

**QURANIC ELEMENTS IN THE THOUGHT OF IMAM
ABDESSALAM YASSINE (1928-2012):
A STUDY OF THE BOOK *THE LAST TESTAMENT***

***Unsur-Unsur Al-Quran Dalam Pemikiran Imam Abdessalam Yassine
(1928-2012): Satu Kajian Terhadap Kitab The Last Testament (Wasiat
Terakhir)***

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Abstract

This article examines the centrality of the Qur'an in Imam Abdessalam Yassine's *The Last Testament*, a book that encapsulates his spiritual worldview and intellectual legacy. As the final published work of the Moroccan Islamic thinker and founder of *al-'Adl wa al-Ihsan*, the book reflects Yassine's conviction that the Qur'an functions simultaneously as a personal moral guide and a comprehensive framework for collective renewal within the Muslim *ummah*. Employing qualitative textual analysis and thematic hermeneutics, this study analyses Yassine's selection, interpretation, and deployment of Qur'anic verses to identify the core ethical and spiritual themes articulated in the text. The findings reveal that Yassine consistently mobilises the Qur'an to construct an integrated vision of justice, patience, spiritual purification (*tazkiyah*), and social reform, positioning the Qur'an as the foundation of both individual moral transformation and communal responsibility.

Keywords: Quranic, Abdessalam Yassine, thought, *The Last Testament*

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INTRODUCTION

The Qur'an has always constituted the core of Islamic intellectual, spiritual, and civilisational life. For scholars, mystics, and reformers alike, it has served not merely as scripture to be recited and revered, but also as a living guide for ethics, spiritual refinement, and social reconstruction. Among contemporary Muslim thinkers who sought to place the Qur'an in direct dialogue with the realities of the modern world is the Moroccan scholar, educator, and spiritual leader Abdessalam Yassine (henceforth Yassine). His extensive corpus spans spirituality, education, political reform, and social critique, yet at the heart of his intellectual project lies an unwavering conviction that the Qur'an remains the ultimate source of direction for individual and collective life (Bouaoud, 2014; Nouraei & Molavi, 2014).

One of his final works, *The Last Testament*, penned shortly before his death, provides a uniquely personal yet deeply intellectual reflection on the meaning of life, death, and responsibility in the light of the Qur'an. In the text, Yassine positions the Qur'an not simply as theological knowledge but as a lived covenant that binds the believer to Allah and the community. This article examines

the role of the Qur'an in *The Last Testament* through qualitative textual analysis, focusing on how Yassine's scriptural selections function as ethical and spiritual counsel for the Muslim community. By examining the interpretive strategies he employs and the themes he emphasises, the study highlights how Yassine uses the Qur'an to emphasise the inseparability of internal spiritual transformation and collective social reform.

METHODOLOGY

This study adopts a qualitative and interpretive approach to examine the role of Qur'anic verses in Yassine's *The Last Testament*. The analysis focuses not only on the textual content of the work, but also on how Yassine's use of the Qur'an reflects a synthesis of spiritual counsel, moral instruction, and social vision. All Qur'anic verses cited in the book are identified and examined both in relation to their immediate context within the Quran and within the broader exegetical tradition. This involves analysing the ways in which Yassine reframes these verses to address his audience of followers, reformers, and spiritual seekers. Overall, the methodology aims to balance a close reading of the Qur'anic text with sensitivity to the human, spiritual, and social dimensions of Yassine's intellectual legacy. By doing so, the study positions *The Last Testament* not simply as a document of political dissent, but as a layered work of Qur'anic interpretation that continues to inspire moral and communal transformation.

IMAM ABDESSALAM YASSINE'S BIOGRAPHY

Imam Abdessalam ibn Muhammad ibn Salam ibn Abdullah, widely known as Abdessalam Yassine was born on the morning of Monday, 4 Rabi' al-Akhir 1347 AH (20 September 1928) in Marrakesh, Morocco. His family originated from the region known as Sus, and he was raised in an environment deeply rooted in Islamic learning and tradition. His early education took place in a local school founded by El-Mokhtar Soussi, where the curriculum combined traditional Islamic sciences with elements of the modern education system that emerged during Morocco's colonial and post-colonial periods. As a child, he memorised the entire Qur'an, and by the age of twelve he had mastered Arabic language and its literature, including poetry, under the tutelage of El Mokhtar Soussi's students.

