

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, most Kind, most Merciful



Surat al-Hijr, 15:99

وَأَعْبُدْ رَبَّكَ حَتَّى يَأْتِيَكَ الْيَقِينُ

And worship your Lord until certainty comes to you.

Learning Objectives

- To appraise the term *yaqin*
- To explain the three stages of *yaqin*
- To evaluate the effects of *yaqin* in our lives

Key Words

يَقِينُ

Yaqin
certainty

شَكٌّ

Shakk
confidence; satisfaction

نِفَاقٌ

Nifaa
hypocrisy

In the previous lesson, we studied the concept of *iman* – faith in Allah. We will now look at the concept of *yaqin*. *Yaqin* means ‘certainty’ or ‘conviction’. It is a very high level of *iman*.

Imam Ali ar-Rida (a) has said: ‘*Iman* is one degree above Islam; *taqwa* is one degree above *iman*. *Yaqin* is one degree above *taqwa*. Nothing less than *yaqin* is divided among Allah’s believers.’



Above the level of *taqwa* is the level of *yaqin*. A person with *yaqin* is one who has total conviction and trust in Allah. Nothing can shake their *iman* and trust in Him. Even in the darkest of situations and greatest of dangers, their *iman* does not waver.



ACTIVITY...

Look up the dictionary meanings of the words ‘certainty’ and ‘conviction’. Discuss how these words relate to your *iman* in Allah.

In the Qur'an, Allah describes the people with absolute *yaqin* in these words:



Surah Aal Imran, 3:173

الَّذِينَ قَالَ لَهُمُ النَّاسُ
إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said:

'All the people have gathered against you; so fear them.'
That only increased them in *iman*, and they said: 'Allah is sufficient for us, and He is an excellent trustee.'

In such people, you notice that the greater the danger, the more their *iman* increases and they place their trust in Allah.

When Nabi Musa left Egypt with the Bani Isra'il, some say that over 100,000 unarmed men, women, and children were with him. When he got to the sea, the army of Fir'awn surrounded them and came charging towards them to massacre them. It seemed certain that this was the end and that they would be killed.

Nabi Musa, even at that moment, did not shake in his *iman* and *yaqin*. He said:



Surat ash-Shu'ara, 26:62

قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ

He said: 'Certainly not! Indeed my Lord is with me. He will guide me.'

Allah then commanded him to strike the sea and it separated:



Surat ash-Shu'ara, 26:63

فَأَوْحَيْنَا إِلَى مُوسَى أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ
فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Thereupon We revealed to Musa: 'Strike the sea with your staff!' Whereupon it parted, and each part was as if it were a great mountain.



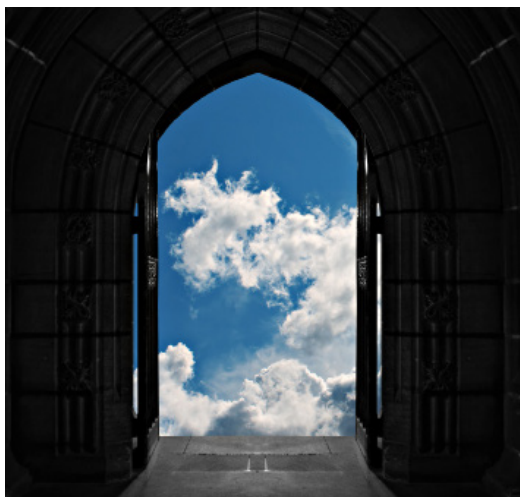
REFLECTION

Imam Ja'far as-Sadiq (a) has said: 'Indeed, a small act based on *yaqin* that is performed continually, is better before Allah than abundant actions not based on *yaqin*.'

Reflect on this *hadith*. What impact will it have on your acts of *ibadah*?

