

*Explanation of the Three
Fundamental Principles of Islam*

INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise be to Allah. We praise Him and we seek His help, guidance and forgiveness. We seek refuge in Allah from the evil of our own souls and from our bad deeds. Whomsoever Allah guides will never be led astray and whomsoever Allah leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allah alone without any partners, and I bear witness that Muhammad sallallahu 'alayhi wa sallam is His slave and Messenger.

This is a course on Tawheed taught by Shaykh Ahmad Jibril, focusing on the Explanation of the Three Fundamental Principles of Islam (Al-Usool Ath-Thalaathah). This book is an effort by some of his students and it has been compiled using transcripts of the [original classes](#) which are available online. For more transcripts of Islamic talks and classes, visit [OpenSourceIm.Wordpress.Com](#). You may redistribute this book on the condition that redistribution is free of charge.

Al-Usool Ath-Thalaathah is a short booklet on Tawheed which was written by Shaykh Muhammad Ibn Abdul-Wahhaab Rahimahullah, in order to convey to every Muslim that which is obligatory upon him to know. It is a starter book on Tawheed and it is very small in length, but it carries some great meanings which no one can be ignorant of. In fact, the three principles are in reality the matters we will be asked about in our graves.

Shaykh Ahmad has studied Al-Usool Ath-Thalaathah with eleven different Shuyookh, and portions of it with more than that. Although it is primarily a Tawheed class, the Shaykh delves into Usool, Tafseer, Hadith and other Islamic sciences to explain matters of Tawheed and 'Aqeedah. Therefore, the student of knowledge can gain a thorough understanding of the issues addressed.

SHAYKH AHMAD JIBRIL

Shaykh Ahmad was born in the United States and spent part of his childhood in the city of Madinah in Bilaad al-Haramayn, while his father Shaykh Musa Jibril was a student at the Islamic University of Madinah. It was there that Shaykh Ahmad became a Haafidh of the Qur'an at the age of eleven. He then spent the rest of his younger years in the United States, graduating from High School in 1989. Thereafter, he studied at the Islamic University of Madinah and graduated with a degree in the field of Sharee'ah. He then returned to the United States and completed his Masters Degree in Law.

May Allah subhaanahu wa ta'aala reward him and his family for their efforts. May Allah subhaanahu wa ta'aala grant Shaykh Ahmad and his father a long life full of good deeds, and raise the rank of his mother to Firdaws. Aameen.

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CLASS ONE

INTRODUCTION

As we promised, this is the start of the explanation on the Usool Ath-Thalaathah (the three fundamental principles). As you all know, it is a booklet, not a book, a booklet on Tawheed, and we have mentioned it many times. It is very small in words but has some great, great meanings. These meanings, no one can be ignorant of. Scholars have always discussed this book and taught it among the first that is taught in Tawheed. If you really look into the three principles and what he means about those principles, they are in reality the matters you are going to be asked about in your grave. So you need to know those three principles, really as best as one knows, and you need to apply them so when you are asked about them in the grave, you quickly go through them Inshaa Allah Ta'aala.

KNOWLEDGE IN ISLAM IS TO BE TAKEN GRADUALLY

We start gradually because knowledge in Islam is to be taken gradually. You do not wake up overnight an 'Aalim or a Shaykh. Ibn Abdil-Barr in his book Al-Jaami' said az-Zuhri said:

من رام العلم جملة ذهب عنه جملة ، إنما يطلب العلم على مر الأيام
والليالي

Whoever seeks to get knowledge in a lump sum overnight, it (knowledge) ends up leaving him in a lump sum. Knowledge is to be attained slowly, over days and nights.

Knowledge needs patience and it needs persistence. It is a step by step process. You do not go for example to some in depth 'Aqeedah books and then you end up getting frustrated, facing complex matters you cannot break down, which you would have been able to do had you went in a step by step process. Some brothers tell me they are studying 'Aqeedah and Tawheed books that 'Ulamaa have had a hard time breaking down. The bigger problem is they are studying it on their own and to top that off, they are not even studying it in the language of the author. So explain to me how you can understand it like that? If you are unable to get to a teacher, which many are, especially in this day and age, that is a whole different story but you still have to at least know how to start.

Now this is a starter book on Tawheed. You can sit and read this book right now and before I even finish this introduction, you can probably be done reading it. It still needs to be broken

down (sentence by sentence) so the student of knowledge understands the deep meaning of what the book really entails. If you start in the step by step process and you find it difficult (which you may), never ever give up. This simple book that you have before your hand, I studied it cover to cover with eleven different Shuyookh. Portions of it I studied with even more than that, but the entire booklet with eleven different Shuyookh.

Al-Khateeb al-Baghdaadi in his book al-Jaami' narrated that a student of knowledge went to the Shuyookh of Hadith to learn. He found knowledge of Hadith is very difficult, he got frustrated and he said this is not for me. One day he was walking and he saw water dripping on a stone, maybe a spring. If you have ever seen a spring, especially where water has been dripping on a stone for years and years, or even if you look at a fountain that has been dripping on a stone or even cement, the water dents the cement or the rock over the years. He said to himself wow, look at that. Water as light as it is, Lateef (لطيف) (soft and mild), it affected the stone as hard as it is. He said knowledge is softer and lighter than water, and my heart and my mind are not as hard as a rock. He went back to studying Hadith and became a very reputable, famous scholar of Hadith.

Start gradually and as you go on, move forward patiently. This is the start of the classical study we mentioned and it is to create, I am not going to say students of knowledge, Inshaa Allah it is to create 'Ulamaa. The other lectures we did and we will continue to do, like the University of Yusuf, The Ultimate Pleasure, The Love and Fear Series, the question and answers. They are informative and inspirational, there is definitely knowledge in them but that is not what makes an 'Aalim. Those kind of lectures are not what can make an 'Aalim. If you hear a lecture here, attend a two day seminar, an event and trailer here and there, that is good. But if that is what makes an 'Aalim then the whole Ummah are 'Ulamaa because your fathers have been attending Jumu'ah for about fifty or sixty years, and they have been attending lectures between Maghrib and Isha' for a similar time. There is a structured study to becoming a student of knowledge and an 'Aalim. There are an uncountable number of benefits in studying Islam in the classical way. This is a step by step process that will encompass the Madinah program Inshaa Allah and even more than that Bi'ithnihi Ta'aala, if Allah blesses us to continue.

The next issue, many people from all over the world want to come and study with us and I really say it with no exaggeration Alhamdulillah. Especially from UK, Europe, parts of the US and even some Arab countries. As you know, we do not have resources and a very well established place to accommodate such number of students yet. My father has taught me never to charge or take anything for Da'wah and has done so throughout his career, whether it may be a marriage, seminars, lectures, classes like this or even more than that. So you can study with us through the internet until Allah finds us a way out. I mention this because many ask if it is the same as studying with you.

THE THREE LEVELS OF STUDYING

Back in the day, the students of knowledge had three levels of studying. The first one is As-Samaa' al-Mubaashir (السماع المباشر), immediately learning from a Shaykh. Those who are attending, that is as-Samaa' al-Mubaashir. That is the best and the reward for that in itself is immense. The next one is al-Waasitah (الواسطة), between you and the Shaykh is a mediator. So if one of you goes and conveys this whole message to another person, that is Waasitah. You were the mediator between me and that person you taught. Some used to do that, especially business men or farmers, they would take turns in learning and teaching each other. The third one is Wijaadah (وجادة), to find a book written by a Shaykh and study from it.

Now where does learning for example, from a Shaykh on Youtube come in? In my opinion, it is a little higher than number two because you are not learning through a mediator, you are learning from the Shaykh but you are learning possibly through the internet. And it is definitely not Wijaadah, it is not taking a book and studying from it. So it is really between the number one and number two. Through the internet one can even interact these days through emails or he can call the Shaykh that he is learning from, so in reality it has become a notch under as-Samaa' al-Mubaashir. That is not to minimise going to a Shaykh. One should not resort to Wijaadah, Waasitah or any other means if he can find a direct Shaykh. If you find a righteous Shaykh and he is in the end of the world, you pack your bags and go if you are able to go and learn from him. If Allah blesses us in the future and we can accommodate, we would love for everyone Inshaa Allah to join us.

Learning from a Shaykh in person has its benefits, like you see his private life, his manners, his attitude, his Ibaadah and you see how he reacts to things. Outside of the regular Madinah curriculum, my father made sure to contact the major Shuyookh of our time (many of them who are now dead) and made sure that I studied with them. The last one for example was Shaykh Muqbil and I always used to make Du'aa to learn from him but I was not able to go to Yemen. He was kicked out of Sa'oodiyyah in the late seventies, and I was not able to go to Yemen. Then Subhan Allah in the year 2000, he came to Los Angeles in California to get medical treatment.

I immediately headed there and stayed with him in his house. Then suddenly in the middle of the treatment, it was Dhul-Hijjah so he decided to go to Makkah to make Hajj and return. When he went to Makkah, an article broke out in some newspaper in California, that Shaykh Muqbil who is a radical is in the United States and how did they let him in. So immediately, the embassy in Sa'oodiyyah revoked his visa. I say Inshaa Allah that was possibly from my Du'aa because a few weeks later he died, Rahmatullahi 'Alayhi. I always think of it and say

Alhamdulillah, it might have been my Du'aa that he came all the way from Yemen to LA for medical treatment, I learned from him, then he went back and shortly thereafter he died. So if you can pursue a reputable, righteous Shaykh who fears Allah and is not a lowlife, deluded, sell out modernist or a promoter for the Kufr or Kuffaar, or those who work for governments, if you can find that then surely go ahead and learn from him and follow him even if he is in the end of the globe.

The Salaf used to consider it a negative characteristic for one to study from books alone. They said:

من كان شيخه كتابه كان خطؤه أكثر من صوابه

If your Shaykh is your book, your mistakes are more than your correctness. When Shaykh Ibn 'Uthaymeen was asked about one who studies through audio tape, he encouraged it but he said learning directly is better because you can discuss and ask. You can apply that factor today because you can ask us, you can email us and you can call us by phone to ask, and those who are in the classical study with us will get precedence in answering their questions Inshaa Allah Ta'aala.

WRITING IS THE TREND OF THE SALAF

Those of you who attended here without pen and paper, you have to go and get your pen and paper. Invest in some pen and paper and write, or you can take notes on your laptop or phone like some here are doing. Whatever method you use, you should document down your knowledge. You should try your best to possibly even type verbatim, and that is your back up. Jotting down notes on your laptop is great. One time I was in North Carolina and a brother was on his phone. Back then I was just recently getting into the technology, and I sort of scolded him for using the phone. After the lecture, he came respectfully to me and showed me his phone, he said look Shaykh, these are all the notes from your lecture. I said Subhan Allah because back then I did not know they also use phones to take notes. So one needs to write down his knowledge.

When I was seven years old I was in Madinah and my father was a student. An Iraqi student with my father, he was from Saamarraa' Rahmatullahi 'Alayhi (he got killed in 1980 in Iraq), he came to me and told me your father is a lion, in class he writes every single word down. And then I used to notice my father in the Haram, in his classes outside the university where I saw him, he would write everything down and always record every single lecture and we still have the tapes until today. So I took it upon myself to do the same, I never ever sat before a Shaykh where I did not write every single thing he said. There are some exceptional things you do not write or that you miss, but I tried my best to write everything verbatim. In fact, I always refer to my notes that I took from Shuyookh.

Writing is the trend of the Salaf. Abdullah Ibn 'Amr used to write the Hadith of the Prophet sallallahu 'alayhi wa sallam until Quraysh deterred him from that. Then the Prophet sallallahu 'alayhi wa sallam said proceed and write, the Prophet sallallahu 'alayhi wa sallam encouraged him to write the Hadith.

In Sunan ad-Daarimi, Mu'aawiyah Ibn Qurrah Ibn Abi Iyyaas said:

مَنْ لَمْ يَكْتُبْ عِلْمَهُ لَمْ يُعَدَّ عِلْمُهُ عِلْمًا

If you do not write knowledge, your knowledge is not considered anything. Those who do not write knowledge, their knowledge is not considered anything. They may have possibly meant Hadith but even if they did mean that, it still applies to this kind of study that we are doing today. Sa'eed Ibn Jubayr used to write what he hears in sand if he does not have anything to write it down, and when daylight breaks or he finds something to write it down, he goes and writes it down. Similar things about writing are narrated by al-Muwardi, al-Khaleel Ibn Ahmad and others. They either documented or encouraged knowledge to be documented.

AL-USOOL ATH-THALAATHAH

We will start slow and pick up speed as time goes by. Like I said, this is the first of our classical study Inshaa Allah. Everyone should have a copy of this book and these days Alhamdulillah you do not have to go out and buy it, you can go ahead on the internet and print it. I think it is about five pages or so in English or close to that. Before I start, to avoid confusion, the author starts with an introduction of four matters before he gets to the three matters. Then he goes and talks about the three matters (which is the core book) and then there is an ending and a conclusion at the end of the book that we will talk about Inshaa Allah Ta'aala.

Like I said, the book is no more than five pages but it has great, immense benefits. We will take it line by line, possibly even word by word. Today we are only going to take Bismillahir-Rahmaanir-Raheem, I do not think we are even going to finish Bismillahir-Rahmaanir-Raheem, so we will probably only take Bismillah. He starts off with Bismillah, the Basmalah (بِسْمِ اللّٰهِ) (Bismillah is called the Basmalah). The author starts with Bismillahir-Rahmaanir-

Raheem and we are going to break that down point by point. As students of knowledge, your understanding to do Bismillah is not like any regular person. There are 1.5 or 1.8 Billion Muslims that are outside and if you ask them why they are saying Bismillah to matters, many may not even know that. As a student of knowledge, you are supposed to get the entire perspective as to why you are saying Bismillahir-Rahmaanir-Raheem to everything.

Now you should come out with a different understanding as to why you say Bismillahir-Rahmaanir-Raheem.

CHAPTER ONE

THE BASMALAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ASPECTS OF TAWHEED IN THE BASMALAH

TAWHEED AL-ULOOHIYYAH

When you say Bismillahir-Rahmaanir-Raheem, you are exerting your entire Tawheed to Allah in that matter that you are saying Bismillah to. It has all aspects of Tawheed in it. When you say Bismillah, you are saying Bismillah, Allah permits me to do this, Athinallahu Lee (أذن الله لي). And if Allah did not permit me, I would not do it. So when you are saying Bismillah, you are saying I am doing it for the sake of Allah because Allah permitted me to do this. Allah allowed me to do this, Athinallahu Lee. I am doing it for Your sake Yaa Allah because You permitted and allowed me to do this.

That is why you do not say Bismillah when you are committing a sin, may Allah guard us and protect us from that. If someone is drinking alcohol, Laa Samahallah (لا سمح الله), they do not say Bismillah. You do not say Bismillah because if you say Bismillah, you are actually getting two sins. You are saying that Allah permitted you and Allah never permitted that, and you are getting the actual sin for drinking the alcohol. So you are getting two sins if you do say Bismillah, even though believe it or not it is a trend in some Muslim countries that they say Bismillah before drinking alcohol.

That is Tawheed al-Uloohiyyah (توحيد الألوهية). Bismillah, Allah permitted me to do this, I am doing this for the sake of Allah. We are doing this by the permission of Allah, this is Tawheed al-Uloohiyyah.

TAWHEED AR-RUBUBIYYAH

When you write down, who gave you the power to write? Allah gave you the power to write. So when you say Bismillah, you are saying I could not have done this without the power Allah has given me. Bismillah, I do this by the power Allah has given me. Bismillah I eat, because Allah has given me this provision and because had it not been for the power Allah has given me, I would not be able to chew it. Bismillah I write, because if it was not for Allah giving me the power, my hand would not be able to move (it would be paralysed).

That is like saying Laa Hawla wa Laa Quwwata Illah Billah (لا حول ولا قوة إلا بالله). If it was not for the power that Allah has given me to do this act, I would not have done this act.

That is why Allah says:

وَمَا بِكُمْ مِّنْ نُّعْمَةٍ فَمِنَ اللَّهِ... ﴿النحل: ٥٣﴾

And whatever of blessings and good things you have, it is from Allah. (Surat an-Nahl: 53)

Every provision you have is from Allah. So that is the second aspect, that is Tawheed ar-Rububiyyah (توحيد الربوبية).

TAWHEED AL-ASMAA' WAS-SIFAAT

You are seeking blessing by the name of Allah. Bismillah, you are using the name of Allah to bless whatever you are doing. When you are using the name of Allah and then following with Ar-Rahmaan and Ar-Raheem, those are names, qualities and attributes of Allah that we will discuss Inshaa Allah. You are using the name of Allah to bless the act you are doing, so that is Tawheed al-Asmaa' was-Sifaat (توحيد الأسماء والصفات). That applies to any matter that you say Bismillahir-Rahmaanir-Raheem (Basmalah) to.

When I say Bismillah to eat or to sit an exam for example, I say Bismillah to bless that matter (that is Asmaa' was-Sifaat). Allah gave me the power to eat or to write, that is Rububiyyah. I do this for the sake of Allah, by the permission of Allah, He permitted me to do this and it is Halaal so I am doing it, that is Tawheed al-Uloohiyyah. And likewise, take it for everything else. When you say Bismillah, now you are going to get a different perspective of why you are saying Bismillah. Sometimes you are saying it because you read a Hadith to say it, now you understand why you are saying it.

LINGUISTIC RULES IN THE BASMALAH

THE FIRST RULE

The Baa in Bismillah is Isti'aanah (إستعانة) and Tawakkul (توكل), to seek help and dependence on Allah. The grammatical rule in Arabic is al-Jaar wal-Majroor Fil-Basmalah Muta'alliqun Bi-Mahthoof Taqdeeruhu Fi'lun Laa'iqun Bil-Maqaam (الجار والمجرور في (البسمة متعلق بمحذوف ، تقديره فعل لائق بالمقام).

When you say Bismillah in Arabic, it automatically implies you are saying Bismillah I eat, Bismillah I drink or Bismillah I write. You do not have to say the act that you are saying Bismillah to, you do not have to specify I eat, I drink or I write. The Arabic language eliminates the need to mention the act you are saying Bismillah to, it is automatically implied. You do not have to say the word I eat, you do not have to say the word I drink, it is automatically implied in Bismillah. That is among the beauties of the Arabic language.

When you eat and you say Bismillah, it is like saying Bismillah I eat even though you do not tag on the word I eat. I want you to understand this fully. If you are writing and you say Bismillah, it automatically means Bismillah I write. Al-Jaar wal-Majroor Fil-Basmalah Muta'alliqun Bi-Mahthoof Taqdeeruhu Fi'lun Laa'iqun Bil-Maqaam, that is the grammatical Arabic rule. Now we established that rule, every time I say Bismillah, it automatically means Bismillah I eat, Bismillah I drink if I am drinking, Bismillah I am riding in my car.

THE SECOND RULE

It always comes after the name of Allah, note I always said Bismillah I eat, I never said I eat Bismillah. There is a big difference. Why is it Bismillah I eat, not I eat Bismillah? The scholars of Nahuw said for two reasons. First of all, the name of Allah comes first in the sentence to bless it.

Secondly, that slight change makes a huge difference because when you delay naming the act in Arabic grammar (by saying Bismillah I eat instead of I eat Bismillah), in essence it limits your action solely for the sake of Allah. The grammatical rule is Ta'kheer al-'Aamil Yufeed al-Hasr (تأخير العامل يفيد الحصر). Bismillah I eat, I do not eat by any name other than Your name. You limit it for the sake of Allah, that is the difference between saying Bismillah I eat and I eat Bismillah. Only for you Yaa Allah I write, only for You Yaa Allah I drink, for Your sake.

PROOFS FOR BEGINNING WITH THE BASMALAH

Why does he start with Bismillah? This is a matter of Ibaadah and when you do Ibaadah, the burden of proof is on you. You have to bring proof when you are doing an Ibaadah, the burden is on the one doing the Ibaadah to bring proof.

IT IS IN ACCORDANCE WITH THE QUR'AN

The Qur'an starts with Bismillah, he is starting with Bismillah to bless his work.

There are a hundred and fourteen Bismillahir-Rahmaanir-Raheem in the Qur'an. There are a hundred and thirteen at the start of the Surahs because Tawbah does not have Bismillahir-Rahmaanir-Raheem, but in Surat an-Naml:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿النمل: ٣٠﴾

Verily! It is from Sulaymaan and verily! It (reads): In the Name of Allah, the Most Beneficent, the Most Merciful. (Surat an-Naml: 30)

This compensates for the one missing in Surat at-Tawbah. Ibn Abbaas said the Prophet sallallahu 'alayhi wa sallam did not know the beginning and end of Surahs except by Bismillahir-Rahmaanir-Raheem.

THE PROPHET BEGAN HIS LETTERS WITH BISMILLAHIR-RAHMAANIR-RAHEEM

In Bukhari and Muslim, from Muhammad sallallahu 'alayhi wa sallam to Heraclius, he started that letter with Bismillahir-Rahmaanir-Raheem and then he said be peace be upon those who believe:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ
الرُّومِ ، السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى ، أَمَا بَعْدُ

In Sulh al-Hudaybiyyah (صلح الحديبية) when the Prophet sallallahu 'alayhi wa sallam made a treaty with Quraysh, Suhayl Ibn 'Amr came to do the treaty with the Prophet between him and Quraysh. He told Ali:

اُكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Start and write, and say Bismillahir-Rahmaanir-Raheem.

Az-Zuhri narrated a similar Hadith like that. Ibn Hajr said it is the trend of the scholars and that which is settled upon, that they always start their works with Bismillahir-Rahmaanir-Raheem. Abu Bakr did the same when he sent Anas Ibn Maalik to Bahrain. He sent a letter with him about Sadaqah and he started it with Bismillahir-Rahmaanir-Raheem.

THERE IS AN ALLEGED HADITH ABOUT THE BASMALAH

There is an alleged Hadith that any important matter which does not start with Bismillahir-Rahmaanir-Raheem is cut off from all good. Aqta' (أقطع), and in another narration Abtar (أبتتر). The Hadith is narrated in Ibn Hibbaan and other books and it is weak. It is weakened by Ibn Hajr, as-Suyooti, al-Albaani and other scholars. Some tried hard to authenticate but it is weak. Had that direct Hadith on starting with Bismillah been authentic, we would not have had to mention the other proofs. That Hadith would have been sufficient but because that Hadith is weak, we cannot use it as proof so we resorted to other proof to establish that saying Bismillah on matters like writing books is permissible.

Like I said, some scholars tried very hard to authenticate the Hadith, but it is really a weak Hadith and it cannot be authenticated for many reasons that we do not want to get into right now. In fact there is an entire booklet on how the Hadith is weak, Al-Aqaaweeel Al-Mufassalah Li-Bayaan Hadith Al-Ibtidaa' Bil-Basmalah (الأقاول المفصلة لبيان حديث (الابتداء بالبسملة), from Shaykh al-Kittaani (a famous scholar of Hadith from Maghrib who died around eighty years ago) Rahmatullahi 'Alayhi.

THE BLESSING IN THE BASMALAH

We say Bismillah to bless whatever we say Bismillah on. Bismillahir-Rahmaanir-Raheem, to bless whatever act you are doing. Islam encourages Bismillah in everything, every situation that you are in.

When you are riding, Bismillah. Nooh told his people:

...ارْكَبُوا فِيهَا بِسْمِ اللَّهِ... ﴿هُود: ٤١﴾

“Embark therein, in the Name of Allah.” (Surat al-Hud: 41)

When sacrificing:

﴿الأنعام: ١١٨﴾ ... فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ... ﴿١١٨﴾

Eat from what which the name of Allah has been mentioned on. (Surat al-An'aam: 118)

When eating and drinking. In Bukhari and Muslim, Umar Ibn Abi Salamah said that the Prophet sallallahu 'alayhi wa sallam told him:

سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ

Even in relationship with your wife (with your spouse):

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you are turning the lights off, when you are closing a bottle. Jaabir Ibn Abdullah in Bukhari and Muslim said the Prophet sallallahu 'alayhi wa sallam said close your bottle with the name of Allah, turn your light off with the name of Allah (with Bismillah).

Get used to mentioning the name of Allah in everything for Barakah in your life. That is one of the reasons Barakah (blessing) has been taken out of our lives. When they resort to materialistic means, we resort to Allah for our Barakah. Bismillah is your means to get Barakah from Allah in everything you do, if you say Bismillah. If you get Allah on your side for Barakah, what else do you need?

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ
وَالْأَرْضِ... ﴿الأعراف: ٩٦﴾

And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the Heaven and the earth. (Surat al-A'raaf: 96)

Allah will open for you blessings from the Heaven and earth, just say Bismillah. Barakah is the blessing from Allah. If you ever wonder why there is no blessing in our time these days, or in our food, our sleep or our recitation of the Qur'an, ask yourself have you been saying the name of Allah and have you been saying it from your heart knowing its meaning? After you listen to this glimpse today, you are coming with an entirely different perspective on Basmalah Inshaa Allah.

CLASS TWO

Last week, we gave a little introduction on our classical study of Al-Usool Ath-Thalaathah. Then we mentioned the three aspects of Tawheed in Bismillah and two grammatical rules in Bismillah. Then we mentioned proof for initiating your actions with Bismillah, because it is a matter of Ibaadah that needs proof. Then we mentioned a portion of the blessings of Allah when you say Bismillah. We are not done with Bismillah and here I say, you need patience, we all need patience in our study. Sometimes we are going to pick up the pace and sometimes we are going to slow down. Sometimes we are going to pick up the pace because it is obvious, or in the future we are going to study it in more detail. Sometimes, like here, we need to know it, this is our first verse in Bismillahir-Rahmaanir-Raheem. You have to fully encompass the meaning and really, we can go into more depth in this, but we have to understand as students of knowledge, somewhat of what Bismillahir-Rahmaanir-Raheem means.

Having said that, when you do your outline, write the topic so I will not lose count. For example, Bismillah, and then put the numbers under it, or an asterisk and the points that we are talking about. It is a systematic study and it is not sporadic stuff, so organise it.

DO YOU SAY BISMILLAH OR BISMILLAHIR-RAHMAANIR-RAHEEM?

The general rule is when there is no specific proof on a certain matter, you can say the entire Bismillahir-Rahmaanir-Raheem. For example, writing a book, you are writing in day to day activity, you can say Bismillahir-Rahmaanir-Raheem not just Bismillah. It is Mustahabb, you can say Bismillah or Bismillahir-Rahmaanir-Raheem. In fact, matters like writing a book, you have proof to back up saying the entire Bismillahir-Rahmaanir-Raheem, from what the Prophet sallallahu 'alayhi wa sallam did in Sulh al-Hudaybiyyah (صلح الحديبية). So a matter where there is no specific proof, you can say Bismillah or Bismillahir-Rahmaanir-Raheem.

Now, there are matters where there is specific proof that the Prophet sallallahu 'alayhi wa sallam only said Bismillah (Bismillah without Ar-Rahmaanir-Raheem). Like eating for example, do you say Bismillah or Bismillahir-Rahmaanir-Raheem when you eat? In this matter, there is specific proof. There is a Hadith in Sunan at-Tirmidhi narrated by Aishah radhiallahu 'anha that the Prophet sallallahu 'alayhi wa sallam said, when you eat say Bismillah. If you forget it in the beginning, then say:

بِسْمِ اللَّهِ أَوَّلَهُ وَآخِرَهُ

Look at that, he did not say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَوَّلِهِ وَآخِرِهِ

In this Hadith, the Prophet sallallahu 'alayhi wa sallam said Bismillah for eating and he repeated it twice. Once if you say it originally and the second time, what to say if you forgot it. Bismillah in the beginning and if you forget it, you say:

بِسْمِ اللَّهِ أَوَّلِهِ وَآخِرِهِ

This Hadith is also narrated by Ibn Masood and Ibn Hajar Rahimahullah said this Hadith is the most forthright Hadith on this matter (meaning saying Bismillah when you eat). The problem for example is, an-Nawawi in his book Al-Adhkaar (الأذكار) said it is better to say Bismillahir-Rahmaanir-Raheem when you eat, than it is to say Bismillah. Ibn Taymiyyah said it is permissible to say Bismillahir-Rahmaanir-Raheem. However, Ibn Hajar commented on the statement of an-Nawawi, saying I do not know where there is any proof to say it is better to say Bismillahir-Rahmaanir-Raheem than it is to say Bismillah.

The Prophet sallallahu 'alayhi wa sallam said in a Hadith narrated by Samurah, If I tell you a Hadith, do not add to my saying:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِذَا حَدَّثْتُكُمْ حَدِيثًا فَلَا تَزِيدَنَّ عَلَيَّ

Do not add to Ahaadith I tell you. The general meaning of it is when you learn something, do not add to that Hadith, but it also means in application (in Ibaadah). You yourself in your private Ibaadah, do not add. If he did not say Ar-Rahmaanir-Raheem, do not add.

The Prophet sallallahu 'alayhi wa sallam was teaching a young boy (the Hadith we mentioned last week). The Prophet sallallahu 'alayhi wa sallam does not ever hide anything, specifically when he teaches. He is a legislator and when he sees something, he is legislating. When he told Umar Ibn Abi Salamah, he said:

قُلْ : بِسْمِ اللَّهِ ، وَكُلْ بِيَمِينِكَ ، وَكُلْ مِمَّا يَلِيكَ

Say Bismillah.

Some say what is the big deal here? Why are you making a big deal, Bismillah or Bismillahir-Rahmaanir-Raheem? This issue is an issue of Ibaadah. In Ibaadah, we adhere strictly to proof because anyone who adds to Ibaadah or any matter of Islam, it is like they are saying to Allah and the Prophet sallallahu 'alayhi wa sallam, you do not know, I want to add a little bit from my own. That is what you are saying when you are adding innovation in Islam.

In Hadith Muslim, Umaarah Ibn Ru'aybah saw Bishr Ibn Marwaan raising his hands in the pulpit on Friday. He said, may Allah disgrace those two hands:

قَبَّحَ اللَّهُ هَاتَيْنِ الْيَدَيْنِ

He said I saw the Prophet sallallahu 'alayhi wa sallam on the pulpit and he never went beyond this (meaning he raised his index finger). The Prophet sallallahu 'alayhi wa sallam only did this, where did you come up with this? An-Nawawi commented on this and said the Sunnah is not to raise your hands during the Khutbah. I wrote an [article](#) on this several months ago because at a local Masjid here where I attended Jumu'ah, a young Khateeb got up and commented on this saying you should not raise your hands. And you know, commotion broke out, how can you say do not raise your hands? So you can refer to that article for more detail on raising your hands in Jumu'ah.

Even more than the Hadith of Umaarah, in Mustadarak al-Haakim, Ibn Umar radihallahu 'anhu saw a man sneeze. What do you say when you sneeze? You say Alhamdulillah. The man sneezed in front of Ibn Umar and said Alhamdulillah was-Salaatu was-Salaam 'Ala Rasoolillah (he added was-Salaatu was-Salaam 'Ala Rasoolillah). It has a beautiful meaning, peace and blessings be upon the Prophet Muhammad sallallahu 'alayhi wa sallam. Some say what is wrong with adding that, it is a nice addition to Alhamdulillah. Ibn Umar deterred him from that addition. He wanted him to stick with Alhamdulillah, period. The Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period.

Ibn Abdeen said it is disliked to add was-Salaatu was-Salaam 'Ala Rasoolillah when you sneeze and say Alhamdulillah. As-Suyooti said it is affirmatively a vilified Bid'ah (Alhamdulillah was-Salaatu was-Salaam 'Ala Rasoolillah when you sneeze), even though the Prophet sallallahu 'alayhi wa sallam started some of his Khutub with that. What is wrong if you add praise to the Prophet sallallahu 'alayhi wa sallam to Alhamdulillah when you sneeze? After you sneeze, say Alhamdulillah, period, because the Prophet sallallahu 'alayhi wa sallam said Alhamdulillah, period. If someone responds to you, then when you are done, go and say as-Salaatu was-Salaam 'Ala Rasoolillah a thousand times.

Here, we have the issue of eating. The Prophet sallallahu 'alayhi wa sallam is telling Umar Ibn Abi Salamah:

إِذَا أَكَلْتَ فَقُلْ : بِسْمِ اللَّهِ وَكُنْ بِيَمِينِكَ

He did not say, say Bismillahir-Rahmaanir-Raheem. You have the Hadith of Aishah and Ibn Masood (the Hadith that Ibn Hajr said is the most forthright Hadith on this issue), so it is best to stick with what the Hadith said.

There are some other matters where the Prophet sallallahu 'alayhi wa sallam specified only Bismillah. For example, relationship with your spouse.

In Bukhari and Muslim:

بِسْمِ اللَّهِ اللَّهُمَّ جَنَّبْنَا الشَّيْطَانَ وَجَنَّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

When you go to the bathroom. Hadith Anas radhiallahu 'anhu:

بِسْمِ اللَّهِ ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

Look at how Bismillah is specified in those. Other than these matters, where there is no specific proof or a Hadith just mentioning Bismillah alone, you are free to mention the entire Bismillahir-Rahmaanir-Raheem. Where the Hadith limits it to Bismillah, stick to Bismillah.

THE NAME ALLAH

ALLAH: THE SOLE TITLE FOR THE LORD THAT FASHIONED EVERYTHING

Allah is a name that is only for Allah.

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ﴿مَرِيَمَ: ٦٥﴾

Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?
(Surat Maryam: 65)

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know anyone who is similar to Him? Do you know what that question at the end of this verse is? It is not a question that needs an answer. It is like a rhetorical question, it is a question that is used to make a point. Some scholars said the meaning of this (do you know of any similar to Him) is that there is no one other than Allah with the name Allah.

THE ROOT OF THE NAME ALLAH

Allah is derivative from the word Ilaah (إله). The root word is Ilaah, as Ibn al-Qayyim and others said. Ilaah is from Uloohiyyah (onship). Ilaah is onship, that is the root word of Allah. Sibawayh said Alif and Laam were added to Ilaah as an honour and Ta'dheem (تعظيم) to Allah. When you add it, then you add the Shaddah and you take one of the Hamzah out, so it becomes Allah.

ALLAH USES ALLAH AND RABB IN THE QUR'AN

Look at how the Qur'an uses Allah and at other times it uses Rabb.

When Musa went to get the fire, his family were cold and he wanted light and fire, Allah says in the Qur'an:

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾ طه: ١٢

“Verily! I am your Lord! So take off your shoes, you are in the sacred valley, Tuwa.” (Surat Taha: 12)

Verily Musa, I am your Lord. He uses Lordship because the setting was that of Lordship. Allah wanted to tell Musa, I take care of you and I sustain you. He is telling Musa, I protect you, I guard you and I nourish you. What are those aspects of? Rububiyyah.

