. So a general statement of disbelief is made such as the saying of the Sālih, 'Whoever says the Qur'an is created has disbelieved and whoever says that Allah will not be seen in the Hereafter has disbelieved' but a specific individual [who holds this belief] is not to be declared a disbeliever until the proof is established against him.' Refer also to al-Istiqāmah [1/163-166].}
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It was declared salāḥ by Ibn as-Sanā‘i as per Ibn Hajj, at-Tālqīh [#2106] and al-Albānī, Ghāyatul-Munām [#60].

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Judgment, through the supplication of the believers, and the intercession of the interceder.

Therefore, any sin that a person repents from, its consequences are lifted. If a person is facing tribulation because of sins, if he repents from some of them, that tribulation will be decreased accordingly, if he repents from all of them, the tribulation will be removed.

Most people do not make a general repentance for all their sins even though they are in dire need of this. Repentance is obligatory upon every servant in every circumstance for he will always be leaving out some aspect of something ordered or doing some aspect of something prohibited.\textsuperscript{15}

Allâh knows best.

\textsuperscript{15} The author, \textit{al-Ijâghâr} [p. 85] says, 'Seeking forgiveness takes a person away from doing an abhorrent deed and towards doing a beloved deed, or away from a deed which is deficient to a deed which is complete. It raises a person's rank to one which is higher and more complete. Every day, rather every hour and minute, the worshipper of Allâh the Gnostic, increases in knowledge of Allâh and insight into His religion and servitude to the point that this carries over into his eating, drinking, sleeping, waking, speech, and action. He then sees deficiency in himself and his deeds and is therefore in need of repentance day and night, he is in need of it in all states because of the great benefit it contains, its promotion of good and reression of evil, and its aiding one in performing actions of obedience better.'

CHAPTER FIVE

‘Why is it that relief comes after a person has given up all hope in creation and how can one make his heart dependant on Allâh alone?’

With regards the question, ‘Why is it that relief comes after a person has given up all hope in creation and how can one make his heart dependant on Allâh alone?’

The cause towards actualising this is to actualise \textit{tawhîd: tawhîd ar-rubûbîyyah} and \textit{tawhîd al-nilâbîyyah}.

\textit{Tawhîd ar-Rubûbîyyah} is to believe that there is no creator save Him, that there is no one besides Him who regulates all affairs, everything He wills, is, and everything He does not will, is not. So if anyone besides Allâh is asked to make something happen, someone who has no independent power to do so is being asked, even if one were to ask another to do something he is able, he can not do so without the aid of Allâh.

It is only the will of Allâh which necessitates the existence of all that He desires, whatever He wills, is, and whatever He wills, is not.
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CHAPTER FIVE

'Why is it that relief comes after a person has given up all hope in creation and how can one make his heart dependant on Allah alone?'

With regards the question, 'Why is it that relief comes after a person has given up all hope in creation and how can one make his heart dependant on Allah alone?'

The cause towards actualising this is to actualise tawhid: tawhid ar-rubahiyah and tawhid al-alabiyah.

\textit{Tawhid ar-Rubahiyah} is to believe that there is no creator save Him, that there is no one besides Him who regulates all affairs, everything He wills, is, and everything He does not will, is not. So if anyone besides Allah is asked to make something happen, someone who has no independent power to do so is being asked, even if one were to ask another to do something he is able, he can not do so without the aid of Allah.

It is only the will of Allah which necessitates the existence of all that He desires, whatever He wills, is, and whatever He wills, is not.
THE RELIEF FROM DISTRESS

As for anyone else, the fact that he may desire something does not necessitate that it come into being, in fact anything he does want only comes about due to some external factors outside of his control and if Allah was not to aid him by means of them, he would never attain his desire. Allah, Exalted is He, says,

«...to whoever among you who wishes to go straight. But you will not will unless Allah wills, the Lord of the worlds»

[at-Takwir (81): 28-29]

«...so whoever wills should take the way towards his Lord. But you will not will unless Allah wills. Allah is All-Knowing, All-Wise»

[al-Insan (76): 29-30]

Someone who puts his hope in creation, it is his heart that desires something from that object, but this object of creation is unable to grant it. Moreover this action is *shirk* which Allah will not forgive. It is from the great blessings and favours of Allah that He has prevented the attainment of anything that the believing servants desire through committing *shirk* so that instead their hearts can devote themselves to *tauhid*. If the servant were then to single Him out alone for worship as well, he would achieve felicity in this life and the Hereafter.

If, however, this is a person about whom it is said,

«...to which any who wills may pay heed. But they will only pay heed if Allah wills. He is entitled to be feared and entitled to forgive»

[al-Muddaththir (74): 55-56]

...to whoever among you who wishes to go straight. But you will not will unless Allah wills, the Lord of the worlds»

[al-Insan (76): 29-30]

«When harm touches man, He calls on Us, lying on his side or sitting down or standing up. Then when We remove the harm from him he carries on as if he had never called Us when the harm first touched him»

[Yūnus (10): 12]

«When harm occurs to you at sea those you call on vanish - except for Him alone! But when He delivers you to dry land, you turn away. Man truly is ungrateful»

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[al-Isrā’ (17): 67]

what he has of knowledge of tawhid will serve as a proof against him. It was in this way that Allah, Glorious is He, proved the falsity of what the polytheists were upon in their believing Him to be the
creator yet worshipping others besides Him,

"Why is it that relief comes after a person has given up all hope in creation...

Verses such as these are mentioned in a number of places in the Qur'an.

From the completion of Allâh's blessings upon His believing servants is that he afflicts them with hardship and tribulation such as would make them turn back to Him and supplicate to Him alone, making their religion sincerely for Him, putting their hope in Him, and their hearts depending upon Him alone. This leads to their having absolute reliance in Him, their taste of the sweetness of faith, and their absolving themselves of shirk. All of these are blessings greater than the blessings of health, security, and luxury for all of these are merely bodily blessings which both the believer and non-believer experience. As for the blessings that are achieved by those who live by tawhid, they are beyond description, and every believer has a portion of this in accordance to his faith. This is why some of the Salaf said, 'Son of Âdâm! You have indeed been blessed when in order to fulfill a need you frequently knock on the gate of your Master.'

One of the scholars said, 'I have a need for Allâh so I invoke Him and He grants me the delight of knowing Him and the sweetness of discoursing with Him which makes me desire that my need not be swiftly answered for fear that my soul become distracted from this' because the soul only desires what it wants and when it attains this it turns away.

In some of the Judeo-Christian narrations it is mentioned, 'Son of Âdâm! Tribulation brings you and I together whereas ease and luxury brings you and your soul together.'

There are many narrations carrying this meaning and experienced in reality by the believers, every believer will be able to relate to what we just said, for what we have related is part of the spiritual experi-
creator yet worshipping others besides Him,

«Say, ‘To whom does the earth belong and everyone in it, if you have any knowledge?’ They will say, ‘To Allah.’ Say, ‘Will you not then take heed?’ Say, ‘Who is the Lord of the seven heavens and the Lord of the Mighty Throne?’ They will say, ‘Allah.’ Say, ‘Will you not then fear Him?’ Say, ‘In whose hand is the dominion over everything, He who gives protection and from whom no protection can be given, if you have any knowledge?’ They will say, ‘Allah’s.’ Say, ‘So how have you been bewitched?’»

See. «Al-Mu’mínîn (23): 84-89

وَأَوَّلُ
سَأَتْهُمْ مِنْ حَيْثْ نَخْلَى السَّمَوَاتُ وَالأَرْضُ وَمَعْرَضُ الشَّمْسِ وَالْقُمْرِ

«If you ask them, ‘Who created the heavens and the earth and made the sun and the moon subservient?’ They will reply, ‘Allah.’ So how have they been perverted?»

[al-Ankabût (29): 61]

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ence that none can truly understand except for those who have experienced it.

People have differing levels of spiritual experience, that which the believers experience when they make their tawhid for Allah alone and direct all their attention to Him such that they make their religion sincerely for Him, they love Him and love everything else for His sake, they place their reliance in Him, declare their loyalty for His sake and enmity for His sake, they ask only of Him, they place their hope in Him alone, they fear only Him, they worship Him and ask for His aid; in all states they are with their Lord without the interference of creation and with the creation without the interference of base desires; any desire has vanished in the face of what He desires, all love has vanished in face of His love, all fear has vanished in face of His fear, all hope has vanished in face of His hope, none is invoked save Him - that which the believers experience cannot be truly grasped except for one who actualises the above, and all believers do this to some extent.¹

¹ The author, Majmi' Fatāwā [13/199-201] says while explaining the correct understanding of tawhid, 'That through the worship of Allah, the worship of anything else vanishes; through loving Him, the love of anything else vanishes; through obeying Him, the obedience of anything else vanishes; through fearing Him, the fear of anything else vanishes; through having hope in Him, hope in anything else vanishes; through relying on Him, the reliance on anything else vanishes. This is the reality of the tawhid with which Allah sent His Messengers and revealed His Books. This is the reality of testifying that none has the right to be worshipped save Allah, for this means to empty the heart of the worship of anything besides Allah, leaving in it wake the worship of Him alone.

This vanishing (fana') goes hand-in-hand with remaining (bag), for the heart extinguishes the worship of other than Allah to have remain in it the worship of Allah alone. This is the import of the testification of faith for it is built upon negation and affirmation; there is no god in existence save Allah and there is nothing deserving worship in existence save Him. It is obligatory that this belief take firm root in the heart, and moreover this allegiance to Allah must be accompanied with hatred and absolution of anything that is worshipped besides Him. Allah, Exalted is He, informs us that,

\[
\text{‘I am free of everything you worship, except for Him who brought me into being, who will certainly guide me.’ He made it an on-going word among his descendants so that perhaps they might turn back.}
\]

Refer also to al-Istiqāmah [2/142-144] and Majmi' Fatāwā [10/337+].

This is the reality of Islam with which Allah sent the Messengers, for which the Books were revealed and it is the essence of the Qur'ān.

Allah, Glorious is He, knows best.
ence that none can truly understand except for those who have experienced it.

People have differing levels of spiritual experience, that which the believers experience when they make their tawhid for Allah alone and direct all their attention to Him such that they make their religion sincerely for Him, they love Him and love everything else for His sake, they place their reliance in Him, declare their loyalty for His sake and enmity for His sake, they ask only of Him, they place their hope in Him alone, they fear only Him, they worship Him and ask for His aid; in all states they are with their Lord without the interference of creation and with the creation without the interference of base desires; any desire has vanished in the face of what He desires, all love has vanished in face of His love, all fear has vanished in the face of His fear, all hope has vanished in the face of His hope, none is invoked save Him - that which the believers experience cannot be truly grasped except for one who actualises the above, and all believers do this to some extent.¹

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Digression: Hope and Fear as Understood by the Sufis and Ahlu-l-Kalām

APPENDIX: I

Digression: Hope and Fear as Understood by the Sufis and Ahlu-l-Kalām

The worshipper who is in such a state that his desire is to see the Face of Allah and to look on at it, is also in a condition that combines hope and fear, dread and desire. He desires to attain his goal and dreads losing it. Allah, Exalted is He, says

«They outdid each other in good deeds, supplicating to Us in yearning and awe»

[al-Anbiyā’ (21): 90]

«Their sides eschew their beds as they supplicate to

It is unimaginable that the supplicant, who is supplicating to Allah, be it the supplication of worship or the supplication of request, ever be devoid of hope and fear, dread and desire.

As for what has been mentioned from one of the Shaykhs that he considered hope and fear to be the state of the general masses [of Muslims and not the elite], it is possible to explain his words such that they are taken to mean [that the elite], those whose desire is only to draw closer to Allah, desire the Face of Allah and the bliss of looking on at Him and there is no object of creation from which they would experience bliss. This group also hopes in the attainment of this objective and fears losing it, and hence they too are in a state that combines hope and fear, but what it is that they hope for and fear losing, is dependant upon their objective.¹

Therefore when one of them said, 'I have never worshipped You for desire of Your Paradise, nor for fear of Your Fire,'² he said this

¹ i.e. the general masses main goal, when they worship Allah, is the attainment of reward and the removal of sin. The main goal of the elite is to draw closer to Allah and attain His pleasure. Both groups are in a state of hope and fear, but the first hopes in reward and fears losing it whereas the second hopes in the pleasure of Allah and fears losing it.

² As is related from Rābi’ā al-‘Adawīyyah al-Baṣriyyah, ‘Umm ‘Arūr; refer to her biography in adh-Dhahabī, as-Siyār [8/241-243].

There is not a single person who does not fear the punishment of Hell, the Prophets and Messengers feared it and inculcated this fear in others. As for the lack of fear of the Fire that is mentioned from some of the Gnostics, the correct position is that there is a way to understand these narrations in an authentic light. Ibn al-Mubārak said; ‘Umar bin ‘Abdur-Rahmān bin Mahdī informed me; I heard Wāḥib bin Munabbih saying, ‘A sage said: I am embarrassed before Allah that I
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thinking that Paradise was a term referring to all those created matters with which one experiences joy; and that Hellfire was a term referring to all those created matters which would engender punishment. This understanding of Paradise and Hell is both deficient and extreme, rather everything that Allah has prepared for His Awd is part and parcel of the term ‘Paradise’ and this includes looking at Him. This is why the best of creation used to ask Allah for Paradise and take refuge with Him from the Fire. He once asked one of his Companions what he would say in prayer to which the Companion replied, ‘I simply ask Allah for Paradise and I take refuge with Him from the Fire for I am not able to formulate the likes of your supplications or the supplications of Mu‘adh.’ He said, It is around these matters that we supplicate.