He later continued his studies at the Ibn Yusuf Institute, an Islamic institution affiliated with the historic University of al-Qarawiyyin. There, he successfully passed the entrance examination, which granted him direct access to secondary level studies. By the age of nineteen, he had developed a strong interest in foreign languages and demonstrated a remarkable passion for reading across a wide range of fields. After passing the Teachers' Recruitment Examination, he relocated to Rabat with his mother, where the new academic and social environment further contributed to his intellectual and personal development. Upon completion of his studies, he was appointed as a primary school teacher under the Ministry of Education in the coastal city of al-Jadida. Driven by his commitment to knowledge, Yassine pursued higher education and completed his degree at the High Institute for Islamic Studies in Rabat in just a few years. He was subsequently appointed as a teacher of Arabic language and translation in Marrakesh. His dedication, leadership skills, and exceptional teaching ability quickly earned him recognition, and within three years he was promoted to the role of Inspector for Primary Education (Abdul Rahman et al., 2021). During his service at the Ministry of Education, he held several other educational and administrative positions, consistently demonstrating professionalism, intellectual excellence, and moral integrity.

After Morocco gained independence in 1956, Yassine became part of the first generation entrusted with assuming responsibility for the country's administrative and educational institutions from the French colonial authorities. His roles in both teaching and administration provided him with deep insight into the structural weaknesses of Morocco's education system and its wider social consequences. His mastery of classical Arabic, fluency in French, and practical experience enabled him to communicate effectively with diverse audiences, from traditional Arabic-speaking circles to the Francophone intellectual elite. His professional career also reflected his enduring commitment to religious renewal. Yassine consistently emphasised the importance of *tarbiyah* (holistic spiritual and moral education) and the restoration of Islam as the foundation of social and civilisational development. His professionalism and personal ethics became evident in both public and private life. He was widely respected for his

integrity, sense of justice, courage in speaking the truth, and unwavering pursuit of knowledge (<https://yassine.org>).

INVOLVEMENT IN SUFISM AND TRANSFORMATION OF THOUGHT

In the 1960s, Abdessalam Yassine became deeply involved in Sufism when he joined the *Boutchichiyyah* order, one of Morocco’s most prominent Sufi brotherhoods. This experience provided him with direct access to the inner spiritual dimensions of Islam. However, Yassine reportedly came to disagree with the leadership of the order, particularly regarding the role of politics in Islamic reform. This divergence marked a decisive turning point in his intellectual and spiritual journey, prompting him to formulate a new vision that integrated Islamic spirituality, described as *Ikhwan al-Ruhiyyah* (spiritual brotherhood) with a clearly defined political project (Rachida Chih, 2022).

Emerging from this synthesis, Yassine established his own movement and subsequently founded *al-‘Adl wa al-Ihsan* (Justice and Charity) in 1986. The movement soon grew into one of the most influential voices within Morocco’s Islamic opposition. From the late 1970s through the 1980s, *al-‘Adl wa al-Ihsan* expanded rapidly, distinguished by its unique blend of Sufi spirituality and political activism, and its emphasis on governance grounded in sharia (Islamic law) based on Qur’anic and Sunnah instructions (Abdul Rahman Obeid Hussein, 2022; Mohamed Elghazi, 2022). Organisationally, the movement operated through networks of study circles, preaching groups, social welfare initiatives, and grassroots mobilisation. Its membership came from diverse segments of Moroccan society, including students, teachers, professionals, and farmers. Although technically “unregistered,” the movement exercised considerable social influence in both urban and rural areas by integrating charitable work with religious education. Intellectually, Yassine’s political thought was shaped by leading Egyptian Islamic reformists, most notably Hasan al-Banna, founder of the Muslim Brotherhood, and Sayyid Qutb, whose writings critiqued modern *jahiliyyah* (ignorance) and called for systemic political change. Drawing inspiration from these ideas, Yassine argued that genuine societal transformation required more than individual *tazkiyah* (moral purification), it must include comprehensive reform of political, economic, and social structures (Hafiz Muhammad Ajmal, 2022; Anouar Jamaoui, 2022; Mohd Sanaullah, 2022).