Then shortly thereafter, Allah uses Allah in the same talk to Musa. He says:

وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا
فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾ طه: ١٤

“And I have chosen you, so listen to what is revealed [to you]. Verily! I am Allah! La Ilaaha Illa Ana (none has the right to be worshipped but I), so worship Me, and perform As-Salat (Iqamat-as-Salat) for My Remembrance. (Surat Taha: 13-14)

The second time, Allah says I am Allah, not Rabbuka (رَبُّكَ). He said Rabb a few moments ago, now He is saying Allah. Why? First, Musa was afraid so Allah is telling him I take care of you, I protect you, I maintain you and sustain you. The second statement was in a speech where Allah was telling Musa what is requested of Musa. That means Musa, you need to do this and you need to do that. What are those aspects of? Uloohiyyah, so Allah uses Allah.

The verse said:

فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Worship me Musa, perform Salah. What are those? When you do those, they entail Tawheed al-Uloohiyyah so that is why Allah said:

إِنِّي أَنَا رَبُّكَ

In the first one, and:

إِنِّي أَنَا اللَّهُ

In the second one.

He could have used either one but these are to show you how sensitive the Qur’an is and how Allah and Rabb are used.

ALLAH IS DIFFERENT TO ANY OTHER NAMES

When you call Allah, you say Yaa Allah (with the Alif and Laam before, meaning ‘The’). The linguistic scholars and scholars of the Salaf all said you say Yaa Allah. Do you ever say Yaa Al-Jabbaar, Yaa Al-Kareem or Yaa Ar-Raheem? No, you say Yaa Kareem, Yaa Raheem, Yaa Ghafoor (you take out the ‘Al’). In Allah, you say Yaa Allah with the Alif and Laam before it. Unique, unlike any other names of Allah. Some like at-Tahhaawi and Ibn al-Qayyim used that as proof to substantiate that that is the mighty name of Allah, the one if one uses it to make a supplication, Allah will answer it. We will talk about that Inshaa Allah in the future when we talk about Asmaa’ and Sifaat in detail.

THE NAME ALLAH BY ITSELF IS NOT A DHIKR

It is in Du'aa, it is in praise, it is in glorification, it is in the Shahaadah, but by itself it is not a form of Dhikr that we were taught by the Prophet Muhammad sallallahu 'alayhi wa sallam. So you do not go and say Allah, Allah, Allah one hundred times. You do not hold the beads and say Allah one hundred times. You say Alhamdulillah, you say Bismillah, you say Laa Ilaaha Illallah. You say Yaa Allah I need this, but Allah, Allah, Allah alone is not a form of Dhikr that we were taught.

ALLAH IS THE NAME THAT ALL HIS OTHER NAMES FOLLOW

The name Allah does not follow any of the other names, the other names of Allah follow the name Allah. Let me explain it with an example because you might have heard this statement before, but an example is going to clear the confused faces that I see. Al-Quddoos, Al-Azeez, Al-Jabbaar, Al-Khaaliq, all those are names of Allah. You do not say Allah is the name of Al-Azeez, you do not say that. You do not say Allah is the name of Ar-Rahmaan. You flip it and you say Al-Quddoos is the name of Allah. The first one is improper to say. You say Al-Azeez is the name of Allah, Ar-Rahmaan is the name of Allah. So the other names follow the name of Allah.

ASPECTS OF TAWHEED IN THE NAME ALLAH

We previously said in the last class that Bismillah entails all three aspects of Tawheed. You submit all three forms of Tawheed in Allah for any matter you say Bismillah to. That is in saying Bismillahir-Rahmaanir-Raheem or even Bismillah, and we mentioned that in the last class.

Now I am going to say the name Allah includes believing in all three types of Tawheed and implies that you must believe in all three types of Tawheed. Not even the name Allah, the root of Allah (Ilaah) is the three types of Tawheed and entails that you must believe in all three types.

توحيد الألوهية : متضمنٌ توحيد الربوبية ، بمعنى أن توحيد الربوبية جزءٌ

من معنى توحيد الألوهية

Tawheed ar-Rububiyyah is included as part of Tawheed al-Uloohiyyah, but the opposite is not true. The root word of Allah is Uloohiyyah (oneness) and included in the oneness is Rububiyyah, so you have two types of Tawheed there. Then Allah the name itself is Asmaa' so that is Tawheed al-Asmaa' was-Sifaat. That is three types of Tawheed in the name of Allah, not even in the name of Allah but in the root word of the name Allah (Ilaah).

THE MIGHTY NAME ALLAH

Allah is mentioned in the Qur'an two thousand, six hundred and two times according to al-Mu'jam al-Mufahras. It is the most popular name of Allah, the name chosen out of all the names to say your Shahaadah. When you say Shahaadah, you say Ash-Hadu Alla Ilaaha Illallah, it is chosen to say your Shahaadah.

When you utter that name, you are not uttering just any name, you are uttering the name of the Majestic, the Revered, the Sublime. Allah is the name you shout when you are in fear, to gain safety. Allah is the name that if you mention it in something scarce, seeking it to be blessed, it becomes plenty and even more. The name that those who are in fear call, to attain security. The name that those in distress call for relief. When they are in anguish, agony and sorrow, you call Allah. No one troubled or worried calls the name of Allah except that Allah relieves his troubles and his worries. There is not a poor that clings on to the name of Allah except that Allah makes him affluent. There is not an ill who clings on to the name of Allah except that he becomes healthy. The name when a distressed calls, he gets provided with safety. When a weak calls that name, He gives him power and honour. When an oppressed uses that name and calls that name (Allah), He grants him victory. Allah is the name to call when you want mercy, call Allah. Allah is the name to call for abundance and blessings. Allah is the name you call when you want to cleanse your sins. Allah is not any ordinary name. Do you feel what the name Allah is?

If one comprehended the meanings of the names of Allah, he would live in ultimate happiness. When you make Allah magnificent in your heart, your heart becomes the strongest, most firm, most pure heart, and at the same time it becomes a merciful heart because it has Allah in it. Allah is not any ordinary name. A heart that truly knows the meaning of the name Allah could never belittle a sin. When you say Bismillah by Fardh from Allah, you say the name of Allah by Fardh seventeen times. You have to say Bismillah seventeen times a day in your Salah (in al-Faatihah), in addition to tens of times you have to say it as Sunnah. Do not think it is just another normal word you are uttering, Allah is not a normal word you are uttering. Some have a higher regard when they are mentioning the names of their bosses, their kings, their spouses and their presidents, than they do when they mention the name of Allah. Check the level of your Imaan by knowing your feeling when you hear the name of Allah.

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ...

﴿الزمر: ٤٥﴾

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust. (Surat az-Zumar: 45)

The level of gratification, the level of comfort, the level of content, the level of tranquillity and happiness you feel when the name of Allah is mentioned, tells you the level of Imaan you have in your heart because of that verse. When you are saying Allah, you are saying the name of the One who raised seven skies with no pillars to hold them up. You are saying the name of the One who lowered seven earths under you by the word of Kun Fayakoon (كُنْ) (فَيَكُونُ). And then He created you from an emitted semen, as beautiful and in the best of all stature. Let that go through your mind every time you hear of a sentence with Allah in it. More importantly, remember all that when you say Allah.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿الزمر: ٦٧﴾

They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him! (Surat az-Zumar: 67)

Do not be like those who underestimate Allah. Do not ever be like that when you hear His name. It is something big, it is something huge.

AR-RAHMAAN AND AR-RAHEEM

AR-RAHMAAN

Rahmaan is the one who has the complete mercy, mercy that encompasses everything. This name is unique in that it is among the exclusive names to Allah. Ar-Rahmaan is an exclusive name to Allah. It is a name particular to Allah, Wasf (وصف) (description), like an adjective of mercy. Owner of the great, vast, ultimate, extensive mercy. The ultimate, complete mercy that is exclusive to no one other than Allah, that is Ar-Rahmaan.

Words in Arabic that are on the form or scale of Fa'laan (فعلان) indicate vastness and abundance, extensive. Meaning words that rhyme with the word Fa'laan, like Rahmaan,

Ghadhbaan (غضبان) and Sakraan (سكران) which are on the rhythm of Fa'laan (they all rhyme). For example, take it in how it pertains to human beings. When you say Ghadhbaan it means anger but not just anger, it means complete, enraged, ultimate anger. Atshaan (عطشان) (thirsty) means utmost, entire, complete, full thirst. Likewise with Ar-Rahmaan, and of course Allah has supreme examples. Ar-Rahmaan means a high scale of mercy that only belongs to Allah. Ar-Rahmaan is mentioned in the Qu'ran fifty seven times according to Mu'jam al-Mufahras. Ar-Rahmaan, the Most Compassionate. Ar-Rahmaan, the Most Gracious.

AR-RAHEEM

Ar-Raheem is a name which refers to the action, meaning the One whose mercy reaches to others. This name applies to Allah but restrictedly applies to others. It is mentioned one hundred and fourteen times in the Qur'an according to Mu'jam al-Mufahras. The mercy that encompasses His creation. This word (Raheem) is on the scale of Fa'eel (فعيل). In Arabic, words on the scale of Fa'eel are an intensified form of that action, reaching others. Allah is the Most Merciful to the universe and to His creation.

The name restrictedly applies to others. You can have mercy to your children, to your brothers and to your family. But of course, there is no way you can merely imagine comparing the mercy of Allah to the mercy of any of His creation, or even the mercy of His creations combined from the time of the creation until the Judgment Day. You cannot compare it. It is not even the weight of a feather or an atom or even less than that, compared to the mercy of Allah who is Ar-Raheem. Even though you may have some type of mercy which no one can deny, you can never compare your mercy to the mercy of Allah. That is what we mean when we say it restrictedly applies to others.

In Surat ash-Shoora, Allah says:

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

In Surat al-An'aam, Allah says:

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۖ وَهُوَ اللَّطِيفُ الْخَبِيرُ

﴿ الأنعام: ١٠٣ ﴾

No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things. (Surat al-An'aam: 103)

AR-RAHMAAN AND AR-RAHEEM

Ar-Rahmaan is One who possesses the great, extensive mercy. Ar-Raheem is the One whose mercy goes on to His servants and creation. The phrase Ar-Rahmaan Ar-Raheem indicates the great, vast, ultimate mercy of Allah.

There is a difference between Ar-Rahmaan and Ar-Raheem. No one can be named Ar-Rahmaan but some people of His creation can be named Ar-Raheem. No one can be named a name exclusive to Allah. Rahmaan is a restricted name to Allah, you cannot name that name. The utmost, the complete and the full mercy is only to Allah, you cannot have that. It is not a characteristic in you, so you cannot have that. Just like you cannot name Allah because you do not have the characteristics of Allah, you cannot name Ar-Rahmaan. It is an exclusive name to Allah.

Likewise, you cannot name Al-Khaaliq (the Creator), Ar-Razzaaq (the Sustainer), Al-Ahad, As-Samad, Al-Baari, Al-Qayyoom. Al-Khaaliq for example is One who creates something with no similar (no resemblance, no comparison, no similar comparison to it). Can you create something like that? You cannot, so you cannot be called Al-Khaaliq because you do not have that characteristic. Al-Baari is the Maker, One who makes something free from any deficiency. Can you make anything free of any deficiency? Of course you cannot do that, so you cannot be called Al-Baari.

Then there are some names that you can be named, like Ghani, Malik, Azeez, Jabbaar.

In the Qur'an, Allah describes the woman who accused Yusuf:

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتَاهَا عَن نَّفْسِهِ...

﴿ يوسف: ٣٠ ﴾

And women in the city said: "The wife of Al-Azeez is seeking to seduce her (slave) young man." (Surat Yusuf: 30)

The name of Allah is Al-Azeez and Allah calls her the wife of the Azeez. A Sahaabi during the time of the Prophet sallallahu 'alayhi wa sallam was named al-Hakeem. Hakeem Ibn Hizaam, Hakeem is a name of Allah.

Allah said in the Qur'an:

...كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿غافر: ٣٥﴾

Thus does Allah seal up the heart of every arrogant, tyrant. (Surat Ghaafir: 35)

He used the name Jabbaar to His creation. His name is Jabbaar and He uses that to His creation. This word is used ten times in the Qur'an and nine out of those ten times it is for people who are strong or oppressive, commit injustice, or those who do any type of Dhulm. The last time Al-Jabbaar is mentioned is in Surat al-Hashr and it refers to Allah.

When a human is permitted to name those, in one way or another it is in a negative sense. Even if mentioned positively, it has some kind of deficiency in it because you are human. When you mention Allah, then there is none like Allah. It is the complete, positive, ultimate example. It is the complete, utmost, positive quality of that name (whatever it means). That is the difference between Ar-Rahmaan and Ar-Raheem.

Look in the Qur'an, Allah said in the Qur'an:

...إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿النساء: ٥٨﴾

Truly, Allah is Ever All-Hearer, All-Seer. (Surat an-Nisaa': 58)

In Surat al-Insaan, Allah calls you that:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿الانسان: ٢﴾

Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer. (Surat al-Insaan: 2)

Allah says about you:

فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا

And many times in the Qur'an, Allah says about Himself:

...وَهُوَ السَّمِيعُ الْبَصِيرُ... ﴿الشورى: ١١﴾

And He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

Specifically this name Raheem can be named like that. You can name yourself or your child that (Raheem).

Allah says in the Qur'an:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ الأَحْزَابُ : ٤٣ ﴿

And He is Ever Most Merciful to the believers. (Surat al-Ahzaab: 43)

This is about the Prophet sallallahu 'alayhi wa sallam, He names His Prophet Raheema.

There are names from the names of Allah that you can be named, but always know that there is no way you can compare your quality to the quality of Allah.

Musaylamah the Liar decided to call himself Rahmaan, an exclusive name for Allah. As a punishment from Allah, Allah made him known as the Liar and exposed him. He chose the exclusive name of Allah (Ar-Rahmaan), his name was Rahmaan al-Yamaamah. Allah clothed him with the nickname the Liar, that he is known by all the way until the Judgment Day. If you say Rahmaan al-Yamaamah, does anyone today know him? No one knows him. History documents him as Musaylamah al-Kathaab (Musaylamah the Liar). That is his punishment for trying to use an exclusive name of Allah. He became an example of a liar among the residents of his cities and villages, the people in the deserts, the Bedouins and in history. A punishment for one who tries to use the exclusive name of Allah.

So the first difference between Ar-Rahmaan and Ar-Raheem is that you can name Ar-Raheem but you cannot name Ar-Rahmaan because one is exclusive to Allah and the other is not. Even with Raheem, there is different resemblance in the qualities (between creation and the Creator).

Ibn Jareer, al-Faarisi and others said Ar-Rahmaan is for all the creation (evil and non evil, human and non human), and Ar-Raheem is only for the believers. Ar-Rahmaan carries a broader scope of meaning pertaining to the mercy of Allah. That is basically what al-Faarisi, Ibn Jareer and others said and they used this proof:

﴿وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا﴾ الأَحْزَابُ : ٤٣ ﴿

And He is Ever Most Merciful to the believers. (Surat al-Ahzaab: 43)

So the first one is a broad form and the second one is only for the believers. Some scholars objected to this, we do not want to get into that right now but some scholars objected to that.

Ibn Abbaas said they are soft, tender, gentle, Raqeeq (رقيق) names, one of them is softer than the other:

إِسْمَانِ رَقِيقَانِ أَحَدُهُمَا أَرْقُ مِنَ الْآخَرِ

Meaning one carries more implication than the other, one is more merciful than the other. Ibn al-Mubaarak said Rahmaan, if you ask He gives. Raheem, if you do not ask, He gets mad.

THE MERCY OF ALLAH

THE ATTRIBUTE OF MERCY

Ar-Rahmaan and Ar-Raheem give the quality of mercy to Allah. We affirm to Allah what He affirmed to Himself, and what His Messenger the most knowledgeable of creation affirmed to Him.

...لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشورى: ١١﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ... ﴿الأنعام: ١٠٣﴾

No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things. (Surat al-An'aam: 103)

We have two names that give the quality of mercy to Allah, so we affirm to Allah what He affirmed to Himself, and what His Messenger the most knowledgeable human in the knowledge of Allah affirmed to Him. We do it free of any Tashbeeh (تشبيه). Tashbeeh means

comparison, we do not compare it. We do it free from Tamtheel (تمثيل). Tamtheel means the likening of the attributes of Allah, to attributes of His creation. Without Tahreef

(تحريف), without distorting the name or quality. Without Ta'teel (تعطيل), without denial of

any of the qualities of Allah or any aspect of it. We will talk about this in the future Inshaa Allah (in 'Aqeedah), when we talk about Tawheed al-Asmaa' was-Sifaat in depth.

Allah says:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ الإِخْلَاصُ: ١ ﴿﴾

Say (O Muhammad (sallallahu ‘alayhi wa sallam)): “He is Allah, (the) One.” (Surat al-Ikhlaas: 1)

He is One without a partner or associate to Him. That is what everyone understands, but it also means that He is One in His names, His qualities and His attributes. In His qualities, He is Ahadun Fis-Sifaat (أحد في الصفات). Ahad in His actions, no comparison to Him. That is what Ahad means, just like it means He is the One without a partner.

THE MERCY OF ALLAH

When one says Bismillahir-Rahmaanir-Raheem, any praise, any verse of Allah or any glorification of Allah and you know its meaning, it is an Imaan energiser. It is an Imaan booster right there. So you charge up your Imaan many times a day if you know what you are really saying, not merely uttering it on your lips. That is why we talk about this in somewhat of depth.

The terms (Ar-Rahmaan and Ar-Raheem) give the quality of mercy to Allah, so let us take a quick glimpse at the mercy of Allah from some Ayaat and Ahaadith.

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ الزمر: ٥٣ ﴿﴾

Say: O ‘Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. (Surat az-Zumar: 56)

Ali Ibn Abi Talib radhiyallahu ‘anhu said this is the most encompassing verse of Allah in the whole Qur’an. Ibn Masood radhiyallahu ‘anhu said this is the most easing verse in the Qur’an. Ash-Shawkaani said it is the most hopeful verse in the Qur’an. Why? Because it is mentioning the mercy of Allah, He is giving hope. Who is He mentioning it to? The angels who do not make mistakes, who are obedient to Allah and who are infallible? No, He is mentioning it to sinners. Not just any sinners, sinners with the utmost crimes.

In Sahih Muslim and Sahih al-Bukhari, Abu Hurayrah said when Allah created the creation, Allah wrote above His throne:

رَحْمَتِي سَبَقَتْ غَضَبِي

My mercy precedes my wrath.

In Bukhari, narrated by Umar, the Prophet sallallahu ‘alayhi wa sallam saw a woman seeking her son and the companions were looking at the scene. When she finally found him, she embraced him tightly and she began to nurse him. It was such a moving and emotional scene. The Prophet sallallahu ‘alayhi wa sallam and the companions were moved by that gentle, tender love of a mother to her child. At that point, the Prophet sallallahu ‘alayhi wa sallam took the opportunity to teach the companions about the mercy of Allah. They saw the mercy of a woman, and he wanted to teach them about the mercy of Allah. The Prophet sallallahu ‘alayhi wa sallam said, do you think a mother like that would harm her son? Do you think a mother like that would put her son in a fire? They said no. They even said no Wallahi, they said Wallahi no way. While she is alive, no way. He said Allah is more merciful with His servants than this mother is with her child:

اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بَوْلِدِهَا

Some used to make the Du’aa, O Allah, you know my mother is the most merciful human to me on the earth, and I know You are more merciful to me than my mother is. She would not let a punishment or harm get to me, so Yaa Allah I ask You to save me from any punishment.

In Sahih Muslim, Abu Hurayrah radhiyallahu ‘anhu reported that the Prophet sallallahu ‘alayhi wa sallam said mercy has one hundred parts (there is one hundred parts to mercy). He sent down to the earth, one part of mercy. One part goes down to the jinn, to the human and to the insects, and it is because of this one part that they have love amongst each other. It is because of that mercy (one mercy), that they show kindness to one another. It is because of that one mercy that a beast treats its young with affection. Allah reserved ninety nine parts of the mercy for Him. This is the Hadith.

Do you understand Ar-Rahmaan Ar-Raheem now? Does that come to mind when you hear Ar-Rahmaan Ar-Raheem?

ATTAINING THE MERCY OF ALLAH

The best way to attain the mercy of Allah (a practical way), is to say Astaghfirullah as a form of Dhikr.

Look at the verse in Surat an-Naml, Saalih told his people:

...لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿النمل: ٤٦﴾

“Why seek you not the Forgiveness of Allah, that you may receive mercy?” (Surat an-Naml: 46)

Seek the forgiveness of Allah so that you may receive the mercy of Allah. Continuous Dhikr of Astaghfirullah brings you the mercy of Ar-Rahmaan Ar-Raheem.

The mercy of Allah is unto the good doers.

...رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿الأعراف: ٥٦﴾

Allah’s Mercy is (ever) near unto the good-doers. (Surat al-A’raaf: 56)

When Musa helped the two sisters with water, then he went and said:

...رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿القصص: ٢٤﴾

“My Lord! Truly, I am in need of whatever good that You bestow on me!” (Surat al-Qasas: 24)

He showed some mercy and compassion, and it came back onto him.

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ
مَا سَقَيْتَ لَنَا ۖ فَلَمَّا جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ قَالَ لَا تَخَفْ ۗ نَجَوْتَ
مِنَ الْقَوْمِ الظَّالِمِينَ ﴿القصص: ٢٥﴾

Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are Dhaalimoon (polytheists, disbelievers, and wrong-doers).” (Surat al-Qasas: 25)

So when you show others mercy, it comes back at you. That is the second way of getting it.

In Sunan Abu Dawood, the Prophet sallallahu ‘alayhi wa sallam said be merciful to people on this earth, the One above the heavens will have mercy upon you. Be merciful to others on this earth. Showing compassion and mercy like Musa did to your wife, your kids, your students, your employees, those who you supervise and even the animals, it comes back at you. This is by the Hadith.

...رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿الأعراف: ٥٦﴾

Allah's Mercy is (ever) near unto the good-doers. (Surat al-A'raaf: 56)

Anas served the Prophet sallallahu 'alayhi wa sallam for ten years and never once did he reprimand him. Do you think he never made any mistakes? Keep that in mind when you treat others, to attain the mercy of Allah.

CLASS THREE

This is our third class of Sharh Al-Usool Ath-Thalaathah. The previous two classes, we finally completed Bismillahir-Rahmaanir-Raheem and I promise you Inshaa Allah to speed up the pace a little bit. Our topic today is the first sentence after Bismillahir-Rahmaanir-Raheem, which is I'lam Rahimak Allah.

KNOW MAY ALLAH HAVE MERCY ON YOU

اعْلَمْ رَحِمَكَ اللَّهُ

Know, may Allah have mercy on you.

Some brothers asked me to slow down and if I do not slow down and I am not good at it, then you always have the recording to go by.

THE IMPORTANCE OF KNOWLEDGE

The word I'lam with its variations is mentioned seven hundred and seventy nine times in the Qur'an.

When you look at the story of Adam 'alayhis-salaam in Surat al-Baqarah and you analyse it, you will see something within that story of the first creation Adam 'alayhis-salaam. Look at it, it is in Surat al-Baqarah.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾ قَالُوا
سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا ۗ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ ۗ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ

إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ

﴿البقرة﴾ ﴿٣٣﴾

And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “Will You place therein those who will make mischief therein and shed blood - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” He (Allah) said: “I know that which you do not know.” And He taught Adam all the names (of everything), then He showed them to the angels and said, “Tell Me the names of these if you are truthful.” They (angels) said: “Glory be to You, we have no knowledge except what you have taught us. Verily, it is You, the All Knower, the All Wise.” He said: “O Adam! Inform them of their names,” and when he had informed them of their names, He said: “Did I not tell you that I know the Ghayb (unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?” (Surat al-Baqarah: 30-33)

Knowledge, ‘Ilm within its variations is mentioned eight times in these four verses talking about Adam and his creation. In these four verses, they are mentioned eight times. Whether it may be A’lam (أَعْلَمُ), the variation Ta’lamoon (تَعْلَمُونَ), ‘Allama (عَلَّمَ) or ‘Allamtanaa (عَلَّمْتَنَا), it is mentioned eight times in this chain of verses about Adam and seven hundred and seventy nine times throughout the Qur’an.

Not only is ‘Ilm mentioned in these four verses, but more delicate than that is Adam had a virtue and an excellence that made the angels prostrate for him. The angels praise Allah more than Adam, the angels glorify Allah more than Adam and they thank Him more than Adam, but he has the superiority of knowledge and the application of knowledge.

As a Khaleefah on this earth, as Allah said:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Knowledge is of the essence. An Ummah that wants to lead all the other Umam (أمم) is an Ummah of knowledge, it definitely has to have knowledge. With lack of knowledge, Shirk seeps into the nation, destroying the nation and decaying it just like it decays an individual (it decays anything that it seeps into). Everything requires knowledge, not just Tawheed (which is the heart and the core of knowledges), but even manners require knowledge. If you do not have knowledge for manners, they become tainted. Standards require knowledge. Today, you see people who are called heroes when in reality they are cowards.

Today without knowledge, free mixing and mingling becomes freedom and independence. With no knowledge, attacking, degrading and transgressing upon Islam, Allah subhaanahu wa ta'aala and the Prophet Muhammad sallallahu 'alayhi wa sallam is considered intellect, knowledge and freedom of speech. 'Ilm is so important that the more you see the lack of it, the closer we are to the Judgment day. The more you see the ignorance, the closer we are to the Judgment Day. Is it not a sign the Judgment Day?

Everyone who seeks to make a change needs knowledge. Here we raise revivers Inshaa Allah Ta'aala and I have said that before, we ask Allah subhaanahu wa ta'aala that a reviver come from out of you. A reviver to revive this Ummah and its legacy, and the key to it is knowledge. Look at the greatest revivers of all times, the Messengers and Prophets. We mentioned Adam and how 'Ilm was mentioned eight times in four verses about him, but look more so at Lut:

﴿الأنبياء: ٧٤﴾... وَلُوطًا آتَيْنَاهُ حُكْمًا وَعِلْمًا

And (remember) Lut, We gave him Hukman (right judgment of the affairs and Prophethood) and (religious) knowledge. (Surat al-Anbiyaa': 74)

Allah says about Lut, We gave him wisdom and knowledge.

Look at Musa:

﴿القصص: ١٤﴾... وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. (Surat al-Qasas: 14)

Look at Yusuf:

﴿يوسف: ٢٢﴾... وَلَمَّا بَلَغَ أَشُدَّهُ آتَيْنَاهُ حُكْمًا وَعِلْمًا

And when he (Yusuf) attained his full manhood, We gave him wisdom and knowledge (the Prophethood). (Surat Yusuf: 22)

Ya'qoob:

﴿يوسف: ٦٨﴾... وَإِنَّهُ لَدُوٌّ عَلِيمٌ لَّمَّا عَلَّمْنَاهُ

And verily, he was endowed with knowledge because We had taught him. (Surat Yusuf: 68)

Dawood and Sulaymaan:

فَفَهَّمْنَاهَا سُلَيْمَانَ ۖ وَكُلًّا آتَيْنَا حُكْمًا وَعِلْمًا... ﴿الأنبياء: ٧٩﴾

And We made Sulaymaan to understand (the case), and to each of them We gave Hukman (right judgment of the affairs and Prophethood) and knowledge. (Surat al-Anbiyaa': 79)

'Isa 'alayhis-salaam:

...وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ...

﴿المائدة: ١١٠﴾

And I taught you writing, Al-Hikmah (the power of understanding), the Tawrah (Torah) and the Injeel (Gospel). (Surat al-Maa'idah: 110)

Muhammad sallallahu 'alayhi wa sallam:

...وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ...

﴿النساء: ١١٣﴾

Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. (Surat an-Nisaa': 113)

Without knowledge, there is no leadership, there is no power and there is no sovereignty.

The first revelation to the Prophet sallallahu 'alayhi wa sallam pertains to knowledge:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ
وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ العلق

Read! In the Name of your Lord, Who has created (all that exists), has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen [the first person to write was Prophet Idrees]. (Surat al-Alaq: 1-4)

Iqra' (أَقْرَأُ), 'Allama (عَلَّمَ), Qalam (قَلَمَ), all those are knowledge. Variations of 'Ilm are mentioned seven hundred and seventy nine times in the Qur'an. It is the second most used word after Allah. The number one most popular word in the Qur'an is Allah and the second one is 'Ilm (seven hundred and seventy nine times).

Look at the leadership qualities when Allah chose Taloot for Bani Isra'eel.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۗ قَالُوا أَنَّى يَكُونُ لَهُ
 الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۗ قَالَ إِنَّ
 اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ... ﴿البقرة: ٢٤٧﴾

And their Prophet (Samuel) said to them, "Indeed Allah has appointed Taloot as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature."

Allah told His Messenger, tell them Taloot is your King. Taloot was from a fraction from Bani Isra'eel that did not have kings, they chose their kings from the other fraction. Allah chose it from the other faction. They said number one, he is not from the fraction that are descendants of kings. We might let that slide for you but number two, he has no money. So they went back and fought with their Messenger, we do not accept this man as our king. We do not accept Taloot, he has no money and he is not from the fraction. And then as the feud is going on, Allah reveals to His Messenger to tell them:

إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ

Allah chose him for you. That is it, that is the end of it. But why did Allah choose him? Look in the Qur'an what it says, look at his characteristics:

وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

He has more knowledge and power than you. Knowledge and power, characteristics of a true, strong nation.

Even among the Jinn, knowledge is praised and they are considered higher ranking. Look at when Sulaymaan wanted to get the palace of Bilqees.

قَالَ عَفْرَيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ مِنْ مَّقَامِكَ ۖ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ﴿النمل: ٣٩﴾

An 'Ifreet (strong) from the Jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work." (Surat an-Naml: 39)

'Ifreet said I will get it for you before you get up. The other one (the knowledgeable one) said I will get it before you blink and he was chosen.

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ... ﴿النمل: ٤٠﴾

One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" (Surat an-Naml: 40)

In fact, when everything was done with Bilqees, the final thing Sulaymaan said was:

... وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ﴿النمل: ٤٢﴾

"Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)." (Surat an-Naml: 42)

THE DEFINITION OF KNOWLEDGE

Knowledge or 'Ilm means to comprehend the reality of something as it truly is, with certainty.

THE USE OF THE WORD I'LAM

When he says i'lam, he is saying teach, he is preparing you to hear some kind of important knowledge. It is used when there is some important knowledge coming and it is used when there is something important, and here it is the most important knowledge (which is Tawheed). Of course what the author is talking about is the three essential matters (the

three fundamental principles of Islam). These are important matters so he is raising awareness for you to listen up.

IS KNOWLEDGE CONVEYED TO OTHER THAN HUMANS?

Does the word I'lam go for humans and animals or just for humans? Really this is a linguistic point that only people who are into linguistic matters would really appreciate, but I wanted to mention it because of some Hadith in there that I would like to mention. You will get the Hadith out of them and you will know that they are authentic, and you will get that more than you get the point of this matter.

The linguistic scholars mentioned that I'lam is usually for someone who comprehends of course. You do not tell a wall, I'lam. Some scholars went into depth and said sometimes a wall, a rock and a tree are taught, you can tell them I'lam and you can teach them. So whoever or whatsoever shows signs of being susceptible of learning, you can say I'lam and you can teach.

The stone that ran away from Musa, and this is one of the Hadith that I wanted to mention. I want to mention it because I have heard those who say it is weak and actually it is in Bukhari. Musa was a very modest man and he used to keep himself covered. None of his body was seen because he was an extremely modest man, unlike what the children of Bani Isra'eel used to do (bathing together). Some of the children of Bani Isra'eel said he conceals himself because he has a disease. They said he has some defect in him, he has leprosy, he has a hernia. In Arabic it is called Udhra (أضر), he has some kind of defect in him. Allah wanted to clear Musa 'alayhis-salaam so one day while he was alone, he put his clothes under a stone and he went to bathe in seclusion. When he finished taking the bath, he came back out and went to get his clothes, and the stone took his clothes and ran off with it. The stone took it and fled. Musa picked up his staff, ran after the stone and he began to say (and this is the point of this for this matter):

ثَوْبِي حَجْرُ ثَوْبِي حَجْرُ

My garment stone, my garment stone, meaning give me back my clothes, give me back my clothes. He ran until he reached the company of Bani Isra'eel who were gathered and they saw him naked. They saw him naked and they saw that there was nothing wrong with him. That was solid proof that they were wrong and they had wronged him, so they cleared him of that which they accused him. The stone stopped, Musa took his clothes and then he took his staff and began to hit the stone. This is the second point for what we are talking about, that he hit a stone. How does he hit a stone? How does he talk to a stone? When the rock showed signs that it knows and it comprehends, he treated it as that. When it showed signs of comprehension, he treated it like that.

This story is what Allah revealed the following verse about:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّأَهُ اللَّهُ مِمَّا قَالُوا ۚ
وَكَانَ عِنْدَ اللَّهِ وَجِيهًا ﴿الْأَحْزَابُ: ٦٩﴾

O you who believe! Be not like those who annoyed Musa, but Allah cleared him of that which they alleged, and he was honourable before Allah. (Surat al-Ahzaab: 69)

The point of the story is that he beat the stone, which is a sign of teaching. It may be an old school style of teaching, but it is a sign of teaching or reprimanding. Not only that, he talked to it. He said:

ثُوبِي حَجْرُ

When the rock showed signs different than its normal nature (that it is responsive and he can teach it), he taught it. It may be old school teaching, but he did teach it and he got his point across to it. So that is what the linguistic scholars use as proof to say I'lam or knowledge can apply to humans and other than humans.

More so, maybe to get the point across better, the Hadith in Sunan al-Haakim, ad-Daarimi and al-Bayhaqi and Ibn Katheer and al-Albaani considered it authentic, about the Bedouin who came to the Prophet Muhammad sallallahu 'alayhi wa sallam to take his Shahaadah. He actually came passing by and the Prophet sallallahu 'alayhi wa sallam taught him Islam and the Bedouin decided to take his Shahaadah. The Prophet sallallahu 'alayhi wa sallam said do you testify there is no God but Allah and Muhammad is His Servant and Messenger? The Bedouin was giving the Prophet sallallahu 'alayhi wa sallam somewhat of a hard time. He said who can testify to what you are telling me to testify to? You have to bring me someone to testify to what you are telling me to testify to. Basically he wants a miracle, he wants something to substantiate what the Prophet sallallahu 'alayhi wa sallam is saying. So the Prophet sallallahu 'alayhi wa sallam called a tree over from a distance and the tree came to the Prophet sallallahu 'alayhi wa sallam from a distance, dragging its roots. It greeted the Prophet sallallahu 'alayhi wa sallam, saying to the Prophet sallallahu 'alayhi wa sallam:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

I bear witness that there is no God but Allah and Muhammad sallallahu 'alayhi wa sallam is the servant and Messenger of Allah. So the Prophet sallallahu 'alayhi wa sallam spoke to the tree and communicated to the tree. A continuation of the story, the Bedouin became Muslim of course. And he told the Prophet Muhammad sallallahu 'alayhi wa sallam, if my

people embrace Islam I will stay there and teach them and if not, I am going to come back and join you. So basically, you do not teach a tree on a normal occasion but when it showed signs of being susceptible to knowledge, he taught it. He gave it its Shahaadah and it said Shahaadah three times.