A faction of the Abi al-Kalam rejected that one say, ‘I ask You for worship Him for desire of the reward of Paradise - i.e. only for this - so that I end being like a bad laborer, I only work if I am paid. I am embarrassed before Allah that I worship Him for fear of Hell - i.e. only for this - so that I end up being like a bad servant, I only work when threatened. However the love I have for Him causes me do such deeds that no other love does.’ Recorded by Abū Nu‘aym, al-Hilj [4/53-54]

The explanation given to this by some of the narrators, that the worship being censured is that done just for hope of reward or just for fear of punishment, is good. These Gnostics based there argument on two points:
1) Allah, Exalted is He, in and of Himself deserves to be worshipped.
2) The most complete form of hope and fear is that which is connected to the dhdt of Allah, Mighty and Magnificent, so the greatest fear is the fear of Allah’s displeasure and being veiled from Him.

A detailed discussion of this issue can be found in ibn Rajah, at-Takwif min al-A‘idr [pp. 23-38]

The greatest punishment of the Fire is not being able to see the Face of Allāh.

Abū Dāwūd [#792] and ibn Mājah [#910, 3847] with sahīh sanad.

Digression: Hope and Fear as Understood by the Sufis and Abi‘l-Kalām

the bliss of looking at Your Face’ thinking that it is not possible to take delight by looking at the Face of Allāh, reasoning that bliss can only be attained through objects of creation. This faction also erred in their understanding of Paradise just as the previous groups had erred, the difference being that the previous group desired that which is deserving of being sought whereas this group rejected it.

As for feeling the pain of the Fire, this is a necessary matter, hence those who said, ‘Were He to cause me to enter the Fire, I would be content’ merely stated their resolve to be content. Resolve often dissolves when faced with reality as in the case of Sumnūn who said,

There is nothing for me except You
So try me however You will

He was tried with a urinary disease, and would roam amongst children saying, ‘Supplicate for your lying uncle!’ Allāh, Exalted is He, says,

«You were longing for death before you met it. Now you have seen it with your own eyes»
[Alī ‘Imrān (3): 143]

Some of those who discussed the reasons behind the various spiritual stations came to consider the station of love (hubb), contentment (thīq), fear (khawaf) and hope (raja) to be stations for the general masses of the Muslims, building upon the premise of ‘witnessing...”

thinking that Paradise was a term referring to all those created matters with which one experiences joy; and that Hellfire was a term referring to all those created matters which would engender punishment. This understanding of Paradise and Hell is both deficient and extreme, rather everything that Allah has prepared for His Awliya is part and parcel of the term ‘Paradise’ and this includes looking at Him. This is why the best of creation(*) used to ask Allah for Paradise and take refuge with Him from the Fire. He once asked one of his Companions what he would say in prayer to which the Companion replied, ‘I simply ask Allah for Paradise and I take refuge with Him from the Fire for I am not able to formulate the likes of your supplications or the supplications of Mu’adh.’ He(*) said, 

It is around these matters that we supplicate.6

A faction of the Abl al-Kalam rejected that one say, ‘I ask You for

worship Him for desire of the reward of Paradise - i.e. only for this - so that I end being like a bad laborer, I only work if I am paid. I am embarrassed before Allah that I worship Him for fear of Hell - i.e. only for this - so that I end up being like a bad servant, I only work when threatened. However the love I have for Him causes me to do such deeds that no other love does.’ Recorded by Abū Nu‘aym, al-Hilāj [4/53-54]

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1) Allah, Exalted is He, in and of Himself deserves to be worshipped.
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The greatest punishment of the Fire is not being able to see the Face of Allah.

Digression: Hope and Fear as Understood by the Sifis and Ablu-I-Kalam

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There is nothing for me except You
So try me however You will

He was tried with a urinary disease, and would roam amongst children saying, ‘Supplicate for your lying uncle!’5 Allah, Exalted is He, says,

«You were longing for death before you met it. Now you have seen it with your own eyes»

[Ali ‘Imrān (3): 143]

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Refer to al-Baghdadī, Tarikh al-Baghdadī [9/234-237] and Abū Nu’aym [10/309-312].

(*) Refer to al-Baghdadī, Tarikh al-Baghdadī [9/234-237] and Abū Nu’aym [10/309-312].
the divine decree’ - that whoever has come to witness the divine decree has actualised the Tawhid of Actions to the point that whatever was not vanishes and all that remains is the One who will always remain, hence such a person emerges outside the realm of matters such as [hope, fear etc.]. Such a concept requires correction from the standpoint of reality and the standpoint of the Legal Law (Shari'ah).

As for the standpoint of reality, it is not possible to imagine a living being as something that is not sensory, loving that which would please it and hating all that which it is averse to. Whoever says that all attainable matters are equivalent in the eyes of a living being is either ignorant, not understanding what he is saying, or arrogant and stubborn. Even if one were to assume that a person enters a state where he is no longer in control of his sanity - call it madness, extinction, cessation of being, annihilation, fainting, or frailty - despite this, he still possesses some sensation and will still have some awareness of things that cause him pleasure or things he is averse to, if he does lose sensation of some matters, he will not lose sensation of all matters.

Therefore whoever thinks that witnessing Tawhid ar-Rububiyyah causes one to enter the station of unification and extinction such that he no longer perceives a distinction is mistaken, rather there must be a distinction for this is a necessary matter. Therefore, even if such a person was to lose sight of the distinction laid out by the Legal Law, their still remains the distinction that is ingrained in ones nature, [and if one ignores this] then he is merely following his base desires and not obeying his Master.

This is why when this issue was discussed by Junayd\(^6\) and his companions, he mentioned to them the ‘second distinction’ - that one must distinguish between the ordered and prohibited, between that which Allāh loves and that which He detests; this along with his witnessing the decree. Whoever does not differentiate between the ordered and prohibited has left the religion of Islam.

However these people who talk about unification do not leave the distinction laid out by the Legal Law in its entirety and were they to do so they would be the worst type of disbelievers! Such people end up considering the Messengers to be on par with other than them and they end up believing in the Unity of Existence - no longer differentiating between the Creator and created. However not all members of this group end up in this gross deviation, rather they make a distinction in some aspects but not in others. Therefore they obey Allāh and His Messenger (ﷺ) sometimes and disobey them at other times, and as such they are like the sinners amongst the Muslims. These matters have been discussed at length in other places.\(^7\)

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\(^6\) His biography can be found in adh-Dhahabi [14/66-70]; al-Baghdādi [7/241-249]; and Abū Nu‘aym [10/255-287].

\(^7\) Refer to the authors, *The Decisive Criterion* [section 11.6.3], the English translation of *Sunnah mabna awlia‘ Allāh wa awlia‘ al-Shayṭān. The Decisive Criterion between the Friends of Allāh and the Friends of Shayṭān* Published by Dar us-Sunnah Publishers 2000.
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APPENDIX: II

Digression: The Different Usages of the Word ʿIman

In this statement they also differentiated between the phrases ‘ʿaman lahiḥ’ and ‘ʿaman bihiḥ’.

The first is said to the one informing as the brothers of Yūsuf said,

«...but you are never going to believe us now...»

[Yūsuf (12): 17]

And Allāh, Exalted is He, says,

«No one believed in Mūsā except for a few offspring among his people»

[Yūnus (10): 83]

and the second is said about the information. Allāh, Exalted is He, says,

«Among them are those who insult the Prophet, saying he is only an ear. Say, ‘An ear of good for you, believing in Allāh and believing the believers...’»

[at-Tawbah (9): 61]

In this verse a distinction is made between his ʿImān with Allāh (ʿImān billāh) and his ʿImān of the believers (ʿImān ilī muʾminin) because the meaning is that he believes the believers when they inform him of something, but as for his ʿImān in Allāh, it is part and parcel of his belief in Him and affirmation and acknowledgement (ʾiqrār) of Him.

Allāh, Exalted is He, tells us concerning Pharaoh that he said,

«What! Should we believe two humans like ourselves...»

[al-Muʾminān (23): 47]

i.e. should we believe them? Similarly He says,

«Do you really hope that they would believe you when a group of them heard the Word of Allāh and then, after grasping it, knowingly distorted it?»

[al-Baqarah (2): 75]
APPENDIX: II

Digression: The Different Usages of the Word Īmān

In this statement they also differentiated between the phrases 'āmāna labīh' and 'āmāna bīhī'.

The first is said to the one informing as the brothers of Yūsuf said,

«...but you are never going to believe us now...»
[Yūsuf (12): 17]

And Allāh, Exalted is He, says,

«No one believed in Mūsā except for a few offspring among his people»
[Yūnus (10): 83]

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«Among them are those who insult the Prophet, saying he is only an ear. Say, ‘An ear of good for you, believing in Allāh and believing the believers...’»
[al-Tawārīkh (9): 61]

In this verse a distinction is made between his Īmān with Allāh (Īmān billāh) and his Īmān of the believers (Īmān ilī nu'mīnīn) because the meaning is that he believes the believers when they inform him of something, but as for his Īmān in Allāh, it is part and parcel of his belief in Him and affirmation and acknowledgement (īqrār) of Him.

Allāh, Exalted is He, tells us concerning Pharaoh that he said,

«What! Should we believe two humans like ourselves...»
[al-Mu'mīnīn (23): 47]

i.e. should we believe them? Similarly He says,

«Do you really hope that they would believe you when a group of them heard the Word of Allāh and then, after grasping it, knowingly distorted it?»
[al-Baqarah (2): 75]
THE RELIEF FROM DISTRESS

Digression: The Different Usages of the Word Iman

i.e. affirms and acknowledges this, this usage is frequently seen in the Qur'an.

«And Lūt believed him and said, 'I am leaving this place to follow the pleasure of my Lord...»
[al-'Ankabūt (29): 26]

Concerning the second usage, Allāh, Exalted is He, says,

آئـِنَّ يُوـَسَّبً يَـلَعَـبـِبِ

«...those who have faith in the unseen...»
[al-Baqarah (2): 3]

وَهُـذِـهُ الرَّسُـوـالُ يـِـبَـنَانـِـل

«The Messenger has faith in what has been revealed to him from his Lord, and so do the believers. Each one has faith in Allāh, His Angels, His Books and His Messengers. We do not differentiate between any of His Messengers»
[al-Baqarah (2): 285]

وَكَـلُـكَـهُ

«...rather, those with true devotion are those who have faith in Allāh and the Last Day, the Angels, the Book and the Prophets...»
[al-Baqarah (2): 177]
THE RELIEF FROM DISTRESS

Digression: The Different Usages of the Word Ḥiṣn

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And Lūt believed him and said, ‘I am leaving this place to follow the pleasure of my Lord...’

[al-Ankabūt (29): 26]

Concerning the second usage, Allah, Exalted is He, says,

«...those who have faith in the unseen...»

[al-Baqarā (2): 3]

The Messenger has faith in what has been revealed to him from his Lord, and so do the believers. Each one has faith in Allah, His Angels, His Books and His Messengers. We do not differentiate between any of His Messengers»

[al-Baqarā (2): 285]

...rather, those with true devotion are those who have faith in Allah and the Last Day, the Angels, the Book and the Prophets...»

[al-Baqarā (2): 177]
APPENDIX: III

Digression: Examples of Word-Pairs in the Qur'ān

Another example of this are the words ma'rūf (good) and munkar (evil); Allah, Exalted is He, says,

«You are the best nation ever to be produced before mankind. You enjoin the right and forbid the wrong and have faith in Allah»
[Alī Imrān (3): 110]

«The men and women of the believers are friends and supporters of one another. They command what is right and forbid what is wrong»
[At-Tawbah (9): 71]

Therefore munkar carries the meaning of all that Allah detests just as ma'rūf carries the meaning of all that Allah loves. In another place, Allah says,

«...commanding them to do right and forbidding them from doing wrong...»
[Al-'Ārāf (7): 157]

Here the word munkar is mentioned alongside al-fāshidhah, so munkar here also carries the meaning of al-baghi. In another place, Allah says,

«...prayer precludes indecency and wrongdoing»
[Al-'Ānqabūt (29): 45]

Yet another example of this lies with the words al-juqūrā' and al-masākin; when one is mentioned alone it includes the meaning of the other, but when they are mentioned together they take on different meanings. However the previous examples all showed a case of
APPENDIX: III

Digression: Examples of Word-Pairs in the Qur'an

Another example of this are the words *ma'ruf* (good) and *munkar* (evil); Allah, Exalted is He, says,

«You are the best nation ever to be produced before mankind. You enjoin the right and forbid the wrong and have faith in Allah»

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«The men and women of the believers are friends and supporters of one another. They command what is right and forbid what is wrong»

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Therefore *munkar* carries the meaning of all that Allah detests just as *ma'ruf* carries the meaning of all that Allah loves. In another place, Allah says,

«...commanding them to do right and forbidding them from doing wrong...»

[Al-'A'raf (7): 157]

Here the word *munkar* is mentioned alongside *al-fashshá*, so *munkar* here also carries the meaning of *al-baghi*. In another place, Allah says,

«Allah commands justice and doing good and giving to relatives. He forbids indecency and doing wrong and tyranny...»

[An-Nahl (16): 90]

Yet another example of this lies with the words *al-fuqara' and al-masakin*, when one is mentioned alone it includes the meaning of the other, but when they are mentioned together they take on different meanings. However the previous examples all showed a case of
where one word was more general than the one accompanying it, whereas here both words are as general as each other and take on specific meanings when accompanied with the other.