Yassine’s courage as a Muslim intellectual became particularly evident in 1974, when he addressed an open letter to King Hassan II. In the letter, he condemned the monarchy for failing to govern according to Islamic principles and called for reform based on justice and faith. This bold act came at significant personal cost: he was confined to a psychiatric hospital for three years (1974–1977), and after his release he was placed under house arrest for eleven years (1989–2000) (Raza Taimoor, 2022). He regained full freedom only after the accession of King Mohammed VI, which marked the end of decades of restrictions imposed on his preaching and public activities (<https://www.britannica.com>, <https://yassine.org>).

INTELLECTUAL CONTRIBUTIONS AND MAJOR WRITINGS

Imam Abdessalam Yassine was not only a spiritual guide and activist but also a prolific writer whose writings reflected the breadth and depth of his intellectual vision. Throughout his lifetime, he authored more than thirty books addressing a wide spectrum of themes, including Qur’anic exegesis, Islamic jurisprudence, *tasawuf* (Sufism), education, politics, thought, and social reform (<https://yassine.org>). His writings consistently sought to bridge the gap between the inner spiritual life of the believer and the outer social and political structures necessary for building a just society. Among his most notable works written in Arabic and French (Francois Clarinval, 2022) that have made a great contribution to the Islamic world are:

Table 1: Abdessalam Yassine’s Book in Arabic and French Languages

No.	Title (Arabic)	Year
1.	الإسلام بين الدعوة والدولة	1972
2.	الإسلام غدا	1973

3.	الإسلام أو الطوفان	1974
4.	حوار مع النخبة المغرّبة	1980
5.	رسالة القرن الملكية في ميزان الإسلام	1980
6.	المنهاج النبوي تربية وتنظيما وزحفا	1982
7.	الإسلام وتحدي الماركسية اللينينية	1987
8.	الرجال	1988
9.	مقدمات في المنهاج	1989
10.	الإسلام والقومية العلمانية	1989
11.	نظرات في الفقه والتاريخ	1989
12.	شذرات (ديوان شعر)	1992
13.	محنة العقل المسلم بين سيادة الوحي وسيطرة الهوى	1994
14.	حوار مع الفضلاء الديمقراطيين	1994
15.	رسالة تذكير	1995
16.	في الاقتصاد: البواعث الإيمانية والضوابط الشرعية	1995
17.	رسالة إلى الطالب والطالبة، إلى كل مسلم ومسلمة	1995
18.	الجزء الثاني الجزء الأول تنوير المؤمنين	1996
19.	الشورى والديمقراطية	1996
20.	المنظومة الوعظية	1996
21.	حوار الماضي والمستقبل	1997
22.	حوار مع صديق أمازيغي	1997
23.	الإحسان، الجزء الأول	1998
24.	كيف نجدد إيماننا، كيف ننصح الله ورسوله	1998
25.	الفترة وعلاج القلوب	1998
26.	الإحسان، الجزء الثاني	1998
27.	مذكرة إلى من يهمه الأمر	1999
28.	سلامة القلوب	1999
29.	اقتحام العقبة	1999
30.	العدل: الإسلاميون والحكم	2000
31.	ديوان شعر طبع منه خمسة أجزاء	2000-2005
32.	الإسلام والحداثة	2000
33.	الرسالة العلمية	2001
34.	الخلافة والمملك	2001
35.	رجال القومة والإصلاح	2001
36.	يوم المؤمن وليلته	2002
37.	الثمن	2004
38.	سنة الله	2005
39.	مقدمات لمستقبل الإسلام	2005
40.	يوم المؤمن وليلته	2007

41.	إمامة الأمة	2009
42.	القرآن والنبوة	2010
43.	جماعة المسلمين ورابطتها	2011
44.	وصيتي	2013

No.	Title (French)	
1.	La révolution à l'heure de l'Islam	1980
2.	Pour un dialogue avec l'élite occidentalisée	1980
3.	Islamiser la modernité	1998
4.	Mémoire à qui de droit	1999

Besides that, the works of Yassine have reached a global readership, having been translated into multiple languages, including English, French, German, Turkish, Spanish, Italian, Russian, Ukrainian as follows:

Table 2: Translation Books in Other Languages

No.	Title (English)	Year
1.	Memorandum: To Him Who Is Concerned	1999
2.	Winning the Modern World for Islam	2000
3.	The Muslim Mind on Trial: Divine Revelation versus Secular Rationalism	2003
4.	Day and Night Schedule of the Believer	2007
5.	The Last Testament of Imam Abdessalam Yassine	2013