Sometimes you can teach a rock and not a human being. Sometimes the hearts of humans are sealed shut like an upside down cup, you cannot put water in it. A tree and a rock are more susceptible to knowledge, like that which we saw with the Prophet Muhammad sallallahu 'alayhi wa sallam and with Musa. In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said I knew a stone in Makkah that used to salute me (give Salaam) before I got the first revelation. It used to say As-Salaamu 'Alaykum O Prophet of Allah, before the Prophet sallallahu 'alayhi wa sallam got his first message. He used to point out where that stone was to the Sahaabah. The trees that used to shade the Prophet sallallahu 'alayhi wa sallam so no one would see him when he wanted to go to use the restroom.

The linguistic scholars say if non humans show signs of understanding and comprehending, then they can be told I'lam and they can be taught. So the word I'lam and knowledge is typically for humans who comprehend and are susceptible of understanding. It is not for stones and sticks, but when they do show signs of comprehending and they are susceptible of learning, then they are taught and they are told I'lam or whatever it may be (like anyone or anything else). So this is our point about whether I'lam or knowledge is told to other than human beings.

CAN YOU SAY I'LAM TO SOMEONE MORE KNOWLEDGEABLE?

Can you tell a scholar I'lam? Now we take it to another extreme, can you tell someone more knowledgeable I'lam? Of course you can. For example, a scholar may know al-'Asr but he may have forgotten the time of 'Asr so you say it is time for al-'Asr. He may have forgotten so someone who is less in knowledge can always teach someone and say I'lam to one who is higher in knowledge. What happens a lot is that someone who is higher in knowledge overlooks some of the simplest things that a younger person in knowledge can detect.

THE LEVELS OF KNOWLEDGE: IBN AL-QAYYIM

The next point now is the levels of knowledge. In Miftaah Daar As-Sa'aadah (**مفتاح دار السعادة**), Ibn al-Qayyim said the levels of knowledge are six, these are the ladders of knowledge.

قَالَ الْعَلَّامَةُ ابْنُ الْقَيِّمِ فِي (مِفْتَاحُ دَارِ السَّعَادَةِ) :

وَلِلْعِلْمِ سِتُّ مَرَاتِبٍ أَوْلَاهَا : حُسْنُ السُّؤَالِ

الثَّانِيَةُ : حُسْنُ الْإِنصَاتِ وَالِاسْتِمَاعِ

الثَّالِثَةُ : حُسْنُ الْفَهْمِ

الرَّابِعَةُ : الْحِفْظُ

الخَامِسَةُ : التَّعْلِيمُ

السَّادِسَةُ : - وَهِيَ ثَمَرَتُهُ - وَهِيَ الْعَمَلُ بِهِ وَمُرَاعَاةُ حُدُودِهِ

The first one is asking and pursuing knowledge correctly. Some people are deprived of knowledge because they do not perfect asking or seeking it in the proper way, and this is something I already mentioned in the first class. They may not ask at all. Some people may have a question but they may not ask at all. Some may ask about something when there is something more important and essential that they should be asking, searching or pursuing. So they ask about that which is least important for them and their religion, rather than that which is most important. That is a problem with many of those who are ignorant and trying to learn on their own, without at least a foundation of how to learn. Some Salaf said your way of asking or pursuing knowledge is half of knowledge, and that is very true. They said asking, pursuing or seeking knowledge in the right manner is half of knowledge.

For example, if one got into studying Islam and jumped into the laws of inheritance (al-Faraa'id) but he does not know the Fiqh of purification, is that acceptable? Or a more practical example for us here, someone goes to Al-'Aqeedah At-Tahaawiyah (العقيدة

الطحاوية) and tries to understand it. That is a very difficult book that gives scholars a hard time. He goes to that but has never studied the basic books before that.

The second one is listening and being silent. It is allegedly said that Ali Ibn Abi Talib said if you sit with a scholar, be more eager to hear than you are to speak:

إِذَا جَلَسْتَ إِلَى عَالِمٍ ، فَكُنْ عَلَى أَنْ تَسْمَعَ أَحْرَصَ مِنْكَ عَلَى أَنْ تَقُولَ

Be more wanting to listen than you are to talk.

The third one is understand, which is obvious. The fourth one is Hifdh, memorise. There are things (especially in our knowledges) that you have to memorise. The fifth one is Ta'leem. You have to teach, and we will go through all of these later but you should know them for now.

The sixth one is the fruit of the knowledge, which is to act accordingly to what you learn and stay within the limits and boundaries of what you learn. Ali said knowledge calls for action. If it responds, it stays. If it does not respond, it moves away. Ash-Sha'bi said our support for memorisation of our knowledge used to come from acting upon it:

كُنَّا نَسْتَعِينُ عَلَى حِفْظِ الْعِلْمِ بِالْعَمَلِ بِهِ

Al-Fudhayl Ibn 'Iyyaadh, Muhammad Ibn Nadhr, Sufyaan Ibn 'Uyaynah, Umar Ibn 'Alaa and others said very similar quotes about that.

When al-Khallaal wanted to study grammar, he said I went to study grammar and I stayed one year silent (انصت). The next year, I considered and looked into it (نظرت). The third year, I pondered over it (تدبرت). In the fourth year, I began to ask my Shaykh (سألت). So it took him four years. Do not go to that level, I am just showing you some stuff old scholars said. That is to show you the level of patience that they had in attaining the knowledge and that it is a structured study, it is not a sporadic thing.

THE HONOUR OF KNOWLEDGE

I'lam Rahimak Allah, we are still in the portion of I'lam. Take the honour of knowledge, and this is good for you. It will inspire you not to ever stop learning.

Anas Ibn Maalik radhiallahu 'anhu said the Prophet sallallahu 'alayhi wa sallam said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

In Ibn Maajah. The Prophet sallallahu 'alayhi wa sallam said learning knowledge is an obligation on every Muslim. This Hadith is considered weak by some because of matters within its chain, but other scholars have considered it authentic (like al-Muzzi, as-Suyooti and al-Albaani Rahimahumullah Jamee'an).

Ahmad said one must know that which is essential to establish his Deen. We will talk about this in the next four introductory matters when we talk about knowledge again. For example, matters for Salah and Siyaam that you need to know, it is obligatory, it is Fardh, it is Waajib on you to know.

Look more than that, the honour of knowledge that you are doing right now. Allah bears witness that there is none that have a right to be worshipped but He, and the angels bear witness to that. And look at the third one, and those having knowledge.

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿آل عمران: ١٨﴾

Allah bears witness that La Ilaaha Illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La Ilaah Illa Huwa (none has the right to be worshipped but He), the All Mighty, the All Wise. (Surat Aali Imraan: 18)

Al-Qurtubi said about this, had there been anyone more honourable than scholars (of the categories of human beings), Allah would have combined them to His Name and to that of His Angels as He did with the 'Ulamaa. Allah testified, and the angels, and then He said the knowledgeable people.

In the Qur'an, Allah told the Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿طه: ١١٤﴾

And say: "My Lord! Increase me in knowledge." (Surat Taha: 114)

Allah directs His Messenger to ask Allah to gain more knowledge. Had there been anything more honourable to acquire than knowledge, Allah subhaanahu wa ta'aala would have directed His Messenger to ask for that. He would have asked him to ask for more wealth, prestige, fame or whatever it is, but He told him to ask for more knowledge.

Allah says in the Qur'an:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

﴿فاطر: ٢٨﴾

It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All Mighty, Oft Forgiving. (Surat Faatir: 28)

Mu'aawiyah Ibn Abi Sufyaan radhiallahu 'anhuma said:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Every time you get relaxed and lazy about knowledge, listen to this Hadith in Bukhari and Muslim. Whoever Allah wishes good for, He gives him profound understanding of the religion. You coming here today is a sign that Inshaa Allah Allah likes you and wants good for you.

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ

In Sahih Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said whosoever seeks a path to acquire the knowledge of the Deen (and over here when we are talking, this is knowledge of the Deen), Allah will make easy for him a path to enter Heaven. By sitting here and learning Islam, or those by the computer, you are paving yourself a path for Jannah by what you are doing in studying Islam. That is your path to Jannah Inshaa Allah.

Look at the value of knowledge, I want you to see how big of an ordeal it is that you are students of knowledge. In a Hadith in Ibn Maajah, Abu Dawood and at-Tirmidhi, Abu Dardaa' said:

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا ، سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ ، وَإِنَّ الْمَلَائِكَةَ لَتَضَعُ أجنحتها لِطالِبِ العِلْمِ رضا بما يصنع ، وَإِنَّ العالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الأَرْضِ حَتَّى الحِيتَانُ فِي المَاءِ ، وَفَضْلُ العالِمِ عَلَى العابِدِ كَفَضْلِ القَمَرِ عَلَى سائِرِ الكواكبِ ، وَإِنَّ العُلَماءَ وَرثة الأنبياءِ وَإِنَّ الأنبياءَ لَمْ يُورثوا دینارًا ، وَلَا درهماً إِنَّمَا وَرثوا العِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ بِحِظِّ وَافِرٍ

Whoever treads a path in search of knowledge, Allah will direct him to tread a path to enter Paradise. We mentioned this portion of the Hadith and it is in Sahih Muslim. The rest of the Hadith and this part is also mentioned in Ibn Maajah, Sunan Abu Dawood and at-Tirmidhi.

وَأِنَّ الْمَلَائِكَةَ لَتَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَصْنَعُ

The angels lower their wings for the student of knowledge, in approval for that which he does. They lower their wings for you, in approval for that which you do. The angels love, respect and honour you. The angels come down and lower their wings for you. They humble themselves for you, protect you and guard you. Why? Because you made an effort to study Islam. You made an effort to study Islam so they protect you, guard you and lower their wings for you.

The Hadith goes on to say:

وَأِنَّ الْعَالِمَ لَيَسْتَغْفِرُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ حَتَّى الْحَيْتَانُ فِي الْمَاءِ

A person of knowledge, a seeker of knowledge, a knowledgeable person, the heavens and the earth seek the forgiveness for the student of knowledge or the scholar. So one will not get the implication that it is only humans and Jinn making Istighfaar, the Prophet sallallahu 'alayhi wa sallam said:

حَتَّى الْحَيْتَانُ فِي الْمَاءِ

Meaning everything. Do not assume it is only human beings and Jinn. It is even the fish, the whale and everything else. Do you want everything to make Du'aa for you? Continue steadfast in studying knowledge wherever you are.

The next portion of the Hadith:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ عَلَى سَائِرِ الْكَوَاكِبِ

The superiority of a scholar over a worshipper is like the superiority of the full moon at night time over the stars. You see how supreme the moon is over the stars? When you look at night time and you see the moon, you see how glowing and radiant it is? It dominates the sky and if you do see the stars, they are like little dots. That is what the Prophet sallallahu 'alayhi wa sallam compared a scholar and a worshipper to. In this particular Hadith, the

Prophet sallallahu 'alayhi wa sallam compares how supreme a scholar is in comparison to a worshipper, like the moon in comparison to the stars.

In another narration in Sunan at-Tirmidhi by Abu Umaamah al-Baahili, the Prophet sallallahu 'alayhi wa sallam said:

فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ

The supreme status of an 'Aalim over an 'Aabid is like how supreme I am over the least one of you. We know the superiority of the Prophet Muhammad sallallahu 'alayhi wa sallam over scholars or anyone other than that, less than that or above that. For the Prophet sallallahu 'alayhi wa sallam to compare himself like that is such an honour, all the honour and all the encouragement for one to continue steadfast in studying this knowledge.

Look what the Hadith goes on to say:

وَإِنَّ الْعُلَمَاءَ وَرَثَةُ الْأَنْبِيَاءِ

Verily, the scholars are the heirs of the Prophets. You want to be the heir of the Prophets? Study Islam. Honour after honour. Do you know what an honour it is to be called an inheritor or an heir of the Prophet Muhammad sallallahu 'alayhi wa sallam?

The Hadith goes on to tell you:

وَإِنَّ الْأَنْبِيَاءَ لَمْ يُورَثُوا دِينَارًا ، وَلَا دِرْهَمًا إِنَّمَا وَرَثُوا الْعِلْمَ ، فَمَنْ أَخَذَهُ أَخَذَ
بِحِظٍّ وَافِرٍ

Verily, the Prophets did not leave as inheritance Dinar and Dirhams. They did not leave dollars and change, they did not leave wealth. They left behind knowledge, so whoever takes it has indeed acquired a great fortune. Sometimes people say they want billions to be like the billionaires, like Bill Gates, Warren Buffett, Waleed Ibn Talaal or their likes. Some want to be like the presidents and like the kings, or want prominent positions, and some seek certain ranks people look up to so people can look up to them. Some want to look like others in their dress and in their style. Everyone has certain things they want to look up to. What really matters is the inheritance of the Messengers, and to grab a chunk of that inheritance. That is the least of what people pursue today. People pursue everything wanting to be like kings and leaders, wanting to attain social statuses and money, but the least pursued today is the inheritance of the Prophet Muhammad sallallahu 'alayhi wa sallam. How many people pursue that and how many people raise their kids to pursue that?

Abu al-Wafaa' Ibn 'Aqeel said Allah guarded me as a youth, all I loved when I was a youth was knowledge. I never mingled with people who were players or foolish people, I only injoined with the students of knowledge. Now that I am in my eighties, I am more eager to learn than when I was in my twenties. Now that I am in my eighties, I love to learn more than when I was in my twenties. Imagine that.

Mutarif said:

فَضْلُ الْعِلْمِ أَحَبُّ إِلَيَّ مِنْ فَضْلِ الْعِبَادَةِ

I think it is better and I would love to learn more than I do worship. It is more beloved to him than to worship. And it is not only his saying, it is a saying of many, many other scholars.

Yahya Ibn Katheer said:

لَا يُسْتَطَاعُ الْعِلْمُ بِرَاحَةِ الْجَسَدِ

You will never get real knowledge with a lot of rest. You have to take away a little bit of your rest time and a little bit of your sleep time. And I am going to add to that, you are not going to ever become knowledgeable spending a lot of time on Facebook and Twitter. I have heard of some brothers who spend historical time on it. Fifteen to twenty minutes max.

Ibn Abbaas radhiallahu 'anhuma said studying knowledge at night is more beloved to me at times than worshipping in it. Az-Zuhri Rahimahullah said:

مَا عُيِدَ اللَّهُ بِمِثْلِ الْعِلْمِ

Allah was never worshipped in a way like knowledge. Meaning studying Islamic knowledge, memorising and reading. All types of knowledge (not just Tawheed), but we mentioned that because that is the mother of knowledges. That is the one that will save you and protect you from Hellfire.

Ash-Shaafi'ee Rahimahullah said:

طَلَبُ الْعِلْمِ أَفْضَلُ مِنْ صَلَاةِ النَّافِلَةِ

Studying 'Ilm is more important than a Naafilah prayer. You have to understand their lifestyle. Their lifestyle was full and complete, it had a full schedule to Allah. So at times they get cornered, either I stay up today and pray or I teach this student. I write this book, I read this book or I prepare for this class. It is one or the other, so at that time it becomes better

than a Naafilah. But we are different, we have plenty of time that we waste and trust me the way we live, we can accommodate for both because our schedule is not full. We still have not reached their rank in how they filled their schedule. This is how they sacred 'Ilm. Look at how they travelled and pursued it.

SCHOLARS OF THE SALAF

JAABIR AND ABU AYYUB

Ahmad and Abu Ya'la narrated that Jaabir radhiallahu 'anhu travelled from Madinah to ash-Shaam to take one Hadith from Abdullah Ibn Unays. He travelled from Madinah towards Syria, look at it on the map. Ibn Abdil-Barr narrated in his book Jaami' Al-Bayaan Al-'Ilm (جامع البيان العلم) (a very nice book about knowledge), about the significance of knowledge and he mentioned the story of Abu Ayyub radhiallahu 'anhu. Abu Ayyub was in Madinah, he packed his belongings and headed from Madinah to Egypt to meet Uqbah Ibn Naafi'.

When he got to Egypt, he met the Ameer of Egypt (Muslima Ibn Makhlad al-Ansaari). Muslima Makhlad greeted him for a few moments, embraced him and asked him what brings you here Abu Ayyub? Abu Ayyub said what brings me here is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam. No one heard it from the Prophet sallallahu 'alayhi wa sallam but me and Uqbah Ibn Naafi' so you can send someone with me to direct me to where Uqbah is living (to his house). He got to the house of Uqbah, he opened the door and warmly embraced him. He was amazed and surprised to see him and he says Abu Ayyub, what brings you here? What brings you to town? Abu Ayyub said there is a Hadith I heard from the Prophet Muhammad sallallahu 'alayhi wa sallam, no one heard that Hadith but me and you. It is the Hadith about covering the faults of a Muslim. What is it Uqbah?

Uqbah said yes, I heard it from the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam said:

مَنْ سَتَرَ مُؤْمِنًا فِي الدُّنْيَا عَلَى خِزْيَةٍ ، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ

Whoever covers the faults (the embarrassments) of a believer in this life, Allah will cover his faults on the Day of Judgment. So he heard that Hadith and Abu Ayyub said you are right, Sadaqt (صدقت). What do you think happens after this? Do you think he sat down in the house of Uqbah for a coffee or tea? Even though there is no doubt that Uqbah invited him, the Hadith says:

Abu Ayyub did not untie his baggage, nor did he sit. He turned back, got on top of his camel and headed back to Madinah. From Madinah to Egypt to listen to one Hadith and not a Hadith he did not know, but a Hadith that he knew that no one else heard except him and Uqbah. He wanted the honour of hearing it from Uqbah again. He just wanted the honour of listening and seeing Uqbah utter the words that the Prophet Muhammad sallallahu 'alayhi wa sallam uttered, that no one else had the honour of listening to but them two. Today we tell people, go heat up your meal and go get your coffee. Go lay on your bed, click on Youtube and learn a couple of things about Islam in the comfort and warmth of your house, but people turn away from it.

MUHAMMAD IBN HASAN ASH-SHAYBAANI

Muhammad Ibn Hasan ash-Shaybaani was a man who did not sleep. He was a big student and one of the top students of Abu Haneefah. He was a man who barely slept. When we say they took out of their sleep time and when we say they did not sleep, do you think they were not human beings? Do you think they were not made out of flesh and blood and that they were not humans who got tired? They were but they were devoted. They had a goal they wanted to reach and they needed to pursue that goal. They did everything they had within their might to pursue that goal and that is why they were the giants they were. Whenever Muhammad Ibn Hasan ash-Shaybaani used to get tired at night time, he would have a bucket with ice and cold water in it and he would wipe his eyes and face with it. He would say warmth brings me sleep and this cold water takes away the sleep. He was among the top students of Abu Haneefah Rahimahullah.

ASAD IBN AL-FURAAAT

Look at his student, a man called Asad Ibn al-Furaat. Asad Ibn al-Furaat was an 'Aalim from Spain, he used to live in Spain and he lived around the North Africa region as well. He went from Spain to Madinah to learn from Imaam Maalik. He studied the Madhab of Imaam Maalik and he studied with Imaam Maalik Rahimahullah. When he finished everything with Maalik, he headed to Iraq. Look at that, from Spain to North Africa to Madinah, and then he went to Iraq. He went to Iraq to study with Abu Haneefah, and then he went to study with Muhammad Ibn Hasan ash-Shaybaani (this man who used to put cold water on his eyes to stay awake).

When he entered Iraq to go study with Muhammad Ibn Hasan ash-Shaybaani, he was directed to the mosque that Muhammad Ibn Hasan ash-Shaybaani teaches in. Of course it is full, this is the Imaam of his time, so he waits for some of the crowd to leave. Then there were the close knit that were around Muhammad Ibn Hasan ash-Shaybaani, he broke his

way through them and he told Muhammad Ibn Hasan ash-Shaybaani, Imaam, I am a stranger and I have no wealth so I cannot stay here too long. I cannot stay here too long in Iraq, I have to go back to Spain, so what is the best way to absorb all your knowledge as quickly as possible so my money will not run out on me?

Muhammad Ibn Hasan ash-Shaybaani said in the day time you join the regular Halaqah and at night time come to my house, I am going to teach you. And I mentioned a similar story that was considered weak, by Baqee' Ibn Makhlad. You can refer to it on my [lecture](#) on Baqee' Ibn Makhlad. So in the day time he would join the regular Halaqah and at night time he would go in his house and learn from him. Now every time Muhammad Ibn Hasan ash-Shaybaani gets tired as he is teaching, he puts water, but not his student. His student slumbers as he is teaching him so Muhammad Ibn Hasan ash-Shaybaani takes from that cold water and sprinkles it in his face until Fajr breaks while they are sitting there and learning Qaalallah, Qaala Rasool (قال الله قال رسول).

Do you know if you sleep eight hours a day and you live sixty years (and most sleep even more than that today), you have spent one third of your life sleeping? That would be considered approximately twenty years or so. Today we do not say go to that extent, there is no need to stay up like they did. If you can then do it but if everyone is truthful and uses the time he spends in vain or possibly in sin and gives that to studying, then he has done a lot.

Asad Ibn al-Furaat went back to Spain. Do you think he put leg on leg and said you know what I studied with Imaam Maalik, Abu Haneefah, Muhammad Ibn Hasan ash-Shaybaani (and he must have studied with many other scholars). Do you think he went back and put one leg on top of another, kicked back and relaxed? He went back and taught the Muwatta of Imaam Maalik throughout Spain and the North African region, and then he went and fought in the conquering of Suqliyyah (صقلية) Sicily). He got killed in that battle, an Imaam Rahimahullah. Do you think Asad Ibn al-Furaat, Muhammad Ibn Hasan ash-Shaybaani or Abu Haneefah became what they were wasting their time? These were men who sacred their time, and more so knew how to sacred knowledge.

SA'EED IBN MUSAYYIB, AR-RAAZI AND AL-BUKHARI

Sa'eed Ibn Musayyib said I used to travel nights and days for one Hadith. Nights and days for one Hadith that you could click with your fingers today and get it within two seconds. Ar-Raazi said I travelled more than one thousand Farsakh (فرسخ) as a student of knowledge and then I stopped counting at one thousand. One thousand Farsakh is like five thousand kilometres today (and three thousand, one hundred and six miles). That is the amount he

calculated. He stopped because he no longer calculated, and then continued his journey as a student of knowledge.

Al-Bukhari used to go to sleep and remember some things for his books or for his Hadith compilation and he would write and jot down the notes. He would wake up from his sleep or from his nap and write it down. And a second time, get up and write it down. And then he would remember something again and he would get up and write it down. In his famous book At-Taareekh (التاريخ), Ibn Katheer said al-Bukhari used to wake up twenty times on an average night, to jot down something he remembers as he puts his head to sleep.

These were people who knew the value of knowledge. This is I'lām, you see what I'lām means? Knowledge did not come to them while they were pampered on lofty mattresses like we have today. This was the man (Bukhari) who compiled a book and he selected this Ahaadith book from over six hundred thousand Hadith that he had before his hand. Without repetition, Bukhari has two thousand, six hundred and two Hadith. With repetition, it is seven thousand, five hundred and ninety three and Ibn Hajar said it is seven thousand, three hundred and ninety seven Hadith. If you put the repeated Hadith with the Ta'aliqaat al-Mutaaba'at (تعليقات المتابعات), he has over nine thousand and eighty two Hadith in his book. Not a single Hadith did he put in there, except that he prayed two Rak'at Istikhaarah (every time he put a Hadith in there).

Knowledge never comes without effort, and some time off sleep or some time off rest time, and some time off the social media time. We mention this to show you what the author means when he says I'lām. I'lām, he wants you to know. He wants you to know how to honour knowledge. Something important is coming, I am going to teach you. We are engaging in something important and that is what he is trying to tell you, sacrifice for what I am about to tell you. We mentioned examples that we could never be like, I know that. Why do we mention them? We mention those examples and if you be like five percent of that or possibly ten percent of that, you would be in good shape. Unlike if we mention our surroundings, those who waste their time in vain or possibly in sins. They can never get anywhere but if we mention these supreme examples and you are like five percent or you try to hit fifty percent like them, then you are good.

AN-NAWAWI, LISAAN AD-DEEN IBN AL-KHATEEB AND MU'AADH IBN JABAL

Look at an-Nawawi Rahimahullah, who wrote volumes and volumes. What amazes me about this man is that he died when he was a few years older than I am today right now. He died when he was forty four years old. Do you know that he only started writing when he was in his thirties? People today just want to jump to the Khutbah and give Khutbahs. He started writing when he was in his thirties.

He wrote Sharh Muslim (شرح مسلم), Riyaadh As-Saaliheen (رياض الصالحين), Al-Adhkaar (الأذكار), Al-Majmoo' (المجموع), Minhaj Fee Al-Fiqh (منهج في الفقه), At-Tibyaan Fee Aadaab Hamalat Al-Qur'an (التبيان في آداب حملة القرآن) (a great book on the manners of those who carry the Qur'an), Al-Idhaah (الإيضاح), Bustaan Al-'Aarifeen (بستان العارفين), Minhaj At-Taalibeen (منهج الطالبين), Rawdhat At-Taalibeen (روضة الطالبين), Tahdheeb Al-Asmaa' Wal-Lughaat (تهذيب الأسماء واللغات) and At-Taqreeb (التقريب) (it is a summary of the book of Ibn Salah on the science of Hadith). He compiled Forty Nawawi Hadith. Who does not have that? Who does not say an-Nawawi Rahimahullah tens of times a day? Every student of knowledge says that. He wrote Zawaa'id Ar-Rawdhah (زوائد الروضة) and it is a book on Usool al-Fiqh. He started the interpretation or elucidation of Sahih al-Bukhari but he was never able to finish it. It would have been a great, magnificent book like that of Ibn Hajr on Sahih Muslim.

One time an-Nawawi said I spent two years in my life, I never laid on my side on a mattress or on the ground. So they asked him how did you sleep an-Nawawi? Two years and his side never got a mattress or the ground. He said when I got tired, I used to lean over my books and take a little nap. People have different goals. You are going to find childish kids who want to criticise him, but the goals of these people are different. Some people want Firdaws, some people want A'raaf and some people just want the front gate of Heaven. At forty four, he did more for the Ummah than what possibly millions at times did for the Ummah.

Lisaan ad-Deen Ibn al-Khateeb was a scholar from Spain. He lived around 1340 and he was a well known leader and the scholar of Spain. They said to call him Dhul-'Umrayn (ذو العمرين), the man with a double life. You know why they used to call him that name? Because at day time he would be occupied with dealing with matters and resolving issues in his country, and at night time he would sit and write and learn. So he had a double life, he took out of his sleep time and got a double life. Again I say we mention these examples so we can get a small percentage of their likes, to improve our quality and attitude towards knowledge.

I would say get your full eight hours of sleep and sleep on a good, nice mattress or a waterbed. Do not lean on your books, I do not want you to do that. Just take time off your vain time, the time you spend gossiping and the time you spend on social media, and focus it for knowledge.

Mu'aadh Ibn Jabal radhiallahu 'anhu died when he was thirty five years old. Can you believe that? Thirty five years old, the man we say radhiallahu 'anhu. The man who is a father to everyone from Yemen and Mu'aadh Ibn Jabal is in his grave getting rewards for everyone in Yemen. The tiredness and pain an-Nawawi and Mu'aadh went through is gone now, because they are in their grave. The work remains and the reward remains, but the tiresome and restless nights are all gone. Imaam Ahmad was asked when will you rest? They saw how he was. When he was asked when will you rest, he said when I go in the grave. I imagine an-Nawawi Rahimahullah laying in his grave now with such a big smile on his face, it is as if he has a smile on his face. Every time we say Rahimahullah, he gets reward for it. Every time we use his knowledge, that is an ongoing, never ending charity (Sadaqah Jaariyah) and he sits in his grave and gets all that reward.

Al-Badr Ibn Jamaa'ah said I went to visit an-Nawawi one time and I could not find a place to sit. He made room for me through his books and when I did sit, he kept searching and pursuing books. Al-Badr Ibn Jamaa'ah said he pursued knowledge in his books like a mother would be in pursuit of a lost son of hers (looking and striving). Al-Hasan al-Basri said two people never get satisfied, a student of knowledge and a student of wealth. You never get satisfied, you always want more and more and more. That is to show you the level and patience that they had in attaining the treasure of knowledge. It is a treasure, you have to pursue it. I'lam Rahimak Allah.

SULAYMAAN IBN ABDUL-MALIK THE KHALEEFAH AND ATAA' IBN ABI RABAAH

Sulaymaan Ibn Abdul-Malik (the leader and the famous Khaleefah from Bani Umayyah) went to make Hajj and he had two of his sons with him. He needed to ask some questions pertaining to Hajj, so everyone told him go to Ataa' Ibn Abi Rabaah. Ataa' Ibn Abi Raabah was a Tabi'ee who died one hundred and fourteen years after the Hijrah. He was an ex-slave and he was just freed. He had a disease in his eyes so one of his eyes was not functioning, he used to limp and he was black. Imagine all that, matters that ignorant people always look down upon and he had it all in him. The Khaleefah of the Muslims was directed to go and ask that man for issues pertaining to his Hajj.

When they finally found him, he was standing in Salah near the Ka'bah so the Khaleefah stands with his two sons and they wait and wait. When he is done with his Salah, the Khaleefah says Ataa' I have a question. Ataa' is facing the Ka'bah and the Khaleefah is behind him and he asks him the question. He is an ex-slave and his back was turned to them as if they were low and he is the honourable, and he did not even turn around to answer him because he does not need anything from the Khaleefah. The Khaleefah needs him, he needs a man who ignorant people look down upon in every way.

When Sulaymaan saw how honourable he was and how low he was even though he was the Khaleefah and even though he had wealth, power and everything, he told his two sons:

يا أولادي لا تنيا في طلب العلم

Do not be lazy in learning or attaining knowledge because I will never forget how low we had to stand in front of Ataa'. The Khaleefah going to ask someone is a big thing, now imagine if it is someone that was an ex-slave with a blind eye and looked down upon. He told his kids to never ever leave knowledge. Provision is always guaranteed but knowledge is not. A Khaleefah has provision but he does not have knowledge. We seek knowledge and Allah always guarantees your provision.

AL-KASAA'EE AND THE SONS OF THE KHALEEFAH

Haroon ar-Rasheed had two sons (al-Ameen and al-Ma'moon) and he brought a scholar called al-Kasaa'ee who was known during his time to teach them. When al-Kasaa'ee used to get to their door, Haroon ar-Rasheed either saw or was told that his two sons al-Ma'moon and his brother go to the door, open the door for al-Kasaa'ee, take his shoes and greet him in. When Haroon was told of this or he saw this, he summoned al-Kasaa'ee to his palace (to his room). He said Kasaa'ee, who is the most honoured of people? Al-Kasaa'ee said you Haroon ar-Rasheed. You are the Khaleefah, you are the most honoured of the people here. Haroon said no, rather the most honoured among people is the one who the next in command to be leaders go and open the door for him and take his shoes (because his sons were next in command to be leaders). We need to understand the value of knowledge and the great noble mission of attaining this.

ASH-SHAAFI'EE AND IBN AL-JAWZI

When ash-Shaafi'ee was asked how he studied and how he attained his knowledge, he said I pursued knowledge like a mother who is seeking her only lost son. Imagine a mother with her only lost son, how she runs and chases him if he is lost. He said I pursued knowledge like a mum does to find her son. Ibn al-Jawzi said I stayed years desiring Hareesah (هريسة).

Hareesah is a famous sweet we still know today. He said I desired Hareesah for years but I could never eat it because the guy who sells it by the Masjid would come when I have a class and I want to go eat it, but I do not want to miss the class. An honour and reward for learning. It is deep, learning is not just a superficial thing that you take or you do if you have time or at your leisure, or if you have nothing better to do then you go attend the Halaqah.

RAHIMAK ALLAH

MAGHFIRAH AND RAHMAH

Rahimak Allah, may Allah shower His mercy on you. So the next word Rahimak Allah, he means may Allah shower His mercy on you so you can achieve what you seek. That is the meaning of it. It means may Allah grant you mercy to achieve all that is good for you and to keep you away from that which is evil. That is what he means when he says Rahimak Allah. Rahimak Allah means may Allah forgive your past and may Allah protect and guide you for your future, these are all meanings of Rahimak Allah.

If you combine or couple Rahimak Allah and Ghafara Lak (رحمك الله و غفر لك) (Maghfirah and Rahmah), each one would have a meaning. Maghfirah is forgiveness and mercy is Rahmah. If you combine them together, each one would have a meaning. If they are combined then Maghfirah is that which was of prior sins and Rahmah is a safety from the harm, affect and punishment from future sins. If they are separated (Maghfirah and Rahmah), each entails the meaning of the other. So if Maghfirah is by itself, it means Rahmah as well. And if it is Rahmah by itself, it means Maghfirah. If Maghfirah is in a sentence alone, it entails the meaning of Rahmah in it. They encompass the meanings of each other they are separate, so Maghfirah means Rahmah and Rahmah means Maghfirah if they are separate.

The rule here is similar to the usage of Islam and Imaan in a sentence. Islam is three levels (Islam, Imaan and Ihsaan). We have Islam and Imaan and Allah said in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Truly, the religion with Allah is Islam. (Surat Aali Imraan: 19)

Islam is mentioned there alone without Imaan, so here it includes within it Imaan and Ihsaan. It includes Imaan in it and it is mentioned alone in a sentence.

In another verse, Imaan is mentioned alone:

قَالَتِ الْأَعْرَابُ آمَنَّا... ﴿الحجرات: ١٤﴾

The Bedouins say: "We believe." (Surat al-Hujaraat: 14)

Imaan is mentioned alone so Imaan here includes Islam and Ihsaan in it. If Islam and Imaan are mentioned together in one sentence, then each word entails a different meaning. If only

one of them is mentioned, then each one encompasses the meaning of the other. You see that rule? The same applies with our situation here, Maghfirah and Rahmah.

DO YOU SAY RAHIMAK ALLAH TO A NON MUSLIM?

Over here he said Rahimak Allah because he is trying to teach. If you are going out to give Da'wah, do you go tell a non Muslim, may Allah have mercy on you? A non Muslim relative or any non Muslim for that matter. Let me say this, number one, there is no difference of opinion among scholars that one cannot pray for forgiveness and mercy for a non Muslim who dies in that status (a Kaafir). You cannot make Du'aa for him and say may Allah have mercy on him. In the fifth volume of Al-Majmoo', An-Nawawi said there is an Ijmaa' on this (there is a consensus on this). In the twelfth volume of Al-Fataawa, Ibn Taymiyyah Rahimahullah said there is an Ijmaa' on this (that it is prohibited). As for one who is alive, there are some comments on this and let me clear it up.