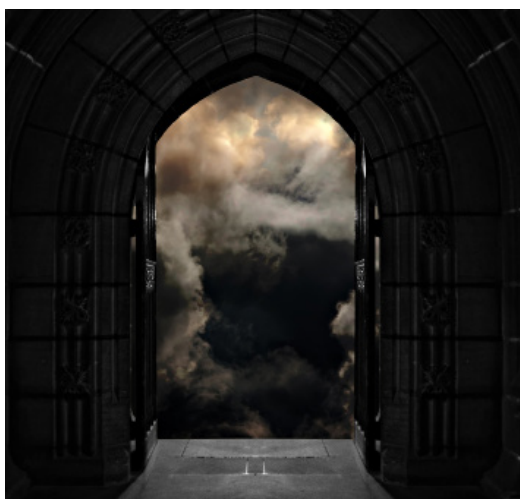


Signs of a person with *yaqin*



Rasulullah (s) has said that there are six signs of a person who has *yaqin*:

- 1 He has certainty of Allah's existence, and thus believes in Him.
- 2 He is certain that death is true, and thus he is wary of it.
- 3 He is certain that the resurrection is true, and therefore he fears the humiliation of that day.
- 4 He is certain that paradise is true, and therefore he yearns for it.
- 5 He is certain that the fire of hell is true, and therefore he strives to save himself from it.
- 6 He is certain that the accountability on the Day of Judgement is true, and therefore he takes account of himself.



Effects of *yaqin* on a *mu'min*

Yaqin in Allah and Islam leads us to a much higher level of existence and enables us to perform far greater acts of *ibadah* and service. *Iman* and *yaqin* can vary depending on how much importance we give to our souls and how hard we struggle against our *nafs*. Everything we do physically, affects us spiritually. What we eat, wear, say, do, watch, the friends we keep, our thoughts, our career and livelihood, all this and more affects our souls and therefore determines the level of *iman* and *yaqin* we have.

1 *Yaqin* leads to a life of *taqwa*.

People who have *yaqin* in Allah and in the Hereafter will ensure that they perform all their *wajibat* and refrain from *haram* acts.

2 *Yaqin* helps us get rid of false hopes.

Imam Ali (a) says: 'Anyone who is sure that he will separate from friends, that he will be buried under the ground, that he will be accountable on the Day of Judgement for what he has done, that what he leaves behind will not help him in the Hereafter, that he will need what he has sent in advance, should shorten his far-fetched whims and desires and add to his good deeds.'



3 *Yaqin* makes us patient.

Yaqin leads to patience in the face of difficulties. Imam Ali (a) has said: 'Patience is the fruit of *yaqin*.'

Imam Ali (a) also advises Imam Hasan (a) in the following way: 'With the help of patience and *yaqin*, make sorrow flee from you.'

4 *Yaqin* eases hardships and difficulties.

Imam Zayn al-Abidin (a) invokes Allah: 'O Allah! I ask You to give me *yaqin*; in this way, You will make the hardships of the world seem easy.'

Imam Ja'far as-Sadiq (a) has said: 'Being satisfied with affairs which seem to be troublesome is of the highest degree of *yaqin*.'

5 *Yaqin* leads to sincerity of *niyyah*.

Imam Ali (a) has said: 'The sincerity of your *niyyah* is based on the strength of *yaqin* and on the soundness of the *niyyah*.'

6 *Yaqin* is linked with trust and reliance on Allah at all times.

Imam Ali (a) says: 'With trust in Allah we reach *yaqin*.' He also says: 'Trust in Allah stems from the strength of *yaqin*.'

Shakk (doubt)

The opposite of *yaqin* is *shakk* (doubt). *Shakk* is a sign of weak *iman* at best or hypocrisy (*nifaaq*) at worst. A *mu'min* without *yaqin* may sometimes doubt in Allah or His mercy briefly but soon realises his mistake and repents, whereas a hypocrite never recovers from his doubt and nothing convinces him.

The three levels of *yaqin*

1 *Ilm al-yaqin* (certain knowledge).