APPENDIX: IV

Digression: *Fiqh* of War Booty

A group of the Legal Jurists thought that when property is mentioned appended to the Messenger, it means that it actually belongs to him just as property belongs to other people. Then a group of these went on to say that the war booty of Badr belonged to the Messenger (ﷺ). Others said that the *fai'* and fourth fifths of the war booty belonged to the Messenger; yet others said that one fifth of the *khumus* belonged to him; yet others said that he only deserved one fifth of the one fifth of *fai*'. These opinions can be found amongst some of the companions of ash-Shafi'i, Ahmad, Abu Hanifah and others, but this opinion is incorrect for a number of reasons:

From amongst these is that the Messenger of Allah (ﷺ) never actually owned this property in the normative sense that one understands and neither could he deal with it as he pleased. Owners of property can spend their wealth as they please, to fulfill personal needs or, in the case of a king, the needs of his kingdom. This is the state of the Prophet-King like Dawud and Sulayman; Allah, Exalted is He, says,
where one word was more general than the one accompanying it, whereas here both words are as general as each other and take on specific meanings when accompanied with the other.

APPENDIX: IV

Digression: Fiqh of War Booty

A group of the Legal Jurists thought that when property is mentioned appended to the Messenger, it means that it actually belongs to him just as property belongs to other people. Then a group of these went on to say that the war booty of Badr belonged to the Messenger (ﷺ). Others said that the fa’ir and fourth fifths of the war booty belonged to the Messenger; yet others said that one fifth of the khumus belonged to him; yet others said that he only deserved one fifth of the one fifth of fa’ir. These opinions can be found amongst some of the companions of ash-Shafiʿi, Ahmad, Abū Ḥanīfah and others, but this opinion is incorrect for a number of reasons:

From amongst these is that the Messenger of Allah (ﷺ) never actually owned this property in the normative sense that one understands and neither could he deal with it as he pleased. Owners of property can spend their wealth as they please, to fulfill personal needs or, in the case of a king, the needs of his kingdom. This is the state of the Prophet-King like Dāwūd and Sulaymān; Allah, Exalted is He, says,
THE RELIEF FROM DISTRESS

«...so bestow it or withhold it without reckoning»

[Sâd (38): 39]

i.e. give to whoever you want and hold back from whoever you want, in either case you will not be punished. However our Prophet was a Messenger-Servant, he would not give except to those he was ordered to give and he would not hold back except from those he was ordered to, hence he would never distribute and use wealth except that it be in the worship of Allâh and in obedience to Him.

From amongst these is that the Prophets are not inherited from, even if a Prophet be a king. So if even those Prophets who were kings never owned their possessions in the way that non-Prophets did, then how can we say this of the elite of the Messengers, one who is a Messenger-Servant?

From amongst these is that the Prophet (ﷺ) would only spend on himself and his dependents to fulfill his basic needs, everything else he would distribute in the obedience of Allâh, this then does not correspond to what one expects from one who owns his wealth. All the wealth which he distributed is all ‘belonging to Allâh and His Messenger’ with the meaning that it was Allâh who ordered His Messenger to distribute this wealth and he compiled, hence it is obligatory to follow him in his apportioning of this wealth just as it is obligatory to follow him in all that he commands, and whoever obeys the Messenger has obeyed Allâh.

The property that the Prophet (ﷺ) would apportion is of two types:

1. That which has been specifically appointed in terms of who it goes to and how much, such as inheritance.

2. That which was distributed based upon the ijâhâd and opinion of the Messenger (ﷺ). This is because Allâh has ordered him either with affairs that are specifically defined such as the five daily prayers or affairs that are dependant on his ijâhâd, which itself has been commanded, and these may vary in accordance to harm and benefit.

From this distribution is that which is agreed upon and that which is differed, an example of which lies in the difference of the Legal Jurists concerning how much is necessary to be spent on wives - is the amount determined by the Legal Law or is it based upon the custom of people. The majority of Legal Jurists take to the second view and it is the correct one due to the saying of the Prophet (ﷺ) to Hind,

Take what would suffice you and your son in a reasonable manner.

He (ﷺ) also said in his famous sermon,

Women are due their clothing and spending in the customary manner.

In a similar way they differed about expiations, is the amount determined by the Legal Law or the custom of the people?

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8 Due to his (ﷺ) saying, 'We are not inherited from, all that we leave behind is charity.'

Recorded by Bukhâri [#3092, 3093, 3711, 3712, 4035, 4036, 4240, 4241, 6725-6726] and Muslim [#1758-1759]

9 Bukhâri [#2211, 2460, 3825, 5359, 5364, 5370, 6641, 7161, 7170] and Muslim [#1714]

10 Muslim [#1218] and Abu Dâwâd [#1905]
THE RELIEF FROM DISTRESS

«...so bestow it or withhold it without reckoning»
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i.e. give to whoever you want and hold back from whoever you want, in either case you will not be punished. However our Prophet was a Messenger-Servant, he would not give except to those he was ordered to give and he would not hold back except from those he was ordered to, hence he would never distribute and use wealth except that it be in the worship of Allâh and in obedience to Him.

From amongst these is that the Prophets are not inherited from, even if a Prophet be a king. So if even those Prophets who were kings never owned their possessions in the way that non-Prophets did, then how can we say this of the elite of the Messengers, one who is a Messenger-Servant?

From amongst these is that the Prophet (ﷺ) would only spend on himself and his dependents to fulfill his basic needs, everything else he would distribute in the obedience of Allâh, this then does not correspond to what one expects from one who owns his wealth. All the wealth which he distributed is all ‘belonging to Allâh and His Messenger’ with the meaning that it was Allâh who ordered His Messenger to distribute this wealth and he complied, hence it is obligatory to follow him in his apportioning of this wealth just as it is obligatory to follow him in all that he commands, and whoever obeys the Messenger has obeyed Allâh.

The property that the Prophet (ﷺ) would apportion is of two types:

1. That which has been specifically appointed in terms of who it goes to and how much, such as inheritance.

2. That which was distributed based upon the ijtihâd and opinion of the Messenger (ﷺ). This is because Allâh has ordered him either with affairs that are specifically defined such as the five daily prayers or affairs that are dependant on his ijtihâd, which itself has been commanded, and these may vary in accordance to harm and benefit.

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So that wealth which is mentioned being adjoined to Allah and His Messenger, it is to be distributed in the way determined by the Prophet (ﷺ) and this is why he said in the Year of Hunayn,

I get nothing of this booty except the one fifth and that will be returned to you.¹¹

meaning that the only thing I am allowed to distribute based upon my ḫath is the one fifth allotment, and this is why he said, 'and it will be returned to you'. The remaining four fifths belong to those who attended the battle. This is why the leaders of the army would divide four fifths of the war booty amongst the participants as legislated and give the remaining one fifth to the Rightly Guided Khalifas who would then apportion this as they saw fit.

From the war booty of the Battle of Hunayn, the Prophet (ﷺ) gave some to those whose hearts he wished to reconcile to Islam. It is said that this wealth was given out of the one-fifth allotment just as it is also opined that it was given from the war booty before its being apportioned. According to this latter opinion he would then have done it because the Muslims were willing to do this.¹² Some people say that the war booty, before it is apportioned, does not belong to the participants, rather it is for the Imam to apportion it as he sees fit. This is explained in other places.

¹¹ i.e. it will be spent in ways that will benefit you - 'Ayn al-Murjid [7/360]. Recorded by Abu Dawud [2694] and Ahmad [2/184] with a ḥasan isnād. A similar hadith is also reported on the authority of 'Amr bin 'Abasa by Alai-Dawud [2755] with a saḥīḥ isnād.

¹² Bukhārī [2307, 2308, 2539, 2540, 2583, 2584, 2607, 2608, 3131, 3132, 4318, 4319, 7176, 7177] records that, When the delegation from the tribe of Hawāzin came to the Messenger of Allah (ﷺ) after having accepted Islam. They appealed to him to return their properties and captives and he said to them, 'The most beloved statement to me is the true one. You have the option of restoring your properties or your captives for I have delayed distributing them.' They said, 'We choose our captive' upon which the Messenger of Allah got up from his gathering and praised Allah as He deserved and then said, 'Your brothers have come to you

with repentance and I see it proper to return their captives to them. Whoever amongst you would wish to do that as a favour, let him do it, and whoever wishes to keep his share until we pay him from the original booty, let him do so.' The people said, 'We agree to give up our shares willingly as a favour for Allah's Messenger.' He (ﷺ) then said, 'We do not know who amongst you has agreed and who has not, go back and discuss so that your leaders may tell us your decision.' So all of them returned to discuss and their leaders returned to tell him that they had given up their shares willingly.'
THE RELIEF FROM DISTRESS

So that wealth which is mentioned being adjoined to Allah and His Messenger, it is to be distributed in the way determined by the Prophet (ﷺ) and this is why he said in the Year of Hunayn,

I get nothing of this booty except the one fifth and that will be returned to you.\\(^1\)

meaning that the only thing I am allowed to distribute based upon my *jihād* is the one fifth allotment, and this is why he said, ‘and it will be returned to you’. The remaining four fifths belong to those who attended the battle. This is why the leaders of the army would divide four fifths of the war booty amongst the participants as legislated and give the remaining one fifth to the Rightly Guided Khālīfahs who would then apportion this as they saw fit.

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\(^1\) i.e. it will be spent in ways that will benefit you - *'Ayn al-Mu'āth* [7/360]. Recorded by Abū Dāwūd [2694] and Ahmad [2/184] with a ṣaḥīḥ isnād. A similar hadith is also reported on the authority of 'Amr bin 'Abasa by Alayr Dāwūd [2755] with a saḥīḥ isnād.

\(^2\) Bukhārī [2307, 2308, 2539, 2540, 2583, 2584, 2608, 3131, 3132, 4318, 4319, 7176, 7177] records that, When the delegation from the tribe of Gazzan came to the Messenger of Allah (ﷺ) after having accepted Islam. They appealed to him to return their properties and captives and he said to them, ‘The most beloved statement to me is the true one. You have the option of restoring your properties or your captives for I have delayed distributing them.’ They said, ‘We choose our captive’ upon which the Messenger of Allah got up from his gathering and praised Allah as He deserved and then said, ‘Your brothers have come to you with repentance and I see it proper to return their captives to them. Whoever amongst you would wish to do that as a favour, let him do it, and whoever wishes to keep his share until we pay him from the original booty, let him do so.’ The people said, ‘We agree to give up our shares willingly as a favour for Allah’s Messenger.’ He (ﷺ) then said, ‘We do not know who amongst you has agreed and who has not, go back and discuss so that your leaders may tell us your decision.’ So all of them returned to discuss and their leaders returned to tell him that they had given up their shares willingly."
APPENDIX: V

Digression: The incident of the 'Satanic Verses'

However the question is, can they do something that Allah would need to correct, effacing the suggestion of Satan and making precise, and clear, His verses? There are two opinions concerning this, what is reported from the Salaf conforms to the Qur'an; those who denied this possibility amongst the later scholars censured the report concerning the addition of certain verses to Surah an-Najm, "These are the heavenly cranes and their intercession is hoped for," saying that this report is not authentic. Those who said that these words were implanted into the ears of the people by Satan and the Messenger ( صلى الله عليه وسلم ) did not articulate them. However this does not really answer the question, and they also said concerning His words,

«...without Satan insinuating something into his recitation while he was reciting»

[al-Hajj (22): 52]

that this refers to the speech of the soul.
APPENDIX: V

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إِلَهًٰ الْأَطْلَبَىْ فِي أَمْرِهِ يَسْتَقْبَلُ نِعْمَتَهُ مَنْ أَنَسَىٰ إِلَّا إِبْتِلَاءً ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ لِلْجَاهِلِيَّةِ أَوْ الْكَفُّارَةِ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَهُودِ ۔ وَاللَّهُ يُحْمِدُ وَيُعْظِمُ نِعْمَتَهُ وَيُجْعَلُ مَا أَرْسَلَهُمْ غَيْرَ الْيَهُودِ وَالْإِسْلاَمِ مَيْلًاٰ إِلَيْهِ ۖ وَاللَّهُ يُرِيدُ أَنْ يَكُونَ النَّاسُ مُتَفَلِّكُونَ ۖ ۛهُمْ مَهْيَأُواْ L

«...without Satan insinuating something into his recitation while he was reciting.»

[al-Hajj (22): 52]

saying that the narrations concerning this are established in the Qur’an.
books of ḥadīth and tafsīr and are in conformity to the Qur'ān. Allah abrogating the suggestions of Satan and His making precise His verses would only occur to remove something that has happened to His verses so as to differentiate truth from falsehood and to ensure that they are not mixed with foreign elements. He made what Satan had implanted a trial for those in whose hearts is a disease and whose hearts have hardened. This can only happen if what happened is something obvious that people hear, not the speech of the soul. The trial that comes about by this category of abrogation is of the same type as the trial that comes about by the other types of abrogation.

However this category of abrogation goes further to prove the veracity of the Messenger (ﷺ) and his being far removed from following his base desires than the other categories. This is because when he would be enjoined with an order, then later, enjoined with an order that went against the first, he would know that both were from Allāh and would believe in both. He would accept that the second, latter, ruling was the abrogating and the former the abrogated; this would then prove his truthfulness and his saying the truth on all occasions. This is why `Ā’ishah (radī Allāhu `anha) said, ‘Were Muhammad to have hidden anything from revelation, he would have

\[\text{Digression: The incident of the ‘Satanic Verses’}\]

hidden this verse,

«...while concealing something in yourself which Allāh wished to bring to light, you were fearing the people when Allāh has more right to your fear»

[al-‘Abdāb (33): 37]\\(^{15}\)

Do you not see that the one who exalts himself wishes to support everything he says, even if it be wrong? So in the Messenger (ﷺ) clarifying that Allāh made precise His verses and abrogated what Satan implanted lies a great proof of his veracity and absolution from lying, and this is the purpose of Messengership. He (ﷺ) is the truthful and the one trusted and this is why to disbelieve him is without doubt, sheer disbelief.