When a modernist or ignorant reads it in some of the old books, he will say look so and so said it is okay to make Du'aa with mercy to a Kaafir that is living. And then they might even tag on to it a Kaafir who is dead too, at the rate they are going. That is a reason to show that knowledge must be taught by Shuyookh. Sometimes you are going to see the word

Makrooh (مكروه) (disliked) in a book for example. Some Shuyookh and some 'Ulamaa

consider what they say disliked as Haraam, but they always use disliked. How would you know that if someone did not tell you that as a principle of this Shaykh, he said disliked? Imagine reading adultery or fornication is disliked, or alcohol is disliked. What that Shaykh means has a root (disliked is Haraam).

One thing is for sure, if you are asking for a non Muslim, the supplication of Rahmah is meant to be understood as that Allah guides them. Al-Haafidh Ibn Hajr mentioned this in the eleventh volume of Fath al-Baari (فتح الباري). He said in summary, this is the summary I am

going to give to you and this is the best summary. You can pray for a non believer in guidance and if you choose to pray for him in mercy, it must be with the intention that mercy means guidance. So basically if you say Rahimak Allah to a non Muslim who is living, your intention better be one hundred percent that Rahimak Allah means may Allah have mercy on him to guide him. It better be that and it cannot be anything other than that.

It is better to just make it clear and say may Allah guide him or may Allah guide them. If you do choose to say Rahmah (and it is not the best of the two opinions), then you say it with the intention of may Allah guide him. Badr ad-Deen al-'Ayni in Umdat Al-Qaari (عمدة

القاري) (which is an interpretation of Sahih al-Bukhari) commented on a Hadith where the Prophet sallallahu 'alayhi wa sallam mentioned:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

The Prophet sallallahu 'alayhi wa sallam made supplication that Allah forgive his people when they were non believers and he said it when they were harming and oppressing him. Badr ad-Deen says that means to grant them guidance to Islam which will cause them to be forgiven, if they do become Muslim. So you have to understand what the 'Ulamaa are talking about.

WHY DID HE SAY I'LAM RAHIMAK ALLAH?

This was a trend used by wise, knowledgeable 'Ulamaa, they used these kind of sayings. He made Du'aa for one who is learning and listening to him and he is making Du'aa for one who might read his book in the future. This is a big lesson that one who conveys the message must be merciful and compassionate to those he conveys his message to. He must show those he is teaching that he wants guidance for them. Sometimes they think you do not want guidance for them, you have to show them you are trying to take them from darkness to a bright light.

A Daa'iyah opens the hearts with a smile, it is a key to a heart. It could be a nice compliment or word, or putting your hand on his back. Today, some act as if it is 'Awrah (عورة) to show your teeth. They think that it is 'Awrah to show your teeth. That is the reality, do not laugh, some people are like that. Da'wah (دعوة) is wisdom, being gentle and kind. You need the keys, you cannot enter without Rahmah to people.

Allah tells his Prophet and he is the Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ...

﴿آل عمران: ١٥٩﴾

And had you been severe and harsh hearted, they would have broken away from about you. (Surat Aali Imraan: 159)

That is the Prophet Muhammad sallallahu 'alayhi wa sallam, so imagine anyone other than him. A Daa'iyah must be like Allah said about the Prophet Muhammad sallallahu 'alayhi wa sallam:

قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَّحِيمٌ ﴿التوبة: ١٢٨﴾

Verily, there has come unto you a Messenger (Muhammad sallallahu ‘alayhi wa sallam) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad sallallahu ‘alayhi wa sallam) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hellfire), for the believers (he sallallahu ‘alayhi wa sallam is) full of pity, kind, and merciful. (Surat at-Tawbah: 128)

A man who is merciful and compassionate with you, who is worried about you, who is concerned for you and who is eager to give you the best. Here the author is speaking to people at a time when people were deep in their ignorance, Bid’ah (بدعة) and Shirk. The worshipping of the graves was widespread and common and it was exceptional to be on the right path.

A knowledgeable is wise and knows the truth is somewhat tough. The truth is tough sometimes and it is hard to absorb it, especially when their parents and great grand parents have been raised on it. The truth is difficult in itself and as a Daa’iyah with wisdom, you do not combine a tough attitude with a tough Da’wah. You want two toughnesses? At least work with the tough Da’wah itself, do not add your attitude to it. Some learn a couple of Hadith and run around declaring people Kuffaar, Khawaarij and everything you can think of.

Husayn al-Karabeesi was a philosophist Mubtadi’ (مبتدع) or one who resorted to mental rationalisation. In Taareekh Baghdad (تاريخ بغداد), ash-Shaafi’ee went to visit Baghdad and al-Karabeesi heard about him. People were going from all over to visit him so al-Karabeesi told his friends let us go visit ash-Shaafi’ee. He is a philosophist, you know they are eloquent when they talk because they have no knowledge of Qur’an or Hadith so they use their talk. He said let us go visit Shaafi’ee and make fun of him. Everyone has gathered there so Karabeesi goes there and with his outspoken way of asking questions, they ask ash-Shaafi’ee. Ash-Shaafi’ee knows what they are doing and knows people are there.

He could have kicked them out, he could have told a couple of his students take them out of there, he could have incited the people to take them out but he stood silent. He stood patiently and began to answer them with Qur’an after Qur’an after Hadith after sayings, until he mesmerised them with his knowledge and his manners. You know what the philosophers, these Mubtadi’ah (مبتدعة) and those who resorted to mental rationalisation

said? They said we left our Bid'ah and followed ash-Shaafi'ee. They went to make fun of him and he could have done anything he wanted, but he was patient and Allah guided with him some big Imaams of his time.

You see what it does? He had the key to the heart and he had wisdom in conveying the message. That is why those are the verses I said:

وَلُوْطًا اٰتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿الانبياء: ٧٤﴾

And (remember) Lut, We gave him Hukman (right judgment of the affairs and Prophethood) and (religious) knowledge. (Surat al-Anbiyaa': 74)

وَلَمَّا بَلَغَ اَشُدَّهُ وَاَسْتَوٰى اٰتَيْنَاهُ حُكْمًا وَعِلْمًا... ﴿القصص: ١٤﴾

And when he attained his full strength, and was perfect (in manhood), We bestowed on him Hukman (Prophethood, right judgment of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islamic Monotheism]. (Surat al-Qasas: 14)

Wisdom is just as essential as knowledge and that is what he says here, Rahimak Allah is part of the wisdom of Muhammad Ibn Abdul-Wahhaab. That is how you capture the hearts and the minds, Rahimak Allah. Even if you disagree with them and they are Muslim, Rahimak Allah. Take this and humble yourself. Lower your wing to them. You know who is saying Rahimak Allah? The man who was bad mouthed for over two hundred years and is still being mad mouthed today. The dust generated by the attacks from the storm of reviving the Qur'an and the Sunnah of his time has not settled until today, people still accuse him and talk about him. Having said that, can you just imagine with me what the attacks were like to him when he was in his peak (if it is still going on until today)? Yet with all that going on he uses Rahimak Allah, when his opponents are going to be reading his leaflets and letters that he is going to pass out.

A Daa'iyah needs to have a smile on his face with the proper manners, and he needs to be pleasant and a delight for people to approach and communicate with. That is the true Daa'iyah and that is a characteristic of a successful Daa'iyah. A smile might open many hearts to your message. Rahimak Allah, I am concerned about you and I want you to learn this. In Sahih Muslim:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تَلَقَّى أَخَاكَ بِوَجْهِ طَلْقٍ

Do not minimise the reward of anything, even if it is merely to greet your brother with a

smile. Jareer Ibn Abdillah said in Sahih al-Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam never saw me but smiled in my face:

وَلَا رَأَى إِلَّا تَبَسَّمَ فِي وَجْهِ

This was the Prophet sallallahu 'alayhi wa sallam who we were ordered to follow whether he smiles at us or frowns at us, whether he conveys the message soft toned or harsh toned. No one is ordered to follow me and you, so convey the message in wisdom and good manners, in a pleasant and light way.

Abdullah Ibn al-Haarith said in a Hadith in Sunan at-Tirmidhi:

مَا رَأَيْتُ أَحَدًا أَكْثَرَ تَبَسُّمًا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

A companion is saying I never saw anyone smile more than the Prophet Muhammad sallallahu 'alayhi wa sallam. Can you imagine that? A brother greets a brother with a smile, a sister greets her sister with a smile or a kind word, a pat on the back or an embrace, it is a key to open the heart. A true, quick smile that slowly fades, not those fake ones that come slowly and vanish real fast (those are the fake ones).

A sign and a characteristic of a Munaafiq is a sharp tongue with a frown to the believers, and the opposite to the non believers.

...سَلَقُوكُمْ بِاللِّسَانِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ... ﴿الْأَحْزَابُ: ١٩﴾

They will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). (Surat al-Ahzaab: 19)

They sharpen their tongues and yield them on you.

مُحَمَّدٌ رَسُولُ اللَّهِ ۗ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ...

﴿الْفَتْحُ: ٢٩﴾

Muhammad (sallallahu 'alayhi wa sallam) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. (Surat al-Fath: 29)

The opposite of that is a trait of the Munaafiqeen.

A Daa'iyah is a doctor, he deals with the hearts and souls spiritually (not physically). You do not open the heart and play around with it (the physical muscle itself), you deal with them spiritually so you have to know how to open them properly. You have to find the key to convey the message. Like I said it is a harsh Da'wah in itself so do not combine your harshness to it. People are humans and sometimes you need to praise them to win their hearts.

When the Prophet sallallahu 'alayhi wa sallam taught Mu'aadh Ibn Jabal the Du'aa we say after Salah, do you think the Prophet sallallahu 'alayhi wa sallam just came to Mu'aadh and said you say this after Salah? He took Mu'aadh and he said:

إِنِّي أَحِبُّكَ يَا مُعَاذُ

I love you Mu'aadh. Can you imagine how his heart is?

فَلَا تَدْعُ أَنْ تَقُولَ دُبْرَ كُلِّ صَلَاةٍ : اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

The Prophet sallallahu 'alayhi wa sallam commended Ibn Umar then corrects him to pray the night prayer. The Prophet sallallahu 'alayhi wa sallam praised and then encouraged, and that is the path of the wise, righteous and successful Du'aat.

CLASS FOUR

This is our fourth class on Sharh Al-Usool Ath-Thalaathah, the elucidation and explanation of Al-Usool Ath-Thalaathah.

THE FOUR INTRODUCTORY MATTERS

The author said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمْ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ
مَسَائِلَ :

الْمَسْأَلَةُ الْأُولَى : الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

الْمَسْأَلَةُ الثَّانِيَةُ : الْعَمَلُ بِهِ

الْمَسْأَلَةُ الثَّلَاثَةُ : الدَّعْوَةُ إِلَيْهِ

الْمَسْأَلَةُ الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

We spoke about Bismillahir-Rahmaanir-Raheem and then we spoke about 'Ilam Rahimak Allah (know, may Allah have mercy on you). Today, we take the obligation to know four matters.

He said it is obligatory to know four matters, you must know these four matters. Here, he said you are obligated to know these four matters. He used the Arabic word:

يَجِبُ

You must know these four matters.

WHAT IS THE DEFINITION OF WAAJIB?

The definition of Waajib is any matter where there is a firm order to do something, in which one is promised a reward for and anyone unexempted and unexcused from doing it who leaves it, is promised punishment. That is the definition of Waajib.

IS THERE A DIFFERENCE BETWEEN WAAJIB AND FARDH?

There is a problem here that scholars had, there is an issue between Waajib (واجب) and Fardh (فرض). Are they both the same or are they different? In Usool al-Fiqh, the scholars disputed this matter. They said is Waajib Fardh and is Fardh Waajib? Are they both the same thing or are they two different things?

I want you to know and I am going to repeat it again and again, the author here does not mean Waajib that is like the Waajib that Abu Haneefah Rahimahullah considers Waajib (which is a lesser rank than Fardh). Here the author means obligatory, Waajib, Fardh. It is a Fardh upon you. Even though he used the word Waajib, he means it is Fardh on you to know the following four matters. In English it may not seem like that big of a deal because usually when they are translate Waajib they say it is obligatory, and then when they say Fardh it is also obligatory. But when you look at the Fiqh point of view in the Usool books, you find there is a dispute. Is Waajib Fardh and Fardh Waajib or are they two different things?

I say this because Waajib (obligatory) is identical to Fardh (which is obligatory) according to ash-Shaafi'ee, Malik and Imaam Ahmad in one of two opinions. Let me repeat that. So now we are talking about the dispute between the scholars in Waajib and Fardh. Are they the same or not? A Waajib which means obligatory is identical to Fardh which is obligatory (just two different words) according to ash-Shaafi'ee, Malik and Imaam Ahmad in one of two opinions.

The second opinion is by Imaam Abu Haneefah Rahimahullah. Imaam Abu Haneefah said Waajib is a slightly lesser rank of an ordain than Fardh. According to Imaam Abu Haneefah Rahimahullah, they are both an obligation. They are obligatory and you must do them, however Waajib is a notch less than Fardh. Now let us take the proof for both camps.

THE PROOF FOR THE OPINION THAT WAAJIB AND FARDH ARE SYNONYMOUS

The first camp said Waajib is Fardh and they are both the same. They use for their proof a Hadith in Sahih al-Bukhari:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ

A Bedouin from Najd came screaming (in one narration mumbling) with his head uncovered and he went to the Prophet sallallahu 'alayhi wa sallam to ask him about Islam. The Prophet sallallahu 'alayhi wa sallam responded to him and after the Prophet sallallahu 'alayhi wa sallam informed him of the obligatory matters upon him, this Bedouin asked a question.

قَالَ : هَلْ عَلَيَّ غَيْرُهَا ؟

He said other than what you told me (the obligations and that which you told me is Fardh), are there anymore obligations other than that? Do I have to do anything else other than that?

The Prophet sallallahu 'alayhi wa sallam responded.

قَالَ : لَا إِلَّا أَنْ تَطَوَّعَ

He said no you do not have to do anything other than this, unless you choose to do any of the extra matters that one can do for extra reward.

The point of the scholars here is:

لَمْ يَجْعَلْ بَيْنَ الْفَرَضِ وَالتَّطَوُّعِ وَاسِطَةً ، بَلْ الْخَارِجُ عَنِ الْفَرَضِ دَاخِلٌ فِي التَّطَوُّعِ

The scholars said the Prophet sallallahu 'alayhi wa sallam did not put a middle category between Fardh and Sunnah. This is Fardh and this is Sunnah, he did not put a middle category. Had Waajib been a slightly lesser rank than Fardh, then he would have said I told you the obligatory matters, here are the Waajib matters and then I am going to tell you the Tatawwa' (تطوع) (then there is the Sunnah). But he did not do that, the Prophet sallallahu 'alayhi wa sallam told him the obligatory Fardh matters and then he said the matters other than that are Sunnah. Between Fardh and Sunnah (Tatawwa'), the Prophet Muhammad sallallahu 'alayhi wa sallam did not say and here is Waajib in between them, here are matters that are Waajib in between them.

The second proof is that Allah said in the Qur'an:

...فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ... ﴿البقرة: ١٩٧﴾

So whoever has made Hajj obligatory upon himself therein. (Surat al-Baqarah: 197)

In this verse, Fardh is used in the context of Waajib so they said that means they are the same.

The third proof in the Sahih.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : يَقُولُ اللَّهُ تَعَالَى

And when you hear that the Prophet sallallahu 'alayhi wa sallam said that Allah said, that means it is automatically Hadith Qudsi.

مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءٍ مَا افْتَرَضْتُهُ عَلَيْهِ

My servant never comes closer to me with a deed any better than a Fardh. Had Waajib been a separate category, He would have also added Waajib. He would have said and Waajib is included. First is the Fardh and then the Waajib, because right after that the Hadith mentioned Naafil (that one continues to do Nawaafil). So He did not mention a second category right after Fardh (which is Waajib), He went from Fardh and then He began to talk about other matters that are Nafil (just like the first proof).

Now the fourth proof is that they said for both Fardh and Waajib, it is vilified to not do either one. If you do not do either one it is vilified, so it would be redundant to say each one has a separate meaning or category because we all agree on the bottom line, that it is vilified not to do it and it is a sin not to do it. Why would you make it a separate category when we all agree it is something you must do and you get sins for not doing it, unless you are exempted? So why are you making it a special category? This group said it is redundant to say Waajib is different than Fardh or Fardh is different than Waajib.

So basically if you look at this group, they use some textual proof from Hadith that the Prophet sallallahu 'alayhi wa sallam went from Fardh to Tatawwa' and did not mention the middle category of Waajib in between.

THE PROOF FOR THE OPINION THAT WAAJIB IS LESSER THAN FARDH

The Hanafiyah and Imaam Ahmad in one of the opinions said that each one is a different category, Fardh is a category and Waajib is a different category. They said that Fardh is a higher level that is more confirmed, stressed and emphasised than a Waajib that comes right under it.

The proof for the second group is more of a linguistic nature than it is of a textual nature. Those who learn Arabic know that sometimes the literal meaning differs very slightly than the religious context meaning for a word. I will give you that in an example of the word Islam and you will understand it better. If you look up Islam in an Arabic dictionary (the root word of it), what is the linguistic definition of Islam? You are going to find that it means submission, humbling and obeying. One in submission, you can say he is Muslim. Humbling, he is Muslim. Obeying commands, he is Muslim. That is the literal definition of Islam from the root word of it. However in a religious context, look at the definition. The definition of Islam is:

الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ ، وَالْإِنْفِيَادُ لَهُ بِالطَّاعَةِ ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

To submit to Allah with Tawheed, and to succumb to Allah with obedience, and to disavow and disassociate yourself from Shirk and the people of Shirk. Yes parts of the root word were used, but you have to have this whole conclusive meaning to take what Islam is in a religious context.

Now the Hanafiyyah used the slight differences in the literal meanings of Waajib and Fardh to have an effect on giving each one their own category. Abu Zayd ad-Dabboosi said Fardh literally means to assess something or what is precise. If something is precise (from Taqdeer (تقدير)), that is Fardh. Taqdeer and Fardh are the same, so it is something that is assessed and something that is precise. He said Waajib on the other hand means Suqoot (سقوط) (to fall) and Allah used it in a literal sense in the verse:

...فَإِذَا وَجَبَتْ جُنُوبُهَا... ﴿الحج: ٣٦﴾

Then, when they are down on their sides (after slaughter). (Surat al-Hajj: 36)

When a wall drops down, you say:

وجبة الحائط

The wall fell. So here he says we will take Fardh to be anything that is firm (Qaati' (قاطع)), so anything with firm proof is Fardh. Anything that is obligatory with a slightly lesser standard

of proof, we will take that to be a Waajib. They made the distinction because Suqoot means to drop, so they used drop to mean that is the second category.

HOW DO THEY CATEGORISE THE FARAA'IDH AND WAAJIBAAT?

They made a distinction between Fardh and Waajib but they themselves disputed on how to categorise what is going to be a Waajib and what is going to be a Fardh. We established there is a Fardh and there is a Waajib according to the Hanafiyyah, but what is a Fardh and a Waajib?

One group of the Hanafiyyah said Fardh is what comes through Qat'ee (قطعي) proof. Qat'ee proof is super firm, direct and precise proof, which is like a solid verse with its meaning clear or a solid authentic Hadith with a clear meaning of it and multiple chains. That would be considered a Fardh. Anything less than that, that is obligatory and we will consider it a Waajib. So anything that comes to us in proof that is Dhannee (ظني) will be a Waajib.

Dhannee means authentic Ahaadith, we are not talking about non authentic Ahaadith. An authentic Hadith that is a direct order, but its chains are not sufficient to be like multiple chains.

An example of this would be that Allah said in the Qur'an:

وَأَقِيمُوا الصَّلَاةَ... البقرة: ٤٣

And perform As-Salat. (Surat al-Baqarah: 43)

No one disputes it, it is a clear order and the meaning is very clear. It is a verse in the Qur'an so it is not disputed. It is Fardh to make your Salah but they said reciting the Faatihah in every single unit of the Salah is Waajib and not Fardh because the Hadith:

لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ

There is no Salah except by you reading the Faatihah in every unit of the Salah. They said that proof is Dhannee, meaning it is authentic but it is not solid enough to be a Fardh. So Salah is Fardh but reciting the Faatihah in every Rak'ah is Waajib.

The second group (al-Askaree) said Fardh is what is from Allah and Waajib is what is from Allah and what is from the Prophet Muhammad sallallahu 'alayhi wa sallam. So some proof that is disputed and matters that are disputed (their meanings from the Qur'an), that is Waajib according to them. If it is solid and the meaning is clear, that is Fardh (the first category).

The third group said Fardh is any direct order from Allah and Waajib is any direct order from the Prophet Muhammad sallallahu 'alayhi wa sallam. That is obligatory in both cases, one is from Allah and one is from the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Isra'eeni, who is among the scholars of al-Hanafiyyah said Fardh is what is ordered by consensus and no one disputed it, and Waajib is what may have dispute as to it being Fardh or not. So they dispute in themselves as to what is Fardh and what is Waajib.

THE RESULT OF THIS DISPUTE

The result of it is according to the Hanafiyyah, whoever denies a Fardh is Kaafir because he has committed an act of Kufr (he denied something that its proof is beyond a doubt). Waajib, the proof is less precise so he has not committed an act of Kufr. So whoever denies standing in 'Arafaat during Hajj or Hijaab of a woman has committed an act of Kufr because that is Fardh. They consider for example Witr as Waajib and they consider running in Safa and Marwah when you go to Hajj (those seven laps you do where Haajar 'alayhas-salaam ran) as Waajib. So if someone were to deny that, then he has not committed an act of Kufr because the level of proof is less than that of the Fardh. Their rule is that denying a Waajib is not Kufr. Leaving that Waajib out and if you do not deny is considered Fisq (فسق) (one who is astray). Denying a Waajib is not Kufr according to the Hanafiyyah because it is proven on a secondary level basis proof, unlike Fardh which is proven beyond a doubt. That is the first result or fruit of this dispute.

The second result or fruit of this dispute. You get more reward for doing a Fardh than you do for doing a Waajib, because it is higher category according to the Hanafiyyah. The third fruit or result of this dispute would possibly be more understandable in an example. The majority of scholars (the first group) say making Sujood at-Tilaawah (Sujood of recitation) is Sunnah not Waajib or Fardh. This is because Umar Ibn al-Khattab was on the pulpit one Friday and he read Surat an-Nahl, when he got to the Sajdah in Surat an-Nahl he got off the pulpit and made Sujood. The Next Jumu'ah he got up and read Surat as-Sajdah and Surat as-Sajdah has a Sujood in it. When he got to the verse of Sujood he said O people, we pass by verses of Sujood, whoever makes Sujood is right and whoever does not make Sujood is right and he did not make Sujood the second time. His son Ibn Umar added a statement to that, he said Allah did not make Sujood at-Tilaawah Fardh upon you.

It is not Fardh or Waajib so what does it become? The majority of the scholars said it is not Fardh or Waajib so it goes down to Sunnah. The Hanafiyyah said no, it is not Fardh so then it is Waajib because it drops down a level. Yes it is not Fardh, but then it is Waajib. So they dropped it to their second category, which is Waajib. The Jamhoor (جمهور) dropped it to their second category (which is Sunnah), so it gets dropped down based on what group you

are in. The Hanafiyyah make it Waajib and the majority (the Jamhoor) consider it Sunnah. So that is one of the results of this dispute of Fardh and Waajib being two different categories.

Since the first group do not distinguish between Fardh and Waajib and consider them one, they said it is not Fardh as Ibn Umar said and that means it is not Waajib because they are the same, so it goes down to a Sunnah. Al-Hanafiyyah said it is not Fardh like Ibn Umar said, but it drops down to Waajib. Very similar to that is sacrifice. The Hanafiyyah believe it is Waajib to sacrifice and the other Imaams (the Jamhoor) believe it is Sunnah to sacrifice, based on the same rationale. Likewise, the Hanafiyyah believe Witr after the Isha' and before Fajr is Waajib. According to them, you get sins if you do not do it and you are considered a Faasiq if you are not doing it. The majority say no, it is Sunnah.

The conclusion for this whole dispute is simple and the answer is pretty much clear. If you want a one liner on it, the proper opinion is that Waajib and Fardh are the same. The majority who consider Waajib and Fardh the same use textual proof like Hadith to back them up, while the others use and substantiated their stance with linguistic definitions. That gives leverage to the first group. Secondly, the first group is more correct because Fardh and Waajib concur in that one must do that which he is supposed to do and he gets sins for not doing it, unless he is exempted. So the definition for both is nearly the same and that gives more of a solid stance to the first group.

THE ISLAMIC KNOWLEDGES ARE INTERTWINED

Notice when we learn Tawheed, we do learn Tawheed but as we learn it we study matters like this which are Usool. This matter is not in the Tawheed books, this is in Usool al-Fiqh but we use it to understand more what the author is talking about when he says Yajib (يَجِبُ).

Does Yajib mean Fardh or is it the lesser category that Abu Haneefah is talking about? So we use Usool to know the meaning of the author here and to understand a matter of Tawheed and 'Aqeedah. Sometimes we are going to talk about Hadith. In the future if we pass by a Hadith and some scholars consider it weak and it is a Hadith that is popular, we are going to talk about why it is weak or why it is authentic. That is Mustalah (مصطلح), it is going to be a Tawheed class but we are going to talk about Mustalah and Hadith in it. Then very soon Inshaa Allah it is going to be more like Tafseer class and then it is going to be other topics.

Sometimes we have to break the terms of the Nahuw down, like we did in the first class when we talked about Ar-Rahmaan and Ar-Raheem. It is Tawheed but the Islamic knowledges are intertwined and that is a unique thing about. Inshaa Allah we plan on studying Usool and when we get to Usool we are going to talk about Fardh and Waajib. You have an understanding of it and actually now with what I talked about, that is more of a

detailed understanding of it. So if we get there we might add a little bit more, we might just pass by it or we might review it.

WHICH DEFINITION OF WAAJIB DID THE AUTHOR INTEND?

Why did we bring that up here (Wajib or Fardh)? Because here he is saying Yajibu, you must know these four matters. Does he mean the Waajib according to Abu Haneefah, that is a slightly lesser rank than a Fardh? No, he means the Waajib that is Fardh. Had you taken out the word Yajibu and replaced it with Yufradhu (يفرض), it would be the same thing. So here he means the kind that is Fardh and the kind that is according to the first three Imaams. It is compulsory on us to learn these four matters. It is Fardh (Wajib) to learn these four matters. Men, women, slaves, the free, every Muslim who believes in Laa Ilaaha Illallah Muhammadur-Rasoolullah needs to know these four matters. Comprehending these matters fully and thoroughly is a Fardh upon every single Muslim.

KNOWLEDGE IN MATTERS THAT PERTAIN TO ALLAH

Knowledge in matters where you are dealing with Allah (علم معاملة العبد لربه) are three types:

المعاملة على ثلاثة أقسام : اعتقاد ، وفعل ، وترك

I'tiqaad (اعتقاد), Fi'il (فعل) and Tark (ترك). Matters Allah commissioned that pertain to Him are either belief, action or leaving. There are some things that you have to believe in, some things you have to act and do and some things you have to stay away and refrain from.

Knowledge as it pertains to your dealing with Allah is either 'Ilm Aynee (علم عيني) (Fardh 'Ayn (فرض عين) or 'Ilm Kafa'ee (علم كفايي). Meaning knowledge as it pertains to your dealing with Allah in those kind of knowledges (I'tiqaad, Fi'il and Tark) is either Fardh 'Ayn (which means it is a personal obligation) or Fardh Kifaayah (فرض كفاية).

THE DEFINITION OF FARDH ‘AYN

Fardh ‘Ayn is compulsory on every Muslim to perform or do. Fardh ‘Ayn is an obligation that must be done by every single individual and it is a personal obligation. Examples are Salah and Siyaam, every single person must do it.

THE DEFINITION OF FARDH KIFAAYAH

The next one is Fardh Kifaayah (communal responsibilities). It is a Fardh that if performed by a sufficient number of people, the obligation falls from the rest (the rest of the Ummah are not obligated to do it). This is a requirement that the community as a collective must fulfill and not the individual himself. It is not required on an individual basis but on the community of the Islamic Ummah as a whole. An example is burying the dead. Another example is if we are ten people here and we are at the shore an ocean, someone is drowning and we are able to rescue him. We are all responsible to go rescue him but if two people go and rescue him then that is sufficient for us. If those two people who are able do not go, all ten of us get sins. That is Fardh Kifaayah. It is not requested by Abdullah, Umar or Muhammad, it is the act itself that is requested (unlike the first category). If a group makes Salat al-‘Asr, it does not relieve the rest from making Salah. Every last Muslim has to make Salat al-‘Asr.

In the communal obligation, it is sufficient if a certain number of people do it and then the rest will not be in sin if they do not do it. In the communal obligatory act, the act must be carried out and completed. If it is not carried out and completed because one is not able to, he must and we must encourage others to eliminate the sin from falling on everyone. Let us say we are ten at the shore of an ocean and we are not able to rescue that person because we do not know how to swim. In that case and in any matter, we must go inform and encourage others to eliminate the sin from falling on everyone.

FARDH ‘AYN IN KNOWLEDGE, ACTION, LEAVING MATTERS AND BELIEF

FARDH ‘AYN IN KNOWLEDGE PERTAINING TO ALLAH

As to knowledge that is Fardh ‘Ayn (a personal obligation), it is knowledge that your religion cannot be completed and carried without it. That is the kind of knowledge that is Fardh ‘Ayn, knowledge that your religion cannot be completed and carried without. It could be in ‘Aqeedah, it could be in actions and it could be in sayings. Anything that makes essential matters of your Deen, your belief, your actions and your saying deficient, you must know them as a compulsory Fardh ‘Ayn. You must individually know it, seek it and learn it. What the author mentions here is:

You must and it is Fardh 'Ayn. Every individual must know these matters and there are no exemptions. Every individual must know these matters as a Fardh 'Ayn upon him.

Note, there is some knowledge that varies in how it is obligatory or not towards Muslims, because individuals vary. There is a certain limit of knowledge that every last Muslim must have (that is the Fardh 'Ayn), but there are matters that vary amongst Muslims. Some Muslims must know certain things and others must not, but there is a certain level that one must know. Ibn Abdil-Barr in his book Jaami' Al-Bayaan Al-'Ilm, Ibn Qudaamah and other scholars spoke on this matter.

Let me go into a little but more detail so you understand it. The scholars said it is consensus that there are types of knowledge that are Fardh 'Ayn and that there are types of knowledge that are Fardh Kifaayah. There is Ijmaa' (إجماع) that there are two kinds, not everything is Fardh 'Ayn and not everything is Fardh Kifaayah.

FARDH 'AYN IN ACTION

Purification, Wudhu, Tahaarah and Salah, you must know that. If you live until Ramadhaan, you need to know about Ramadhaan, what invalidates your fasting and what you have to do from pre-dawn to sunset. It is obligatory on you to know matters like that. It is Fardh 'Ayn on a woman to know the rules that pertain to the menstrual cycle because the acceptance of her fasting and Salah is dependent on that. They have to know that, when they can make Salah, when they cannot and how they get purity. It is Fardh 'Ayn upon them to know.

A man does not need to know the rules of the menstrual cycle. However, if a man is the only path for his wife to learn then he must know because he is her guardian. See how it varies? He must learn it to teach her or take her to someone knowledgeable to teach her. A regular man does not need to know it but if he has a wife, a daughter, a mother or a sister that he is responsible for, he has to learn it to teach them. It becomes Fardh 'Ayn upon him or he takes them to learn it or allows them to go and learn it. If you have a wealth, you need to know the rules and regulations of Zakah. If you have no wealth, you do not need to know about Zakah because you have no wealth. Yes it is better, but here we are talking about what is Fardh 'Ayn and what is not. If you are able to perform Hajj, you need to know about Hajj. If you are unable, you need to know the limit that I am unable, I am sick or I do not have the wealth to do it so I do not have to make Hajj.

FARDH 'AYN IN LEAVING MATTERS

A blind man who does not see does not have to learn what is Haraam to look at because he cannot see. A deaf person who does not hear does not have to know what is Haraam to listen to, unlike me and you. Me and you have to learn what is Haraam to listen to because we can hear. It is Fardh 'Ayn on all Muslims to know what is Haraam to listen to. It is Fardh 'Ayn on every Muslim to know Zina is Haraam. It is Fardh 'Ayn on every Muslim to know Riba is Haraam, alcohol is Haraam, swine is Haraam (the impurities) and that oppression is Haraam. It is Fardh 'Ayn on every Muslim to know the prohibition of incest or the killing of others. All that is Fardh 'Ayn upon every Muslim because they may fall into it so they have to know how to avoid it.

FARDH 'AYN IN BELIEF

The best example is what we are talking about here, these four matters that are Fardh 'Ayn upon every Muslim to know. One needs to know matters of his belief, belief in Allah, belief in the angels, belief in the books, belief in the Resurrection, Jannah and Jahannam. You have to know that. One needs to learn that of Islam which will remove any doubts (if he has any doubts), because part of believing in Islam is believing in Islam with no doubts. If you have doubts, you have a deficiency so you have to learn Islam to remove that doubt. If he is in a country that has widespread major Bid'ah, he needs to learn them so he will avoid them and not fall into them. The amount of Fardh 'Ayn as it pertains to knowledge is what one's belief, worship, acts or saying will not be correct or in accordance except with it. If it is that, then you must learn it on an individual basis as a Fardh 'Ayn.

THE FOUR OBLIGATORY MATTERS

So here the author says:

أَرْبَعُ مَسَائِلَ

There are four matters that are Fardh upon you to learn and he means Fardh 'Ayn. These are matters which the author starts out the booklet with. These four matters are your entire Deen and they should be given great attention due to their tremendous benefits. Among the Fardh 'Ayn that you must know are these four matters.

Those who do not bring their copies of the Usool are going to get lost over here because the author talks about four matters and you are going to think these are the fundamental matters but these are not the ones he is talking about. He talks about four matters, then he

talks about three matters and then he finally gets to the core three fundamental principles that the book is named after. Now we are talking about four matters.

