

### The Proof for the Pillars of *Eemaan*

والدليل على هذه الأركان الستة قوله تعالى:

The proof for these six pillars is His saying He, the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَمَلَتْكُمْ وَالْكِتَابِ وَالنَّبِيِّينَ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West; but rather, righteousness is the righteousness of those who have *eemaan* (truly believe) in Allaah, the Last Day, the Angels, the Book, and the Prophets.» [2:177]<sup>[44]</sup>

[44] The *Shaykh* having explained these pillars mentions the proof from the Qur`aan and *Sunnah*, because any matter from the matters of the religion, of worship, *aqeedah* and the matters of legislated rulings, require a *daleel* (proof). If it does not have a proof, it will not be *sabeeh* (correct). So, the *Shaykh* having mentioned the six pillars of *eemaan*, he mentions their proof from the Qur`aan firstly and then from the *Sunnah*.

From the Qur`aan is His saying, He the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces» [2:177]

*Al-Birr* (righteousness) is the doing of good which draws one closer to Allaah and leads to His Paradise. So, all actions of good are from *al-birr*. *Al-Birr* is a general word which covers all types of good and all types of acts of obedience. They all enter under the title of *birr* and under the title of *taqwa* (dutifulness to Allaah).

So, *al-birr* and *taqwa* are comprehensive terms which gather all the characteristics of good. His saying, He the Most High:

﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West.» [2:177]

This is a refutation of the Jews who criticized the changing of the *Qiblah* (direction of the prayer) from Jerusalem to the honored *Ka`bah*. They criticized this and denied it along with their knowledge that they knew that it was true. However, they denied it as a case of obstinate rejection, haughtiness and envy towards the Prophet *sallallaahu`alaihiwasallam* and towards this nation.

Allaah, the Most High, says: It is not righteousness that you turn your faces in a certain direction from the directions without a command from Allaah. But rather, righteousness is obedience to Allaah, the Perfect and Most High. If He commands you with a command, it is obligatory upon you to comply with it. This is righteousness. So, if He commands you to face Jerusalem, then righteousness at that time is to face the direction of Jerusalem, because it was obedience to Allaah, the Mighty and Majestic. Then, when He

commands you to face the *Ka`bah*, righteousness is to face the *Ka`bah*. So, righteousness goes along with the command of Allaah, the Perfect and Most High.

You are slaves. It is obligatory upon you to comply. If Allaah commands you to face a certain direction, it is obligatory upon you to comply. But as for clinging in a bigoted manner to one certain direction, saying: "It is not correct except to face it," then the meaning of this is the following of desires and tribalism. Whereas the true servant goes along with the commands of Allaah wherever they go. He does not raise any objection to the command of Allaah, since facing a direction after it has been abrogated will not be obedience to Allaah, the Mighty and Majestic. So, acting upon that which has been abrogated and leaving that which abrogates is not obedience to Allaah, the Mighty and Majestic, rather it is just obedience to desires and tribalism. So, righteousness is connected to obedience to Allaah; in whichever directions He turns you, you turn in that direction if you are true in your servitude to Allaah, the Mighty and Majestic.

﴿ لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ ﴾ البقرة: ١٧٧

«And righteousness is not that you turn your faces towards the East or the West; but rather, righteousness is the righteousness of those who have *emaan* (truly believe) in Allaah.» [2:177]

ودليل القدر قوله تعالى:

And the proof for pre-decree is His Saying, He the Most High:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ القمر: ٤٩

«We have created all things in accordance with a predetermined measure.» [54:49]<sup>[45]</sup>

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[45] The proof for the sixth pillar from the pillars of *eemaan* is His saying, He the Most High:

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ القمر: ٤٩

«We have created all things in accordance with a predetermined measure.» [54:49]

Meaning: Everything which Allaah created is predetermined in His Knowledge, His Writing, His Wish and Will, He the Perfect and Most High. It is not something which spontaneously occurs or something accidental, rather it is something preceded with the Knowledge of Allaah, written in the Preserved Tablet, and something preceded in the Wish and Will of Allaah, the Perfect and Most High.

### The Third Level is *al-Ihsaan*

#### The Definition of *Ihsaan*

المرتبة الثالثة : الإحسان ، ركن واحد ، وهو " أن تعبد الله كأنك تراه ، فإن لم تكن تراه فإنه يراك "

The third level is *al-ihsaan*. It is a single pillar and it is: «**That you worship Allaah as if you were seeing Him, and even though you do not see Him, He certainly sees you.**»

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[46] *Al-Ihsaan* in the language means to perfect something and complete it. It is derived from *al-husun* which means *al-jamaal* (beauty), the opposite of ugliness. It is divided into categories:

**Firstly:** Perfection of what lies between the servant and his Lord. This is what is meant.

**Secondly:** Perfection of what is between the servant and the rest of the people.

**Thirdly:** Doing well and perfecting what you do. When a person makes something or does an action, then it is obligatory upon him that he perfects it and does it completely.