\(^{13}\) ibn Haŷr, Fath [8/439] has a valuable discussion on all the various routes of this incident and leans towards the opinion that it does have a basis. He then mentions seven explanations offered by the scholars concerning this incident, the most plausible of which, in his view, was that he (ﷺ) either said this to them by way of censure and reprimand, in the same way that Ibrāhīm said, “rather the largest of them did this” or that Satan uttered these words and the polytheists believed them to have been uttered by the Prophet (ﷺ).

Qādī `Iyād, Messenger of Allāh [pp. 299-306] has a valuable discussion on this incident, objecting to its authenticity, which the reader is strongly encouraged to refer to, as does al-Albānī, Naṣīb al-Majānī.

\(^{14}\) Refer to the author’s, al-Ikhtīfāt al-Mutashabbah wa at-Ta’līm.

\(^{15}\) Bukhārī [4612, 4855, 7380, 7531] and Muslim [177]
books of ḥadīth and taṣfīr and are in conformity to the Qur’ān. Allāh abrogating the suggestions of Satan and His making precise His verses would only occur to remove something that has happened to His verses so as to differentiate truth from falsehood and to ensure that they are not mixed with foreign elements. He made what Satan had implanted a trial for those in whose hearts is a disease and whose hearts have hardened. This can only happen if what happened is something obvious that people hear, not the speech of the soul. The trial that comes about by this category of abrogation is of the same type as the trial that comes about by the other types of abrogation.

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14 Refer to the author’s, Al-Ikhāf fi al-Mutashābah wa-at-Taʾmi,
Digression: Ta’wil of those who held the Prophets were sinless

The texts of the Book and Sunnah concerning this are many and clear, likewise the narrations concerning this from the Companions, the Tabi’in, and Muslim scholars are many. However those who disagree with this stance interpret these texts using a method that resembles that used by the Jahmiyyah and Batiniyyah in their explanation of various verses. Whoever ponders these explanations will soon see their weakness, an example of which lies in their explanation of His saying,

«...so that Allah may forgive you your earlier sins and any later ones»
[al-Fath (48): 2]

that the previous sin refers to the sin of Adam and the later sins refer to the sins of his nation. This is clearly wrong and can be proven so from a number of different angles:

The First: Allah had already forgiven Adam before his descent to the earth, let alone before the year of al-Hudaybiyyah in which this chapter was revealed. Allah, Exalted is He, says,

«Adam disobeyed his Lord and became misled. But then his lord chose him and turned to Him and guided him»
[TaHa (20): 121-122]

«Then Adam received some words from his Lord and He turned towards him. He is the Ever-Returning, the Most Merciful»
[al-Baqarah (2): 37]

He also said,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»
[al-A’raf (7): 23]

The Second: In your view, Adam himself falls under your objection, he does not need to have his sin forgiven for he is a Prophet as well. If you hold that Prophets cannot commit a sin then this holds true for Adam just as it does for Muhammad.

The Third: Allah does not impute a person with a sin that he never
APPENDIX: VI

Digression: Ta’wil of those who held the Prophets were sinless

The texts of the Book and Sunnah concerning this are many and clear, likewise the narrations concerning this from the Companions, the Tabi’in, and Muslim scholars are many. However those who disagree with this stance interpret these texts using a method that resembles that used by the Jahmiyyah and Bāṭiniyyah in their explanation of various verses. Whoever ponders these explanations will soon see their weakness, an example of which lies in their explanation of His saying,

«...so that Allah may forgive you your earlier sins and any later ones»

[al-Fath (48): 2]

that the previous sin refers to the sin of Ādam and the later sins refer to the sins of his nation. This is clearly wrong and can be proven so from a number of different angles:

The First: Allāh had already forgiven Ādam before his descent to the earth, let alone before the year of al-Hudaybiyyah in which this chapter was revealed. Allāh, Exalted is He, says,

«Adam disobeyed his Lord and became misled. But then his lord chose him and turned to Him and guided him»

[Ṭāḥā (20): 121-122]

«Then Ādam received some words from his Lord and He turned towards him. He is the Ever-Returning, the Most Merciful»

[al-Baqarah (2): 37]

He also said,

«Our Lord! We have wronged ourselves. If You do not forgive us and have mercy on us, we will be among the lost»

[al-‘Ārāf (7): 23]

The Second: In your view, Ādam himself falls under your objection, he does not need to have his sin forgiven for he is a Prophet as well. If you hold that Prophets cannot commit a sin then this holds true for Ādam just as it does for Muhammad.

The Third: Allāh does not impute a person with a sin that he never
committed; He is the One who says,

«No burden-bearer can bear the burden of another»
[al-An'am (6): 164]

So it is not possible that the sin committed by Ádam or his nation be annexed to Muḥammad (ﷺ). Allāh, Exalted is He, says,

«...he is only responsible for what he is charged with and you are responsible for what you are charged with»
[an-Nur (24): 54]

«So fight in the Way of Allāh, you are only answerable for yourself...»
[an-Nisā' (4): 84]

If what they presume were allowed it would be permissible to annex the sins of all the Prophets to Muḥammad (ﷺ) and it could then be said that verse,

«...so that Allāh may forgive you your earlier sins and any later ones»
[al-Fāṭihah (48): 2]

refers to the sins of all the previous Prophets and their nations because on the Day of Judgement he will intercede for the whole of creation because he is the Master of the children of Ádam.

I am the Master of the children of Ádam without boasting for Ádam and all those who came after him will be under my banner on the Day of Judgement. I am the spokesperson of the Prophets when they come in delegations and their Imām when they gather.15

So in this case, Ádam alone should not be specified, but the sins of the first and last should be annexed to him (ﷺ), were one to follow the logical course of their argument. If it said: but Allāh has not forgiven the sins of all the nations [hence they cannot be included in the import of the verse]. The response to this is that in a similar fashion he has not forgiven the sins of his entire nation [and hence the believers too cannot be included in the import of the verse].

The Fourth: He differentiated between his sins and the sins of the believers in His saying,

«...and ask forgiveness for your wrongdoing; and for the men and women who are believers»
[Muhammad (47): 19]

So how can the sins of the believers be considered to be his sins?

The Fifth: It is established in the Šahīh that when this verse was revealed the Companions said to the Messenger of Allāh (ﷺ), This

15 Muslim [2278] and Abū Dāwūd [4673]
The relief from distress

committed; He is the One who says,

«No burden-bearer can bear the burden of another»

\[\text{[al-Aniim (6): 164]}\]

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«...he is only responsible for what he is charged with and you are responsible for what you are charged with»

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Digression: Ta‘wil of those who held the Prophets were sinless

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I am the Master of the children of Adam without boasting for Adam and all those who came after him will be under my banner on the Day of Judgement. I am the spokesperson of the Prophets when they come in delegations and their Imam when they gather.16

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16 Muslim [#2278] and Abu Dawud [#4673]
is for you, what about us?\textsuperscript{37} upon which Allāh revealed the verse, thereby proving that the Messenger and the believers understood that

\begin{quote}
\textit{It is He who sent down serenity into the hearts of the believers thereby increasing their faith with more faith...}
\end{quote}

\textsuperscript{[al-Fath (48): 4]}

was specific to him.

\textit{The Sixth:} Allāh has not forgiven the sins of the entirety of his nation, instead it is established that there will be members of his nation who will be punished for their sins in this world or the Hereafter; this has been reported to us via multiple routes, the Truthful and Trusted one informed us of this (ﷺ), the Salaf of this nation have unanimously agreed to the truth of this, and countless examples of this have been physically witnessed in this life. Allāh, Exalted is He, says,

\begin{quote}
\textit{It is not a matter of wishful thinking on your part nor of the wishful thinking of the People of the Book, anyone who does evil will be repaid for it}\textsuperscript{37}
\end{quote}

\textsuperscript{[an-Nisa' (4): 123]}

\begin{quote}
\textit{...so that Allāh may forgive you your earlier sins and any later ones}
\end{quote}

\textsuperscript{[al-Fath (48): 2]}

\begin{quote}
\textit{...upon which Allāh revealed the verse,}
\end{quote}

\begin{quote}
\textit{We are about you, what about us? upon which Allāh revealed the verse,}
\end{quote}

\textsuperscript{\textsuperscript{37} Bukhārī [\#4172, 4834] and at-Tirmidhī [\#3263]}
THE RELIEF FROM DISTRESS

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\begin{quote}
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Digression: Ta'wil of those who held the Prophets were sinless

\begin{quote}
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\end{quote}

\end{minipage}
\end{quote}
APPENDIX: VII

Digression: Emotions in the view of the Philosophers

With regards to sorrow it is said that it falls under the category of beliefs or desires or it arises from the pain that the soul feels when it does something that harms it. When the heart feels that it has done something that is harmful, one comes to know that what he did was evil and this then falls under the category of beliefs. His dislike of what he did falls under the category of desires, and his experiencing discomfort and sorrow falls under the category of feeling pain just as joy and happiness falls under the category of experiencing delight.

Those amongst the philosophers who said that delight is to attain agreeable circumstances as they truly are and pain is to attain fearful circumstances as they truly are, are wrong. Delight and pain are two states that arise as a result of attaining agreeable and fearful circumstances. Love of agreeable circumstances, like food that one craves, falls into one of three cases,

The first: love itself, exemplified by the craving for food.

The second: attaining the object of love, exemplified by eating the food.

The third: the delight that arises from this.

Hence delight is something different from craving and tasting the desired thing, rather it arises as a result of this tasting and is not actually the tasting. The same applies to something which is disliked, such as being beaten. The same applies to the delight and joy that the Gnostics feel arising from their love of Allāh; their love for Allāh is one thing, what they attain from making mention of the beloved is another, and the delight arising from this is a third.

There is no doubt that love is conditional upon having some sort of awareness of the object of love, just as desire is conditional upon having some sort of awareness of the object of desire, however the awareness that is conditional for attaining delight is different from the awareness that is conditional for attaining love; this latter matter is called attainment (idrāk), or spiritual realization (dhawq), or spiritual ecstasy (waqf), or achievement (nayl), or arrival (waqf) and other similar terms used to describe this state of attaining the object of love. Moreover this spiritual realisation necessitates delight and delight is something that every living being senses both inwardly and outwardly.

The Prophet (ﷺ) said in the ṣaḥīḥ ḥadīth,

He has tasted the relish of faith, the one who is pleased with Allāh as his Lord, with Islam as his religion and with Muḥammad (ﷺ) as his Prophet.\(^{18}\)

The Two Sahīhs record the ḥadīth in which he (ﷺ) said,
Digression: Emotions in the view of the Philosophers

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Hence delight is something different from craving and tasting the desired thing, rather it arises as a result of this tasting and is not actually the tasting. The same applies to something which is disliked, such as being beaten. The same applies to the delight and joy that the Gnostics feel arising from their love of Allah; their love for Allah is one thing, what they attain from making mention of the beloved is another, and the delight arising from this is a third.

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He has tasted the relish of faith, the one who is pleased with Allah as his Lord, with Islam as his religion and with Muḥammad (ﷺ) as his Prophet.18

The Two Šāhiḥs record the ḥadīth in which he (ﷺ) said,

18 Muslim [#34] and at-Tirmidhi [#2623]
There are three qualities, whoever has them will experience the sweetness of faith: the one to whom Allah and His Messenger are more beloved than anything else; the one who loves a person only for the sake of Allah; the one who abhors to regress back to disbelief as he would abhor being thrown into the Fire.  

So he explained that tasting the relish of faith is for one who is pleased with Allah as his Lord, with Islam as his religion and with Muhammad as his Prophet; but that experiencing the sweetness of faith is for the one who finds that Allah and His Messenger are more beloved to him than anything else, to one who loves another only for the sake of Allah and abhors to return to disbelief as he would abhor to be thrown into the Fire. So this love for faith and hatred of disbelief leads to experiencing the sweetness of faith whereas the pleasure and contentment mentioned in the previous hadith leads to tasting the relish of faith. This is delight, it is not the actual knowledge and belief that takes root in the heart, nor is it the actual love that is found therein, instead it is the fruit of this and a necessary consequence of it. Delight can never be found unless accompanied with love and tasting, otherwise whoever loves something but does not taste it, will not feel delight. An example of this lies in one who craves for food but never tastes it; similarly if one were to taste something he does not love, this too would not bring about any delight.

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19 Bukhārī [16, 21, 6041, 6941] and Muslim [43]
There are three qualities, whoever has them will experience the sweetness of faith: the one to whom Allâh and His Messenger are more beloved than anything else; the one who loves a person only for the sake of Allâh; the one who abhors to regress back to disbelief as he would abhor to be thrown into the Fire. So he explained that tasting the relish of faith is for one who is pleased with Allâh as his Lord, with Islam as his religion and with Muhammad as his Prophet; but that experiencing the sweetness of faith is for the one who finds that Allâh and His Messenger are more beloved to him than anything else, to one who loves another only for the sake of Allâh and abhors to return to disbelief as he would abhor to be thrown into the Fire. So this love for faith and hatred of disbelief leads to experiencing the sweetness of faith whereas the pleasure and contentment mentioned in the previous hadith leads to tasting the relish of faith. This is delight, it is not the actual knowledge and belief that takes root in the heart, nor is it the actual love that is found therein, instead it is the fruit of this and a necessary consequence of it. Delight can never be found unless accompanied with love and tasting, otherwise whoever loves something but does not taste it, will not feel delight. An example of this lies in one who craves for food but never tastes it; similarly if one were to taste something he does not love, this too would not bring about any delight.