The first part of the four matters is knowledge and there is an A, B and C on that. Then he says knowledge is:

مَعْرِفَةُ اللَّهِ ،
وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

So you have to know that there is an A, B and C to it. You are going get lost if you do not follow along and put a line as we go through sentence by sentence. Actually you should try to read it and go over the whole booklet. For example the first page, so you have a general idea as to what we are talking about and how he divided the book out. You also need to know that he repeats certain matters and that is why at certain points we will elaborate on matters, while at other points we will just pass by. When you explain a booklet or when you want to read a booklet to understand it, you read it or explain it in a way according to how the author organised it and structured it to get the full benefit from it. And likewise over here, the first matter that he talks about of the four matters is knowledge, then he mentions knowledge in Allah, knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in the Deen. These same matters that he defines knowledge with here are the same core matters of the Usool Ath-Thalaathah that we will talk about in the future Inshaa Allah.

THE DEFINITION OF MAS'ALAH

Here he says there are four matters. In Arabic, Mas'alah (مسألة) means there are four issues, four things, four matters here. In Arabic, the definition of Mas'alah or matter is anything proof or evidence is sought for:

المسألة هي ما يبحث عن برهانها أو دليلها

Matters that you seek or pursue are called a Mas'alah. Mas'alah are matters that are pursued or sought. So here he said:

أَرْبَعُ مَسَائِلَ

There are four Masaa'il here, he mentions four matters here. The first one is knowledge and then he defines knowledge. Then he mentions number two, action. Then he mentions number three, Da'wah. And then he mentions number four, Sabr. These are the four matters that he is talking about. He is saying these are matters that one should search, seek, pursue and learn with proof. You must learn them.

We took the definition of knowledge last week (knowing something as it really is in an affirmative and certain way) and here the author defines knowledge in a different way. He says the first of the four matters is knowledge and that is knowledge of Allah, His Messenger and His religion. So let us talk about the first matter.

THE FIRST INTRODUCTORY MATTER: KNOWLEDGE

الْمَسْأَلَةُ الْأُولَى : الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

He starts off with knowledge and defines knowledge with knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and His religion. Let us talk about knowledge, that is number one.

He mentions knowledge, defines knowledge, mentions action, mentions Da'wah and then he mentions patience (and you know them with proof). Those are the first four matters he talks about and these are the matters that he says are obligatory on everyone to know.

KNOWING ALLAH

The first one is knowledge and then he says knowledge is knowing Allah:

مَعْرِفَةُ اللَّهِ

Knowledge and awareness of Allah the Mighty, the Majestic. This is the knowledge and awareness that makes a person accept whatever is prescribed and laid down to him by Allah. That is what kind of knowledge this is. Whatever makes you accept and submit to Allah and to the rules and regulations Allah gives you is part of this knowledge. This is the

type of knowledge that causes one to submit, a complete total submission to the laws of Allah, His rules and His regulations. This is the knowledge of one's Lord (Allah) and it is attained by the signs and the verses in the Qur'an. That is where we get it from. It is attained by what is in the Hadith and also by considering the signs which Allah provided for us on this earth in His creation. That is also included in this.

﴿الذاريات: ٢٠﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ

And on the earth are signs for those who have Faith with certainty. (Surat ath-Thaariyaat: 20)

﴿الذاريات: ٢١﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

And also in your own selves. Will you not then see? (Surat ath-Thaariyaat: 21)

Will you not comprehend and understand? So those are signs of knowing Allah. We get it from the Qur'an, we get it from the Hadith and we get it from the signs in the creation of Allah on this earth.

MA'RIFATULLAH

Some scholars categorised knowledge pertaining to this into two types. They said Ma'rifatullah is knowledge that is two types, knowledge in Allah and knowledge in the Halaal and Haraam of Allah. Knowledge in Allah is to know what His attributes and qualities are. To know the attributes and qualities of Allah is Ma'rifatullah. Basically this knowledge is to know the power of Allah over you. It is to know that the knowledge of Allah is supreme, the knowledge over His creation and the power of Him sustaining this universe, all that is part of Ma'rifatullah. To know Allah (Ma'rifatullah) is to know the names of Allah, contemplate them, understand their meanings and abide by what they entail. The knowledge that creates the fear of Allah is Ma'rifatullah. The honouring of Allah is Ma'rifatullah. That is what he defines knowledge as (Ma'rifatullah).

When they told the great Imaam and scholar ash-Sha'bi:

أيها العالم

One guy told him O Shaykh, but instead of Shaykh they used 'Aalim (O you scholar). He said the scholar (al-'Aalim (العالم)) is one who fears Allah. Knowledge is knowledge of Allah and it creates fear from Allah. Ma'rifatullah creates fear from Allah and it also creates love in

Allah. Many people are heedless and mindless of this knowledge, even though it has benefits that turn in good for one in this life and in the life after. The benefits are good in both worlds.

Some of the Salaf said:

ما عصى الله إلا جاهل

Only the ignorant commits sins. What type of ignorance do you think that they mean? They did not mean ignorance in Halaal and Haraam. They did not mean ignorance in the rules and regulations, but they meant ignorance in this matter (Ma'rifatullah). Ignorance in Allah, ignorance in the rewards Allah has for you and ignorance in the punishment Allah has reserved for those who sin. Ignorant that you are using the land that Allah gave you to commit a sin on, that you are deriving strength that Allah gave you to commit a sin with and you are using power Allah has given you to commit a sin with. That is the kind of ignorance that they meant when they said that sinners are ignorant.

KNOWLEDGE OF THE HALAAL AND HARAAM

The second type of knowledge is the knowledge of Halaal and Haraam. Knowledge in Allah is the knowledge to know the Halaal and Haraam of Allah. Ibn Taymiyyah talks about this in the third volume of Fataawa, after the page three hundred and thirty three. He said people in these kind of knowledges are four categories and pay attention to them because you have to diagnose yourself and I have to diagnose myself as to which one of these categories I am so I can fix myself.

The first one is the one who has knowledge in Allah and in the rules and regulations of Allah (Ahkaam (أحكام)) and this is the best. This is the peak and this is what we want and strive for. The second one is the one who has knowledge in Allah but is ignorant in the Ahkaam of Allah. The third one is one who has knowledge in the Ahkaam of Allah but lacks knowledge in Ma'rifatullah. The fourth one is ignorance in both of them. The first one is the best and the fourth one is the worst. Figure out which one of these four you are, work on your weakness and strengthen it because that is how you know Ma'rifatullah.

THE IMPORTANCE OF MA'RIFATULLAH

The importance of knowledge in Allah is great. Ma'rifatullah is great, it is something big and it is something that needs to be taken seriously. It is the Fitrah that one knows and worships Allah and it is actually those with tainted Fitrah that do not know and do not want to worship Allah. That means some deficiency happened in their Fitrah to sway them away from the right Fitrah.

Allah is the Most Merciful and the Most Compassionate. You have to know that, Ma'rifatullah. Allah the One who is closer to you than your jugular veins, that is Ma'rifatullah.

﴿ق: ١٦﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And We are nearer to him than his jugular vein (by Our Knowledge). (Surat Qaaf: 16)

The One who heals broken hearts. When you have a broken heart, who heals it but Allah? Ma'rifatullah. The One who answers your call when you are distressed, that is part of Ma'rifatullah. The One who gives you victory when you are oppressed. The long awaited victory comes directly from Allah for the oppressed. That is Ma'rifatullah. The One who is more merciful than your own mother, that is Ma'rifatullah. Once you know and comprehend how merciful Allah is and that He is more merciful to you than your mother, that is part of Ma'rifatullah. The One and the only One who can harm you or benefit you. The whole world with its entirety could not harm you one tiny bit if they all gathered against you, and they could not benefit you one tiny bit in their entirety. That is Ma'rifatullah. If you know that without the will of Allah they could not harm or hurt you, then that is Ma'rifatullah.

The One who when you raise your hands in supplication to Him (in Du'aa), does not return your hands empty. That is Ma'rifatullah. The One who hears the cries of the people while there are others who are deep asleep. You could have someone in your house who is deep asleep, he cannot hear you whilst you are crying supplicating yet Allah from on top of seven skies hears you. That is Ma'rifatullah. You cannot worship Him properly until you know Ma'rifatullah and know about Allah. The more knowledge you know in this field, the more you become a worshipper of Allah, the more you become a fearful person of Allah and the more you become hopeful in Allah. Knowledge in Ma'rifatullah is the principle of all knowledges because with it you know the purpose of your existence.

﴿الذاريات: ٥٦﴾ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the Jinns and humans except they should worship Me (Alone). (Surat ath-Thaariyaat: 56)

Knowing Allah, His qualities and His attributes, that He is the Creator, that He is the Sustainer, that He controls the universe and He is the only One worthy of being worshipped, all that is Ma'rifatullah. The more detail you know of it, the stronger your Imaan is. Knowing that every act of worship directed to other than Him is wrong, that is part of Ma'rifatullah. That is what Ma'rifatullah entails. Knowing Allah encourages one to perform the ordains and

to leave the evil out of love and hope for Allah. That is the ultimate belief in Ma'rifatullah. Knowledge in Allah is supreme and it is the best of all knowledges.

Listen to this Hadith, listen to how important, heavy and mighty it is.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ ، فَقَالَ : إِنَّ نُوحًا عَلَيْهِ السَّلَامُ
لَمَّا حَضَرَتْهُ الْوَفَاةُ ، دَعَا ابْنَيْهِ ، فَقَالَ : إِنِّي قَاصِرٌ عَلَيْكُمَا الْوَصِيَّةَ ،
أَمْرُكُمَا بِاثْنَتَيْنِ ، وَأَنْهَاكُمَا عَنْ اثْنَتَيْنِ أَنْهَاكُمَا : عَنِ الشُّرْكِ وَالْكَبْرِ ،
وَأَمْرُكُمَا : بِإِلَهِ إِلَّا اللَّهُ ، فَإِنَّ السَّمَوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا لَوْ
وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ ، وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى ،
كَانَتْ أَرْجَحَ ، وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا حَلْقَةً ، فَوُضِعَتْ لَا إِلَهَ إِلَّا
اللَّهُ عَلَيْهَا لَفَصَمَتْهَا أَوْ لَقَصَمَتْهَا ، وَأَمْرُكُمَا بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فَإِنَّهَا
صَلَاةٌ كُلُّ شَيْءٍ ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ

This Hadith is in Musnad Ahmad and the men of the chain of the narration are very strong (رجال الثقات). Abdullah Ibn 'Amr Ibn al-'Aas said the Prophet sallallahu 'alayhi wa sallam sat down and he said when the death of the Messenger of Allah Nooh approached, he admonished his two sons. He said indeed I will give you far reaching advice.

أَمْرُكُمَا بِاثْنَتَيْنِ وَأَنْهَاكُمَا عَنْ اثْنَتَيْنِ

I am commanding you to do two things and I am warning you to stay away from two things. Nooh 'alayhis-salaam giving his farewell advice to two of his sons.

أَنْهَاكُمَا : عَنِ الشُّرْكِ وَالْكَبْرِ

I warn you against associating partners with Allah and I warn you against pride (Kibr is pride). That is what he warns them against.

وَأْمُرُكُمْ بِبَلَا إِلَهَ إِلَّا اللَّهُ

And I order you and I charge you to know that there is no God but Allah. He wants them to know Ma'rifatullah, Laa Ilaaha Illallah is Ma'rifatullah.

This is why I brought you this Hadith:

فَإِنَّ السَّمَوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ ،
وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى ، كَانَتْ أَرْجَحَ

He said if you were to put the seven heavens and the seven earths and what is in them on one side of a scale, and then on another side of a scale you would put Laa Ilaaha Illallah, the latter would outweigh the former. There is no God but Allah, just that word on the other side of the scale. That is how mighty Ma'rifatullah is. Laa Ilaaha Illallah would be heavier than the seven skies and the seven earths and what is in between them.

The Hadith goes on further to say:

وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا حَلْقَةً ، فَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهَا
لَقَصَمَتْهَا أَوْ لَفَصَمَتْهَا

If the heavens and the earth were of the shape of a ring and you put Laa Ilaaha Illallah on it, it would break it. It would destroy it, meaning it is heavy. That is how heavy and mighty Ma'rifatullah is.

And then the second thing he ordered them to do:

وَأْمُرُكُمْ بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ ، وَبِهَا يُرْزَقُ كُلُّ
شَيْءٍ

I charge you to say Subhan Allahi Wa Bihamdihi as it is the Salah of everything and everything gets its provision from it or through it.

This is a Hadith to show how heavy, how mighty, how important and how essential Laa Ilaaha Illallah (which is Ma'rifatullah) really is. That is how heavy and deep knowledge in

Ma'rifatullah is. He on his deathbed takes out time to tell his sons you have to learn it, you have to understand it, you have to believe in it and comprehend it.

If anyone who has committed sins (killed, drank or did whatever you can think of from the worst sins) was granted and blessed with fear of Allah and he prostrated, if he knew this knowledge right here and he had justice in him he would tell you there is no pleasure on this earth from the sins I committed to the time I am now obedient, more pleasurable than that Salah, that Tasbeeh or that Du'aa that I did. If one masters the knowledge in Allah (Ma'rifatullah), Wallahi there would never be anything more pleasurable to him on the face of this earth than when his head is bowing in Sujood to Allah. If he had a double life in his past where he had sins (what they call pleasures) and then he compares it to the pleasure of Ma'rifatullah and Ibaadah, he is going to tell you this one is better.

Knowledge in Allah makes one eagerly await the moments he spends in contact with Allah in Salah, Du'aa (دعاء), Rukoo' (ركوع), Sujood, Dhikr and in any form of worship. Lack of knowledge in this (Ma'rifatullah) makes one the kind of people who are eager by the moment to leave their Salah or Ibaadah or do not touch their Qur'an. They do not even have the eagerness to go and open the Qur'an and recite from it every day. When one masters this knowledge (Ma'rifatullah), he knows the verse in the Qur'an:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿القلم: ٤٢﴾

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so. (Surat al-Qalam: 42)

He knows Allah and he knows Ma'rifatullah. He knows when Allah calls him on this earth to make Sujood and Rukoo', he does it by choice and he does it by submission so he can do it in the life after by honour. Whoever does it by choice and submission in this life gets to do it in honour of Allah on the Day when Allah comes down to judge people.

Knowledge in Allah (Ma'rifatullah) brightens your grave before you enter it. Do you not want to enter a bright grave? Ma'rifatullah brightens your grave before you enter it. That is why we study this, so we can be welcomed into our illuminating, bright grave when we are placed in that grave. The affect of Ma'rifatullah is to please Allah before you meet Him. Do you not want to please Allah before you even meet Him? You want Allah to be pleased at you when you stand in front of Him, so Ma'rifatullah is all about that. Ma'rifatullah is to make your obligations and your Salah before Salah is made upon you. Lack of knowledge in this area is why people sin.

IGNORANCE IN MA'RIFATULLAH

Allah says in the Qur'an:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ
فَأُولَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿النساء: ١٧﴾

Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All Knower, All Wise. (Surat an-Nisaa': 17)

Ignorance here is not the ignorance in Halaal and Haraam. It is very rare and exceptional that one may do a Haraam where he does not know it is Haraam. It is very exceptional and rarely does it happen. Everyone who commits adultery knows that he is doing a Haraam. One who commits fornication knows that he is heading to do a Haraam, he knows that. It could be very exceptional that one may not do it, that is an exception but the Qur'an is not talking about those exceptional people. When one is killing, he knows he is doing Haraam when he is killing.

The ignorance here is the ignorance in Allah (ignorance in Ma'rifatullah). Some have total ignorance in Allah (in Ma'rifatullah). That is why we study this and that is why Tawheed is essential. Some have total ignorance in Ma'rifatullah and some have intermitted periods of foolish ignorance in Allah that causes them to sin in that intermitted period. Let me repeat that. Some have total ignorance in Ma'rifatullah, those are evil and wicked people that spend their life in sinning and Haraam. Others have intermitted periods of foolish ignorance in Allah that causes them to sin at times, and Inshaa Allah many of the second kind repent and come back.

عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ : أَنَّهُ كَانَ يُحَدِّثُ : أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ : كُلُّ ذَنْبٍ أَصَابَهُ عَبْدٌ فَهُوَ بِجَهَالَةٍ عَمْدًا
كَانَ أَوْ غَيْرَهُ

Mujaahid, Ibn Abbaas and others said the same thing. Abu 'Aaliyah is saying it was widespread among the Sahaabah to say that every sin one commits and falls in, it is because of ignorance whether he did it on purpose or not. Ignorance in what O Sahaabah? Ignorance in Ma'rifatullah. You see how essential this type of Tawheed is? You will see some who will

teach Tawheed and just flip the pages to go on, but Tawheed needs to be taught to entice you to act upon it and do something about it. That is the kind of Tawheed that moves you to better yourself.

Knowledge of Allah takes you to Heaven before you get to Heaven. Knowledge in Ma'rifatullah takes you to Heaven on this earth, before you get to Heaven. Ibn Taymiyyah Rahimahullah said a famous quote and it is one of the most beloved quotes to me that I like from Ibn Taymiyyah, even though I read his Fataawa maybe about four to five times from cover to cover.

Ibn Taymiyyah Rahimahullah said:

إِنَّ فِي الدُّنْيَا جَنَّةً مَنْ لَمْ يَدْخُلْهَا لَمْ يَدْخُلْ جَنَّةَ الْآخِرَةِ

There is a Jannah in this life, whoever does not enter it does not enter the Jannah of the life after. What Jannah is that Ibn Taymiyyah? What Jannah is in this life? What are you talking about when you were imprisoned five times, you spent years in prison and you barely had anything to put on yourself? What Jannah is that you are talking about? The garden of heaven, whoever does not enter it in this life will not enter the Heaven. What garden of heaven are you talking about when you were abused and persecuted?

What he meant is what other Salaf said:

إِنَّهُ لَيَمُرُّ بِالْقَلْبِ أَوْقَاتٌ أَقُولُ : إِنْ كَانَ أَهْلُ الْجَنَّةِ فِي مِثْلِ هَذَا ، إِنَّهُمْ لَفِي عَيْشٍ طَيِّبٍ

At times the heart passes through phases that we say if the people of Heaven are feeling the same, they are in good shape. At times we go through phases in our hearts, we say if the people of Heaven are living like that and have the same feeling then they are in good status.

You find that in first volume of Madaarij As-Saalikeen (مدارج السالكين), approximately page four hundred and eighty something. So that is Ma'rifatullah, Ma'rifatullah takes you to Heaven before you get to Heaven.

KNOWING THE PROPHET MUHAMMAD SALLALLAHU 'ALAYHI WA SALLAM

Number two, he defines knowledge as:

مَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The author says you must know the Prophet Muhammad sallallahu ‘alayhi wa sallam, that is the definition of knowledge. Knowledge in the Prophet sallallahu ‘alayhi wa sallam is the knowledge that makes the person accept whatever he brought us and whatever he informed us of. We will talk about this knowledge when we talk about the three principles like we said.

You must affirm and attest to the truth of the Prophet Muhammad sallallahu ‘alayhi wa sallam and whatever he informed us of. Knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is to comply with any orders he has given us. That is knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must avoid that which he forbade us from and you must leave anything he deterred you from doing. You must judge by the revealed laws which he sallallahu ‘alayhi wa sallam came with and be fully, totally and completely pleased with any judgment Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam told you to do. You do not just do it but you fully and completely be pleased with anything they have for you to say. Knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is to know that he is the slave of Allah and that he is the Messenger of Allah. Knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is to fill your heart with complete love and obedience to this man. The more you love him, the more you truly follow him.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...

﴿آل عمران: ٣١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you of your sins.” (Surat Aali Imraan: 31)

As a condition for Allah loving you, you must follow the footsteps of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must believe in the message of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must obey his orders and you must follow his guidance. Why Muhammad sallallahu ‘alayhi wa sallam? Because knowing Muhammad sallallahu ‘alayhi wa sallam is the only way to know the Sharee’ah (شريعة) and guidance that Allah sent us (from Muhammad sallallahu ‘alayhi wa sallam). The rules and regulations to live in accordance with came to us from the Prophet Muhammad sallallahu ‘alayhi wa sallam. That is why the Prophet Muhammad sallallahu ‘alayhi wa sallam. So to know the

Prophet Muhammad sallallahu ‘alayhi wa sallam is an essential factor in knowledge and that is why he mentioned it as one of the definitions of knowledge.

In a nutshell, knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is the requirement to take and absorb the knowledge that will cause you to accept the guidance he was sent with, to believe in him, follow his ordains and stay away from any of the prohibitions he told you to stay away from. Basically that is what knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu ‘alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa’: 65)

Just a judge in all disputes, is that the end of the verse right there? No.

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

And find in themselves no resistance against your decisions, and accept (them) with full submission.

You have to accept any command by the Prophet Muhammad sallallahu ‘alayhi wa sallam with full, complete and total submission. Your heart has to accept it and be one hundred percent delighted you are doing it, you are acting on it or you are accepting it.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿النور: ٥١﴾

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur’an) and His Messenger (sallallahu ‘alayhi wa salam), to judge between them, is that they say: “We hear and we obey.” And such are the prosperous ones (who will live forever in Paradise). (Surat an-Noor: 51)

When you are telling them here is the Qur’an, here is the Hadith, here is the saying of Allah and here is the saying of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Some say no this does not really apply to us, this does not really concern us or it does not really mean

that. They go around a million ways to avoid it but Allah said the faithful believers are the ones who say:

سَمِعْنَا وَأَطَعْنَا

We hear and we obey. Allah says and such are the successful, successful meaning the ones who will be granted Paradise Inshaa Allah.

Allah said in the Qur'an:

...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

الْأَيْمُ ﴿النور: ٦٣﴾

And let those who oppose the Messenger's (Muhammad sallallahu 'alayhi wa sallam) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc) befall them or a painful torment be inflicted on them. (Surat an-Noor: 63)

أَنْ تُصِيبَهُمْ فِتْنَةٌ

Beware of a Fitnah that will hit you if you disobey the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam. What kind of Fitnah? Among many of the Imaams who interpreted this verse, they said Fitnah here means Shirk. Disobedience to the Prophet Muhammad sallallahu 'alayhi wa sallam is going to lead you to Shirk. If you reject anything from the Prophet Muhammad sallallahu 'alayhi wa sallam, resort to hearsay or the rationalisation of people, neglect it or minimise it, it is going to destroy you and cause you to fall into Shirk at the end. That is the meaning of Fitnah.

KNOWING ISLAM

الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ

الْإِسْلَامِ بِالْأَدِلَّةِ

The third one is to know Islam. Knowing Allah, knowing the Prophet Muhammad sallallahu ‘alayhi wa sallam and knowing Islam.

THE DEFINITION OF ISLAM

Linguistically Islam means to submit, like we mentioned earlier. In the religious context, it means:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

Total submission to Allah with Tawheed and succumbing to Allah with obedience, and disavowing and disassociating from Shirk and the people of Shirk.

Those are the conditions and restrictions of believing in Islam. That is the definition of believing in Islam.

ISLAM IS THE ONLY RELIGION ACCEPTABLE TO ALLAH

There are tens of verses that show the previous Messengers and their submission to the Sharee’ah of Allah, and they actually use the word Islam in the Qur’an to show their submission to Allah.

Look at Ibraheem ‘alayhis-salaam.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۗ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

“Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manaasik (all the ceremonies of pilgrimage - Hajj and Umrah, etc), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.”
(Surat al-Baqarah: 129)

Islam that he says you must know is the religion of the Prophet Muhammad sallallahu ‘alayhi wa sallam, because Islam is the religion of Musa, ‘Isa and Ibraheem. The only thing is when Muhammad sallallahu ‘alayhi wa sallam came, the details and the principles of the Prophet Muhammad sallallahu ‘alayhi wa sallam abrogated the previous religions. Jews during the time of Musa were Muslims. Christians during the time of ‘Isa were Muslim. They submitted to the teachings of ‘Isa, of course we are talking about the believers of them.

Now in this time if they were true followers of Musa and 'Isa, they would follow what is in the Qur'an and what the Prophet Muhammad sallallahu 'alayhi wa sallam told them to follow and adhere to. If they were true believers in their own religion (Christianity and Judaism), they would follow what the Prophet Muhammad sallallahu 'alayhi wa sallam came with. That is clear and beyond a doubt.

You hear the modernists and those pro interfaith, the wicked people of the interfaith, the deviants of this Ummah and the cancer of this Ummah tell you that Allah praised the Jews and Christians of today in the Qur'an and they gear verses to suit their desires.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿البقرة: ٦٢﴾

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (Surat al-Baqarah: 62)

They use this verse and say look, we are all brothers and sisters and these guys are going to Heaven with us. This verse means during their time there were those who were righteous. During the time of Musa there were those who were righteous and during the time of 'Isa there were those who were righteous, that is what the verse is talking about. During our time now (during the time after Muhammad sallallahu 'alayhi wa sallam), if there were any true followers of 'Isa or Musa 'alayhimus-salaam, they would listen to the message of their Messenger Musa and 'Isa and follow Muhammad sallallahu 'alayhi wa sallam. If they were true followers of their Messengers, they would end up following the footsteps of the Prophet Muhammad sallallahu 'alayhi wa sallam.

So in reality, we are the true followers of Musa and 'Isa today because as a condition for their own Prophethood, they gave an oath to Allah that if Muhammad sallallahu 'alayhi wa sallam was sent during their time then they would believe in him and follow him. This was a condition for their own Prophethood, not even for their people but for their own Prophethood. That is them themselves, they have to follow the Prophet Muhammad sallallahu 'alayhi wa sallam if he was sent in their time. If that is during their time and that is for them, imagine for their followers. Thousands of years after they died, they have to follow the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

﴿آل عمران: ٨١﴾

And (remember) when Allah took the Covenant of the Prophets, saying: “Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc), and afterwards there will come to you a Messenger (Muhammad sallallahu ‘alayhi wa sallam) confirming what is with you; you must, then, believe in him and help him.” Allah said: “Do you agree (to it) and will you take up My Covenant (which I conclude with you)?” They said: “We agree.” He said: “Then bear witness; and I am with you among the witnesses (for this).” (Surat Aali Imraan: 81)

All the Messengers had to give a promise that they would. If that is the Messengers and that is in their lifetime, imagine how it is now. That is the belief in Islam, so no the Christians are not Muslims and the Jews are not Muslims. The Muslims are those who believe in Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam. We believe that part of believing in ‘Isa and Musa is that they will tell their people and they have told their people, and Allah made them promise themselves that if Muhammad sallallahu ‘alayhi wa sallam is sent they will accept him.

Allah said in the Qur’an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Truly, the religion with Allah is Islam. (Surat Aali Imraan: 19)

These verses are directed at those who believe in interfaith:

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Surat Aali Imraan: 85)

Islam is the religion that Allah bestowed on this Ummah. Allah bestowed it on this Ummah and considered it the privilege of all privileges.

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الإِسْلَامَ دِينًا... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (Surat al-Maa'idah: 3)

These are to show you the shell of belief in Islam, that one must believe in Islam. One must firmly believe that the Deen of Islam is the only Deen acceptable to Allah.

THE FOUNDATION ACTIONS OF ISLAM

Islam means to know the actions that you are obligated to do (the foundational actions that one must do to be a believer).

عَنْ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصَوْمُ رَمَضَانَ ، وَحَجُّ الْبَيْتِ مَنْ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا

These matters are not the only matters of actions of Islam, but the principles for actions in Islam. Part of Islam is knowing the foundation actions of Islam, adhering to them, submitting to them and following them.

We took knowledge and his definition of knowledge is knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion of Allah. We took these quickly because knowledge in Allah, knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in Islam will be taken again later on when we talk about the three principles of Islam. Those are the three matters that you are going to be asked about in the grave, so those are the Usool Ath-Thalaathah that we will talk about. The only reason we mention them here is because he defined knowledge as knowledge in those three, that is the true knowledge.

CLASS FIVE

This is our fifth class and we have been talking about the four introductory matters that the author mentions. He says the first one of the four is knowledge and he mentions his definition of knowledge which is to know Allah, to know the Prophet Muhammad sallallahu ‘alayhi wa sallam and to know the religion with proof. That is the first of the four matters. We spoke about Allah, we spoke about the Prophet Muhammad sallallahu ‘alayhi wa sallam and we spoke about religion.

THE ORDER OF THE DEFINITION OF KNOWLEDGE

The first point for today is the order he mentions the definition of knowledge in. Knowing Allah, knowing the Prophet Muhammad sallallahu ‘alayhi wa sallam and knowing the religion. If you look in Adh-Dhurar (الضرر) and other books you might find the order a little bit different, where he would mention Allah, then religion and then the Prophet Muhammad sallallahu ‘alayhi wa sallam. Why is that? The reason is two reasons. The first reason is the Prophet Muhammad sallallahu ‘alayhi wa sallam and Islam (religion) are inseparable, so it does not matter which one you name first.

The second reason behind that is he used ‘Wa’ (وَ):

مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ
بِالْأَدَلَّةِ

Knowing Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam and knowing Islam. When you use ‘Wa’ which means and in Arabic, it does not necessarily mean an order. Most of the time it does mean an order, but it does not necessarily mean an order.

KNOWING ALLAH, THE PROPHET MUHAMMAD AND THE RELIGION WITH PROOF

He says you have to know Allah, the Prophet Muhammad sallallahu ‘alayhi wa sallam and Islam with proof. We talked about Allah and we talked about the Prophet Muhammad sallallahu ‘alayhi wa sallam, and we are going to talk in more detail about him because these three that he gives as the definition of knowledge are the core of this book. Now we are just

mentioning them as the ABC of knowledge, for number one of the four introductory matters. He says you have to know proof and we stopped at the issue of proof, so let us talk about that today.

WHAT IS THE DEFINITION OF PROOF?

The author said:

بِالْأَدَلَّةِ

Proof literally means something that leads to that which is sought. We mentioned there is a Lughawi (لغوي) (linguistic or literal) and Istilaahi (اصطلاحي) (Shar'ee) definition. In a religious context, proof (Adillah (أدلة)) means textual and intellectual proof. By textual proof we mean that which is affirmed by revelation (the Qur'an and the Sunnah) and that which is directly derivative from them (like Ijmaa' and Qiyaas (قياس)). That is one type of proof here.

It also means knowing Allah, His Messenger and His Deen through the use of intellectual proof, which is proper in these areas. To be observant of the creations of Allah, and Allah mentions it in the Qur'an.

وَمِنْ آيَاتِهِ

And among His Signs. Just that by itself is mentioned eleven times in the Qur'an. Among the Ayaat of Allah, the proof of Allah, the evidence of Allah, the signs of Allah and the lessons of Allah is the creation, to look into the sky, the earth, the oceans, the day and the night. To analyse and look at that is in the Qur'an.

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي
تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ
الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ
الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿البقرة: ١٦٤﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayaat (proofs, evidences, signs, etc) for people of understanding. (Surat al-Baqarah: 164)

In addition to that proof are physical miracles that occurred during the life of the Prophet Muhammad sallallahu 'alayhi wa sallam at his hands, by the will of Allah. Like water springing from his fingers, speaking to inanimate objects and them responding to him and rocks giving him Salaam. Among the proof that is also mentioned here that should be known is affairs that the Prophet sallallahu 'alayhi wa sallam foretold of the unseen in the Qur'an and the Sunnah that could have only been known from Allah and revelation, and that had occurred exactly as he told them and some that we are awaiting for them to occur.

The author states that you need to know proof. You need to understand proof because it will give you a better understanding of the matter that he is talking about. The essential matters of Tawheed, the core matters of Tawheed and the principle matters of Tawheed need to be believed in firmly and decisively with no doubts. And usually, it is proof that leads you to that.

Before we get to the next point, let me say when we get to the core part of the book like I said, we are going to go over knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam, knowing the religion and knowing them with proof. So because we talked about proof in detail here, when we get there we are going to refer you back to the beginning. We are going to say remember we talked about proof before, go refer to it over there instead of repeating it again. Likewise in the future Inshaa Allah we are going to study Usool and when we study Usool we are not going to go into depth talking about Waajib and Fardh and the difference among the Fuqahaa' in that matter. We are going to say remember we mentioned that in Tawheed? Go refer to that over there. That is why we elaborate on some matters, so in the future they are going to save us some time.

IS TAQLEED PERMISSIBLE IN MATTERS OF 'AQEEDAH?

Can you do Taqleed (تقليد) (which is following or imitating) of a Shaykh, scholar or a knowledgeable person in matters of 'Aqeedah or must you know the proof? Is it a prerequisite to know the proof? Is your Imaan accepted if you do not know the proof? We have a man who is knowledgeable and one who is ignorant, they take their Shahaadah, they fully believe in Tawheed and they have no doubt in it but they do not know the proofs. If you ask them for the proofs, they are not going to know it. The scholars talked about this matter under:

صِحَّةُ إِيمَانِ الْمُقَلِّدِ فِي الْعَقَائِدِ

Muqallid is the imitator. Is the Imaan of one who is an imitator good or not? The author says you need to know proof for these matters. Do you really need to know them as a must or is it a recommendation and is your Imaan accepted or not? This is what the scholars discussed. Many think this is an easy matter but in reality it is not and it is fought on two different fronts.

The first front is the major one, and that is between the sect of the Mu'tazilah (معتزلة) on one side and Ahlus-Sunnah wal-Jamaa'ah (us) on the other side. One of the many characteristics of the Mu'tazilah is that they reject the faith of one who does not know proof of the matters of 'Aqeedah. Some attribute this to the sect of the Ashaa'irah (أشاعرة) and they say that the Ashaa'irah also request the same as the Mu'tazilah. However al-Qushayri and other scholars of the Ashaa'irah said it is not true that Abu al-Hasan al-Ash'ari (the father of the Ashaa'irah) said that and that he the father of the Ashaa'irah (which we believe he later recanted from) believes that the belief of a Muqallid is true. So basically it is between Ahlus-Sunnah and al-Mu'tazilah and number two, it is between Ahlus-Sunnah themselves. Overall, there are three opinions on this matter.

THE FIRST OPINION: YOU MUST KNOW THE PROOF

The first opinion is you have to know proof for matters of 'Aqeedah. If you do not know the proofs for the matters of 'Aqeedah, your Imaan is rejected. This is what ar-Raazi, Abu al-Hasan al-Aamidi and the overwhelming majority of the Mu'tazilah said. Abu al-Mudhaffar as-Sam'aani said it is not permissible for a layman to blindly follow in matters of 'Aqeedah, according to some of the Fuqahaa' and the philosophers. You must know proof from the Qur'an, Ijmaa', Qiyaas or whatever it may be (pertaining to your 'Aqeedah) and the Mu'tazilah resort a lot to 'Aql (عقل).

THE SECOND OPINION: IT IS NOT OBLIGATORY TO KNOW THE PROOF

The second opinion is that you do not have to know the proof. Following the saying of a scholar, imitating, mimicking and following the scholar (Taqlaad) is a way to go about and it is accepted, as long as you are firm in your faith and you have no doubts (that is important). That is the opinion of the overwhelming majority of Ahlus-Sunnah wal-Jamaa'ah.