No.	Title (France)	
1.	La révolution à l'heure de l'Islam	1980
2.	Pour un dialogue avec l'élite occidentalisée	1980
3.	Islamiser la modernité	1998
4.	Mémoire à qui de droit	1999

No.	Title (Germany)	
1.	Memorandum an wen es angeht	1999
2.	Islamischer Vernunftappell an die Moderne	2000
3.	Tag und Nacht des Gläubigen	2013

No.	Title (Turkish)	
1.	Nebevi Yöntem Eğitim-Yapılanma-Hareket	2012
2.	Sünnetullah	2012
3.	Hilafet Ve Saltanat	2012
4.	Direliş Ve Islah Önderleri	2012
5.	Vasiyeti	2013

No.	Title (Spanish)	
1.	Memorandum a Quien Corresponda	1999
2.	El último Testamento	2014

No.	Title (Italy)	
1.	Il Giorno E la Notte Del Credente	2013
2.	Il mio testamento	2014
3.	Islam E Modernita	2015

No.	Title (Russian)	
1.	Испытание мусульманского разума	2014

No.	Title (Ukranian)	
1.	Випробування мусульманського розуму, 2014	2014

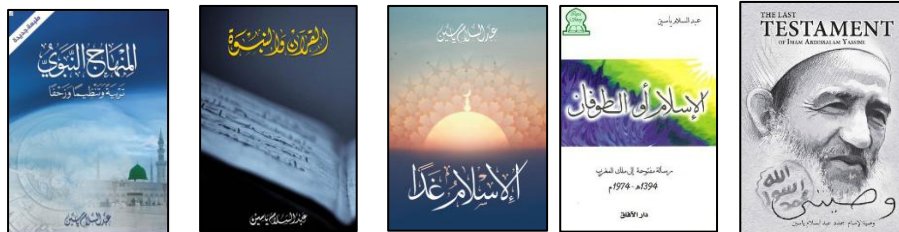


Figure 1: Abdessalam Yassine's Books

Through these writings, Yassine bequeathed more than an enduring intellectual legacy. He offered a practical framework through which individuals and communities could integrate personal spiritual cultivation with collective efforts toward justice and social reform.

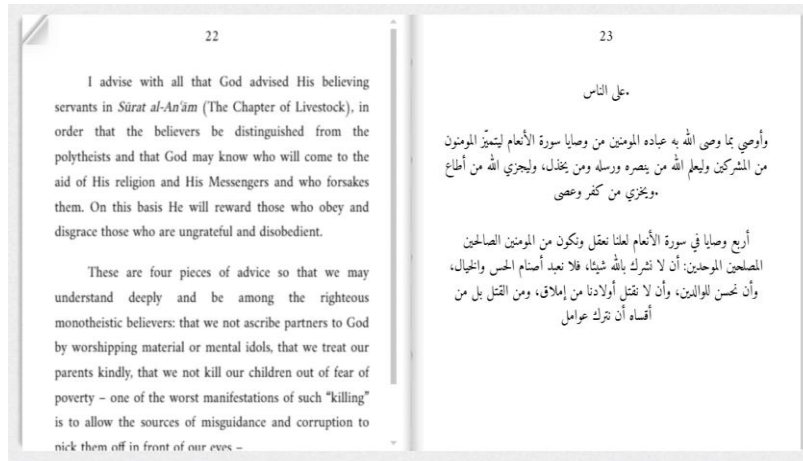
PASSING AND LEGACY

The passing of Yassine on Thursday, 28 Muharram 1434 AH (13 December 2012) marked the close of a significant chapter in Morocco's religious and political history. He died at the age of eighty-four after a life devoted to spiritual guidance, moral education, and the pursuit of justice grounded in the Qur'an and the Prophetic tradition. His funeral in Rabat was unprecedented in scale. Tens of thousands of mourners, representing scholars, activists, students, and ordinary citizens, filled the streets to pay their final respects. The magnitude of this gathering reflected the profound respect and affection he commanded, despite decades of political repression and sustained efforts by the state to marginalise his movement. International media outlets described the event as one of the largest funerals Morocco had witnessed in recent decades, attesting to the breadth of his influence beyond national boundaries.

