



وَاجِبُ الْعَبْدِ إِذَا أَمَرَهُ اللَّهُ بِأَمْرٍ

That Which Is Obligatory Upon the Slave

When Allâh Instructs Him with a Command

Author:

Shaykh Muhammad bin Abd'il Wahhâb
Rahimahullâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

"When Allâh instructs the servant with a command, (in order to initialize the command,) seven degrees will become incumbent upon the slave regarding it:

The first: The knowledge of that command.

The second: Having Mahabbah (love) for that command.

The third: The determination to act upon it.

The fourth: Taking action (in order to fulfill the command).

The fifth: The action taking place with Ikhlâs (sincerity) and correctly in a Mashrû fashion (in accordance to the Sunnah).

The sixth: Warning from committing acts that will cause it to go in vain.

The seventh: Being steadfast upon it."

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(1206 H)

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That Which Is Obligatory Upon the Slave When Allâh Instructs Him with a Command¹

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)**

Rahimahullâhu Taâlâ

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ said,

When Allâh instructs the servant with a command, (in order to initialize the command,) seven degrees will become incumbent upon the slave regarding it:

The first: The knowledge of that command.

The second: Having Mahabbah (love) for that command.

The third: The determination to act upon it.

The fourth: Taking action (in order to fulfill the command).

The fifth: The action taking place with Ikhâlâs (sincerity) and correctly in a Mashrû fashion (in accordance to the Sunnah).

The sixth: Warning from committing acts that will cause it to go in vain.

The seventh: Being steadfast upon it.

(The First Degree:) When a person recognizes that Allâh commanded Tawhîd and forbade from Shirk, or recognizes that Allâh has made trading permissible and made Ribâ (usury/interest) impermissible, or recognizes that

¹ Ad-Durar'us Saniyyah, 2/74-76.

Allāh has made consuming the wealth of the orphan impermissible and allowed his guardian to consume (spend from) it in a Ma'rûf fashion (in a manner which is in accordance with the Shar'ah and the customs of the people) if he is poor; then it is Wâjib (compulsory) for him to learn that which he is commanded with and to ask about it in order to recognize it, and it is Wâjib for him to learn that which he is forbidden from and to ask about it in order to recognize it.

Take stock of this with the first issue (the degree of knowledge) which is Tawhîd and Shirk!

Most people know that Tawhîd is the truth and that Shirk is falsehood. However, they turn away from it and do not ask regarding it. They know that Allāh has made Ribâ impermissible; however, (constantly) buy and sell but do not ask regarding it (the description of Ribâ). They also know the impermissibility of consuming the wealth of the orphan, and that consuming it in a Ma'rûf fashion (in a manner which is in accordance with the Shar'ah and the customs of the people) is permissible, and they do not ask regarding it (they do not research about it) even though they undertake the Walâyah (the custody/guardianship) of the wealth of the orphan.

The Second Degree: Having Mahabbah (love) for that which Allāh revealed and the Kufr of those who dislike that which Allāh revealed. This is because of the statement of Allāh,

“That is because they disliked what Allāh revealed, so He rendered worthless their deeds.”²

Thus, most people do not love the Rasûl, rather, they hate him and that which he brought, even if they know that Allāh is the One who revealed it.

The Third Degree: The determination to act upon it.

² Muhammad 47/9.

Many people recognize and love (Allâh's command). However, they are not determined (to act upon it), since they possess fear from their worldly matters changing.

The Fourth Degree: Taking action (in order to fulfill the command).

When many people are determined or take action, and this is perceived from them by those who they show respect to from amongst the Shuyûkh (pl. Shaykh; teachers or elders) or others, they refrain from the act.

The Fifth Degree: It is that many of those who take action do not possess Ikhlâs (in their actions). Even if the act is to take place with Ikhlâs, then it does not take place correctly (in a Mashrû fashion, in accordance to the Sunnah).

The Sixth Degree: It is that the righteous fear their actions may go in vain.

This is because of the statement of Allâhu Taâlâ,

“Lest your deeds become worthless while you perceive not.”³

And in our era, this (fear of actions going in vain) is amongst the least of matters.

The Seventh Degree: Being steadfast upon the truth and fearing a Sû-i Khâtimah (an evil/bad ending).

This is because of the statement of the Nabî Sallallâhu Alayhi wa Sallam,

“Verily, from amongst you are those who act with the actions of the inhabitants of Jannah (paradise) and his (life) is ended with the actions of the inhabitants of the fire (Jahannam; Hell-Fire).”

³ Al-Hujurât 49/2.

This is also amongst the greatest things the righteous fear. However, this (fear from having a bad ending, taking ones last breath without possessing Îmân) is very rare in our era.

So, contemplating upon the circumstance you know of people -regarding this and the other degrees- will demonstrate to you many things you were ignorant about. Wallâhu A'lam (and Allâh knows best)!