The first opinion is that you must know the proof as a condition for your belief, basically the Mu'tazilah. The second opinion is that you do not need to know the proof as long as you follow in the truth, without having any hesitation or doubt.

THE THIRD OPINION: LOOKING INTO THE PROOF IS HARAAM

The third opinion is that looking into proof is Haraam, because if you are not qualified then looking into proof could cause you to go astray. This is attributed to some of the followers of Imaam Ahmad Ibn Hanbal. I am going to take this last opinion out because I think it is really taken out of context and that it is an exceptional saying for some of the very, very few who may be searching into proof ignorantly, which may cause them to have doubts. Someone who cannot comprehend proof to the point that it is actually going to cause a counter affect and get him to be misguided must go to a scholar to go through that proof. So we will take that out because it is taken in a special context.

THE SUMMARY OF THE FIRST TWO OPINIONS

The summary of the first two opinions is that if one is at a level where he is able to maintain proof and attain it, then he should seek proof in 'Aqeedah and other matters. That is why we study this in such detail. Now if one is a layman or one who is not able to absorb and comprehend the proof, then he does not need to know the proof as long as he is firm on his belief with no doubts. In both situations, one who accepts Imaan without knowing proof is considered a believer, whether he is knowledgeable or not and whether he is a layman or not.

The opinion that said one must know proof, they impose upon one to know proof as the first obligation.

أول واجب هو النظر والاستدلال

The Mu'tazilah said the first obligation is that you need to seek reasoning and proof. That is the first obligation they impose upon one. The simple response to that is that the proof is sought to get the goal. If someone achieves the correct guidance by following and imitating, then he has achieved the goal.

As-Safaareeni gave a summary quote on this matter. He said the truth on this matter that no one can evade is the validity of the belief of a follower. A follower meaning one who imitates someone else (one who does Taqleed). Taqleed means to get to the right path, and this person chose a way to get to the right path. What he is saying is that proof is meant to get to the right path, so if someone gets it by doing Taqleed then he has achieved the goal.

An-Nawawi also agreed and gave statements similar to this in Sharh Muslim (شرح مسلم).

Shaykh Ali al-Khudhayr said it is permissible to follow in 'Aqeedah matters, as long as you are firm in what you supposedly imitate, follow and do Taqleed in and have absolutely no doubts, even if you do not know the Daleel. May Allah hasten his release from the Arabian

Peninsula prisons, he was among the scholars who were taken on the same day with the same issue as Shaykh Naasir al-Fahd. Ibn 'Uthaymeen followed along with that same conclusion and said it is permissible to follow in matters of 'Aqeedah, as long as one has no doubts.

PROOFS THAT TAQLEED IS PERMISSIBLE

The first one is that Allah directed people to ask the people of knowledge. If you do not know something, Allah directed you to ask the people of knowledge. Allah said in the Qur'an:

... فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿النحل: ٤٣﴾

So ask of those who know the Scripture [learned men of the Tawraah (Torah) and the Injeel (Gospel)], if you know not. (Surat an-Nahl: 43)

... فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿الأنبياء: ٧﴾

So ask the people of the Reminder [Scriptures - the Tawraah (Torah), the Injeel (Gospel)] if you do not know. (Surat al-Anbiyaa': 7)

Ask the people of knowledge. Ask what? He did not say what to ask about (the substance of it). In Arabic, this is called Hathf Fil-Muta'allaq (حذف في المتعلق). He did not say what to ask about. Is it principle matters of Islam (Tawheed) or is it general Fiqh matters? It is not there, that is Hathf Fil-Muta'allaq. The answer is all of that. Tawheed, the first encompasses all of that whether it may be matters of Tawheed like we are studying here or secondary matters which are Fiqh matters (like Zakah, Hajj, Salah and the details of that). That is proof that one's Imaan is good if he asks.

The second proof is that Allah said in the Qur'an:

... فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿التوبة: ١٢٢﴾

Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (Surat at-Tawbah: 122)

The meaning of it is that a knowledgeable group need to stay back and warn the other people when they return to them, so that they may be aware of the evil and the good and know the difference. Basically, a group of people should stay back and teach this religion. In this verse, warn is sufficient. Teachers stay back and teach and others follow, and it also did not say proof like the first verse.

The third proof is that Allah says to the Prophet Muhammad sallallahu ‘alayhi wa sallam:

فَإِنْ كُنْتَ فِي شَكٍّ مِّمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يُقْرَأُونَ الْكِتَابَ مِنْ
قَبْلِكَ ۖ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

﴿يونس: ٩٤﴾

So if you (O Muhammad sallallahu ‘alayhi wa sallam) are in doubt concerning that which We have revealed unto you, [i.e. that your name is written in the Tawraah (Torah) and the Injeel (Gospel)] then ask those who are reading the Book [the Tawraah (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it). (Surat Yunus: 94)

Meaning if you are in doubt O Muhammad sallallahu ‘alayhi wa sallam (and of course the Prophet sallallahu ‘alayhi wa sallam had no doubts), then ask other people. So laymen can ask and follow. In all of these it says ask, but it does not also include that you have to know any proof in it. It does not state that you have to know, memorise or find out the proof.

The fourth proof is in the Hadith of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَدْ عُصِمَ
مَالُهُ وَدَمُهُ إِلَّا بِحَقِّهَا

In Sahih Muslim. The Prophet sallallahu ‘alayhi wa sallam said whoever says Laa Ilaaha Illallah Muhammadur-Rasoolullah, then his wealth and his blood has become inviolable. They become sacred, no one can touch it and Allah subhaanahu wa ta’ala will hold him accountable and ask him. Why was his blood and wealth held sacred and inviolable? He said as long as he says Laa Ilaaha Illallah Muhammadur-Rasoolullah. Did he say whoever says Laa Ilaaha Illallah with proof? He merely said whoever says Laa Ilaaha Illallah. If proof was obligatory to know, he would have added that and it would have been in the Hadith.

The next proof is one of the proofs Ibn 'Uthaymeen emphasised. Ignorant people and laymen cannot do Ijtihad (اجتهاد), encompass proof, memorise it and rationalise it. When you are telling them they have to know the proof, in reality you are asking them something which is above their means and Allah said in the Qur'an:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا... ﴿البقرة: ٢٨٦﴾

Allah burdens not a person beyond his scope. (Surat al-Baqarah: 286)

What is obligatory and the objective is that one firmly believes without any doubt, whether it is through proof or through following. Most of the Fuqahaa' (فقهاء) said if you cannot force laymen to know proofs on matters of Fiqh because it is too big of a hardship on them, we cannot force them to learn proofs on matters of 'Aqeedah because that is an even bigger hardship on them.

ضِمَامَ بْنِ ثَعْلَبَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ، فَقَدِمَ عَلَيْنَا فَأَنَاحَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ فَعَقَلَهُ ، ثُمَّ دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَهُوَ فِي الْمَسْجِدِ جَالِسٌ مَعَ أَصْحَابِهِ ، فَقَالَ : أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ : أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ ، فَقَالَ : مُحَمَّدٌ ؟ قَالَ : نَعَمْ ، قَالَ : يَا مُحَمَّدُ ، إِنِّي سَأَلْتُكَ وَمُعَلِّطٌ عَلَيْكَ فِي الْمَسْأَلَةِ ، فَلَا تَجِدَنَّ عَلَيَّ فِي نَفْسِكَ ، فَإِنِّي لَا أَجِدُ فِي نَفْسِي قَالَ : سَلْ عَمَّا بَدَا لَكَ ، قَالَ : أَنْشُدُكَ اللَّهَ ، إِلَهَكَ وَإِلَهَ مَنْ قَبْلَكَ ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُ بَعَثَكَ إِلَيْنَا رَسُولًا ؟ قَالَ : اللَّهُمَّ نَعَمْ ، قَالَ : أَنْشُدُكَ اللَّهَ إِلَهَكَ ، وَإِلَهَ مَنْ قَبْلَكَ ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ ، اللَّهُ أَمَرَكَ أَنْ نَعْبُدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا ، وَأَنْ نَخْلَعَ هَذِهِ الْأَوْثَانَ

وَالْأَنْدَادَ الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَ ؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ :
اللَّهُمَّ نَعَمْ ، ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً ، الصَّلَاةَ ،
وَالزَّكَاةَ ، وَالصِّيَامَ ، وَالْحَجَّ ، وَفَرَائِضَ الْإِسْلَامِ ، كُلَّهَا يَنْشُدُهُ عِنْدَ كُلِّ
فَرِيضَةٍ كَمَا أَنْشَدَهُ فِي الَّتِي كَانَ قَبْلَهَا حَتَّى إِذَا فَرَغَ قَالَ : فَإِنِّي أَشْهَدُ أَنْ
لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّكَ عَبْدُهُ وَرَسُولُهُ وَسَأُودِّي هَذِهِ الْفَرَائِضَ ، وَأَجْتَنِبُ مَا
نَهَيْتَنِي عَنْهُ لَا أَزِيدُ وَلَا أَنْقُصُ ، ثُمَّ انصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ ، فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ حِينَ وُلِيَ : إِنْ يَصْدُقْ ذُو الْعَقِيصَتَيْنِ
يَدْخُلُ الْجَنَّةَ

Let me give you the summary in English. Dhumaam Ibn Tha'labah came to the Prophet sallallahu 'alayhi wa sallam. He tethered his camel by the door and he told the Prophet sallallahu 'alayhi wa sallam I am going to be harsh on you. He is a Bedouin, their nature was a little bit different and he is trying to tell the Prophet sallallahu 'alayhi wa sallam my nature is a little bit different. He said which one of you is Ibn Abdul-Muttalib? The Prophet sallallahu 'alayhi wa sallam said I am Ibn Abdul-Muttalib. He said you are Muhammad? He said I am Muhammad. So he said I am going to be harsh on you, I am not going to take it personal and you do not take it personal.

He began to ask the Prophet sallallahu 'alayhi wa sallam about the Oneness of Allah. Then he said did Allah send you? And the Prophet sallallahu 'alayhi wa sallam said yes, Allah sent me with the Oneness of Allah. Then he began to ask him about each Faraa'idh of the five pillars, asking him by Allah was he sent to convey that. After he asked and he believed, he raised his hand and said O Messenger of Allah, I shall not add to these matters nor shall I subtract from them. I am going to believe in these matters that you just told me about. He asked a few questions about the Oneness of Allah, the Shahaadah, the Faraa'idh and the five pillars, and he accepted from the truthfulness of the Prophet Muhammad sallallahu 'alayhi wa sallam. He accepted Imaan with no doubt and he left.

An-Nawawi commented on this Hadith in Sharh Muslim and he said this is proof of what the Imaams went to, that laymen followers who believe do not have to know proof as a condition of them being believers. An-Nawawi went on to say it is sufficient for them that

they have firm belief with no doubt or hesitation, unlike what al-Mu'tazilah said. An-Nawawi said it is derived from this Hadith. Why is it derived from this Hadith? Because the Prophet sallallahu 'alayhi wa sallam approved Dhumaam on his belief of believing without any proof. There was no exchange of proof in there. He was never questioned or asked do you know these proofs? Do you know this miracle and do you know that miracle? So that is proof that one does not have to know the proof.

The next proof is that when the Sahaabah entered the lands of the non Arabs, they accepted the Imaan of the people. The Bedouins and the non Arabs, none of them were ordered to sit and recite proof, nor were some quizzed and nor were some tested as to what is your proof that you believe in Laa Ilaaha Illallah Muhammadur-Rasoolullah (like that which al-Mu'tazilah say).

Look at the sayings of some of the scholars. An-Nawawi said whoever says Shahaadah truly believing in it, even if he is a Muqallid (a follower or imitator), he is a believer. This is because the Prophet sallallahu 'alayhi wa sallam thought it was sufficient to hear the Shahaadah of many and did not request that they know the proofs of Tawheed and 'Aqeedah, and the accumulation of the Hadith on this are authentic and Mutawaatir (متواتر).

That is a statement of an-Nawawi. Ibn 'Aqeel Rahimahullah said it is not a goal to know the proof. To know the proof is just means to make your belief firm, and if this happens without knowing proof that is sufficient.

In the fourth volume of his book Al-Fasil (الفصل) (around or after page thirty five), Ibn Hazm said everyone else other than the Mu'tazilah said anyone who believes in his heart a true belief without any doubts, says it on his tongue (Laa Ilaaha Illallah Muhammadur-Rasoolullah), accepts everything the Prophet sallallahu 'alayhi wa sallam came with is the truth and denounces everything other than that then he is a believer even if he is a Muqallid and proof is not a prerequisite. In his book on Usool (Rawdhat An-Naadhir (روضه الناظر)), Ibn Qudaamah said the Imaan of a Muqallid (a follower or imitator) is good. Of the contemporary scholars commenting on Rawdhat An-Naadhir, Shanqeeti Rahimahullah followed along in that opinion. Like I mentioned earlier, Safaareeni said the truth on the matter that no one can evade is the validity of the belief of a Muqallid. I mentioned to you what Shaykh Ali al-Khudhayr (may Allah hasten his release), Ibn 'Uthaymeen and many others said.

Now we are done with the first matter of the four introductory matters. The first matter is knowledge, which is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion with proof.

THE SECOND INTRODUCTORY MATTER: TO ACT UPON KNOWLEDGE

Number two of the four introductory matters is to act upon knowledge.

الْمَسْأَلَةُ الثَّانِيَّةُ : الْعَمَلُ بِهِ

THE TYPES OF ACTIONS IN ISLAM

Our first point on this matter is the types of actions in Islam. Number one is an ordain, obligatory, Waajib, Fardh. Then you have the Sunnah, Mustahabb (مستحب) (the non obligatory that you get reward for). Then you have the Makrooh (مكروه) (the disliked) and then you have the Haraam.

DO YOU GET REWARD FOR LEAVING THE HARAAM?

Haraam actions need to be applied. How do you apply the Haraam actions? By leaving them. Applying knowledge is applying your knowledge in matters that are Haraam, and in Shirk as well. How so? By leaving it and by staying away from it.

Does one get reward if he applies his knowledge in matters of Haraam? As we mentioned, leaving sins and leaving Shirk is one of the actions of knowledge. If one leaves Shirk and one leaves sin, does he get reward for it? The answer is that it is one of two situations. If he leaves it for the sake of Allah, then it is like the Hadith says in the Sahihayn:

أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
إِذَا هَمَّ الْعَبْدُ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ ، فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَاحِدَةً

وَ فِي رَوَايَةٍ : فَإِنْ تَرَكَهَا فَانْتَبُوهَا لَهُ حَسَنَةً ، فَإِنَّمَا تَرَكَهَا مِنْ جَرَّائِي

A sin will not be written for one who thinks or intends to do a sin. If he commits the sin, it will be written as one sin. If he thinks and intends, it will not be written against him. In another narration of the Hadith, if he leaves doing that sin for reward from Allah then he

gets reward for it. That is the first one. If he leaves it for the sake of Allah, he gets reward for it.

If he leaves it because he is lazy or he is unable to do that sin, he does not get a reward. For example, his homeboys did not pick him up to go to the bar so he says well Alhamdulillah I got reward. You did not leave because your boys did not come, so you do not get reward. A girl rejected him and then he says Alhamdulillah I did not commit Zina because the girl rejected me. You do not get reward because you did not do it because you were unable to. If you said you know what, everything is available for me but I leave it for the sake of Allah, then that is when you get reward. If the opportunity is there and you leave it for the sake of Allah then you get reward. If you do not do it because the chances are not there, then you do not get reward because of the narration of the Hadith that I mentioned. So applying knowledge is also in Haraam.

ESSENTIAL ASPECTS OF APPLYING KNOWLEDGE

He started with knowledge and then he went to applying knowledge, because knowledge fixes and corrects the intention and the method of application, that result in your action being proper. Now let us take on some pointers on the essential aspects of applying knowledge and here we have to think and focus.

One of the major differences between the Salaf and those of us today is the variance between knowledge and acting upon it.

Allah said in the Qur'an:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ ۗ أَفَلَا تَعْقِلُونَ

البقرة: ٤٤

Enjoy you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practice it) yourselves, while you recite the Scripture [the Tawrah (Torah)]! Have you then no sense? (Surat al-Baqarah: 44)

This is a question by Allah that is meant to rebuke and reprimand. You enjoy on other people what you do not do yourself? It is to rebuke, reprimand and scold for not applying that which you know and that which you preach. It was revealed about the scholars of Bani Isra'eel but it applies to the scholars of Islam, the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and all people as well.

Ibn Abbaas radhiallahu ‘anhuma said the Jews of Madinah used to tell their friends and relatives who were Muslims to remain on Islam and that which that man is teaching you because he is speaking the truth, yet they themselves did not believe. They used to preach but did not act so this was revealed because of them. Ibn Jareer Rahimahullah said the scholars of the Jews used to order the people to do the good by Allah, and they themselves did sins.

This verse is a reprimand, but it is not a reprimand because he ordered good. It is a reprimand because he did not do the good. Pay attention so no one will quit on me after today. I do not want anyone to say the scrutiny is so much on the students of knowledge that I am just going to quit because I would rather be ignorant and it is easier to be ignorant.

ORDAINING THE GOOD AND FORBIDDING THE EVIL AND APPLICATION WITHIN ONESELF ARE TWO SEPARATE OBLIGATORY MATTERS

The proper opinion on this matter here is that ordaining the good and forbidding the evil, and application of it within oneself are two separate things. Ordaining the good and forbidding the evil is on one side and the application is on one side. They are two separate obligatory matters and one does not drop if the other drops. There is a second opinion on this but the proper opinion of two opinions on this matter is that ordaining the good and forbidding the evil is on one hand, and applying what you learn on yourself and on your close ones that are under your control is another matter. One does not drop if the other drops. Some said if one falls into a sin then he should not deter others and that is the weaker of the two opinions.

The verse is basically saying you are doing right in ordaining the good, so then follow it yourself. It is not saying do not go and convey the message or stop. The truth is that if you are going to convey the truth then follow it yourself. You refrain from the evil you are telling the people to refrain from and work on yourself like you are telling people to do. It is not a reprimand to stop one from ordaining the good and forbidding the evil, but rather to follow in that which he is saying and that which he is teaching.

In Surat Hud, Shu’ayb said:

... وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَأَكُم عَنْهُ ۚ إِنَّ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا
اسْتَطَعْتُ ۚ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

﴿هود: ٨٨﴾

I wish not, in contradiction to you, to do that which I forbid you. I only desire reform so far as I am able, to the best of my power. And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

A MAN WHOSE ACTIONS DO NOT MATCH HIS KNOWLEDGE

عَنْ أُسَامَةَ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ ، فَيَدُورُ كَمَا يَدُورُ الْحِمَارُ بِرَحَاهُ ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ ، فَيَقُولُونَ : أَيُّ فَلَانٍ ، مَا شَأْنُكَ ؟ أَلَيْسَ كُنْتَ تَأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَانَا عَنِ الْمُنْكَرِ ؟ قَالَ : كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ ، وَأَنْهَأَكُمْ عَنِ الْمُنْكَرِ وَآتِيهِ

Pay attention to this Hadith in Bukhari and Muslim. Usaamah Ibn Zayd said the Prophet sallallahu 'alayhi wa sallam said a man will be brought and put in Hellfire (and in another narration he will be the first to be put in Hellfire). He will circumambulate and go around in a circle in Hellfire, like a donkey of a grinding mill. You know how he goes around the flour grinding mill? That is how he will be. People of Hell will gather around him and say O so and so, Yaa Shaykh, Yaa 'Aalim, did you not order us to do the good and forbid the evil? Did you not give us those eloquent sermons? Did you not appear on satellite TV and tell us you have to do this and you have to do that? Were you not tweeting us about this and that? Were you not YouTubing us on this and that? Were you not the one who was teaching us what to do and what not to do? What on earth are you doing here?

They are surprised and they are in shock. The people in Hell are shocked that he is there because he is a Shaykh, he used to be called a Shaykh. The people in Hell are surprised to see him in Hell because he was deemed pious and righteous. The man will say I used to order the others to do the good but I myself never did it, and I used to forbid others from the evil while I myself used to do it. In Sahih At-Targheeb Wat-Tarheeb (صحيح الترغيب

والترهيب), the author said this is a man whose actions do not match his knowledge.

ONE IS GOING TO BE QUESTIONED ABOUT HIS KNOWLEDGE ON THE JUDGMENT DAY

عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا تَزُولُ قَدَمًا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ، وَعَنْ عِلْمِهِ فِيمَ فَعَلَ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ ، وَعَنْ جِسْمِهِ فِيمَ أَبْلَاهُ

The Hadith is in Tirmidhi and ad-Daarimi and it is authentic. A man will not move forward on the Judgment Day one step until he is questioned about four things. The first thing he is going to be asked about is how he spent his life. The second one is about knowledge. Did he teach it and did he apply it? More so, did he apply it? The third one is about his wealth, where he got it and how did he spend it. The fourth one is going to be about how did he wear out his youth. Those are the four matters and the reason we brought it is for the second matter, that one is going to be questioned about his knowledge. It is not to be stacked up in one's brain and not applied.

SAYING THAT WHICH YOU DO NOT DO

عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَثَلُ الْعَالِمِ الَّذِي يُعَلِّمُ النَّاسَ الْخَيْرَ وَيَنْسَى نَفْسَهُ ، كَمَثَلِ السَّرَاجِ يُضِيءُ لِلنَّاسِ وَيَحْرِقُ نَفْسَهُ

In at-Tabaraani and al-Kabeer and al-Mundhari said it is authentic. The Prophet sallallahu 'alayhi wa sallam said the example of a knowledgeable person who teaches and forgets himself to apply it is like a lamp, like a light, like a chandelier. It lights to people, but it burns itself. That is the example the Prophet Muhammad sallallahu 'alayhi wa sallam said.

عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَرَرْتُ لَيْلَةَ أُسْرِي بِي عَلَى قَوْمٍ تُقْرَضُ شِفَاهُهُمْ بِمَقَارِيضَ مِنْ نَارٍ ، قَالَ : قُلْتُ :

مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ خُطَبَاءُ مِنْ أَهْلِ الدُّنْيَا، كَانُوا يَأْمُرُونَ النَّاسَ بِالْبِرِّ
وَيَنْسَوْنَ أَنْفُسَهُمْ، وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ

In Musnad Ahmad, Sahih At-Targheeb Wat-Tarheeb, Ibn Hibbaan and al-Bayhaqi. When he went on the night of the Israa', the Prophet sallallahu 'alayhi wa sallam saw people whose tongues and lips were being sliced with metal knives of fire. Every time they were sliced, they would return to their original state to be sliced again without respite. The Prophet sallallahu 'alayhi wa sallam had Jibreel next to him. He said Jibreel, who are these? Why are they suffering like this? Jibreel said these are the public speakers of your Ummah, they say that which they do not do.

KNOWLEDGE THAT DOES NOT BENEFIT

عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ: لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ، كَانَ يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،
وَالْجُبْنِ وَالْبُخْلِ، وَالْهَرَمِ وَعَذَابِ الْقَبْرِ، اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكَّاهَا
أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا
يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا
يُسْتَجَابُ لَهَا

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam used to seek refuge.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ
لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

O Allah I seek refuge in You from knowledge that does not benefit, from a heart that does

not entertain fear of Allah, from a soul that is not satisfied and a supplication that is not answered.

The Prophet Muhammad sallallahu 'alayhi wa sallam says I seek refuge from knowledge that does not benefit. If there is one thing that you are going to leave with today, it is to know this Hadith. Wallahi if you truly comprehend this, you will be in agony. If you truly comprehend this, you will truly be in agony. Let us be truthful with ourselves today, how many of us make this Du'aa?

I consider anyone who attends our classes as among the best of the best Inshaa Allah. This is knowledge and not for worldly gain. We do not exchange money, we do not go for the sake of popularity and it is not about contests. No one comes here to mingle with girls and no one comes here to join the opposite sex. No one comes here to listen to a few sexual jokes under the banner of Fiqh of Love, while having major deficiency in Walaa' and Baraa'. No one comes here for that kind of stuff. Those who are firm on the guidance of Tawheed on the Manhaj are the followers of the Prophet Muhammad sallallahu 'alayhi wa sallam and the Messengers, and they are the carriers of Laa Ilaaha Illallah. They are the revivers who usually get tested like that of the trials of the Messengers before, and at the same time they are the ones who uplift this Ummah from its darkness and its defeats. This is the Tawheed and this is Islam, take it or leave it. That is how we teach it.

So Inshaa Allah you are among the few of the few of the very, very, very, very few who study this Deen and this Tawheed seriously and for no personal gain. Out of this few, who of us makes the Du'aa that the Prophet Muhammad sallallahu 'alayhi wa sallam made (seeking refuge in knowledge that does not benefit)? O Allah, I seek refuge in You from knowledge that does not benefit. I know many who study through the Internet and who study with us here and it is a goal for them to be knowledgeable. A lot of them make Du'aa and always say:

... رَبِّ زِدْنِي عِلْمًا طه: ١١٤ ﴿﴾

“My Lord! Increase me in knowledge.” (Surat Taha: 114)

But how many of us have sought refuge from knowledge that does not benefit us? Be truthful. Knowledge that does not benefit us means knowledge that we do not apply. I fear that if we were to do a survey on this matter, we would return with a huge disappointment to all of us. Let us be truthful with ourselves, when did one of us fidget and shiver with chills like a wet bird before Allah, pleading and seeking refuge in Allah from knowledge that does not benefit us?

I say this is the difference between the Khalaf (the latter people) and the Salaf who carried the legacy of the Ummah. The curriculum for uplifting this Ummah is there, we have it. We

have it and we do not need those so called Mufakkir and thinkers to come and blab, and other ones who want to come and change it. The curriculum for uplifting this Ummah is there and it is solid. The guidance is there and has been there for over fourteen centuries, the problem is the application.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

The Prophet sallallahu 'alayhi wa sallam used to make that Du'aa. The Prophet sallallahu 'alayhi wa sallam was successful in getting the Sahaabah to apply it. He printed copies of the texts that we learn in the hearts of the Sahaabah. He made it a guidance that they acted upon and it became a total way of life for them. That is the secret. That right there is the secret of how the Prophet sallallahu 'alayhi wa sallam made the most successful nation on the Earth from shattered, feuding, Bedouin, anarchists who were in the midst of a deserted desert. They became the superpower of the world in a historical, record breaking, lightning, bat of an eye time frame.

For thirteen years, the Prophet sallallahu 'alayhi wa sallam was busy inscribing this Tawheed and 'Aqeedah in the hearts. In the hearts and not on paper, not on CD, not on YouTube and not on the internet. Today, many and most of the small students of knowledge have more books than the renowned 'Ulamaa who revived this Ummah. Al-Maktabah Ash-Shaamilah (المكتبة الشاملة) which I really have not gotten to know yet, it is something you download with thousands of volumes. Whether it may be knowledge that they had, we have it. Whether it is the way it is organised, the quantity, the print of it, how you get it on CD or how you search it, many today have more knowledge than the renowned 'Ulamaa.

In the Qur'an, Allah said about Ya'qoob:

...وَإِنَّهُ لَدُوٌّ عِلْمٍ لَّمَّا عَلَّمْنَاهُ... ﴿يوسف: ٦٨﴾

And verily, he was endowed with knowledge because We had taught him. (Surat Yusuf: 68)

Qataadah says the meaning of this verse is that he was endowed with application and applying that which We taught him.

أخرج أبو نعيم في الحلية عن ابن المبارك : سئل سفيان الثوري : طلب

العلم أحب إليك أو العمل ؟ فقال : إنما يراد العلم للعمل ، فلا تدع

طلب العلم للعمل ، ولا تدع العمل لطلب العلم

Sufyaan ath-Thawri was asked do you like to study or apply what you study? He said knowledge is sought to be applied, so never leave seeking knowledge for application and never leave application for seeking knowledge. What are you trying to say Sufyaan ath-Thawri? Basically he is saying knowledge and application come hand in hand. They are inseparable, you cannot separate the two.

Imaam Ahmad told his students once that there is never a Hadith I passed by except that I fully applied it. He fully applied every single Hadith. He said I once passed by a Hadith that the Prophet sallallahu 'alayhi wa sallam went to Abu Teebah for cupping and he paid one Dinar. He said so I went to go get cupping and I paid exactly that which the Prophet sallallahu 'alayhi wa sallam paid so I can follow the exact Sunnah. Imam Ahmad, you so daringly say you applied every Hadith? He would have never said a word like that if he did not truly apply it. In his Musnad Ahmad, he had forty thousand Hadith and it is said that he memorised over a million. You applied every single Hadith? Ibraheem al-Harbi said I was with Ahmad Ibn Hanbal and I was his companion. For twenty years, winter and summer, cold days and hot days, night and day, not a single day went by except Imaam Ahmad was applying more in that day than he applied the day before. Twenty years, day and night, he said every day he would apply more than he did yesterday.

When the Salaf turned to knowledge to study it, it appeared on them in their humility, in their humbleness, on their tongues and on their hands. That is how knowledge affected them. Some of those who claim to be students of knowledge today (the rejects), they come from bars to supposedly being students of knowledge and unleash their tongues on giants they could never be equivalent to the dust on their shoes in their service to Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. Just days ago you were in a bar and now so suddenly you become a student of knowledge and you want to refute giants? I do not mean the Murji'ah rejects alone, but whether intentionally or unintentionally they align themselves with the Modernists to refute the true people of Tawheed. From rapping one night to refuting the giants of the Ummah in the morning. From bars and clubs to refuting, slandering and chewing poisonous flesh of 'Ulamaa and those who devoted their lives, their wealth and their honour for the sake of Allah. Why?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

'Ilm Laa Yanfa'. The men of the past were men that as soon as they turned to knowledge to learn it, it was seen in their appearance, in their Khushoo', in their humility, in their humbleness, on their tongues and on their hands. When one lacks etiquettes and manners, do you think they do not know the knowledge of it? Do you think they do not know about their tongues, their hands and their slander? Do you think they do not know it? They do, but it is the wrath of 'Ilm Laa Yanfa'. Why else would the Prophet sallallahu 'alayhi wa sallam emphasise it in his Du'aa?

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

Others can go through the texts of Walaa' and Baraa' like an arrow (they will go sharp through it like an arrow), but they cannot apply it in their day to day life. 'Ilm Laa Yanfa'.

In Al-Jaami' Al-Ahkaam Al-Qur'an (الجامع لأحكام القرآن), a scholar called Abu Uthman al-Hayri sat to give one of his classes. He sat, gave an introduction and then sat silent, and silent, and silent. Then Abu al-Abbaas said Shaykh what is going on? When is the Halaqah going to start? The Shaykh raised his head up, began to cry and weep and then began to chant his poem.

وَعَيْرُ تَقِيٍّ يَأْمُرُ النَّاسَ بِالتَّقَى طِيبٌ يُدَاوِي النَّاسَ وَهُوَ سَقِيمٌ

A non Taqi, one who does not have Taqwa (he is talking about himself) ordering people for Taqwa, like a doctor giving a cure while he himself is in need to be cured from that same illness. The entire Halaqah began to weep. They knew how valuable it was to apply the knowledge.

Abu al-Aswad ad-Du'ali the famous poet has a poem about the matter.

يَا أَيُّهَا الرَّجُلُ الْمَعْلَمُ غَيْرُهُ هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ

O you man who is teaching others, should not the teaching be to yourself?

فَأَبْدَأُ بِنَفْسِكَ فَانْهَاهَا عَنْ غِيَّهَا فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ

Start with yourself, deter it from wrong. If you are successful in deterring yourself from being wrong, then you have indeed become wise.

فَهُنَاكَ يُقْبَلُ مَا تَقُولُ وَيُقْتَدَى بِالْقَوْلِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ

At that point (when you achieve application of your knowledge), your speech will be accepted, your words will be followed and your teachings will then become beneficial.

لَا تَنَّهُ عَنْ خُلُقِي وَتَأْتِي مِثْلَهُ عَارٌّ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

Do not deter from something and do that which you deter from, a big shame on you if you do so.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ

You see that Du'aa? Talk is plenty and knowledge is abundant but the application is scarce. This is not meant to scare you away from learning knowledge, this is actually an encouragement to apply that which you learn. That which you deter people from, stay away from it. That which you order people to go to and to do, it is actually an encouragement for you to follow along in that path and do that which you teach people or that which you know of.

CLASS SIX

This our sixth class on Al-Usool Ath-Thalaathah. We spoke and we left off on the second of the four introductory fundamental principles. The first one is knowledge and that is to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion. The second of the principles is to act on your knowledge. We left off there so let us go and take it from there.

KNOWLEDGE THAT DOES NOT BENEFIT ACTION

The first point that you want to note today and take this as a rule, the main goal for knowledge is that it is means to worship Allah and every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy. Ash-Shaatibi said every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate it is praiseworthy.

Keep in mind there are some heart actions and there are some physical actions. Some people do not consider actions of the heart as acts, but in reality that is an act. Acting upon knowledge could be in the heart (in matters of the heart) and it could be physical matters. Imaan (to believe) is an action of the heart and that stems or that results from knowledge. For example, what do I get by believing, knowing and learning the names, qualities and attributes of Allah subhaanahu wa ta'aala? You get plenty of things and among that is an act of the heart, which is true, firm belief and stronger Imaan (Tasdeeq (تصديق)).

Of course there is the other aspect of knowledge which is the physical part and we do not have to get into that because everyone knows it. The physical parts are for example matters that pertain to Salah, Zakah, Hajj, Wudhu and Tahaarah.

KNOWLEDGE IS DIFFERENT TO ACTION

Knowledge is totally different than acting. They are two different things, so just because you have knowledge it does not mean you are acting on it.

Allah said in the Qur'an:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ وَإِنَّ فَرِيقًا مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿البقرة: ١٤٦﴾

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad sallallahu ‘alayhi wa sallam or the Ka’bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad sallallahu ‘alayhi wa sallam which are written in the Tawraah (Torah) and the Injeel (Gospel)]. (Surat al-Baqarah: 146)

Who are those who recognised the Prophet sallallahu ‘alayhi wa sallam? Those are the Jews and those are the Christians. They have knowledge, Allah clearly says they have knowledge but did they act on it? No, they did not act on it. They had the knowledge but they did not act on it, so that shows they are two different things. Some people may have knowledge but they may not act on it, they are two different entities that one must know. Why must you know it? Because Allah says the Jews and the Christians had knowledge, but yet in other verses in the Qur’an He reprimanded them severely for not believing. They had knowledge but they did not act upon it so that is a negative aspect. The bottom line is that knowledge and acting are two separate things and Islam came to be acted upon, not to be saved as text or in your memory banks.

KNOWLEDGE WAS SENT TO BE ACTED UPON

Look at how the Qur’an mentions that Islam came to be acted upon.