For members of *al-'Adl wa al-Ihsan*, Yassine's death was understood not as an end but as a transition in leadership and mission. His daughter, Nadia Yassine, continued to play a prominent role within the movement, particularly through its women's wing, embodying the continuity of his intellectual and ethical vision across generations (Ruth Roded, 2014). His wife, Khadija al-Malki, likewise remained a source of inspiration and moral support until her passing in March 2015 (<https://yassine.org>).

QUR'ANIC ELEMENTS IN IMAM ABDESSALAM YASSINE'S THOUGHT

Yassine frequently draws directly upon the Qur'an in his writings, positioning it as the central foundation and guiding thread of his intellectual project (Ahmed Bouaoud, 2014; Mohsen Nouraei & Mohammad Molavi, 2014). His final work, *The Last Testament*, stands as a deeply personal yet intellectually rich contribution to his legacy. It is the English translation of the original Arabic work *Wasiyyati*, produced by the Editorial Board of Justice and Spirituality Publishing, based in New Britain, Pennsylvania, United States, and was published in 2014. The book comprises 88 pages and presents the Arabic text alongside its English translation on facing pages. Written shortly before Imam Abdessalam Yassine's passing in 2012, the work serves both as an ethical testament and a guiding framework for future generations, offering counsel on remaining faithful to Allah, upholding justice, and maintaining steadfast commitment to spiritual excellence or *ihsan*.



**Figure 2: Arabic text and English translation in
The Last Testament book**

What distinguishes *The Last Testament* is Yassine's sustained integration of the Qur'an throughout the text. Rather than advancing abstract theories or political slogans, he grounds his counsel in the timeless words of divine revelation. Qur'anic verses are not cited merely as rhetorical embellishments; instead, they form the conceptual framework through which his reflections unfold. For Yassine, the Qur'an serves as a living compass, orienting Muslims in both their personal spiritual lives and their collective social struggles.

In *The Last Testament*, Yassine speaks not only as a political dissident or social reformer, but also as a spiritual mentor and paternal guide. His consistent reliance on the Qur'an reflects a firm conviction that the divine word remains the ultimate anchor for both individual transformation and communal renewal. Within this framework, three recurring patterns of Qur'anic engagement emerge in his thought: (i) Unity and Syura for Islamic Governance (ii) Defending Faith and Human dignity, and (iii) Prayer as the Pillar of Faith and Communal Bond:

i) Unity and Syura for Islamic Governance

وأوصي بما أوصى الله عز وجل به عباده الصالحين رسله عليهم السلام نوحا ومحمدا وإبراهيم وموسى وعيسى عليهم الصلاة والسلام من إقامة الدين والاجتماع على الدين كما نقرأ في سورة الشورى. والشورى في الأمر الخاص العام والحكم دين من الدين. وأوصي بما وصى الله به عز وجل رسله أحبائه وأصفياءه وصية لأممهم، نحن أمة الإسلام أحق أن تأتمر به بما نحن الأمة الوارثة الشاهدة.. (Abdessalam Yassine, 2014)

In this statement (page 19-20), Yassine's words function both as a reminder and a call to action for the contemporary Muslim community. By affirming that he offers the same counsel that Allah bestowed upon the great prophets like Nuh, Ibrahim, Musa, Isa, and Muhammad, Yassine directs attention to a timeless mission which is the preservation of Allah's religion and the maintenance of communal unity. He grounds this call firmly in the Qur'an, drawing upon the verse in which Allah commands the prophets to establish the faith and to avoid division within it.

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ١٣

Translation: *He has ordained for you 'believers' the Way which He decreed for Noah, and what We have revealed to you 'O Prophet' and what We decreed for Abraham, Moses, and Jesus,¹ 'commanding: "Uphold the faith, and make no divisions in it." What you call the polytheists to is unbearable for them. Allah chooses for Himself whoever He wills, and guides to Himself whoever turns 'to*

Him. (al-Syura 42:13)

For Yassine, this is not a matter of distant history but a living responsibility for Muslims in the present. Believers, he argues, are the heirs to the same divine covenant and are therefore entrusted with carrying it forward. Central to this responsibility is *syura* (the principle of mutual consultation). Yassine describes *syura* as “from the essence of the religion,” emphasising that it is not merely commendable advice but a foundational element of Islam itself (Abdessalam Yassine, 2014). The Qur’an praises those who conduct their affairs through consultation, and Yassine interprets this as a clear directive for the organisation of both communal and political life. Genuine Islamic governance, in his view, must therefore be rooted in open dialogue, shared decision-making, and accountability, principles that stand in contrast to authoritarianism and uncritical obedience.