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19 Bulkârî [¹⁶, ¹¹, ⁶⁰⁴¹, ⁶⁹⁴¹] and Muslim [¹⁴³]
Anyone who performs righteous deeds, male or female
As for anyone who associates others with Allah,
As for any of you who revert from their religion and die
As for those who have taqwa, when they are bothered
Begged forgiveness from his Lord and fell down prone
Bring him to me straight away so I may draw him
But as for anyone who desires the Hereafter and strives
But as for My servants, you will have no authority over
But to those who migrated after they were persecuted
...but you are never going to believe us now...

...but you have denied the truth, so punishment
By Your might, I will mislead all of them except
...commanding them to do right and forbidding them
Do not supplicate to another god along with Allah;
Do not worship anyone but Allah! I am a warner
Do you really hope that they would believe you when a
...except for those who turn in repentance and have faith
Fight them until there is no more trial and the religion
Glory be to Him who has subjected this to us.

Great harm has afflicted me and You are
...had it not been that he was a man who glorified Allah
Have you seen him who has taken his whims and desires
He called out in the pitch darkness, 'There is none
He is the Ever-Forgiving, the All-Loving,
...he is only responsible for what he is charged with and
He responds to those who have faith and do righteous
He swore to them, 'I am one of those who give good
He Who created life and death to test which of you
...He Who I sincerely hope will forgive my mistakes
His Lord chose him and made him one of the righteous
How is it that there has never been a city who believed
I do not love what sets
I do not say that my self was free from blame, the self
Anyone who performs righteous deeds, male or female
As for anyone who associates others with Allah,
As for any of you who revert from their religion and die
As for those who have taqwâ, when they are bothered
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He Who created life and death to test which of you
...He Who I sincerely hope will forgive my mistakes
His Lord chose him and made him one of the righteous
How is it that there has never been a city who believed
I do not love what sets
I do not say that my self was free from blame, the self

...I have my trust in Him and I turn to Him...
I only created jinn and mankind to worship Me
If Allah helps you, no one can vanquish you.
If Allah touches you with harm, none can remove it but
If My servants ask you about Me, I am near.
If only they had been pleased with what Allah
If you asked them, 'Who created the heavens and the

Indeed Allah only accepts from those who have taqwâ
It is He who sent down serenity into the hearts of the
It is not a matter of wishful thinking on your part nor of
It may well be that Allah will restore the love between
Know that there is none worthy of worship save Allah
Know that when you take any booty a fifth of it belongs
Most of them do not have faith in Allah without
My Lord! Forgive me and give me a kingdom the like
My Lord, I am truly in need of any good You
My Lord! I have wronged myself. Forgive me
My Lord! I have wronged myself so forgive me
My Lord, I take refuge with You from asking You

...my Lord is Rich Beyond Need, Generous
No burden-bearer can bear the burden of another
No, by your Lord, they are not believers until they
No one believed in Musa except for a few offspring
None has the right to be worshipped save You; glory be

O mankind! Worship your Lord who created you
Or do they have partners who have laid down a religion
Our Lord! Accept this from us! You are the All-Hearing
Our Lord! Give us good in this world and good in the
Our Lord! Forgive me and my parents and the believers
...Our Lord! I have settled my offspring by Your Sacred
Our Lord! We have wronged ourselves. If You do not

...prayer precludes indecency and wrongdoing
Put your trust in Allāh if you are believers
...rather, those with true devoutness are those who

Remember the Name of your Lord and devote yourself
Say: 'Booty belongs to Allāh and the Messenger'
Say: 'Call on those you make claims for apart from Him
Say: 'He is Allāh the One...
Say: 'I take refuge with the Lord of mankind
Say: 'If your fathers, or your sons, or your brothers
Say: 'My servants, you who have transgressed against
Say: 'O Disbelievers!
Say: 'To whom does the earth belong and everyone in it,
Say, 'We have faith in Allāh and what was sent down to
Say: 'What has my Lord to do with you if you
Say to those who disbelieve that if they stop, they

She wanted him and he would have wanted her
...so bestow it or withhold it without reckoning
So do not supplicate to any other god along with Allāh

So fight in the Way of Allāh, you are only answerable
So glorify the name of your Lord, the Magnificent!
So take a straight course to Him and ask His forgiveness
...so that Allāh may forgive you your earlier sins and any

So wait steadfastly for the judgment of your Lord

So We cast him up onto the beach and he was sick
So when you have finished, work on, and to your Lord

...so whoever wills should take the way towards his Lord.
So worship Him and put your trust in Him

Some people set up equals with Allāh, loving them
Sovereignty and praise belongs to Him
Supplicate to Me and I will answer you
That happened so We might avert from him all evil and

The believers are only those who have had faith in Allāh
The Day when a wrongdoer will bite his hands and say
The believers are those who have faith in Allāh and His
The believers are those who hearts tremble when Allāh
The king said, 'Bring him to me straight away!'
The invocation of truth is made to Him alone.
The men and women of the believers are friends and
The Messenger has faith in what has been revealed to

The ruling circle of those of his people who were arrogant
Their final invocation is, 'All praise and thanks
Their sides eschew their beds as they supplicate to their
Then Adam received some words from his Lord and
...then glorify your Lord's praise...
...then the fish devoured him and he was to blame

They have taken their rabbis and monks as lords besides
They outdid each other in good deeds, supplicating to Us
They worship, instead of Allāh, what can neither harm
This was so that Allāh might punish the men and women
Those We have given the Book recognise him as they
...those who do not call on any other god alongside Allāh
...those who do not supplicate to another god along with
Our Lord! Forgive me and my parents and the believers
...Our Lord! I have settled my offspring by Your Sacred
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...those who do not supplicate to another god along with
Those who have faith and do not mix up their faith
Those who have faith and work righteous deeds
...those who have faith in the unseen...
Those who have most taqwa will be far removed from it:
...those who remember Allah standing, sitting and lying
Those who were disbelievers said to their Messengers,
...to which any who wills may pay heed. But they will
...to whoever among you who wishes to go straight.
Truly We have granted you a clear victory, so that Allah
We did not send and Messenger or any Prophet before
We did not wrong them; rather they wronged themselves
We have not wronged them; it was they
We have revealed to you as We revealed to Nūh
We offered the trust to the heavens and the earth and the
...We sent him to a hundred thousand or more.
We will cast terror into the hearts of the disbelievers
What! Should we believe two humans like ourselves...
What they supplicate to apart from Him are female idols,
Whatever booty from them Allah has given to His
When Allah's help and victory have arrived and you
When harm occurs to you at sea, those you call on vanish

When harm touches man, he calls on Us,

When he ran away to the fully laden ship
When he regained consciousness he said, 'Glory be to
When the servant of Allah stood, calling to Him,
...when we glorify You with praise...
...while concealing something in yourself which Allah
Whoever supplicates to another god along with Allah
...without Satan insinuating something into his recitation
You alone we worship and You alone we ask for help

You are the best nation ever to be produced before

You are our Protector so forgive us
You know that no one sent these down but the Lord of
You were longing for death before you met it. Now you
You who have faith! Obey Allah and obey the Messenger
Your Lord does not wrong His servants
Yūnus too was one of the Messengers...
Those who have faith and do not mix up their faith
Those who have faith and work righteous deeds
...those who have faith in the unseen...
Those who have most taqwa will be far removed from it:
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...while concealing something in yourself which Allah
Whoever supplicates to another god along with Allah
...without Satan insinuating something into his recitation
You alone we worship and You alone we ask for help

You are the best nation ever to be produced before

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By the One in whose hand is my soul, none of you believes
Cursed be alcohol, the one who extracts it,
Do not curse him for he loves Allah and His Messenger
Every night, when their remains the last third of the night
Faith comprises sixty odd branches, the highest of which is the
Glory be to You, far removed are You from any imperfection

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Grandeur is my upper garment and Majesty is my lower garment
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I am the Master of the children of Adam without boasting for
I am the Prophet of mercy and I am the Prophet of repentance
I bear witness that none has the right to be worshipped save Allah
I enjoined you to have Iman in Allah, do you know what Iman in
I get nothing of this booty except the one fifth and that
I have forgiven you and altered every evil deed to a good deed
I say: O Allah! Distance my sins from me in the same way as You
It is around these matters that we supplicate
In what state does this sickness find you?

Islam destroys what comes
Islam effaces what came before it

Islam is to testify that none has the right to be worshipped save Allah
It is absolving Allah of all evil.
It is not desirable that a servant say, 'I am better than You.
None of you believes until I am more beloved to him than his father.
O Allah! Forgive me all my sins, the small and great
O Allah! Forgive me for my past and future [sins],
O Allah! Forgive me for my previous and later [sins],
O Allah! Forgive me my error, my ignorance, my transgression in my
O Allah! I take refuge with You from knowledge that does not
O Allah! You are the King, there is none worthy of worship save
O Allah! You are the King, there is none worthy of worship save
O Anwr, do you not know that Islam destroys what
O Messenger of Allah! By Allah there was no family on the face of
People! Turn to your Lord in repentance, for
Remorse is repentance
Satan says, 'I destroy people through sins
Say: O Allah! I have oppressed my soul greatly and frequently
Say this in your rukū'
Take what would suffice you and your son in a reasonable manner
That which Allah chose for his Angels: SubhānAllahi wa biHamdihī
The best and most noble statements after the Qur'ān are
The invocation of my brother Dhī-n-Nun, 'None has the

The master of asking for forgiveness [is the supplication],
The most superior form of dhikr is [the statement],
The most superior supplication on the Day of 'Arafah is,
The most trustworthy and firm
The Prophet was brought an animal to ride whereupon he praised
The Prophet (p) would stand [in prayer] until his feet would swell
There is no god worshipped under the expanse of the heaven
There is no supplicant who supplicates for something that does
There are two statements that are light upon the tongue, heavy
There is none worthy of worship save Allah, the Exalted

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Islam effaces what came before it

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There are three qualities, whoever has them will experience
They made unlawful lawful for them
We were afflicted by severe poverty and so I came
We would count the Messenger of Allah (ﷺ) saying,
What you have been given of this wealth without
When a servant desires to commit a sin, nothing is recorded against
When this verse was revealed it bore down heavily on
Whoever among you makes good his Islam,
Whoever fights so that the word of Allah be made supreme
Whoever frequently asks for forgiveness, Allah would appoint
Whoever is diverted by the recitation of the Qur’an
Whoever is diverted by making dhikr of Me
Whoever says, ‘I am better than Y: thus bin Matta’ has lied
Whoever unexpectedly saw him would stand in awe of him
Women are due their clothing and spending in the customary manner

Biographies

The Companions

‘Āishah, bint Abū Bakr as-Ṣiddiq, the Mother of the Believers and most beloved wife of the Prophet (ﷺ). She reported many ahādīth from the Prophet and many Companions and Successors reported from her. She died in the year 58H.

‘Abdullāh bin ‘Abbâs, bin ‘Abdal-Muṭṭalib bin Hāshim bin ‘Abd Mundf al-Qurashi al-Hashimi, the cousin of the Prophet (ﷺ) and the interpreter of the Qur’ān. He was born three years before the Hijrah and was called the ‘Ocean of knowledge’ due to his vast knowledge. He took part in the Jihād in North Africa in the year 27H and died in the year 68H.

‘Abdullāh bin ‘Amr: bin al-‘Ās bin Wā’il bin Hāshim bin Su‘ayd bin Sa‘d bin Sahm as-Sahmi. He and his father were Companions. He was literate and attained permission from the Prophet (ﷺ) to write everything he said. He died in the year 65H.

‘Abdullāh Abū Jābir: bin ‘Amr bin Ḥazāzm bin Thalabah al-Anṣārī al-Khazraji as-Sulami, amongst those who gave the pledge of ‘Uqbah. He witnessed Badr and was martyred at Uhud.

‘Abdullāh bin Mas‘ūd: bin Ghāfil bin Ḥabīb al-Hadhli Abū ‘Abdur-
Three are the destructive traits: miserliness that is obeyed
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‘Abdullāh bin Mas‘ūd: bin Ḥāfīz bin Ḥabīb al-Hadhli Abū ‘Abdur-
Rahmān. One of the scholars amongst the Companions and he witnessed Badr and the following battles. He had many virtues and died in the year 32H.

‘Abdullāh bin ‘Umar. bin al-Khaṭṭāb al-‘Adwārī, Abū ‘Abdūr-Rahmān, the noble Companion and scholar. He reported many ḥadīth from the Messenger (ﷺ) and died in the year 73H.

‘Abdūr-Rahmān bin ‘Amīr. bin Awf bin ‘Abd al-‘Hārīth al-Qurashi az-Zuhrī, Abū Muhammad, one of the ten promised Paradise. He migrated to Abysinia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

Abū Bakr as-Siddīq. ‘Abdullāh bin ‘Uthmān bin Āmir al-Qurashi. The first Khalīfah of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islām and died in the year 13H.