الرَّ ۙ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ
إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ ابراهيم: ١

Alif-Laam-Raa. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad sallallahu ‘alayhi wa sallam) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord’s Leave to the Path of the All Mighty, the Owner of all Praise. (Surat Ibraheem: 1)

A Book We revealed unto you Muhammad sallallahu ‘alayhi wa sallam. Why? In order that you lead mankind out of darkness. Why was the Book revealed? To take mankind out of darkness (to act on it).

الرَّ ۙ كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ ۙ أَلَّا
تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ هود: ١-٢

Alif-Laam-Raa. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc), and then explained in detail from One (Allah), Who is All Wise and Well Acquainted (with all things). (Saying) worship none but Allah. Verily, I (Muhammad sallallahu 'alayhi wa sallam) am unto you from Him a warner and a bringer of glad tidings. (Surat Hud: 1-2)

Why was this Book revealed in such detail? The next verse is:

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ

Worship (the action part). That Book was revealed so you can act on it. How can you act on it? Worship Allah.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

﴿الأنبياء: ٢٥﴾

And We did not send any Messenger before you (O Muhammad sallallahu 'alayhi wa sallam) but We inspired him (saying): "Laa Ilaaha Illaa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)." (Surat al-Anbiyaa': 25)

We did not send before you (O Muhammad) a Messenger, except that We revealed to him to teach the people Laa Ilaaha Illallah. Look at the end of it:

فَاعْبُدُونِ

Never was there a Messenger sent, but he came with the text and used the text so they can worship Me (so they can act on it).

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ ۗ وَلَا تَكُنْ

لِلْخَائِنِينَ خَصِيمًا ﴿النساء: ١٠٥﴾

Surely, We have sent down to you (O Muhammad sallallahu 'alayhi wa sallam) the Book (this Qur'an) in truth that you might judge between men by that which Allah has shown you (i.e. has taught you through Divine Inspiration), so be not a pleader for the treacherous. (Surat an-Nisaa': 105)

Why was this Book sent?

لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ

So you may judge between men as Allah showed you. That is why the Book was revealed, so you can judge.

Another verse very similar to this verse:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿الزمر: ٢﴾

Verily, We have sent down the Book to you (O Muhammad sallallahu 'alayhi wa sallam) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show off, and not to set up rivals with Him in worship). (Surat az-Zumar: 2)

The first one says:

لِتَحْكُمَ

Act upon it by judging among people.

This one says:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

So worship Allah by doing the religious deeds that He ordered you to do sincerely (that is to act upon it).

Like we said in the beginning, every knowledge that does not benefit action, there is nothing in the Sharee'ah to indicate that it is praiseworthy.

THE CONSEQUENCES OF NOT ACTING UPON YOUR KNOWLEDGE

Knowledge is like a body, the soul of knowledge is acting on it. Without the soul, knowledge resembles a corpse and if you go and act against what you know, it is like being a cadaver. That is what the knowledge would be because it is going to be used against you. Maalik Ibn Dinaar said if an 'Aalim does not apply his knowledge, it drops from his heart like the water

falls on a smooth rock. If you have ever seen a light spring or a fountain, the water drips, drips and drips. That is how knowledge leaves a person who does not apply it.

How many have knowledge and remind others of Allah, yet they themselves are mindless of it? How many preach fear of Allah, yet they are bold and daring with Allah? How many preach to bring people closer to Allah, yet they themselves are the furthest from Allah? As a knowledgeable person, always keep in mind that while the general laymen masses get their hands, feet and body parts to testify against them before Allah, you have something more dangerous.

In the Qur'an Allah says:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿يس: ٦٥﴾

This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (Surat Yaseen: 65)

In another verse Allah says:

وَقَالُوا لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿فصلت: ٢١﴾

And they will say to their skins, "Why do you testify against us?" They will say: "Allah has caused us to speak, as He causes all things to speak, and He created you the first time, and to Him you are made to return." (Surat Fussilat: 21)

The person speaks to Allah and says I want someone to testify. Allah says would you accept your own body parts? They say yes, so their body parts begin to testify. Then they say why are you speaking against us? We were trying to protect you.

What is worse for the knowledgeable and the Du'aat is that you not only have the body parts, but you have other evidence to be added to that. The Ayah you learn and the Hadith you learn, they come and testify.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said:

الْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ

The Qur'an is going to testify for you or against you.

Is that Hadith or Ayah going to testify for you or against you? Is it going to give you intercession or be a reason for you to go to Hell? Is it going to be a cause of punishment or a cause of torment? Does one not fear those verses and those orders that come down upon you and that you learn, standing before you on the Judgment Day and testifying against you?

Ibn al-Qayyim Rahimahullah said:

لو نفع العلم بلا عمل لما ذم الله أحبار أهل الكتاب ، ولو نفع العمل
بلا إخلاص لما ذم الله المنافقين

If knowledge with no application was beneficial, Allah would not have reprimanded the pontiff of the People of the Book. And if action with no sincerity would have helped anyone, Allah would not have dispraised and vilified the hypocrites.

Knowledge without application is like a honeycomb without honey. Knowledge is like wealth, what you get out of wealth is what you spend. In wealth, every realistic person knows that you get out of wealth what you spend. Likewise in knowledge, you only get out of it what you act upon. What use is wealth if you do not spend it and use it? And likewise knowledge.

Az-Zuhri Rahimahullah said do not accept the saying of a scholar who does not apply what he says, and do not accept the saying of one who applies but does not know (that is an ignorant person who may say the truth or do the good stuff sometimes). Knowledge that does not have its fruit and affect in the heart and actions is knowledge to be used against you.

ONE SHOULD NOT ABANDON SEEKING KNOWLEDGE DUE TO BEING ACCOUNTABLE FOR HIS KNOWLEDGE

The next point is an important matter pertaining to the scenario that we talked about, which is that someone is going to say today in his thought, these Halaqaat on Tawheed are not for me, I am dropping out and I am having second thoughts about coming to the class. It is something people think of, be realistic. The more I learn, the more it is going to be used against me so let me stop.

Number one, we said previously that there is knowledge that is Fardh 'Ayn. Fardh 'Ayn is knowledge that every individual has to know and it is knowledge that if you do not know it

you are sinned. Most of what we talk about and most of what we learn in this Tawheed class is stuff that is Fardh 'Ayn upon you to know (the core part of our Tawheed class and the additional stuff we talk about is only to help you understand the core of it).

اعْلَمْ رَحِمَكَ اللهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ

We already talked about it. It is Fardh to know these matters. The Ummah has gotten to a level of ignorance where they think most of what they learn today is extra credit, when in reality it is essential matters they must know and they get sinned for not knowing. That is one issue you need to know.

Now let us talk about the extra credit knowledge. Someone will say okay I will learn, I am going to study with you and come to the Tawheed class but after the Fardh I will drop out. The answer to that is that you chose to be a student of 'Ilm. You take time away from your family, many of you memorise Alhamdulillah Rabbil-'Aalameen, many of you learn and many of you struggle. Why? Because you want to be in the peak of Jannah. Correct or not? Correct. Knowledge is one of the means to take you to the level of the Siddiqeen.

Do not be surprised to know that some of the biggest of all scholars discussed the issue of who is better, an 'Aalim or a martyr. Ibn Masood radhiallahu 'anhu, Ibn al-Mubaarak and others have statements on that and I do not want to mention them right now. Ibn al-Qayyim Rahimahullah spoke on who is more knowledgeable (an 'Aalim or a Shaheed) in length in his book Miftaah Daar As-Sa'aadah. The fact that there is an issue discussed like that shows you how high the level of an 'Aalim is in Jannah. Of course with the maturity of the Ummah I probably should not discuss it right now because it might spark a debate, but just the fact that they discussed the issue shows you how high ranking an 'Aalim is. Would you want to quit studying because of what some ignorant people say - that if I do not know it is better? That is a wrong rationale.

So number one, you have to know that most of what we talk about for example in this class is Fardh. Number two, if it is extra credit knowledge then you study it because you want to go to the Firdaws. If one wants to merely study the basics (the Tawheed and the Fardh 'Ayn matters outside Tawheed), then you can get your steps into Heaven and maybe the first level in Heaven but the Prophet sallallahu 'alayhi wa sallam taught us to aim high (to aim for Firdaws). Whoever Allah deprives of knowledge, he gets punished with ignorance. That is a punishment and worse and more severe punishment than that is one who knowledge comes to him and he turns away from it. And worse than all that is one who is gifted with knowledge and does not act upon it.

Not only is this extra credit knowledge to take you to Firdaws, but it is also in this life. You learn to get the ultimate happiness and blessings in this life. Ibn Taymiyyah had nothing in this life. At times of his life he had the shirt on the back, at times he used to sleep in Masjid

al-Amawi and he was in and out of prison. He used to say words like our hearts pass through stages, if the people in Heaven are like this then they are truly blessed. In a life you would presume to be a miserable life, he would say if the people in Heaven are living like I am and in the happiness I am in, then that is such a good life and I look forward to it. You hear words from 'Ulamaa like Ibn Taymiyyah Rahimahullah who had nothing in this life, yet he said whoever does not enter the Heaven of this life will never enter the Heaven of the life after. Some said we are in such a state of happiness that if the kings and leaders were to know about it, they would come and fight us to take it away.

What took them to the ultimate happiness when they had nothing? Most of them were in and out of prison, in and out of trials, in and out of problems and situations. They had knowledge, they applied the knowledge they had and it took them to the peak of tranquility in this life. So that is how you benefit from this knowledge in this life, and then Inshaa Allah it will take you to Firdaws. You cannot say well since the scrutiny on me is going to be more then let me stop here. You want Firdaws and you want a content and happy life in this life? That comes through knowledge.

BEING HIGHER IN KNOWLEDGE MEANS YOU ARE HELD TO A HIGHER STANDARD

The higher you are in knowledge, the higher your application must be because you are held to a higher standard by people and more so and more importantly by Allah. We do not have a hierarchy where we have church members, then we have a priest, then we have a pope, then we have a spirit, then we have a son and then we have a father. We do not have that. In Islam, the hierarchy to the levels of Jannah is knowledge and its application. Knowledge and its application sets your level in Jannah. When you are held at a higher status because of your knowledge and application, then the punishment when doing wrong is more severe.

وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَّ تَرَكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَأَذَقْنَاكَ

ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

﴿الإسراء﴾

And had We not made you stand firm, you would nearly have inclined to them a little. In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us. (Surat al-Israa': 74-75)

Allah says to the Prophet Muhammad sallallahu ‘alayhi wa sallam that if We did not make you stand firm, you would have nearly inclined to them a little. Pay attention, al-Qushayri, ash-Shanqeeti Rahimahullah and others said the Prophet sallallahu ‘alayhi wa sallam did not incline. Allah is saying if. Then what does Allah say?

إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا

Double the punishment in this life and double the punishment in the life after, and then you are going to find no one to help you against Us.

This is talking to the Prophet sallallahu ‘alayhi wa sallam. Why all this to Your beloved Muhammad sallallahu ‘alayhi wa sallam for merely inclining? Double the punishment for the the best man to walk on the face of the Earth, the best of all humanity and mankind? In talking about this verse, Ibn Abbaas radhiallahu ‘anhu says he would be punished. If he would have inclined (which he did not), but if he would have inclined he would have got double the punishment in this life and double the punishment in the life after. Yaa Allah why are You going to punish Your Beloved Messenger Muhammad sallallahu ‘alayhi wa sallam double the punishment had he done something wrong? Commenting on this, an-Nasafi said his honour and status is so great that his punishment if he does anything wrong is more severe. It goes both ways. He gets al-Waseelah in the life after and al-Waseelah is higher than Firdaws, it is the highest of all places in Heaven but it is costly.

Like Allah tells the wives of the Prophet sallallahu ‘alayhi wa sallam, the Mothers of the Believers, the patient, steadfast women behind our Prophet Muhammad sallallahu ‘alayhi wa sallam. The one who when the Prophet sallallahu ‘alayhi wa sallam was asked who do you love the most and he said Aishah.

Allah says:

يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَاعَفْ لَهَا الْعَذَابُ
ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

O wives of the Prophet! Whoever of you commits an open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allah. (Surat al-Ahzaab: 30)

Why is it that your punishment gets doubled? Look at what Allah says in the next Ayah right after that:

وَمَنْ يَقْنُتْ مِنْكُمْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا

لَهَا رِزْقًا كَرِيمًا ﴿الأحزاب: ٣١﴾

And whosoever of you is obedient to Allah and His Messenger sallallahu ‘alayhi wa sallam, and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her Rizqan Kareema (a noble provision Paradise). (Surat al-Ahzaab: 31)

You are special, you get double the reward but you also get double the sins. Allah tells His Prophet sallallahu ‘alayhi wa sallam that if you lean towards the non believers and the wrong doers, you get double the punishment in this life and in the life after. He tells the wives of the Prophet Muhammad sallallahu ‘alayhi wa sallam that you get double the punishment.

This comes to the conclusion that you who is a striving student of knowledge, if you do not act on your knowledge, you are held to a higher standard so your punishment is more than a regular person. With this knowledge and acting upon it, there is a price you have to pay if you go wrong. You are not like anyone, that is why Allah tells the wives of the Prophet sallallahu ‘alayhi wa sallam:

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ... ﴿الأحزاب: ٣٢﴾

O wives of the Prophet! You are not like any other women. (Surat al-Ahzaab: 32)

You student of knowledge, you are not like any regular individual. Your honour and your status is great so the punishment is severe.

Ibn Masood radhiallahu ‘anhu set standards for the people of the Qur’an. He said they must pray at night, they must fast the day and they should be sad in remembering Allah while others are happy. They must be silent while others are talking in vain, they should not scream and have loud voices and they should be in a constant status of Khushoo’. Ibn Masood why are you making these high standards for one who is holding the Qur’an? Because you are a special man, you are a Qur’an walking on this earth. You are a carrier of the Qur’an and you are an upholder of the Qur’an so you are held to a higher standard. Others can talk in vain and possibly not even sins (just vain talk that is not really sins), but you are held to a higher standard. That is why the ‘Ulamaa of the Salaf were at their peak, because they applied their knowledge in every time of their lives. Days, nights, evenings, weeks, months and years. Both internal in their hearts and external and both in dealing with people and in dealing with Allah.

Al-Khateeb al-Baghdaadi wrote a booklet on this whole entire matter and Alhamdulillah Albaani went through the Hadith of it. In it he says the Jewish people knew but they did not act upon what they know, and the Christians acted without knowledge. The first are cursed and the second are astray. Ibn Taymiyyah Rahimahullah says whoever goes astray of this Ummah by ignorance resembles the Christians, and whoever goes astray from the 'Ulamaa of this Ummah by not acting upon their knowledge resembles the Jews. Rest assured, the way to house your knowledge in your mind is to apply it. If you have a problem memorising or keeping knowledge in your mind, find some way to apply that knowledge and Inshaa Allah you will never forget it.

EXAMPLES OF APPLYING KNOWLEDGE

Look at how the Salaf took applying knowledge seriously. In al-Bukhari, Saalim Ibn Abdilllah Ibn Umar Ibn al-Khattab radhiallahu 'anhum ajma'een (the grandson of Umar Ibn al-Khattab) said in the narration of this father that the Prophet sallallahu 'alayhi wa sallam said glory be to you Abdullah if you pray at night. The Prophet sallallahu 'alayhi wa sallam is encouraging him to pray at night. Saalim (the son of Ibn Umar) said after that my father slept but a little bit. He only slept a little bit. Look at how seriously they took acting upon knowledge.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam taught Ali and Fatimah radhiallahu 'anhum to say Subhan Allah, Alhamdulillah and Allahu Akbar thirty three times (when they went asking for a servant). He said say Subhan Allah thirty three times, Alhamdulillah thirty three times and Allahu Akbar thirty three times. Commenting on that later in his life, Ali said I never left that a single day since the Prophet sallallahu 'alayhi wa sallam told me to do it. Someone asked him, you did not leave that not even on the days of Saffeen (the bloodshed between Ali and Mu'aawiyah radhiallahu 'anhum)? Saffeen was a battle where seventy thousand Muslims died in it and twenty five thousand of his soldiers. He said not even on those hard nights, you did not leave it? He said not even on those nights. Look at how they took acting upon their knowledge seriously.

In Muslim, the Prophet Muhammad sallallahu 'alayhi wa sallam said every Muslim who has something to write a will about must write his will and keep it behind his head when he sleeps. Ibn Umar said I never slept a night after that without having my will under my head. Another example and the Hadith is in Sunan an-Nasaa'ee and it is authentic. Although Ibn al-Jawzi and others have considered it weak, it is really an authentic Hadith. Abu Umaamah said the Prophet sallallahu 'alayhi wa sallam said whoever recites Ayat al-Kursi after every Salah, there is nothing to stop him from entering Heaven except his death. Meaning if he dies, he is going to Heaven if he did that. Ibn al-Qayyim said my Shaykh Ibn Taymiyyah never left doing that after Salah.

Take this story about Abdullah Ibn Umar. In Sahih al-Bukhari, the Prophet Muhammad sallallahu ‘alayhi wa sallam found out that he was fasting every single day, so the Prophet sallallahu ‘alayhi wa sallam suggested three days a month. He said Abdullah Ibn Umar, take three days a month. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu ‘alayhi wa sallam said three days a week. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu ‘alayhi wa sallam said fast one day and break your fast two days. Abdullah Ibn Umar said I can do more than that, so the Prophet sallallahu ‘alayhi wa sallam said then fast the fasting of Dawood (one day fasting and one day not fasting). This narration is in Bukhari but the point is that at the end of another narration in Musnad Ahmad, he said:

وَلَمَّا كَبُرَ سِنُهُ كَانَ يَقُولُ : لَيْتَنِي قَبِلْتُ رُخْصَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When he got older he said I wish I took what the Prophet sallallahu ‘alayhi wa sallam told me in the beginning. Analyse that statement. He said I wish I took the easy one of what the Prophet sallallahu ‘alayhi wa sallam offered me. I wish I took three days a month, I wish I took three days a week, I wish I took one day fasting and two days not fasting. Why did he say that? Why did he make that statement? Is this Fardh upon him? No. Why did he not just stop doing extra non obligatory fasting that he was doing?

He said I wish I took what the Prophet sallallahu ‘alayhi wa sallam told me when he wanted to make it easier on me (like three days a month). Had he said I want to quit fasting, it was no problem. I fasted all my life and now I got old so let me stop fasting. There is nothing is wrong with that. He could have said let me go back from the fasting of Dawood to fasting three days a month, but these were men who when they committed to something that was a Sunnah before a Fardh, they never left it until death. That is why he said that. You see how they acted on their knowledge?

Sufyaan ath-Thawri said:

إِنَّمَا يُتَعَلَّمُ الْعِلْمُ لِيَتَّقَى بِهِ اللَّهُ ، وَإِنَّمَا فَضِّلَ الْعِلْمُ عَلَى غَيْرِهِ لِأَنَّهُ يُتَّقَى اللَّهُ بِهِ

Knowledge is meant to be applied for fearing Allah. The purpose of it is to fear Allah. And that is why knowledge and knowledgeable people are held at a higher standard, because they fear Allah more.

Ibn Abbaas said everyone speaks good and whosoever's actions coincide with his knowledge, then he is fortunate. Whosoever's actions do not match his saying, in reality he has rebuked and scolded himself. Maalik narrated in his chain from al-Qaasim Ibn Muhammad, he said I met people who admired application of knowledge more than they would speech and talk. All that is to say that knowledge is means to act upon it. Get that fact and keep it in your mind.

EVIL SCHOLARS

This is very important to us and actually all this is important to us because I reiterate, we teach to be applied. Knowledge is meant to be applied. So who are evil scholars?

Here is a rule ash-Shaatibi Rahimahullah said:

إِنَّ عُلَمَاءَ السُّوءِ هُمُ الَّذِينَ لَا يَعْمَلُونَ بِمَا يَعْلَمُونَ

Evil scholars are those who are dangerous to mankind. They are a disease to mankind and they are those who do not act on their knowledge.

In his book Al-Fawaa'id (الفوائد), Ibn al-Qayyim gave a parable. He said evil scholars are like people sitting on the gates of Jannah and calling people to come on in. With their tongues they are saying come on in, come on in, but their actions are saying do not come in. The more they talk to people and tell people to come in, the more their actions say do not listen to us, because if we were indeed truthful then we would have been the first to apply it.

Those 'Ulamaa as-Soo' (علماء السوء) appear as though they are guides but they are bandits, may Allah save us and give us refuge from that. Those who do not apply what they learn are like bandits. It is like you are in your car and you are asking someone for directions, and he gives you a detour so he can rob you. That is how 'Ulamaa as-Soo' are.

The Qur'an gives us parables and examples to learn from. Some of the worst parables and examples in the Qur'an to learn from are pertaining to those who do not apply their knowledge.

وَآتِلْ عَلَيْهِمْ نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ

الْغَاوِينَ ﴿١٧٥﴾ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ

هَوَاهُ ۗ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثُ أَوْ تَتْرُكُهُ يَلْهَثُ ۗ

ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۖ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ

﴿الأعراف﴾ ﴿١٧٦﴾

And recite (O Muhammad sallallahu 'alayhi wa sallam) to them the story of him to whom We gave Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc), but he threw them away, so Shaytaan followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: If you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). So relate the stories, perhaps they may reflect. (Surat al-A'raaf: 175-176)

A scholar, an 'Aalim who acts different from that which he knows, Allah gave a parable that he is like a dog:

فَمَثَلُهُ كَمَثَلِ الْكَلْبِ

Allah says had We willed, We surely would have elevated him. He is like a dog but We would have elevated him, but he clung on to this Earth and followed his vain desires. He did not follow what he knows. The parable is the parable of a dog. If you drive him away, he lolls his tongue out. If you leave him, he lolls his tongue out. Whatever you do and whatever status he is on, he lolls his tongue out. When Ibn al-Qayyim talks about this, he mentions how the parable of a dog is to evil scholars and then mentions ten points under that. We do not really have time to go through them.

Allah gives this example and it is not of any dog, but a panting and lolling dog. He pants all the time and that is the worst of all dogs. Whether he is resting, tired, thirsty, with his thirst quenched or whatever status he is on, he is panting and lolling. If you tell the Shaykh speak the truth, he is panting and lolling. If you leave him (the evil scholar) to not apply what he knows and what he knows he should apply, he is lolling. If you shun him, he is panting. If you just ignore him, he is panting. If he speaks, he is panting. He did not use what he knows so Allah gives him a parable of a panting dog.

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا ۚ
بُئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

الجمعة: ٥

The likeness of those who were entrusted with the (obligation of the) Tawraah (Torah) (i.e. to obey its commandments and to practice its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayaat (proofs, evidences, verses, signs, revelations, etc) of Allah. And Allah guides not the people who are Dhaalimoon (polytheists, wrong doers, disbelievers, etc). (Surat al-Jumu'ah: 5)

The likeness of those who were entrusted with the Tawraah, and likewise the Qur'an. The verse does not say the Qur'an, but likewise the Qur'an. After they were entrusted with the Qur'an and they failed those obligations, they are like a donkey which carries huge burdens of books. Does he understand anything out of them? That is the example of the people who deny the Ayaat of Allah. The first one was a parable of a knowledgeable person to a dog and here it is a parable to a donkey.

لَمْ يَحْمِلُوهَا

They did not carry it. What that means is that they did not apply it. What usage does a donkey get out of the Asfaar (أسفار)? The word in Arabic is Asfaar (the plural of Sifr (سفر)), which are the big books or tablets that they used to write upon. If you put them on a donkey, what does a donkey get out of carrying those Asfaar? What does a donkey get out of it on its back but the weight? One who carries the Qur'an, Bukhari, Muslim, Al-Mughni, Usool Ath-Thalaathah or other books, if he knows it but he does not apply it then what does he get but the burden of carrying it? You get nothing but the burden of the weight, just like the donkey.

حُمِّلُوا التَّوْرَةَ

Ibn Abbaas radhiAllahu 'anhuma said Hummiloo (حُمِّلُوا), meaning they were ordered to act upon it. They were given it in order to act upon it. Ibn Katheer Rahimahullah said this parable is for those who do not know what is in the books. They are given the books to learn but they do not want to learn what is in the books. It is also for those who know what is in the books, they memorise it but they do not comprehend it and they do not act upon it. And it is also for those who know it and tamper and play around with it. They are worse than a donkey because at least a donkey has no intelligence to comprehend. They have the intelligence but do not use their intelligence, so they are indeed worse than a donkey. In

l'laam Al-Muwaqqi'een (إعلام الموقعين), Ibn al-Qayyim said even though this was directed to the Jews, it also applies to the people who were given the Qur'an and do not act upon that which is in the Qur'an.

Wallahi it is a grizzly parable of a donkey. Allah comparing one to a donkey and to a dog is something to warn you, so one applies that which he learns, seeks knowledge and applies knowledge. These are reminders for those who have a heart or give an ear while they are truly heedful.

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ

﴿ق: ٣٧﴾

Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful. (Surat Qaaf: 37)

Allah tells Yahya:

يَا يَحْيَىٰ خُذِ الْكِتَابَ بِقُوَّةٍ... ﴿مريم: ١٢﴾

(It was said to his son): "O Yahya! Hold fast the Scripture [the Tawraah (Torah)]." (Surat Maryam: 12)

Mujaahid and Zayd Ibn al-Aslam said Bi Quwwah (بِقُوَّة) means take knowledge, and apply and act on your knowledge.

As-Suyooti Rahimahullah said one must act on the Hadith he hears in manners, in worship, in good deeds or in any matter because that is the Zakah (purification) of knowledge and that is one of the best means for it to stay in your minds. Waqee'ah Rahimahullah said if one wants to memorise a knowledge, then act upon it. Ibraheem Ibn Isma'eel the great Muhaddith said we used to seek memorisation of a Hadith by acting on it. That is how they memorised the Hadith.

Do not be among those the Prophet sallallahu 'alayhi wa sallam complains about on the Judgment Day. You do not want to be a defendant on one side and the Prophet sallallahu 'alayhi wa sallam as a plaintiff on the other side.

وَقَالَ الرَّسُولُ يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا

And the Messenger (Muhammad sallallahu ‘alayhi wa sallam) will say: “O my Lord! Verily, my people deserted this Quran (neither listened to it, nor acted on its laws and orders).” (Surat al-Furqaan: 30)

Ibn al-Qayyim talks about this and he gives about five factors of how the Qur’an is abandoned. One of them that pertains to us is deserting acting on the Qur’an. How can you act on it if you do not know it? You have to know it and act on it. Number two that he mentions is deserting judging by it in both matters of principle and secondary matters. So you have to act on it because you would not want the Prophet sallallahu ‘alayhi wa sallam to be a plaintiff against you on the Judgment Day.

ACTING ON YOUR KNOWLEDGE IN DA’WAH

Our talk next week Inshaa Allah Ta’aala is going to be Da’wah to Allah (Da’wah on matters you learn). The third principle is Da’wah to Allah (Da’wah to that which you learn). Let us now sort of blend in the second principle and the third principle. When you know and you have the knowledge, number one you apply the knowledge and then you have to convey it. When you have knowledge, you apply it and you teach and convey your knowledge. The best way to teach it (and that is how we are going to blend the two), is by applying your knowledge. The action of one man is more affective and beneficial to a thousand men, than the preaching of a thousand men to one man. Guiding people by acting on the knowledge that you know is better than you saying it. Many think the only means of Da’wah is giving Khutub and Duroos and all that, yet acting on it is just as important.

IBN AL-JAWZI AND HIS SHUYOOKH

In Sayyid Al-Khaatir (صيد الخاطر) on page one sixty eight, Ibn al-Jawzi said I had many Shuyookh with different backgrounds and statuses of knowledge. I want you to refer to this when you go home if you have Sayyid Al-Khaatir. The most beneficial of them to me in friendship were those who acted on their knowledge, even though he said I met those who were more knowledgeable than them. I met ‘Ulamaa in Hadith who have memorised great amounts of Hadith and great knowledge in the science of Hadith, but were tolerant on backbiting and many times they would even justify backbiting under the pretence of Jarh and Ta’deel (جرح وتعديل), and they would take compensation on learning Hadith and teaching. Look, he did not like that. You want to learn, you have to pay up a hundred or a

hundred and fifty dollars. He said they used to give prompt answers to avoid breaking their prestige even though they were not sure of matters. They wanted to answer everything.

I met Abdul-Wahhaab al-Anmaati and he was on the path of the Salaf. You would never ever hear him backbiting in public or private settings, nor did he accept money. Look at that, he liked the Shuyookh that did not accept money for teaching. When I used to recite some Hadith to him, he would continuously cry. He would cry and when I was a kid it had its affect and it penetrated my heart when I was learning from him. He used to be like the

Mashaayikh (مشايخ) you would only hear or read about in the books of the Salaf, like the Sahaabah.

I met Abu Mansoor al-Jawaaliqi, a very silent man, rigorous, very very deep into the knowledge and very thorough. It would happen that he would be asked about a matter that young kids in his Halaqah would think they know the answer to, yet he would refuse and back away from answering it until he confirms his answer. He used to continuously fast and always be silent, unless he is teaching or doing something righteous. He is saying I benefited from learning from these two more than many of my other Shuyookh. Out of the hundreds of the Mashaayikh, he chose these two and actually many do not know them because they are not popular. He chose these two because they applied. They had an affect on him in his personal life because he saw how they applied it.

I also learned that guiding people by your action is better than guiding them by your saying. This is the conclusion he came out with. I see Shuyookh who in their private times had jokes and leisure time spent, and that took them out of the hearts of many and shattered what they knew of knowledge. Wallahi golden words, Wallahi they are golden words. He goes on to say not many benefited from them in their lives and they were forgotten after their death. It is rare anyone would ever open their books after their death. Then he goes on to say Allah, Allah, Allah in applying your knowledge, he is truly poor and unfortunate who goes on in life not applying what he learned. He missed the pleasure of this life by not applying (because we mentioned it is a pleasure in this life), and he missed the reward of the life after. He meets Allah bankrupt with plenty of proof against him.

Those were the words of Ibn al-Jawzi in Sayyid Al-Khaatir. Refer to it, it basically sums up all our Halaqah today.

لقيت مشايخ ، أحوالهم مختلفة ، في مقادير في العلم. و كان أنفعهم لي

في صحبته العامل منهم بعلمه ، و إن كان غيره أعلم منه. و لقيت جماعة

من علماء الحديث يحفظون و يعرفون و لكنهم كانوا يتسامحون بغيبة

يخرجونها مخرج جرح و تعديل ، و يأخذون على قراءة الحديث أجرة ،
و يسرعون بالجواب لئلا ينكسر الجاه و إن وقع خطأ. و لقيت عبد
الوهاب الأنماطي ، فكان على قانون السلف لم يسمع في مجلسه غيبة
، و لا كان يطلب أجراً على سماع الحديث ، و كنت إذا قرأت عليه
أحاديث الرقاق بكى و اتصل بكأؤه. فكان . و أنا صغير السن حينئذ .
يعمل بكأؤه في قلبي ، و يبني قواعد. و كان على سمت المشايخ الذين
سمعنا أوصافهم في النقل. و لقيت الشيخ أبا منصور الجواليقي ، فكان
كثير الصمت ، شديد التحري فيما يقول ، متقناً محققاً. و ربما سئل
المسألة الظاهرة التي يبادر بجوابها بعض غلمانه ، فيتوقف فيها حتى
يتيقن. و كان كثير الصوم و الصمت. فانتفعت برؤية هذين الرجلين أكثر
من انتفاعي بغيرهما. ففهمت من هذه الحالة أن الدليل بالفعل أرشد من
الدليل بالقول. و رأيت مشايخ كانت لهم خلوات في انبساط و مزاح ،
فراحوا عن القلوب و بدد تفريطهم ما جمعوا من العلم. فقل الانتفاع بهم
في حياتهم ، و نسوا بعد مماتهم ، فلا يكاد أحد أن يلتفت إلى
مصنفاتهم. فالله الله في العلم بالعمل ، فإنه الأصل الأكبر. و المسكين
كل المسكين من ضاع عمره في علم لم يعمل به ، ففاته لذات الدنيا و
خيرات الآخرة فقدم مفلساً على قوة الحجة عليه

You have three hurdles before you. You have knowledge that you need to attain, you have the hurdle or wave of applying it and you have the hurdle or wave of being sincere in your knowledge.

In his Iqtidhaa' Al-'Ilm Al-'Amal (إقتضاء العلم العمل), Al-Fudhayl Ibn al-'Iyyaadh

Rahimahullah said a person who has knowledge remains ignorant in what he knows until he acts upon it. If he acts upon what he knows, then he is considered an 'Aalim. Some of the Salaf used to travel to 'Ulamaa not to learn from their knowledge, but rather to see how they applied their knowledge and see the affect of the knowledge upon them.

DO NOT GET CONCEITED WITH HUMANS OR WITH ALLAH

No matter how much you apply of your knowledge, do not ever get self conceited. Do not get conceited with humans and do not get conceited with Allah. Do not let that false pride get to you and do not have an exaggerated sense of self importance. Do not automatically think you are granted Firdaws just for a couple of words or things you did, or a couple of acts that you applied your knowledge in.

You know Silah? I mentioned him in the Ultimate Pleasure of a Believer lecture on Qiyaam.

In Siffat As-Safwah (صفة الصفوة), he was the man who wild animals used to flee from him when he was praying at night. He would do his Qiyaam in the forest and he had such fear in Allah that Allah the Almighty placed fear of him in the hearts of wild animals in the dark nights and in the deep dark forest. Wild animals would flee from him and here did he get conceited? Did he say I pray all night and look at me and who I am? The man who used to pray all night and then run back to where the army is so they will not figure that he was praying all night. He pretended like he was sleeping all night long. Did he get conceited that he was blessed with a miracle from Allah, that wild animals used to run away from him at his sight when he was praying?

When he finished his Salah, he would say:

يَا رَبِّي أَجْرُنِي مِنَ النَّارِ أَوْ مِثْلِي يَسْأَلُ الْجَنَّةُ ؟

He felt as though he was not worthy of asking Allah Jannah. He said O Allah save me from Hell, is someone like me worthy of asking Allah Jannah. Just save me from Hell.

No matter what you do of application or of your deeds, never get swell-headed with Allah. In Sayyid Al-Khaatir, Ibn al-Jawzi said I saw some who worshipped Allah and then after a time frame they paused. Then they would boast saying I worshipped Allah so much that no one worshipped like me, but now I am weak. Umar al-Farooq, he was granted a place in

Heaven, he terrorised the Shaytaan and the Qur'an came in accordance to what he said many times. A man the Prophet sallallahu 'alayhi wa sallam dreamed of, a man who gave justice to a sheep, to a Jew, to a Christian under his rule and to a Muslim. Umar says I wish I get resurrected with nothing for me and nothing against me.