**The first type** is *ihsaan* (perfection) of what lies between the servant his Lord. The Messenger *sallallaahu`alaihivasallam* explained it when Jibreel asked him in the presence of the companions as will follow. He said: «***Ihsaan* is that you worship Allaah as if you were seeing Him, and even though you do not see Him, He certainly sees you.**»

So *ihsaan* between the servant and his Lord is his perfecting the action which Allaah has made a duty upon him, that he does it correctly, purely and sincerely for the Face of Allaah, the Mighty and Majestic. So, an action in which there is *ihsaan* between the servant and his Lord is that which is done sincerely for Allaah, the Mighty and Majestic, and done with the following of the Messenger *sallallaahu`alaihivasallam*. The Prophet *sallallaahu`alaihivasallam* made clear that *ihsaan* is of two levels, one of them being higher than the other:

**The first level** is that you worship Allaah as if you were seeing Him such that your certainty and *emaan* in Allaah reaches such a level that it is as if you are actually seeing Allaah with your eyes. You have no hesitancy or doubt, rather it is as if Allaah is in front of you, He the Perfect and Most High, and you are seeing Him openly. Whoever reaches this level has reached the limit of *ihsaan*. You worship Allaah as if you are seeing Him on account of the completeness of certainty and sincerity, which is as if you are seeing Allaah with your eyes. Allaah, the Mighty and Majestic, will not be seen in this world, rather He will only be seen in the Hereafter. However, you see Him with your heart to the extent that it is as if you are seeing Him with your eyes. Therefore, He will reward the people of *ihsaan* in the Hereafter that they will see Him, He the Perfect and Most High. This is since they used to worship Him as if they were seeing Him in this world. So, Allaah rewards them by giving them the opportunity to see Him with their eyes in the abode of bliss. He, the Most High, said:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ﴾ يونس: ٢٦

«For the people of *ihsaan* there will be the best reward of Paradise and something extra.» [10:26]

Something extra is looking upon the Face of Allaah. The reason is that they perfected their deeds in this world, so Allaah gave them the best reward which is Paradise. And He will give them an increase which is seeing Allaah, the Mighty and Majestic. So therefore, you worship Allaah as if you are actually witnessing Him, upon love and longing to meet Him, He the Perfect and Most High. You feel delight in obedience to Him and you feel calm and obedience to Him, He the Perfect and Most High. You eagerly desire obedience to Him. This is the path of the people of *ihsaan*.

**The second level:** If you do not reach this tremendous level, then you worship Him upon the path of *al-muraqabah* (watchfulness) such that you know that Allaah sees you, knows your condition, and knows what lies within yourself. Therefore, it is not befitting that you should disobey Him and contradict His command when He sees and observes you. This is a good state, however, it is less than the first one. So, as long as you know that He sees you, then you therefore perfect your worship of Him and you do it well, because you know that Allaah is seeing you. And for Allaah is the Highest example. If you were in front of a created being who had status and he commanded you with a command, and you were carrying this matter out in front of him and he was looking at you, would it be befitting that you be negligent in the performance of this action?

**So in summary, *ihsaan* is of two levels:**

**The level of witnessing with the heart:** It is that you worship Allaah as if you are seeing Him from the strength of certainty and *eemaan*. It is as you are seeing Allaah, the Mighty and Majestic, with your eyes.

**The second level:** It is that you worship Allaah knowing that He sees you and observes you, therefore, you do not disobey Him and contradict His command, He the Perfect and Most High.

This is the level of *al-ihsaan* and it is highest of the levels of the religion. Whoever reaches it has reached the highest of the levels of the religion. Before it is the level of *eemaan*, and before that is the level of *al-Islam*.

**The *deen* has a number of domains:**

**The first domain:** *al-Islam*. It is wide to such an extent that the hypocrite enters within it and is called a Muslim and is treated like the Muslims, because he has submitted to *Islam* outwardly. So therefore, he enters within the domain of *Islam*. And the person who is weak in *eemaan* [enters the domain of *Islam*], but he has nothing from *eemaan* except a mustard seed of it.

**The second domain:** It is more restricted and more specific - the domain of *al-eemaan*. The hypocrite in belief does not enter into it whatsoever. Rather, only the people of *eemaan* enter into it, and they are two categories: those who are complete in *eemaan* and those who are deficient in *eemaan*. So, the sinful believer and dutiful believer both enter into it.

**The third domain:** It is more restricted than the second one - the domain of *al-ihsaan*. It just as the Prophet *sallallaahu`alaibiwassalam* made clear. No one will enter into it except the people of complete *eemaan*.