

Al-Wa'dh¹ (الوعظ)

Imaam Muhammad Al-Ameen bin Muhammad
 al-Mukhtar bin Abdul-Qaadir Al-Jekny ash-Shinqeete (d.1393H)²
 Source: Islam – The Perfectly Complete Religion p14-16 (I.T.I. Publishing 2003)
 Translated by Abu Faatima

The scholars have agreed unanimously that Allaah has not sent down from the sky to the earth a bigger preacher, or greater admonisher than the awareness that one is being observed. That is, that man should be aware that his Lord is looking over him, and that He is aware of all that he hides and reveals.

The scholars have given an example for this tremendous preacher and great admonisher, an example that makes the abstract perceivable. They said;

“Were we to suppose that there was a blood shedding king – killing many men (profusely) – very powerful, severe in his punishment, who has swordsmen at his head and the leather rug laid out, and the swords are dripping blood, and around that king are his daughters and wives. Do you think for a moment that anyone present would plan to even try to do anything *haraam* (prohibited) with the king’s wives or daughters with his being aware and looking at him?! No! Absolutely not. And to Allaah belong the most sublime examples! Indeed, Allaah is far greater in His observation, and far more knowledgeable than that king, and without doubt He is far more severe, stern and atrocious in punishment. His limits within His earth are His prohibitions. If the land’s people knew that the ruler of the land upon awaking would be aware of all their doings during the night, they would sleep in fear, refraining from all evil and sins in fear of him.”

Allaah has clearly expressed the wisdom behind His creating creation, that being to test them

لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

“Which of them is the best in deeds” [Al-Kahf (18):7]

He also states in the beginning of Surah Hud;

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى
 الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

¹ [Translator’s note: This is explained in the paragraph that follows]

² The renowned former mufti of Saudi Arabia Muhammad bin Ibraaheem (rahimahullaah) said praising Imaam ash-Shinqeete, “He is filled with knowledge from his head to his feet.” Also, “A miracle in (his knowledge of) Islamic Sciences, the Qur’aan, Arabic Language and Arabic Poetry.” The late mufti Shaykh Abdul-Aziz bin Baaz (rahimahullah) said praising him, “I know regarding the Shaykh his vast knowledge of tafseer, Arabic language, the scholars’ commentary of Allaah’s Book, asceticism, righteousness and verification in matters. Whoever hears him speak while commenting on the Qur’aan will be amazed by his vast knowledge, research, language and eloquence, and will not tire from listening to him. So, Allaah (jalla jalaaluh) have mercy upon him with His encompassing mercy and benefit the Muslims with his knowledge.” [source for quotes: Nathr Al-Wurud `ala Maraqqi as-Su’ud; 1/21&22]

“And it is He who created the heavens and the earth in six days, and His throne is above the water to test you which of you is best in deeds.”
[Hud (11):7]

and He did not say, “Which of you is most in deeds.” He states in (Surah) Al-Mulk;

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا
وَهُوَ الْعَزِيزُ الْغَفُورُ

“He who created death and life to test you which of you is best in deeds, and He is the Mighty The Forgiving.” [Al-Mulk (67):2]

So, these two *ayahs* (verses) clearly express the intent of His statement;

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I have not created the Jinn³ nor mankind except to worship Me.”
[Adh-Dhaariyaat (51): 56]

as the wisdom behind the creating of creation is this test that was mentioned. (Angel) Jibril (Gabriel) wanted to convey to mankind the path to success in this test so, he said to the Prophet (sallallaahu alayhi wa sallam),

فأخبرني عن الإحسان “...Then tell me what is Ihsaan?”

Namely, that being the thing which creation was created for – to be tested in. So, he (the Prophet (sallallaahu alayhi wa sallam)) explained that the path of Ihsaan is that great admonisher and tremendous preacher mentioned previously. He answered,

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

“It (Ihsaan) is to worship Allaah as if you see Him, and if you don’t see Him then (know that), indeed He sees you.”⁴

So there isn’t a page of the Qur’aan that you turn, except that you find therein this great admonisher;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ
وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

“And we did indeed create mankind and We know what he whispers to himself, and We are nearer to him than his jugular vein.” [Qaaf (50):16]

³ [Translator’s note: they are a creature that Allah has created from smokeless fire who, like man, are required to believe in Allah, His Messenger, the Qur’aan and its message. In short to be Muslims!]

⁴ Muttafaqun `aleyhi (agreed upon) – narrated by both Imaams Al-Bukhaaree and Muslim from the hadith of Abu Hurayrah. Al-Bukhaaree: Kitaab Al-`Eemaan; Baab Suel Jibril An-Nabiyya An Al-`Eemaan (1/18). Muslim: Kitaabul-`Eemaan (1/36) hadith #8.

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

“He does not pronounce a word except that with him is a prepared guard.” [Qaaf (50):18]

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ

“So, we will certainly narrate to them with knowledge, and We were not absent.” [Al-A’raaf (7): 7]

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

“And you are not in a situation, nor do you recite from the Qur’aan, nor do you perform any action, except that We are above you witnesses while you are engaged performing them, and nothing escapes from (the seeing, hearing, observation and knowledge) of your Lord from (smallness of) a mustard seed in the earth, or in the sky, nor anything smaller than that nor larger, except that it is in an explicit book.” [Yunus (10):61]

أَلَا إِنَّهُمْ يَشُؤْنَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَا حِينَ يَسْتَعْشُونَ تِيَابَهُمْ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

“Behold how they (the disbelievers) indeed do turn their chests away to hide (what they conceal) from Him (Allaah), even when they clothe themselves He knows what they conceal and what they reveal. Certainly, He is knowledgeable of what their chests contain.” [Hud (11):5]

The likes of this are located everywhere in the Qur’aan.