In this sense, Yassine’s statement extends beyond the realm of individual piety to articulate a comprehensive vision for Muslim life in the modern world. Establishing the religion, as he understands it, requires the cultivation of personal spirituality alongside the construction of just social and political structures, as well as the fostering of a culture of active participation. Unity, justice, and consultation are thus not optional ideals but binding obligations that define the identity of the *ummah* as a community entrusted with bearing witness to Allah’s guidance for all humanity.

ii) Defending Faith and Human Dignity

وأوصى بما وصى الله به عباده المؤمنين من وصايا سورة الأنعام ليتميز المؤمنون من المشركين وليعلم الله من ينصره ورسوله ومن يخذل، وليجزى الله من أطاع ويخزي من كفر وعصى. أربع وصايا في سورة الأنعام لعلنا نعقل ونكون من المؤمنين الصالحين المصلحين الموحدين أن لا نشرك بالله شيئاً، فلا نعبد أصنام الحس والخيال، وأن نحسن الوالدين، وأن لا نقتل أولادنا من إملاق، ومن القتل بل من أفساه أن نترك عوامل التضليل والفساد تغتالهم من بين أيدينا، وأن لا نقرب الفواحش ما ظهر منها وما بطن، فإننا إن اقتربنا طوعاً وميلاً أو استقلنا بين يدي طاغوت التهجين الثقافي والتدمير الأخلاقي فقد وقعنا في حماة الفواحش، وأن لا نقتل النفس التي حرم الله إلا بالحق. وفي قتل إنسانية الإنسان وإقناعه أنه مجرد حيوان متطور لا معنى لوجوده ولا لحياته إلا الرنع واللهو والبعث أشد صور قتل النفس التي حرم الله فتكا بالإنسان ونفس الإنسان وحقوق الإنسان.

(Abdessalam Yassine, 2014).

Yassine’s engagement with this Qur’anic passage from Surah al-An’am constitutes a compelling call for moral clarity and spiritual steadfastness as stated in this book (page 22 to 26). He opens by reminding believers that divine guidance serves to distinguish those who are faithful from those who associate partners with Allah, thereby revealing who stands in support of His religion and His messengers and who ultimately turns away. Adherence to this guidance, Yassine stresses, leads to divine reward, whereas ingratitude and disobedience result in humiliation and loss. From these verses, he distils four foundational admonitions that encapsulate the ethical and spiritual demands placed upon the believing community:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقُ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ١٥١

Translation: Say, O Prophet, “Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him in worship. Do not fail to honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life made sacred by Allah except with legal rights. This is what He has commanded you, so perhaps you will understand. (al-An’am: 151)

First, Yassine cautions against associating partners with Allah, whether through overt idol worship or

through more subtle forms of devotion to wealth, power, or ideologies that gradually displace pure monotheism from the heart. Second, he condemns the “killing of children out of fear of poverty,” extending the meaning beyond literal infanticide to encompass moral and spiritual neglect, particularly when societies allow forces of corruption and misguidance to prey upon the young through exploitation and deception. Third, he urges believers to avoid *fawahisy* (shameful deeds), whether committed openly or in private, arguing that silence or passivity in the face of oppressive systems that erode moral values and cultural integrity constitutes complicity in such wrongdoing.