Abū ad-Dardāʾ. Uwaymīr bin Mālik bin Zayd bin Qays al-Khaḍraji al-Ansārī. There is a difference of opinion concerning his name. He accepted Islām on the day of Badr and witnessed Uhud. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

Abū Dharr al-Ghifārī. Jundub bin Junādah bin Šakr, he was of those who accepted Islām early on but delayed his migration and hence did not witness Badr. His virtues are many and he died in the year 32H.

Abū Hurayrah. ‘Abdur-Rahmān bin Ṣakhr ad-Dusā. His name is greatly differed over. He accepted Islām in the year 7H and reported the most ḥadīth from the Prophet (ﷺ). He died in the year 59H.

Abū Mūsā al-‘Abdari. ‘Abdullāh bin Qays bin Salām. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

Abū Sa‘īd al-Khuḍrī. Sa‘īd bin Mālik bin Šinān bin ‘U‘bād al-Ansārī al-Khāzraji. He and his father were both Companions and he witnessed all the battles that followed Uhud. He was one of the scholars amongst the Companions and reported many ḥadīth from the Messenger (ﷺ). He died in the year 74H.

Abū ‘Ubaydah bin al-Jarrāḥ. Āmir bin ‘Abdullāh bin al-Jarrāḥ bin Ḥilāl al-Qurashi al-Fahri, one of the ten promised Paradise. He accepted Islām early on and witnessed the battle of Badr and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

‘Adi bin Ḥāim. bin ‘Abdullāh bin Sa‘īd bin al-Hashraj bin ‘Amr al-Qays at-Ṭā‘ī, Abu Ṭarīf. He was a Christian who accepted Islām and witnessed the battles of al-Jamāl, Siffin and an-Nahravān with ‘Ali. He died in the year 68H.

Al-‘Alā’ bin al-Khāḍramī. al-Khāzraji. His supplications would be answered and he died in the year 21H.

‘Alī bin Abī Ta‘līb. bin ‘Abdul-Muṭṭalib bin Ḥāshim al-Qurashi al-Hashimi, the fourth Rightly Guided Khalīfah and one of ten promised Paradise. He accepted Islām at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.
Rahmān. One of the scholars amongst the Companions and he witnessed Badr and the following battles. He had many virtues and died in the year 32H.

‘Abdullāh bin ‘Ummar bin al-Khaṭṭāb al-‘Adawī. Ābū ‘Abdur-Rahmān, the noble Companion and scholar. He reported many hadith from the Messenger (ﷺ) and died in the year 73H.

‘Abdulldh bin Umar. bin Awf bin ‘Abd Awf bin al-Ḥārith al-Qurashi az-Zuhri, Abū Muḥammad, one of the ten promised Paradise. He migrated to Abysinnia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

Abdulrahmān bin Auf. bin Awf. bin Awf. bin al-Harith al-Qurashi az-Zuhri, Abu Muhammad, one of the ten promised Paradise. He migrated to Abysinnia on both occasions and witnessed every battle with the Prophet (ﷺ). He was very rich and very generous when giving in the Way of Allāh. He died in the year 32H.

Abit Bakr as-Siddiq. ‘Abdullah bin Bahman bin Amir al-Qurashi. The first Khalifah of the Messenger (ﷺ), his companion in the cave, his closest friend and one of the ten promised Paradise. He was the first man to accept Islam and died in the year 13H.

Abu ad-Dartki: Uwaymir bin Malik bin Zayd bin Qays al-Khazraji al-Ansāri. There is a difference of opinion concerning his name. He accepted Islam on the day of Badr and witnessed Uhud. He was from the Legal Jurists and ascetics of the Companions. He died in the year 32H.

Abu Dharr al-Ghifārī: Jundub bin Junādah bin Sakr, he was of those who accepted Islam early on but delayed his migration and hence did not witness Badr. His virtues are many and he died in the year 32H.

Abū Hurayrah: ’Abdur-Rahmān bin Saḵṭ ad-Dusī. His name is greatly differed over. He accepted Islam in the year 7H and reported the most hadith from the Prophet (ﷺ). He died in the year 59H.

Absa Mūṣa al-Asb’arī: ‘Abdullāh bin Qays bin Sa ṿ. He had a beautiful recitation and was one of the scholars amongst the Companions. He died in the year 42H or 44H.

Absa Sa’d al-Khadrī: Sa’d bin Mālik bin Šinān bin ‘Ubaid al-Anṣārī al-Khazraji. He and his father were both Companions and he witnessed all the battles that followed Uhud. He was one of the scholars amongst the Companions and reported many hadith from the Messenger (ﷺ). He died in the year 74H.

Absa ‘Ubaidah bin al-Jarrāj. Āmār bin ‘Abdullāh bin al-Jarrāj bin Hīlāl al-Qurashi al-Fahri, one of the ten promised Paradise. He accepted Islam early on and witnessed the battle of Badr and the following battles. He is the trustworthy one of this nation and died as a martyr due to a plague in the year 18H at the age of fifty-eight.

Adi bin Hālim. bin ‘Abdullāh bin Sa’d bin al-Hashraj bin ‘Amr al-Qays at-Tā’i, Abu Taṭīf. He was a Christian who accepted Islam and witnessed the battles of al-Jamāl, Šifaf and an-Nabrawān with ‘Ali. He died in the year 68H.

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Ali bin Abī Taṭīk. bin ‘Abdul-Muṭṭalib bin Hāshim al-Qurashi al-Ḥāshimi, the fourth Rightly Guided Khalīfah and one of ten promised Paradise. He accepted Islam at the age of thirteen and was famous for his chivalry, bravery and knowledge. He married Fāṭimah, the daughter of the Prophet (ﷺ) and was martyred in the year 40H.
'Amr bin al-Ār: bin Wā'īl al-Qurashi as-Sahmī. He accepted Islam during the year of Hudaybiyyah and was the one who conquered Egypt. He died in the year 43H.

Anas bin Malik: bin an-Nadar bin Dāmad al-Anṣārī al-Khazraji, the servant of the Messenger (ﷺ). He witnessed Badr but was not of age to actually participate. He died in the year 93H.

Al-Bara‘a bin Malik: bin an-Nāḍr al-Anṣārī. He witnessed Uhud and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tūṣūr.

Imrān bin Husain: al-Khuza‘ī al-Ka‘bī Abū Nu‘ayd. He accepted Islam during the year of Khaybar and reported some ahādīth from the Prophet (ﷺ). He died in the year 52H.

Jābir bin ‘Abdullāh: bin ‘Amr bin Ḥarrām al-Anṣārī as-Sulāmī, he witnessed the second pledge at ‘Uqabah while he was still a child. It is said that he witnessed Badr and Uhud and he reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

Khālid bin al-Wādī: bin al-Mughirah al-Makhzūmī al-Qurashi Abū Sulaymān. He was a great warrior and military leader and was given the nickname, ‘Sword of Allāh.’ He died in the year 21H.

Khubays bin ‘Ad: bin Mālik bin ‘Āmir al-Awsī al-Anṣārī. He witnessed Badr and was martyred during the lifetime of the Prophet (ﷺ) when he was captured by the polytheists in Mecca.

Mu‘ādh bin Jabal: bin ‘Amr bin Aws al-Anṣārī al-Khazraji, Abū ‘Abdur-Rahmān, one of the foremost Companions known for his knowledge of legal rulings and the Qur’ān. He was present at the pledge of ‘Uqabah and witnessed Badr and the following battles and was martyred due to a plague in the year 17H or 18H.

Mu‘āwiyah: bin Abū Sufyān bin Śakhr bin Ḥarb bin Umayyah bin ‘Abd Shams al-Qurashi al-Amawī. He accepted Islam in the year of the Conquest and witnessed Hunain and al-Yamāmah. He was one of the scribes who would write the revelation and died in the year 60H.

Al-Mughirah bin Shu‘bah: bin Abū ‘Āmir bin Mas‘ūd ath-Thaqafī, Abū ‘Abdullāh. He witnessed Hudaybiyyah, al-Yamāmah and the conquests of Syria and Iraq. He died in the year 50H.

Qatādah: ibn an-Nu‘mān bin Zayd al-Anṣārī al-Awsī, Abū ‘Amr, he witnessed the pledge of ‘Uqabah, Badr and every other battle that the Prophet (ﷺ) fought. He died in the year 23H.

Sād bin Abī Waqqās: Sād bin Mālik bin Abī bin ‘Abd Munāf al-Qurashi az-Zuhri Abū Isḥāq bin Abī Waqqās. One of the ten who were promised Paradise and one whose supplications were answered. He was the last of the ten to pass away in the year 55H.

Sād bin Zayd: bin ‘Amr al-Adawī al-Qurashi. He witnessed all the battles except for Badr and was one of the ten promised Paradise. He died in the year 51H.

Safīnā: He was a Persian slave who was bought by Umm Salamah and subsequently freed. He then devoted himself to serving the Prophet (ﷺ).

Salmān: al-Fārīṣ Abū ‘Abdullāh, the servant of the Messenger (ﷺ). The first battle he witnessed was al-Khandaq and he was present at all following battles. He died in the year 36H.
‘Amr bin al-‘As: bin Wa‘il al-Qurashi as-Sahmi. He accepted Islam during the year of Hudaybiyyah and was the one who conquered Egypt. He died in the year 43H.

Anas bin Malik: bin an-Nadar bin Damdam al-Anṣārī al-Khazraji, the servant of the Messenger (ﷺ). He witnessed Badr but was not of age to actually participate. He died in the year 93H.

Al-Bara‘a bin Malik: bin an-Naḍr al-Anṣārī. He witnessed Uhud and gave the pledge of allegiance under the tree. He was martyred in the year 20H on the Day of Tustor.

‘Imrān bin Husain: al-Khuza‘i Abū Mu‘āṣir Abū Nu‘ayid. He accepted Islam during the year of Khaybar and reported some ahādīth from the Prophet (ﷺ). He died in the year 52H.

Ja‘bīr bin ‘Abdullāh: bin ‘Amr bin Harrām al-Anṣārī as-Sulamī, he witnessed the second pledge at ‘Uqabah while he was still a child. It is said that he witnessed Badr and Uhud and he reported many ahādīth from the Messenger (ﷺ). He died in the year 74H.

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Sa‘d bin Zayd: bin ‘Amr al-Adawi al-Qurashi. He witnessed all the battles except for Badr and was one of the ten promised Paradise. He died in the year 51H.

Safīnab: He was a Persian slave who was bought by Umm Salamah and subsequently freed. He then devoted himself to serving the Prophet (ﷺ).

Salman: al-Fārīsī Abū ‘Abdullāh, the servant of the Messenger (ﷺ). The first battle he witnessed was al-Khandaq and he was present at all following battles. He died in the year 36H.
THE RELIEF FROM DISTRESS

Shaddîd bin Aws: bin Thâbit al-Ansârî al-Khazrajî, Abû Ya’lû. He was famous for his knowledge and wisdom and died in the year 58H.

Ṭallhâb: bin ‘Ubaydullâh bin ‘Uthmân bin ‘Amr al-Qurashi, Abû Muhammad, one of the ten promised Paradise. He witnessed Uthâd and the following battles. He died in the year 36H.

‘Umar bin al-Khattâb: Abû Hafs ‘Umar bin al-Khaṭṭâb bin Nufayl al-Qurashi al-‘Adawi, the second Rightly Guided Khalîfah and one of the ten promised Paradise. He accepted Islam five years before the Hijrah and his acceptance was a great victory for the Muslims. He witnessed every battle that the Prophet (s) witnessed. He was martyred in the year 23H.

‘Uthmân bin ’Affân: Dhu an-Nurayn ‘Uthmân bin ’Affân bin Abû al-‘Ās bin Umayyah al-Qurashi al-‘Amawi, the third Rightly Guided Khalîfah and one of the ten promised Paradise. He was known for his generosity and freely giving in the Way of Allâh. He was married to two daughters of the Prophet (s), Ruqayyah and after her death, Umm Kulthûm. He was martyred in the year 35H.

‘Az-Zubair: bin al-Awâm bin Khûwaylid bin Asad al-Qurashi al-Asadi, Abû ‘Abdullâh. He migrated to Abysinnia on both the migrations there and accompanied the Messenger on all his military expeditions. He was one of the ten promised Paradise and died in the year 36H.

Biographies : the Successors

The Successors

‘Amîr bin ‘Abd Qais: ‘Amîr bin ‘Abdullâh al-Qudayrî, famously known as ‘Amîr bin ‘Abd Qais al-Baṣrî. He was known for his knowledge and piety and died in the year 55H.

Al-‘Awza‘î: Abdur-Raḥmân bin ‘Amr bin Muḥammad, Abû ‘Amr, one of the great scholars of his time. He was well versed in hadîth, fiqh and the military expeditions undertaken by the Prophet (s). The Muslims have agreed as to his excellence and being an Imâm. His fiqh dominated Spain for a time and he died in the year 158H.

Ad-Dahhâk: bin Muzahhîm al-Hilali, Alâî al-Qasîm al-Khurasani, the Imam of tafsîr. He was trustworthy and precise and a student of Sâ’d bin Jubair. He died in the year 105H.

Fudayl bin Iyâd: bin Mas’ûd at-Tamimi, Abû ‘Ali, the shaykh of Mecca and one of the righteous worshippers. He was trustworthy and precise, noble, having wara’ and narrated many ahâ’dith. He died in the year 187H.

Al-Hasan al-Baṣrî: Al-Hasan bin Abû al-Hasan al-Ansârî. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many ahâ’dith. He died in the year 110H close to the age of ninety.