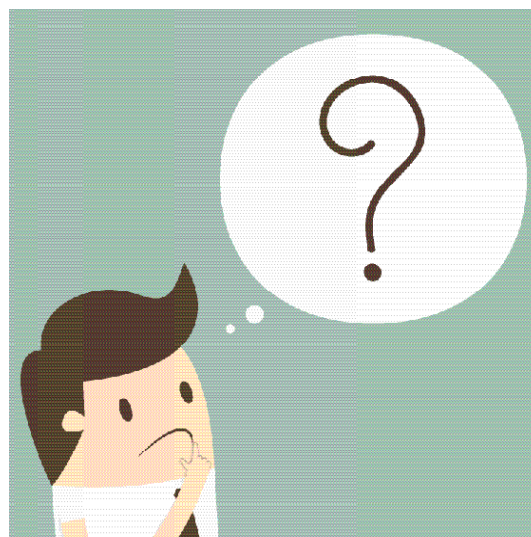
This type of *yaqin* is based on intellect, and is achieved through knowledge and reasoning. For instance, we know that there may be a fire when we observe smoke.

Faith in Action

We have learned that *yaqin* is a higher level than *taqwa* and that *taqwa* is one of the signs of *yaqin*. Without acquiring *taqwa*, we cannot achieve *yaqin*.

Imam Ali (a) has said: '*Taqwa* is the fruit of religion and the sign of *yaqin*.'

Over the next two weeks, practice *taqwa* by ensuring that you perform all your *wajibat* and keep away from all *haram* acts. At the end of each day, evaluate yourself. If you missed any *wajib* act, try to perform it straight away before you sleep. If you performed a *haram* act, ask Allah to forgive you.



Surat al-Baqarah, 2:258

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not regarded him who argued with Ibrahim about his Lord, because Allah had given him a kingdom?

When Ibrahim said: 'My Lord is He who gives life and brings death,' he replied: 'I [too] give life and bring death.' Ibrahim said: 'Indeed Allah brings the sun from the east; now you bring it from the west.' Thereat the faithless one was dumbfounded. And Allah does not guide the wrongdoing lot.



In this example, we see that Nabi Ibrahim had *ilm al-yaqin*. He had certain knowledge that Allah gives life and brings death.

2 *Ayn al-yaqin (eye of certainty).*

This type of *yaqin* is achieved by observing the thing itself. For example, seeing the fire with our own eyes makes us more certain of its presence rather than just seeing smoke and deducing that there must be a fire.

Allah narrates the story of Nabi Uzayr to demonstrate this. One day, Nabi Uzayr entered a town and wondered: 'How will Allah revive this town after its death?!' So Allah made him die for a hundred years, after which He resurrected him.

Allah asked him: 'How long have you been here?'

Nabi Uzayr replied: 'I have been here at this spot for a day or part of a day.'

Allah said: 'Rather you have remained here a hundred years! Look at your food and drink which have not rotted; then look at your donkey.' The donkey had decayed and only its skeleton remained.

Allah then asked Nabi Uzayr to look at the bones of the donkey as He arranged them and then clothed them with flesh, bringing it back to life.

When Nabi Uzayr saw his donkey being brought back to life in front of his own eyes, he said: 'I know that Allah has power over all things.'

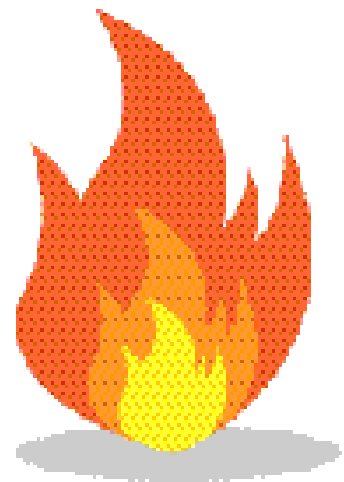
This was an example of *ayn al-yaqin*.