Finally, Yassine reflects on the Qur’anic injunction, “Do not take any life which Allah has made sacred, except by just right” (Abdessalam Yassine, 2014), interpreting it not only as a prohibition against physical murder but also as a warning against the intellectual and spiritual annihilation of humanity. When individuals are conditioned to view themselves as nothing more than evolved animals, existing solely for consumption, entertainment, and aimless activity, human life is stripped of its divinely bestowed meaning. For Yassine, this represents the most insidious form of killing, one that devastates the soul and undermines the dignity and rights that Allah has sanctified. His counsel thus calls upon Muslims to safeguard both inner faith and the sanctity of human life through moral vigilance and active resistance.

iii) Prayer as the Pillar of Faith and Communal Bond (Surah Ibrahim: 40)

وأوصي بالصلاة، بإقامتها في المسجد والجماعة مع التحري الجميل في الطهارة اتباعاً منتبهاً
لسنة رسول الله صلى الله عليه وسلم في الحركات والسكنات والمواقيت والكيفيات الصلاة!
الصلاة! الصلاة! عمود الدين وعماده. فسطاط الدين وأوتاده إقامة الصلاة دعوة أبينا إبراهيم
عليه السلام لنفسه ولذريته. (Abdessalam Yassine, 2014)

On page 38, Imam Abdessalam Yassine consistently emphasises the centrality of prayer in the life of the believer, drawing inspiration from the Prophetic model itself. He urges Muslims to observe the five daily prayers in congregation at the mosque, with careful attention to ritual purity and strict adherence to the Prophetic *sunnah*, encompassing the prescribed timings, bodily movements, and moments of stillness that cultivate presence of heart. His emphatic refrain, “*al-Salah, al-Salah, al-Salah*” (Abdessalam Yassine, 2014), underscores that prayer is not merely one obligation among others but the foundational pillar upon which the entire edifice of Islam rests.

For Yassine, *iqamat al-salah* (performing prayer) transcends mechanical ritual. It is a conscious act of worship that anchors the community in its spiritual origins and sustains the visibility of faith within public life. He further reminds his readers that this devotion to prayer echoes the supplication of Prophet Ibrahim for himself and his progeny, a prayer that his family and followers would remain steadfast in worship, as recorded in the Qur’an:

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ٤٠

Translation: *O Rabb, make me and those believers of my descendants keep up prayer. Our Rabb, accept my prayers.*

By connecting the practice of daily prayer to this enduring prophetic lineage, Yassine frames it not merely as an individual act of devotion but as a vital communal anchor, one that preserves and strengthens the spiritual core of the faith across successive generations.

iv) Dhikr as Continuous Awareness of the Divine

وأوصي بكر الله في الملاء والخلاء. وأوصي بالذكر كما هي مفصلة أحاده في "خصلة الذكر"

In this book, Yassine underscores the significance of *dhikr* (remembering Allah) in both public and private spheres, emphasising that such remembrance is not limited to formal rituals or designated times (page 48). He encourages believers to integrate *dhikr* into every aspect of daily life, whether in the quiet moments of personal reflection or within the shared experiences of communal worship. This continual

mindfulness of Allah, he explains, nurtures the heart, reinforces faith, and keeps the believer grounded in divine presence amid worldly distractions (Abdessalam Yassine, 2014).

Furthermore, Yassine directs readers to his wider corpus of writings, where he elaborates on various forms of *dhikr*, recitations, supplications, and spiritual exercises that foster a living connection with Allah. For him, *dhikr* transcends mere verbal articulation; it is a disciplined practice that cultivates moral character, purifies intention, and transforms ordinary actions into acts of devotion. Through this sustained practice, the believer maintains an unbroken bond with the Creator, thereby embodying the Qur'anic exhortation to "remember Allah often" as a continual source of strength and guidance:

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ١٥٢

Translation: "So remember Me; I will remember you. And be grateful to Me and do not deny Me." (al-Baqarah 2:152)

CONCLUSION

Imam Abdessalam Yassine's book, *The Last Testament* represents far more than a personal farewell; it is a testament that encapsulates his life's vision within a Qur'anic framework of remembrance, justice, and accountability. By integrating Qur'anic verses throughout his final words, Yassine reinforces his belief that the Qur'an is not merely a source of timeless guidance but a living companion that shapes the ethical and social fabric of the Muslim community. The verses he selects underscore a careful balance between inward spirituality and outward responsibility, a balance that characterised his intellectual and activist endeavours. *The Last Testament* transcends the scope of personal reflection; it serves as a spiritual manifesto, illustrating how the Qur'an can guide both individual hearts and collective aspirations for renewal. In essence, the work crystallises Yassine's enduring conviction that the Qur'an must remain the cornerstone of Muslim life, shape moral character and informing social engagement. It is this integration of personal piety and visionary political thought, firmly grounded in Qur'anic discourse, that renders *The Last Testament* one of his most lasting and influential contributions.

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