Sa’îd bin al-Musayyab: bin Hazn, Abû Muḥammad. He excelled in hadîth and fiqh, and was known for his worship and asceticism. He was one of the ‘Seven Legal Jurists’ of Madinah and Imâm Ahmad regarded him to be the most virtuous of the Successors.

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The Successors

'Amir bin 'Abd Qais: 'Amir bin 'Abdullâh al-Qudâyri, famously known as 'Amir bin 'Abd Qais al-Bešrî. He was known for his knowledge and piety and died in the year 55H.

Al-Amrâ'î: 'Abdur-Rahmân bin 'Amir bin Muhammad, Abû 'Amr, one of the great scholars of his time. He was well versed in hadîth, fiqh and the military expeditions undertaken by the Prophet (S). The Muslims have agreed as to his excellence and being an Imam. His fiqh dominated Spain for a time and he died in the year 158H.

Ad-Dâhibâk: bin Muzâ'îm al-Hilâlî, Abû Qasîm al-Khurasânî, the Imam of tafsîr. He was trustworthy and precise and a student of Sa‘îd bin Jubair. He died in the year 105H.

Fudayl bin 7âdî: bin Mas‘ûd at-Tamîmî, Abû ‘Ali, the shaykh of Mecca and one of the righteous worshippers. He was trustworthy and precise, noble, having wâra‘ and narrated many ahâdîth. He died in the year 187H.

Al-Hasan al-Basîrî: Al-Hasan bin Abû al-Hasan al-Ansârî. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many ahâdîth. He died in the year 110H close to the age of ninety.

Sa‘îd bin al-Musayyab: bin Hazn, Abû Muhammad. He excelled in hadîth and fiqh, and was known for his worship and asceticism. He was one of the Seven Legal Jurists’ of Madînah and Imam Ahmad regarded him to be the most virtuous of the Successors.
He was trustworthy and precise and narrated many *ahādīth*. He died in the year 94H.

Ash-Sha'bi: `Āmir bin Sharāhil ash-Sha'bī al-Ḥumayrī, Abu ‘Amr, the Ḥafīz, Legal Jurist and poet. He died in the year 103H.

Ṣafīn ibn-Thawrī bin Sa'id bin Mas'rūq, Abū ‘Abdullāh ṣa. ṣh-Thawrī, one of the great Ḥāfīz and worshippers of this nation. He was titled ‘The Leader of Believers in Ḥadīth’ and was well versed in tafsīr. He was the teacher of Abū Ḥanīfah and Mālik amongst others and died in the year 161H.

ʿUrwa: bin az-Zubair bin al-ʿAwām al-Asadi, Abū ‘Abdullāh. He was trustworthy and precise, a Legal Jurist, a scholar, and he narrated many *ahādīth*. He died in the year 94H.

ʿAz-Zubrī: Muḥammad bin Muslim bin ʿUbaydullāh al-Qurashi, Abū Bakr, one of the Ḥāfīz of this nation. He was one of the most knowledgeable people of his time of Ḥadīth and the Qurʾān. He was trustworthy and precise and narrated many *ahādīth*. He died in the year 124H.

Biographies: Others

Others

Abū al-ʿAbhās bin ʿĀṣir: Ahmad bin Muḥammad bin Sahl bin ʿĀṣir al-Admi, from the *shaykhīn* of the Sūfī. He died in the year 309H or 311H.

Abū Dāwūd: Sulaymān bin al-As'āth bin Ishāq bin Bashīr, Abū Dāwūd as-Siṣṭānī, the Ḥāfīz, author of the famous *Sunan*. He died in the year 275H.

Abū Ḥāmid al-Ghazālī: Muḥammad bin Muḥammad bin-ṣa. ṣh-Ghazālī at-Ṭūsī, Abū Ḥāmid, he excelled in many sciences and authored a number of works such as *Iḥāṣ Ulam ad-Dīn* and *Ṭabāf al-Falāṣīfah*. He was known for his worship and asceticism and died in the year 505H.

Abū Ḥātim al-Bustī: see ibn Ḥibbān.

Abū Ḥanīfah: Nu'mān bin Thābit at-Tamīmī al-Kūfī, one of the great Ḥāfīz of this nation and the earliest of the Four Ḥāfīz. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study ḥaqīqah. He died in the year 150H.

Abū Jahl: ʿAmr bin Ḥāsim bin al-Mughirah al-Makhzūmi al-Qurashī, one of the greatest enemies of the Prophet (ﷺ). He was killed at Badr in the year 2H.

Abū Nuʿaym: The great Ḥafīz and Muḥaddith of his age, Ahmad bin ṣa. ṣh-Abdullāh bin ʿAbdul-muḥammad bin Ishāq bin Mūsā bin Ṣafī al-Asbahānī ar-Sūfī. He died in the year 430H at the age of ninety-four.
He was trustworthy and precise and narrated many ḥadīth. He died in the year 94H.

Ash-Sha‘bī: ‘Āmir bin Sharāhib ash-Sha‘bī al-Ḥumayrī, Abu ‘Amr, the Ḥāfiz, Legal Jurist and poet. He died in the year 103H.

Ṣaḥān ath-Thawrī: bin Sa‘īd bin Masrūq, Abū ‘Abdullāh ath-Thawree, one of the great Imāms and worshippers of this nation. He was titled ‘The Leader of Believers in Ḥadīth’ and was well versed in tafsīr. He was the teacher of Abū Hanīfah and Mālik amongst others and died in the year 161H.

‘Urwaḥ: bin az-Zubair bin al-‘Awām al-Asadī, Abū ‘Abdullāh. He was trustworthy and precise, a Legal Jurist, a scholar, and he narrated many ḥadīth. He died in the year 94H.

Aṣ-Ṣuhrī: Muḥammad bin Muslim bin ‘Ubaydullāh al-Qurashi, Abū Bakr, one of the Imāms of this nation. He was one of the most knowledgeable people of his time of hadith and the Qur’ān. He was trustworthy and precise and narrated many ḥadīth. He died in the year 124H.

Biographies: Others

Abū al-‘Abbās bin ‘Arūj: Ahmad bin Muḥammad bin Sahl bin ‘Arūj al-Admi, from the shaykhs of the Saḥīfah. He died in the year 309H or 311H.

Abū Dāwūd: Sulaymān bin al-As‘wāth bin Ishaq bin Bashir, Abū Dāwūd as-Sijistānī, the Imām, Ḥāfiz and author of the famous Sunan. He died in the year 275H.

Abū Ḥāmid al-Ghazālī: Muḥammad bin Muḥammad al-Ghazālī at-Tūsī, Abū Ḥāmid, he excelled in many sciences and authored a number of works such as Iḥā’ Ulum ad-Dīn and Tahāfut al-Falasifah. He was known for his worship and asceticism and died in the year 505H.

Abū Ḥātim al-Bustī: see ibn Ḥibbān.

Abū Ḥanīfah: Nu‘mān bin Thābit at-Tamīmī al-Kūfī, one of the great Imāms of this nation and the earliest of the Four Imāms. He commenced his studies in philosophy and scholastic theology, but later abandoned them to study fiqh. He died in the year 150H.

Abū Jaḥiḥ: ‘Amr bin Ḥāshim bin al-Mughirah al-Makhzūmī al-Qurashī, one of the greatest enemies of the Prophet (ﷺ). He was killed at Badr in the year 2H.

Abū Nu‘aym: The great Ḥāfiz and Muḥaddith of his age, Ahmad bin ‘Abdullāh bin Ḥāmid bin Ishaq bin Mūsā bin Māhrūn al-Asbahānī ar-Ṣaudī. He died in the year 430H at the age of ninety-four.
Ahmad: bin Muhammad bin Hanbal bin Hilal ash-Shaybani, Abu `Abdullāh, the ɪmām of the Sunnāh and author of the famous Musnad. He was known for his knowledge of ḥadīth, fiqh, and his taqwā and asceticism. He died in the year 241H.

Bukhārī: Muhammad bin Ismail bin Ibrahim bin al-Mughirah, Abu `Abdullāh. He was born in the year 194H and became one of the Imams of ḥadīth and was nicknamed 'The Leader of the Believers in Ḥadīth.' He died in the year 256H.

Dāwūd adh-Zāhirī: bin `Alī bin Khalaf al-Asbahānī, Abū Sulaymān, the Imam of the zabīrī School of Thought and one of the Muftahids. He died in the year 270H.

Ibn al-'Arabī: Muḥy ad-Dīn Muhammad bin `Alī bin Muhammad bin 'Arabī at-Ta‘ī, Abū Bakr, the heretical Sīfī. He authored a number of works containing explicit disbelief and many scholars actually called him a disbeliever. He died in the year 638H.

Al-Junayd: bin Muḥammad az-Zujjāy, Abū al-Qāsim. He was a Legal Jurist who followed the school of Abū Thawr and was known for asceticism. He died in the year 297H.

Isbaq bin Isḥāq: al-Hanzallāh at-Ta‘ī, a poet from the days of Jahihyab. He incited many people against the Prophet (ﷺ) and the Muslims, and the Prophet (ﷺ) ordered him killed. Five of the Ansār left to kill him and killed him in the year 3H.

Khīdr: He is the companion of Moses, it is said that he was a Prophet or a righteous servant - however the majority are of the opinion that he was a Prophet. This is because the realities behind his actions can only be known through revelation and because a person does not learn or follow except one who is above him and it is not possible that a non-prophet be above a Prophet. His name and life are greatly differed over and this difference is detailed by ibn Kathīr. Refer to: 'Tafsīr al-Qūrūnī' [11/16] and 'al-Bidayah wa’l-Nihayah' [1/355].

Al-Layth bin Sa‘īd: bin Abdur-Rahmān al-Fahmī, Abū al-Hārith, the Imam of Egypt in ḥadīth, fiqh and language. He was trustworthy and precise and narrated many abādīth. Ash-Shāfi‘i regarded him to be a better jurist than Mālik. He died in the year 175H.

Mālik bin Anas: ibn Mālik ibn Abū ‘Amr al-Asbahā. The Imam of
Ahmad: bin Muhammad bin Hanbal bin Hilal ash-Shaybâni, Abû ‘Abdullâh, the Imam of the Sunnah and author of the famous Musnad. He was known for his knowledge of hadith, fiqh, and his taqwâ and asceticism. He died in the year 241H.

Bukhârî: Muhammad bin Isma‘îl bin Ibrâhîm bin al-Mughîrîsh, Abû ‘Abdullâh. He was born in the year 194H and became one of the Imams of hadith and was nicknamed ‘The Leader of the Believers in Hadith.’ He died in the year 256H.

Dawûd ad-Dâbîrî: bin ‘Ali bin Khalaf al-Asbahâni, Abû Sulaymân, the Imam of the zabîrî School of Thought and one of the Muftahids. He died in the year 270H.

Ibni-Muhiy ad-Dîn Muhammad bin Ali bin Muhammad bin ‘Arabi at-Tai, Abu Bakr; the heretical Stifís. He authored a number of works containing explicit disbelief and many scholars actually called him a disbeliever. He died in the year 638H.

Ad-Daruqutnî: ‘Ali bin Umar bin Ahmad, the Imam of his era in hadith, knowledge of the defects of ahâdîth and author of the famous Sunan. He was well versed in the various recitations of the Qu‘rân, fiqh, language and poetry. He died in the year 385H.

Iblîs: see Shaytân.

Ibîn Hibbàn: Abû Hâ‘îm Muhammad ibn Hibbân al-Tâmîmî al-Bustî, the Hâfiz, Muqtadî and author of the famous Sahîh ibn Hibbân. He died in the year 354H.

Ibîn Jawzî: ‘Abdur-Rahmân bin ‘Ali bin Muhammad, Abû al-Faraj al-Qurashî at-Tâmîmî, the Hâfiz and Imam. He was a prolific writer and authored around three hundred works. He died in the year 587H.

Ishâq bin Râhawayh: al-Hânîzalî at-Tâmîmî al-Marwazi, Abû Ya‘qûb, the scholar of Khurasân of his time and one of the Muqtadî Imams. He taught Ahmad, Bukhârî, Muslim, at-Tirmîdî, an-Nasâ‘î and others. He died in the year 238H.

Al-Jânahîdd: bin Muhammad az-Zujî‘î, Abû al-Qâsim. He was a Legal Jurist who followed the school of Abû Thawr and was known for asceticism. He died in the year 297H.

Ka‘b bin al-Ashraf: at-Tâ‘î, a poet from the days of Jabîlîyab. He incited many people against the Prophet (s) and the Muslims, and the Prophet (s) ordered him killed. Five of the Ansâr left to kill him and killed him in the year 3H.

Khîdr: He is the companion of Moses, it is said that he was a Prophet or a righteous servant - however the majority are of the opinion that he was a Prophet. This is because the realities behind his actions can only be known through revelation and because a person does not learn or follow except one who is above him and it is not possible that a non-Prophet be above a Prophet. His name and life are greatly differed over and this difference is detailed by ibn Kathîr. Refer to: Tafsîr al-Qurtubî [11/16] and al-Bidayah wan Nihâyah [1/355].

Al-Layth ibn Sa‘îk: bin ‘Abdur-Rahmân al-Fahîm, Abû al-Hârîth, the Imam of Egypt in hadith, fiqh and language. He was trustworthy and precise and narrated many ahâdîth. Ash-Shâfî‘î regarded him to be a better jurist than Mâlik. He died in the year 175H.

Mâlik ibn Anas: ibn Mâlik ibn Abû ‘Amr al-Asbâî. The Imam of
Madinah in his time, one of the great Imams of Islam and author of the famous Muwatta. His virtues are many and the scholar's praise of him is abundant. He died in the year 179H.