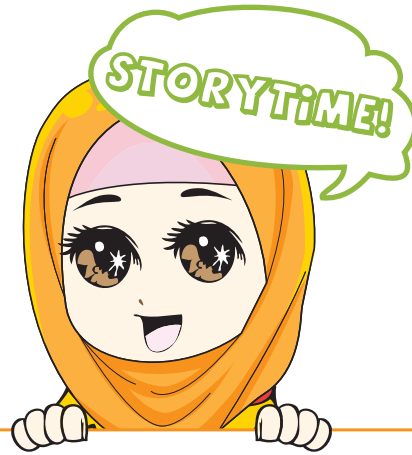


3 *Haqq al-yaqin (certain truth).*

This kind of *yaqin* is achieved by experiencing the thing itself and being connected with it. For example, feeling the heat of the fire.

In the story of Nabi Ibrahim below, we see how Allah gave him *haqq al-yaqin* by getting him to cut up four birds and then calling them back to life.





Surat al-Baqarah, 2:260

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى
قَالَ أَوْلَمْ تُؤْمِنْ قَالَ بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي
قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ
ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا
وَأَعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And when Ibrahim said: 'My Lord! Show me how You revive the dead,' He said: 'Do you not believe?' He said: 'Yes indeed, but in order that my heart may be at rest.' He said: 'Take four of the birds. Then cut them into pieces, and place a part of them on every mountain, then call them; they will come to you hastening. And know that Allah is all-mighty and all-wise.'

As directed by Allah, Nabi Ibrahim took four birds, cut them into very small pieces, mixed them together, and put portions of the mixture on the top of four separate mountains, and then called out to them; they came flying to him as individual birds. It became certain to Nabi Ibrahim that Allah can do what He wills as He is all-mighty and all-wise.

Remember: Nabi Ibrahim had *yaqin* in the power of Allah. However, this was a belief based on the revelation of Allah, similar to the way we generally believe things based on the information that we have been given through the *anbiya* and *a'immah*. Nabi Ibrahim wanted to elevate the level of his *yaqin* from information to actually seeing it with his eyes.



HIGHER LEVEL

In *Surah Aal Imran*, Allah describes the people with absolute conviction in these words:

الَّذِينَ قَالَ لَهُمُ النَّاسُ
إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Those to whom the people said: 'All the people have gathered against you; so fear them.' That only increased them in *iman*, and they said: 'Allah is sufficient for us, and He is an excellent trustee.'
(*Surah Aal Imran*, 3:173)

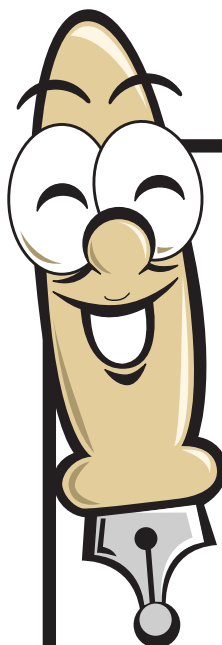
Read the *tafsir* of this *ayah*.

When was this *ayah* revealed? Write a short paragraph to explain the context of the revelation of this *ayah*.

Which group of people is it addressing?

What lessons can we learn from it?

Write down one action point you would like to work on to increase your *iman* and *yaqin*.



KEY POINTS

- 1 *Yaqin* means 'certainty' or 'conviction'.
- 2 *Yaqin* is a high spiritual level.
- 3 There are three levels of *yaqin*: *ilm al-yaqin*, *ayn al-yaqin*, and *haqq al-yaqin*.
- 4 *Yaqin* helps us maintain our *iman* even when difficult situations threaten to shake or weaken it.
- 5 The opposite of *yaqin* is *shakk* (doubt). It is a sign of weak faith and can lead to *nifaq* (hypocrisy).



TEST YOURSELF

- 5** If Nabi Ibrahim believed in Allah and His powers, why did he ask Allah to show how He revived the dead?

NOTES

A vertical sheet of lined paper with a green cloud-shaped sticker at the top that says "NOTES". The paper has horizontal ruling lines and a curled bottom edge.