Ma'rif al-Karkhi: bin Fairoz, Abu Ma'fuz, one of the shaykhs famous for asceticism and one whose supplication would be answered. He died in the year 200H.

Muhammad bin 'Ali al-Fakim al-Tirmidhi: From the great scholars of Khurasan who authored some famous works and was devoted to hadith. He died in the year 320H.

Al-Mukhtar bin Abu Ubaid: bin Mastid ath-Thaqafi, Abu Ishaq, who claimed Prophethood for himself. He was killed by Mus'ab in the year 67H.

Musaylamah: bin Thumamah bin Kabir al-Hanafi al-Wali, Abu Thumamah, the great liar. He initially accepted Islam, then apostated and claimed Prophethood for himself and gained a following. He was fought by the Muslims and was killed in the year 12H.

Muslim: bin al-Hasayn bin Muslim al-Qushayri, Abu al-Husayn an-Naisaburi, the Hafiz and one of the great Imams of this nation. He is the author of the Sahih which is the most authentic book of hadith after Bukhari. He died in the year 261H.

Muhammad bin Idris bin al-'Abbâs bin Shafi al-Hashimi al-Qurashi, Abu 'Abdullâh, the Mujaddid of his era and one of the great Imams of this nation. He died in the year 204H.

Shaytan: Also called Iblis. He is a jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shaytan is derived from the verb shatana which means to be distant, and indeed Shaytan is distant from all good.

Talha al-Asadi: bin Khuwaylid bin Nawfal. He initially accepted Islam at the hands of the Prophet (ﷺ) and then apostated, claiming Prophethood for himself. Many of the Arabs followed him and Abu Bakr sent Khalid bin Wâlid to him who fought him. Talha was defeated and fled to Syria where he eventually accepted Islam again. It is said that he was martyred at Nahawund in the year 21H.

At-Tirmidhi: Muhammad bin 'Isâ bin Sawrah bin Mustâ bin ad-Dakhâk as-Sulami at-Tirmidhi, the Imam, Hafiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhâri. He died in the year 279H.
Madīnah in his time, one of the great Imāms of Islām and author of the famous Muwatta. His virtues are many and the scholar's praise of him is abundant. He died in the year 179H.

Mārif al-Karkhī bin Fairuz, Abū Ma‘fūz, one of the shaykhs famous for asceticism and one whose supplication would be answered. He died in the year 200H.

Muhammad bin ‘Ali al-Haḵām at-Tirmidhī. From the great scholars of Khurasān who authored some famous works and was devoted to ḥadīth. He died in the year 320H.

Al-Mukhtar bin Abū Ubaid: bin Mastid ath-Thaqafi, Abū Ishaq, who claimed Prophethood for himself. He was killed by Mus‘ab in the year 67H.

Musaylamah: bin Thumāmah bin Kābir bin al-Hanāfī al-Wā‘lī, Abū Thumāmah, the great liar. He initially accepted Islām, then apostatized and claimed Prophethood for himself and gained a following. He was fought by the Muslims and was killed in the year 12H.

Muslim: bin al-Ḥaṣaṣā bin Muslim al-Qushayrī, Abū al-Ḥusayn an-Naisabūrī, the Ḥāfiz and one of the great Imāms of this nation. He is the author of the Ṣaḥīḥ which is the most authentic book of ḥadīth after Bukhārī. He died in the year 261H.

Najdah al-Huritī: bin lAmir al-Hanāfī. He was one of the Khawārij who was unique, even amongst them, because he thought that it was obligatory to kill anyone who held an opposing view to him. He was killed in the year 69H.

Ṣafī bin ‘Abdullāh: bin Yunus Abū Muḥammad at-Tustori, one of the Sufis scholars. He died in the year 283H.

Ash-Sh40: Muḥammad bin Idrees bin al-‘Abbās bin Shāfi’i al-Hashimi al-Qurashi, Abū ‘Abdullāh, the Mujaddid of his era and one of the great Imāms of this nation. He died in the year 204H.

Shayṭān: Also called Ḥādi. He is a Jinn and the enemy of mankind, devoted to leading them astray in any way that he can. The word Shayṭān is derived from the verb shatana which means to be distant, and indeed Shayṭān is distant from all good.

Talha al-Asadī: bin Khuwaylid bin Nawfal. He initially accepted Islām at the hands of the Prophet (ﷺ) and then apostatized, claiming Prophethood for himself. Many of the Arabs followed him and Abū Bakr sent Khālid bin Wāliy to him who fought him. Talha was defeated and fled to Syria where he eventually accepted Islām again. It is said that he was martyred at Nahawund in the year 21H.

At-Tirmidhī: Muḥammad bin Ṭālib bin Sawrah bin Mūsā bin ad-Dabāk as-Sulami at-Tirmidhī, the Imām, Ḥāfiz and the author of the famous Sunan. He was trustworthy and precise and one of the students of Bukhārī. He died in the year 279H.
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Glossary of Arabic Terms

Âyât: pl. âyât. Sign, miracle, example, lesson, verse.
‘Abî: pl. ‘âbî. slave, servant, worshipper.
Abnîr: righteous.
Alhân: fiqh: the call to prayer.
Barzakîh: barrier, obstruction, an isthmus. fiqh: a barrier placed between a person who has deceased and this worldly life.
Bid’âh: innovation, fiqh: that which is newly introduced into the religion of Allâh.
Du‘â: weak. A hadith that has failed to meet the criteria of authenticity.
Dîn: religion, way of life.
Dhikr: remembrance, fiqh: making mention of Allâh.
Dhikr: supplication, invocation.
Fârîq: see wâjib.
Fusûq: corruption, decay, and invalidity.
Fusûq: fiqh: legal ruling.
Fîqih: understanding and comprehension. fiqh: of the rulings and legislation of Islâm.
Fisq: pl. fisqîq. Immorality, transgression, wickedness.
Fitan: pl. fitan. Trial, tribulation, civil strife.
Fitrah: primordial nature, the harmony between man, creation and Creator.
Ghayb: the Unseen, those matters beyond our senses.
Ghâbih: envy, referring to the permissible form of envy where the envier wishes to have the same blessings as the envied but with-
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Glossary of Arabic Terms

Āyāt: pl. āyāt. Sign, miracle, example, lesson, verse.
'Ādāb: pl. 'ādāb. slave, servant, worshipper.
Abnīr: righteous.
Adhāb: fiqh: the call to prayer.
Barzakh: barrier, obstruction, an isthmus. fiqh: a barrier placed between a person who has deceased and this worldly life.
Bid'ah: innovation. fiqh: that which is newly introduced into the religion of Allāh.
Dhī'f: weak. A hadith that has failed to meet the criteria of authenticity.
Din: religion, way of life.
Dhu'a: supplication, invocation.
Furāq: see wājib.
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out desiring to see them removed from the envied. This is opposed to *hasad*, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

**Hāfiẓ** pl. *huwwā*; Hadith Master, commonly referred to one who has memorized at least 100,000 hadith.

**Hadith** pl. *ahadith*, speech, report, account. *fiqh*: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (ﷺ).

**Hajj** *fiqh*: pilgrimage, one of the pillars of Islam.

**Halāk** released. *fiqh*: permissible.

**Hani** pl. *Hunafā*; upright and devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

**Harām** forbidden, sacred, restricted. *fiqh*: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

**Hasad** see *Ghubta*.

**Hasan** good. *fiqh*: a hadith that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

**Hawa** base desires.

**Hudūd** limits, boundaries. *fiqh*: limits ordained by Allah, prescribed punishments.

**Ihdām** the ceremonial state of making Hajj or the Hajj garments themselves.

**Ilmām** model, exemplar. *fiqh*: religious leader, one who leads the congregational prayer or leads a community.

**Iman** faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

**Ishk** passionate love.

**Isnad** chain of narration.

**Jāhiliyya** Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allah reaches them,
THE RELIEF FROM DISTRESS

out desiring to see them removed from the envied. This is opposed to hasad, the blameworthy form of envy where the envier wishes to see the blessings removed from the envied.

Hāfiẓ pl. hāfiz. Hadith Master, commonly referred to one who has memorised at least 100 000 ahadith.

Hadith pl. ahadith, speech, report, account. fiqh: a narration describing the sayings, actions, character, physical description and tacit approval of the Prophet (SAW).

Hajj: fiqh: pilgrimage, one of the pillars of Islam.

Halāl: released. fiqh: permissible.

Hunnāf pl. Hunafā. Upright and Devout. One who leaves the false religions and beliefs for the truth and does not swerve from it. His outward rectitude reflects what is inside him.

Harām: forbidden, sacred, restricted. fiqh: unlawful, that which the legally responsible person is rewarded for leaving and sinful for doing.

Hasad: see Ghubta.

Hasan: good. fiqh: a hadith that has met the criteria of authenticity to a sufficient level as would allow it to be used as legal proof.

Hawa: base desires.

Hudūd: limits, boundaries. fiqh: limits ordained by Allah, prescribed punishments.

Ihram: the ceremonial state of making Hajj or the Hajj garments themselves.

Imām: model, exemplar. fiqh: religious leader, one who leads the congregational prayer or leads a community.

Imān: faith that also comprises a meaning of submission. Its place is the heart, the tongue and the limbs and it increases with obedience and decreases with disobedience.

Ishā: passionate love.

Isnād: chain of narration.

Jāhilyya: Pre-Islamic Ignorance. Technically this refers to the condition of a people before the guidance of Allah reaches them, or the state of a people that prevents them from accepting the guidance of Allah.

Janāblah: fiqh: state of major impurity.

Janāblah: fiqh: funeral prayer, funeral procession.

Jihād: striving in the Way of Allah to make His Word supreme.

Jinn: another creation besides mankind who are invisible to us. They are also subject to the laws of Islam and will be judged in the Hereafter according to how they lived in this life.

Kāfir: a rejecter of faith, disbeliever.

Khulafa: pl. Khulafā. Successor, representative. fiqh: of the Prophet (SAW), head of the Islamic state. Also called Amir al-Mu'minin or Leader of the Believers.

Khawf: fear.

Khutbah: sermon, lecture. fiqh: Friday sermon.

Khalifah: fiqh: State of major impurity.

Khulafā: pl. Khulafā. Successor, representative. fiqh: of the Prophet (SAW), head of the Islamic state. Also called Amir al-Mu'minin or Leader of the Believers.

Khalifah: fiqh: State of major impurity.

Makrīhah: fiqh: disliked, reprehensible, that which the legally responsible person is rewarded for leaving but not punished for doing.

Mawdu': fabricated hadith. That hadith which is a lie against the Prophet (SAW).

Mujtahid: one who performs ijtihād. fiqh: that level of scholar who can deduce independent verdicts directly from the primary Islamic sources.

Munafīq: hypocrite. fiqh: one who outwardly displays Islam but inwardly conceals disbelief. This is the worst type of hypocrisy and its possessor is the worst type of disbeliever, there are other lesser types.

Qādah: see qadar.

Qadar: Allah's decree of all matters in accordance with His prior knowledge and as dictated by His wisdom.

Qiblah: fiqh: direction to which the Muslims pray, towards the ka'bah.

Rabbah: dread.

Radha'Allah 'anhu/anhā/anhum/anhum: may Allah be pleased with him/her/them/both of them.
Glossary of Arabic Terms

RahimabAllah/ RahimahumAlliih: may Allah bestow his mercy upon him/them.

Ramadan: ninth month of the Islamic calendar.

Riđa: contentment and pleasure.

Riyā: an act of worship undertaken by someone to be seen and praised by others and not purely for Allah.

Rugyi: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur’ān or supplications of the Prophet combined with the belief that it is only Allah who in reality gives the cure.

Sababah: fervent longing.

Sa’dr: patience, steadfastness.

Sa’dab: healthy, sound, authentic, correct. A hadith that has met the criteria of authenticity and can be used as a legal proof.

Salah: fiqh: the second pillar of Islam, the prayer.

Salaf: predecessors, commonly employed to refer to the first three generations of Muslims.

Sawm: fiqh: fasting, one of the pillars of Islam.

Shahāb: dike: crazed passion.

Shahidah: testification, witness. The declaration that none has the right to be worshipped save Allah and that Muhammad (as) is the Messenger of Allah.

Shahwā: carnal lusts.

Sharli: divine Islamic law as ordained by Allah.

Shaykh: old man. fiqh: learned person, scholar. suf: a guide along the spiritual path.

Shayta: Satan, Iblīs, a devil.

Shirk: polytheism, associating partners with Allah in matters that are exclusive to Allah.

Su‘ūn: a compilation of ahadīth.

Sunah: habit, customary practice, norm and usage as sanctioned by tradition. fiqh: the sayings, commands, prohibitions, actions, and tacit approvals of the Prophet (as).

Surah: chapter of the Qur’ān.

Surah: image, form, face.

Taghūn: all that is falsely worshipped besides Allah.

Ta‘līh: elucidation, clarification, explanation. fiqh: of the Qur’ān.

Taqwā: fearful awareness of Allah, pious dedication, being careful not to transgress the bounds set by Allah.

Tanakk: trust and absolute reliance.

Tawḥi: the foundation stone of Islam, the absolute belief in the Oneness of Allah - His being the sole Creator and Sustainer, His being the only One deserving worship and His being unique with respect to His Names and Attributes.

Umnergy: nation, the Muslim nation.

Wudu‘: fiqh: ritual ablution.

Zakah: fiqh: one of the pillars of Islam, an obligatory tax levied on Muslim wealth subject to certain criteria.
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