Sufyaan ath-Thawri the man of Hadith, Ali Ibn al-Fudhayl said I walked around the Ka'bah seven times and Sufyaan ath-Thawri was in Sujood. The span of his Sujood (one Sajdah) is walking around the Ka'bah seven times. Ibn al-Mubaarak said I wrote about one thousand, one hundred Shuyookh and Sufyaan was the best with no comparison. His name is Ameer al-Mu'mineen (أمير المؤمنين) in Hadith. Yahya Ibn Ma'een is nearly equivalent to Imaam Ahmad Ibn Hanbal and he said:

سفيان الثوري أمير المؤمنين بالحديث

Did he get swell-headed? Did he get conceited? On his death bed he asks Hamaad Ibn Salamah who was visiting him on his death bed, he says to Hamaad do you think someone like me will be rescued from Hell? Do not ever get conceited or swell-headed, no matter what acts you do.

CLASS SEVEN

This is our seventh class on Al-Usool Ath-Thalaathah. We talked about the first introductory four fundamental principles and these are the introductory principles. The first one was knowledge and he defined knowledge as knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion of Islam. The second one was to apply your knowledge, which we finished off last week. The third one today is calling people unto it.

THE THIRD INTRODUCTORY MATTER: CALLING PEOPLE UNTO IT

الْمَسْأَلَةُ الثَّلَاثَةُ: الدَّعْوَةُ إِلَيْهِ

WHAT DOES THE DHAMEER REFER TO?

Calling people unto what? What does the Dhameer (ضمير) (pronoun) go back to and what does it refer to? Calling people unto it usually refers to the last matter and the last matter is applying it, so calling people to apply it. We already explained that applying knowledge does not come without you knowing knowledge, so in reality calling people unto it means calling people unto knowledge and its application. They come side by side and they are inseparable.

IS DA'WAH FARDH 'AYN OR FARDH KIFAAYAH?

An important issue many discussed is that is Da'wah Fardh 'Ayn or Fardh Kifaayah? Is it a personal obligation or a communal obligation? Da'wah is ordaining the good and forbidding the evil and the answer to that is a twofold answer.

ATTAINING THE DETAILED KNOWLEDGE IS FARDH KIFAAYAH

The first fold of the answer is that there needs to be a group of people devoted to ordaining the good and forbidding the evil. They have to be devoted for that task and that part here is Fardh Kifaayah (a communal obligation). If a group does it then it is sufficient for the Ummah. Every individual of this Ummah does not have to be a Khateeb, we do not need 1.6 Billion Khateeb. Every individual does not have to master the elucidation of all the Hadith of Bukhari or break down the chain of narrations of the Hadith. A group of this Ummah have

to go get the classical, detailed and in depth knowledge in Hadith, Mustalah, Seerah, Tafseer, Faraa'idh (laws of inheritance) and so on, and all that is Fardh Kifaayah.

In the Qur'an Allah says:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً ۚ فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

التوبة: ١٢٢

And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil). (Surat at-Tawbah: 122)

A party should stay behind to get the instructions and the lessons on Islamic knowledge so that they can warn their people when they return to them. A group of this Ummah has to be in the forefront of Da'wah and they have to take on the challenge. When people bring misconceptions, they have to respond to them. When governments spread Kufr, someone has got to stand up to it. Someone needs to respond to the Rawaafidh, the Khawaarij and the Murji'ah. Someone needs to lead Jumu'ah, someone needs to lead Salah, someone has to have the detailed knowledge of Jarh and Ta'deel and someone has to have the detailed knowledge of inheritance, but that is not something everyone is able to do. In fact, it is impossible to burden the whole Ummah with such detailed knowledge.

EVERY MUSLIM HAS A PERSONAL OBLIGATION TO PERFORM DA'WAH

Ibn Katheer Rahimahullah said there needs to be a group of this Ummah in the forefront to confront the wrong and stop the evil and represent and convey the truth. Then he said that which leads us to the second fold of the answer, that it is also Waajib on every individual to the extent he can do. Every Muslim has a personal (Fardh 'Ayn) obligation and individual responsibility to perform Da'wah, according to the best of his or her abilities and according to their surroundings and that slightly varies based on their knowledge.

You have to do Da'wah in what you know in your surroundings. You do not have to be a Khateeb but you do know Salah is Fardh, so when you see someone who is not doing their Salah then you say Salah is obligatory on us and you have to perform your Salah. You know backbiting is Haraam so if you are in a setting where there is backbiting, you say stop this is Haraam.

In Sahih al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me even if one Ayah.

If you know one Ayah, go ahead and convey it. If you know that you truly know the meaning of that Ayah then convey it.

وَلْتَكُن مِّنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful. (Surat Aali Imraan: 104)

وَلْتَكُن مِّنكُمْ

In Arabic Min (من) means Tab'eer (تبعير), which would mean let there be a group of you (meaning some of you). If you take it as that it would mean the communal obligation (Fardh Kifaayah), meaning let there be a group of you who master the knowledges. However, in Arabic Min could also mean al-Jins, which means the verse would mean let there be of mankind (meaning all of you). Min Lil-Jins (من للجنس) meaning mankind, which would make the verse mean the Fardh 'Ayn type of Da'wah. The verse would mean the individual obligation type of Da'wah because Min could also be Lil-Jins, meaning of mankind.

In Sahih Muslim Abu Hurayrah said that the Prophet sallallahu 'alayhi wa sallam said whoever sees evil, let him change it by his hand. If not, by his tongue. If not, by his heart. Every Muslim is directed to change it and of course every single one of these (the tongue, the hand and the heart) has its own rules and regulations.

Matters one is trusted with like his own children, he is obligated to do Da'wah with them.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded. (Surat at-Tahreem: 6)

How could you guard them without giving them Da'wah? A person must do Da'wah to his family because he is entrusted with them and he will be asked about it. A woman is to do Da'wah with her family and in her surroundings, with her relatives, her friends and her peers because she may be asked about it. She may be asked about a certain situation which she is in if she does not do the Da'wah. If one is in a gathering where there is wine being served, he or she must tell them this is prohibited and the least of forbidding the evil is walking away. Walking away from that is in itself forbidding the evil and it is better if you tell them.

So the point is that the detailed form of Da'wah where you know the detailed Islamic knowledge and you convey that is Fardh Kifaayah. You talk about the Khawaarij, the Murji'ah and the Rawaafidh, the Jarh and Ta'deel, and that is Fardh Kifaayah. However, there is an obligation on everyone within his surroundings, to the best of his abilities and means. That one is not Fardh Kifaayah, that is a Fardh 'Ayn.

SHOULD ONE LEAVE DA'WAH UNTIL HE BECOMES FULLY KNOWLEDGEABLE?

We emphasise knowledge so much in our classes and Alhamdulillah from what I gather and from the questions that we have been getting, many who follow these classes on a regular basis are heavily involved in Da'wah. That is a good sign and that is the kind of group we target. A common question I have been getting is you emphasise knowledge so much so should I cancel my Da'wah efforts and focus on learning? I am going to let Imaam Ahmad Rahimahullah answer that question for you.

In Manaaqib Al-Imaam Ahmad (مناقب الإمام أحمد) from Ibn al-Jawzi, Saalih the son of Imaam Ahmad said a man saw my father with an ink pot and it was in the hand of my father. The man said Abu Abdillah (the Kunyah of Imaam Ahmad), you have reached such a high status and position, you are the Imaam of the Muslims and you are the Imaam of Ahlus-Sunnah, until when are you going to continue carrying that ink pot? Imaam Ahmad said I am going to take the ink pot to the grave:

مَعَ الْمَحْبَرَةِ إِلَى الْمَقْبَرَةِ

Muhammad Ibn Isma'eel as-Saa'igh had a shop that he was a forger in (as-Saa'igh means the one who is a forger). He said me and my father were working and Imaam Ahmad came by carrying his shoes and passed by our shop. My father grabbed him by his Thobe and he said are you not embarrassed Imaam Ahmad? Until when are you going to keep learning from these young kids you keep learning from? Those kids you go and learn from are either one of two things. They are either younger than Imaam Ahmad or they did not have the knowledge Imaam Ahmad had, but he still went to learn from them. Imaam Ahmad told as-Saa'igh until death, I am going to keep going to learn until death and when death comes then I will stop learning.

In Jaami' Bayaan Al-'Ilm Wa Fadhlih (جامع بيان العلم وفضله) from Ibn Abdil-Barr, Ibn al-Mubaarak was asked until when are you going to continue learning (because he always pursued learning and studying) and he said until death. Another time when he was asked the same question, he said it may be that that which I need to learn and that which I desperately need to know when I stand before Allah, I possibly have not wrote it yet. If you say you want to delay Da'wah until you fully encompass knowledge then we are all never going to do Da'wah, not in this lifetime for sure. Everyone needs to do Da'wah in what he knows and what he is sure of.

Another matter pertaining to this which is more personal is balancing between your Da'wah time and your learning time. That is not to say you take Da'wah out of your life, but you balance it in a way that you see or deem fits you. I heard Ali Tantaawi (a contemporary scholar or a Daa'iyah) say that for the past seventy years of his life since he started learning to read, not a day passed by where he read less than a hundred pages (unless he was travelling). When he was sick it would be about two hundred pages and in his youth it was three hundred pages. He said I used to read and study for ten hours a day. He was slightly humorous so he said if someone studies for ten hours a day and he is a donkey, something is going to stick in his mind. Look at that, a hundred to three hundred pages every day of his life (ten hours a day). Yes we all have to study like that, we all have to study and learning is a never ending process.

Allah told his Prophet Muhammad sallallahu 'alayhi wa sallam:

...وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾ طه:

And say: "My Lord! Increase me in knowledge." (Surat Taha: 114)

This is to the Prophet sallallahu 'alayhi wa sallam. Give me more knowledge, until when? What is the expiration date on this Du'aa? When do you stop saying that O Prophet of Allah sallallahu 'alayhi wa sallam? Never.

رَبِّ زِدْنِي عِلْمًا

Until his death. That is the Prophet Muhammad sallallahu 'alayhi wa sallam so imagine us. We continue to learn and just because you are learning, it does not mean you neglect your Da'wah.

If one thinks he can go to Madinah or some school or university, study with a Shaykh and complete all the knowledge and then sit to teach, that is not an 'Aalim. That might be the Shuyookh of today but the real Shuyookh studied all the way until death and they actually studied more after they left universities than they did when they were in the universities. If you keep studying until death and you want to delay Da'wah until you graduate from learning, then there is no such thing as Da'wah because you are never going to graduate. There is no graduating out of Islamic knowledge. Study and at the same time convey what you know, but balance it out in a way that suits you.

If you do not know knowledge, share the basics. Everyone knows Laa Ilaaha Illallah Muhammadur-Rasoolullah, take someone who is not Muslim and teach him Laa Ilaaha Illallah Muhammadur-Rasoolullah or an aspect of it, or an aspect of manners. If you cannot do Da'wah on your own tongue, do it on the tongue of others. How? By giving out a book, by giving out a lecture you hear or see in an audio format or in a link format. That is doing Da'wah on the tongue of others but you get the same reward. The entire Ummah must be Du'aat but not Du'aat of Minbar, they do not necessarily have to be Du'aat on the Minbar. Everyone in his vicinity should be a Daa'iyah according to that which he knows and what suits him in his surroundings. Everyone has to think about devoting a timeframe out of his life for Da'wah.

Da'wah is not a monopolised mission the so called Shuyookh only take for themselves or take upon themselves. Had it not been for the youth during the time of the Prophet sallallahu 'alayhi wa sallam, there would have been no Islam today. The Prophet sallallahu 'alayhi wa sallam gave an example that ordaining the good and forbidding the evil is like people on a ship. If you let someone destroy that ship, the whole ship sinks. If we stop anyone who is trying to destroy the ship and preserve it, then we are all going to reach the shore safely.

THE DANGERS OF SPEAKING ABOUT ALLAH WITHOUT KNOWLEDGE

We said do give Da'wah and we encourage you but know your limits. Today there is a worldwide Islamic epidemic. One who might be a good talker or possibly even just grew a couple of days old beard and put on a Koofiyyah, he goes to the local Masjid or gives a talk or two and uploads it on Youtube and what happens? The man who has sacrificed his whole life in Medical School who knows snippets of Islamic knowledge or possibly one or two bits and pieces of Islamic knowledge and the one who sacrificed his life in Law School and Engineering School or maybe a business man, well suddenly he is a Shaykh. He is a Mufti and he is Shaykh so and so.

He begins to speak so boldly in matters of the destiny of this Ummah that the Sahaabah and the Four Imaams would have backed away from. Sometimes it starts off innocently, that is the truth of the matter. He teaches, he knows some good Hadith, he gives a good lecture or a good Khutbah and it starts off good. Maybe he goes to a non Muslim community, conveys a lecture and invites them to Islam. That is good, but some do not know where to stop. Suddenly after he speaks in the local community and he begins to wear his Koofiyyah a lot and the few days old beard, or possibly sometimes one goes to Hajj and comes back and he is a Shaykh and a Mufti when coming back from Hajj. It may be that one goes to Madinah for Umrah and comes back. What is his knowledge? Who is his Shaykh? Oh he went to Madinah. How long did he stay in Madinah? Three weeks. What did he get in three weeks?

The problem is that people do not know their limits. In this day and age you do not ask where is the Shaykh, you ask who is not the Shaykh. You just present an Islamic question in any field and in any surrounding and just see who will say Allahu A'lam, let us consult the Shuyookh. See how rare that is. Abdur-Rahmaan Ibn Abi Layla said I met one hundred and twenty of the Ansaar (the Sahaabah of the Prophet sallallahu 'alayhi wa sallam). Abdur-Rahmaan Ibn Abi Layla is a Tabi'ee and he said if you asked each of them an issue they would defer it to the other person and the other person, until it comes back to the first person.

It goes from a hundred and twenty people all the way back to the first person. Not a single one of them preaches a Hadith except that he wishes his brother would suffice him. Not a single one of them would give a Fatwa except that he wishes his brother would suffice him. Can you imagine asking a hundred and twenty Muslims today about an Islamic matter? Oh Wallahi I think this and that, but if you tell him my watch broke or my computer broke then he is going to say take it to the computer office or this place. When it comes to Islam everyone is a Shaykh today.

Umar used to say fear Allah in giving your opinions over matters of this Deen. When an issue used to arise, Umar and Ali were the best of the best in the best century and you would

think they would jump to answer the question, but when a question or an issue would arise they would gather the Sahaabah. They would get together and ask what is the answer to this question? Maybe one of them heard a Hadith the other one did not know of. When Umar and Ali did that, do you think they did not know? Honestly, do you think they did not know when they would gather the Sahaabah and ask them? They wanted to make one thousand percent sure that this is the right answer and that they did not miss out on anything.

Ataa' Ibn as-Saa'ib (a Tabi'ee) said I met men (he means the Sahaabah), when one is asked about a Fatwa his answer would be while his knees were trembling and shuddering. Why? He fears Allah, that he is going to be asked about this question. Ash-Sha'bi, al-Hasan al-Basri and Abu Husayn (all Tabi'een) said some of you today give Fatwas in matters that if they were presented to Umar Ibn al-Khattab, he would have gathered the people of Badr to consult with them.

إِنَّ أَحَدَكُمْ لَيُفْتَى فِي الْمَسْأَلَةِ ، وَلَوْ وَرَدَتْ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ لَجَمَعَ لَهَا أَهْلَ بَدْرِ

What do we say today ash-Sha'bi? What do we say about today al-Hasan al-Basri? What do we say about the Ummah today if that is during your time (the first century). Wallahi people who cannot pronounce a single verse from the Qur'an have today become Mufteen, whether they call themselves or others call them. People so ignorant that they use matters abrogated in Islam as proof to substantiate their stance. Wallahi we heard those who cannot pronounce a single verse from the Qur'an clearly issue Fatwas or use some kind of proof on matters that are abrogated (as proof for free mixing and mingling for example).

Imaam Maalik said whoever wants to answer a Fatwa or issue pertaining to Islamic matters, let him contemplate what is best for him before Allah. What is going to suffice him when he is before Allah? Let him remember Heaven and let him remember Hell, and after he contemplates and thinks of that then let him answer.

مَنْ أَحَبَّ أَنْ يُجِيبَ عَنْ مَسْأَلَةٍ فَلْيَعْرِضْ نَفْسَهُ قَبْلَ أَنْ يُجِيبَ عَلَى الْجَنَّةِ
وَالنَّارِ ، وَكَيْفَ يَكُونُ خَلَاصُهُ فِي الآخِرَةِ ثُمَّ يُجِيبُ

A man asked Imaam Maalik and he did not answer. The man said Abu Abdillah please answer me, Imaam answer me. Imaam Maalik replied do you want me to be a justification to the action that you want to do? Do you want me to be the justification for the action before Allah and then I am the one who gets punished and you go scot-free? Al-Haytham

Ibn Jameel said Imaam Maalik was once asked about forty eight matters. He answered thirty two and he said I do not know to the rest of them. Roam around the world and ask the same number of questions Imaam Maalik was asked about and see how many answers you get. If you ask fifty, you are going to get fifty out of fifty. If you ask ten, you are going to get ten out of ten. It is a miserable situation of the Ummah.

One man told Imaam Maalik, Abu Abdillah if you say I do not know then who knows? Imaam Maalik, you are the Mufti of your time. Imaam Maalik said you do not know me more than I know myself. He is saying do I look special to you? I am an ordinary person and I know my limits. If Imaam Maalik knows his limits, should the people of today not know their limits? He said if Ibn Umar said he did not know then I can say I do not know. Being conceited and love of prestige and leadership is what destroys people. These are the words of Imaam Maalik and that is why they cannot say I do not know. Here I have a comment to say about this. Umar Ibn al-Khattab would gather the Sahaabah to consult with them and Imaam Maalik says I do not know to several questions from people who are travelling for weeks just to ask him. When they did that, do you think they really did not know? I always think about this issue.

They told ash-Shaafi'ee he was eligible to give Fatwa when he was fifteen years old. His Shuyookh told him you are eligible to give Fatwa when he was fifteen years old. His teacher Ibn 'Uyaynah used to teach and ask ash-Shaafi'ee who was still a kid, what do you think about this matter? What do you think about this Hadith? And his own teacher would refer people to ask ash-Shaafi'ee. Maalik took the task of giving Fatwa at the age of twenty one. After he went around to Shuyookh, he said am I suitable now to give a Fatwa or not? They told him Imaam Maalik, if your Shuyookh would have told you no then would you have stopped? He said certainly I would have.

Remember in the last class I mentioned two of the most prominent Shuyookh of Ibn al-Jawzi who would back away from giving Fatwa that the kids in their Halaqah would give. Something I always thought of is do you think they really did not know? Do you think these people really did not know? I am almost positive (we do not know the Ghayb) that they did know the answer. What I believe is that there were opinions or many Hadith on the matter and they were not at a level where they were one hundred percent sure. They were probably 99.9% sure that this is the right answer, but they were not a hundred percent sure so they backed away. That is my feeling and that is what I know of these Imaams.

If your boss gives you a discretion to sign off on certain matters, you would think a million times before you proceed and you would ask around. I want to make my boss happy, he gave me a discretion to do this and that so do you think I made the right decision? If one was an advisor to a king or to a president and they gave him discretion to do certain things or to make certain decisions, he would ask around all over and make sure that is the one hundred percent correct decision. One who is going to give a Fatwa is not giving a Fatwa in a matter pertaining to a king, a president or a boss, but it is a matter pertaining to Allah that

you are going to stand before Allah and be asked about. Your boss, you can get over it. Your president and your king, you can get beyond that and you can pass that point, but Allah the Almighty?

Ibn al-Qayyim Rahimahullah said Allah prohibited speaking about Him without knowledge and it is considered among the biggest of all prohibitions. Rather, Ibn al-Qayyim considered it among the worst sins.

حَرَّمَ اللَّهُ سُبْحَانَهُ الْقَوْلَ عَلَيْهِ بِغَيْرِ عِلْمٍ فِي الْفُتْيَا وَالْقَضَاءِ ، وَجَعَلَهُ مِنْ
أَعْظَمِ الْمُحَرَّمَاتِ ، بَلْ جَعَلَهُ فِي الْمَرْتَبَةِ الْعُلْيَا مِنْهَا ، فَقَالَ تَعَالَى : قُلْ
إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
﴿الأعراف: ٣٣﴾

Ibn al-Qayyim said Allah gave levels in sins, He put levels in this verse in four sins. He started off with the Fawaahish (the major sins like adultery and fornication), then He went to the second level which is oppression, then He went to the third level which is Shirk and then He went to the worst level which is speaking about Allah without knowledge. He started with the least and went to the worst, and the worst is speaking about Allah without knowledge.

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ
وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ
﴿الأعراف: ٣٣﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “(But) the things that my Lord has indeed forbidden are Al-Fawaahish (great evil sins, every kind of unlawful sexual intercourse, etc) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge.” (Surat al-A’raaf: 33)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتِكُمُ الْكُذِبَ هَذَا حَلَالٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا
عَلَى اللَّهِ الْكُذِبَ ۚ إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكُذِبَ لَا يُفْلِحُونَ

﴿النحل: ١١٦﴾

And say not concerning that which your tongues put forth falsely: “This is lawful and this is forbidden,” so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper. (Surat an-Nahl: 116)

Ateeq Ibn Ya’qoob and Ibn Wahhab said they heard Imaam Maalik Rahimahullah say the Salaf and those before him never used to say Haraam and Halaal. They used to say we dislike this and we like that, and you should do this and you should not do that. They would not use the term Haraam and Halaal because of the verse:

قُلْ أَرَأَيْتُمْ مَا أَنْزَلَ اللَّهُ لَكُمْ مِّن رِّزْقٍ فَجَعَلْتُم مِّنْهُ حَرَامًا وَحَلَالًا قُلْ آللَّهُ
أَذِنَ لَكُمْ ۚ أَمْ عَلَى اللَّهِ تَفْتَرُونَ ﴿يونس: ٥٩﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to these polytheists): “Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful.” Say (O Muhammad sallallahu ‘alayhi wa sallam): “Has Allah permitted you (to do so), or do you invent a lie against Allah?” (Surat Yunus: 59)

Many of the ignorant today when they go and learn from books, they read matters that Imaam Ahmad Ibn Hanbal disliked, when in reality that matter is considered Haraam by Imaam Ahmad Ibn Hanbal but they would not use the term Haraam. And I told you that is not the proper way of learning in itself and by itself, unless one has no teacher. Some of the ‘Ulamaa would not use the term Haraam and this brought a lot of confusion to a lot of the students. They would not use Haraam and Halaal fearing Allah. They would say I dislike this and I like this, and I prefer this and I do not prefer that. Then Imaam Maalik brought many examples where the Salaf used to use Makrooh and he said this was a common trend used by them.

Abdullah Ibn ‘Amr radhiallahu ‘anhu said:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ اللَّهَ لَا يَنْزِعُ الْعِلْمَ انْتِزَاعًا

يَنْتَرِعُهُ مِنْ صُدُورِ النَّاسِ ، وَلَكِنْ يَنْزِعُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ ، حَتَّى إِذَا لَمْ
يَبْقَ عَالِمٌ ، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالًا ، فَسُئِلُوا ، فَأَفْتَوْا بِغَيْرِ عِلْمٍ ، فَضَلُّوا
وَأَضَلُّوا

In Bukhari and Muslim. Verily Allah does not take away knowledge by snatching it from the hearts. He takes away knowledge by taking away the scholars (by their death) so that when the scholars leave and depart, then the people will be with the ignorant. They will ask the ignorant about verdicts and then those ignorant will tell them the answers.

فَضَلُّوا وَأَضَلُّوا

They are in themselves astray and they lead the masses astray.

Make Da'wah in what you know in confidence and in matters that you do not know, say I do not know or give me time, let me ask or let me research. Simple and easy. Yes give Da'wah, do not stop Da'wah. Do not say I am ignorant, give Da'wah in matters that you know and back away from that which you do not know.

CLASS EIGHT

This is our eighth class on Al-Usool Ath-Thalaathah. Alhamdulillah that we got this far and we are talking about the elucidations of the book Al-Usool Ath-Thalaathah or Thalaathatul-Usool. These are four introductory matters, these are four introductory principles and they are not the core of the book. These are four introductory principles and we are still yet to get to the core of the book. The first of those that we spoke about is that the author said you must know these four matters. What are they? The first one of these four is actually what we spoke about and it is the core of the book. That is knowledge, to know Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and the religion (the questions you will be asked about in your grave). The second is to act upon it and the third one which we started on last class is conveying it.

الدَّعْوَةُ إِلَيْهِ

Which means to convey it. Convey what and call people unto what? Knowledge and acting upon knowledge. We mentioned several essential pointers on Da'wah in the last class we had and we will try to finish the talk on Da'wah today. It is a very lengthy talk so bear with me, I would like to try my best to finish it today Inshaa Allah so next week we can move on.

DO NOT COMMIT ANY SINS UNDER THE PRETEXT OF DA'WAH

Some people fool themselves. They fool themselves because you cannot fool Allah. They will justify a stance or a sinful setting that they are in by crying and saying Da'wah. Do not be caught for example sitting at a table with alcohol and sitting where alcohol is being passed around and say Wallahi I am giving these people Da'wah. When a case like that was presented to Umar Ibn al-Khattab, he ordered the lashing of the people who were not drinking before those who were drinking. Some of them said we are fasting Umar and he said with them start. As a brother, do not be caught among women who are improperly dressed and say I am giving Da'wah. Do not be caught with a sister alone and say Wallahi I am teaching her Qur'an. Do not have those tight jeans and that which they call a Hijaab today looking more like someone who is trying to model, standing before a table with a few leaflets and then cry and say Da'wah table.

I mention this because this matter is widespread. For example, it is widespread in Muslim weddings. We cannot call them non Muslims if they make their Salah and they commit sins, but what they do is an extremely major sin. They have every Shaytaan instrument in that hall, Nisaa'un Kaasiyaatun 'Aariyaat (نِسَاءٌ كَاسِيَاتٌ عَارِيَّاتٌ) (women improperly dressed), mixing and mingling at its peak, women with all that which is prohibited for another foreign

man to see and they are there in that setting. You ask a brother who you presume is righteous, what were you doing there? This happens frequently. I am not saying all the brothers who are religious do that but it does happen frequently. What were you doing over there in that wedding? Wallahi Da'wah.

In a setting like that, your Da'wah is to talk people out of that sin and if you cannot, then you need to walk away. If you can go talk them out of that sin and stop them, then not only should you go but you must go if you can talk them out of it because that is the peak of ordaining the good and forbidding the evil. If you go talk to them and they are going to listen to you and stop those instruments and stop the mixing and mingling then you must go. If you say Wallahi I am going to go stop them and I am going to talk them out of it, then you must go. However, if that is not what happens then you should not be in a setting like that.

In Ad-Durr Al-Mukhtaar (الدر المختار), Ad-Dusooqi from the Maalikiyyah, ash-Shiraazi in Al-Muhathab (المهذب), Ibn Dhwayyaan in Mubda' (المبدع) and Ibn Qudaamah in the seventh volume of Al-Mughni (المغني). These are books of Fiqh on the four Madhaahib and in these books the ruling is that if you can go and change a Munkar then go and change it, but if you cannot then you do not need to be in a setting like that even if you are invited. Why do we say even if you are invited? Because if you are invited to a wedding or a Waleemah, many of the 'Ulamaa consider it a Waajib upon you to respond to the invitation of your brother. It is Waajib to go but if there are public sins that are widespread and you cannot avoid them, then that Waajib is no longer a Waajib. That Waajib is Haraam according to the four Madhaahib and in the books that I mentioned, it is Haraam upon you to go unless you can change it. If you can change it then you can go.

We have lands that have been occupied for over half a century, lands that within them is our third holiest shrine. There are those who cry liberate it, liberate it and they talk about liberating, yet when that talk goes around one needs to do a reality check within himself and ask why is the Ummah in the gutter that it is in? Pertaining to that holy land, why for over half a century are they going and why are we going through that which we have been going through (because what affects them affects us)? We need to reflect and we need to analyse. When a company loses some of their income, the CEO gets together with his managers and high ranking officers. He meets with them and asks the question that is typical. What can we do? What strategy can we develop so we can win back the income or the profits we had in the past months? We need to change. When generals (Muslims and non Muslims) lose, it is tactical to ask why did we lose that battle? What is it that caused us to lose that battle? Likewise, when you have 1.6 Billion humiliated and degraded to the lowest of the low by no more than six million (possibly sixteen million at the most), you have to ask why?

The Sahaabah were defeated. In the Battle of Uhud, the Sahaabah were defeated and they asked that same question.

أَوَلَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَيْهَا قُلْتُمْ أَنَّى هَذَا ۖ قُلْ هُوَ مِنْ عِنْدِ
أَنْفُسِكُمْ ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿آل عمران: ١٦٥﴾

(What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things. (Surat Aali Imraan: 165)

We wonder why we have become the lowest of the low. When the Sahaabah were defeated, on their way back to Madinah they asked why?

أَنَّى هَذَا

Why did this happen to us? Allah gave them the answer. They asked a question and before they reached Madinah, they got the answer to what was happening. What is the strategy so we will not be defeated again? Why is it that we were defeated? What is the reason?

Allah says:

قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ

Say (to them), "It is from yourselves (because of your evil deeds)."

... وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴿فصلت: ٤٦﴾

And your Lord is not at all unjust to (His) slaves. (Surat Fussilat: 46)

You check yourself. Instruments do not liberate, instruments of the Shaytaan degenerate. Take that as a rule. Instruments of the Shaytaan do not liberate lands that have been taken from us. Instruments of the Shaytaan are not ways for liberating, they are ways for degenerating. What victory are you awaiting?

WHEN SINS BECOME WIDESPREAD IT AFFECTS EVERYONE

We are not saying that everyone is like that. No, Ma'aath Allah. I am even going to go to the extent of saying not just that everyone is not like that, but not even the majority are like

that. To be on the safe side, I am going to say not even the majority are like that. However, when sins become widespread where many are involved and it is popular, then it affects everyone even though it is not the majority. You have towns from Falasteen and around us over here who have weddings that play the instruments of the Shaytaan and it is not exceptional in that town, it is widespread. It is exceptional in that town and he is a stranger, the one who decides to do his wedding the Islamic way. It is not all and I am going to keep repeating that again and again. To be safe, it is not even the majority but it is a widespread sin.

In Uhud, there were fifty men under the leadership of Abdullah Ibn Jubayr. They did not mean to disobey the Prophet sallallahu 'alayhi wa sallam. These were men who went to give their necks for the sake of the Prophet sallallahu 'alayhi wa sallam and they did not mean to disobey him. They made an educated guess that decided the correct opinion in it. Out of respect to the Sahaabah we do not say they made a mistake, we say they made an educated guess upon themselves. Abdullah Ibn Jubayr said I am not leaving the hilltop, he said I am staying on this hilltop. The Prophet sallallahu 'alayhi wa sallam said stay here no matter what, I am going to stay here. Seven hundred with the best man to walk on the face of the Earth get defeated for the minor mistake of less than fifty. The entire Muslim Ummah back then gets defeated for the mistake of not even fifty (because some of the fifty stayed on the mountain). When evil is widespread, destruction and defeat awaits this Ummah. That is the way it goes.

...قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ... ﴿آل عمران: ١٦٥﴾

Say (to them), "It is from yourselves (because of your evil deeds)." (Surat Aali Imraan: 165)

I say and I am responsible for what I say, towns from Falasteen have rituals and weddings and they are more shameful in their mixing and mingling and in the way the women are dressed improperly than the enemies that we are facing. I do not even want to name those towns even though I could.

عَمْرَانَ بْنِ حُصَيْنٍ ، رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : فِي هَذِهِ الْأُمَّةِ
خَسْفٌ وَمَسْخٌ وَقَذْفٌ ، فَقَالَ رَجُلٌ مِنَ الْمُسْلِمِينَ : يَا رَسُولَ اللَّهِ ، وَمَتَى
ذَاكَ ؟ قَالَ : إِذَا ظَهَرَتِ الْقَيْنَاتُ وَالْمَعَارِزُ وَشُرِبَتِ الْخُمُورُ

In Sunan at-Tirmidhi and it is an authentic Hadith. The point of this Hadith is that the Prophet sallallahu 'alayhi wa sallam said there will be Maskh (مسخ) in this Ummah.

What is Maskh? Al-Mannaawi defines Maskh as:

تحويل الصورة إلى أقبح منها ، أو مسخ القلوب ، أو قلب الخلق من شيء إلى شيء

What does that mean? At some time there is going to be Maskh and the Sahaabah asked when it will be. Before we get to the other points of the Hadith, what is Maskh? It can be real change of humans into pigs and donkeys for example (like another Hadith specified). This one does not specify but it could be a human being changed to the form of a pig and a donkey. It could be the changing of the heart and the mind. You go talk to someone and you think you are talking to a human being, but you are not really talking to a human being. You say Wallahi Akhi this is Haraam, you are in the east and he is in the west and it is like you are not talking to a human being. So it could be a real change and it could be a heart and a mind change.

He said:

خَسَفٌ وَمَسْخٌ

The next one is Khasf (خسف) and that is:

الغور في الأرض

There will be earthquakes, the Earth will open and swallow people. That is Khasf and that is the second one. The third one that the Prophet sallallahu 'alayhi wa sallam said there will be is Qathf (قذف) and that is the throwing or dropping of stones from the sky, like that which happened for example to Abrahah and the People of the Elephant.

When do those three things happen? The Sahaabah asked when does that happen? He said when the Qaynaat and Ma'aazif are widespread.

إِذَا ظَهَرَتْ

If it appears. Dhaharat (ظهرت) is actually a rank lesser than widespread.

What are the Qaynaat and what are the Ma'aazif? Qaynaat are the entertainers and the singers that sing and inspire you to do Haraam and Ma'aazif are the instruments of the Shaytaan.

In another Hadith narrated by Abu Aamir or Abu Maalik:

سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، يَقُولُ : لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ
يَسْتَحِلُّونَ الْحِرَّ ، وَالْحَرِيرَ ، وَالْخَمْرَ ، وَالْمَعَازِفَ

This is not talking about the non believers, this is talking about the followers of this Ummah. There will be some people who will consider illegal intercourse (adultery and fornication), the wearing of silk, the drinking of alcohol and the musical instruments as lawful. They will consider it lawful possibly by their acts, or by clearly saying this is Halaal and you see that today.

There are other narrations of the Hadith to show you how Allah may doom someone overnight. A Bedouin (a visitor or a passerby) comes by to these people who are engaged in these illegal acts and he will ask them for something. He may need to buy something from them, we do not know because the Hadith and its other narrations do not mention. They will tell him come back tomorrow, we will give you what you need tomorrow. The business transaction, the directions or whatever it may be, they will tell him come back tomorrow for whatever purpose you asked us. Some of them will wake up and they are monkeys and swines. The Hadith wants to show you how smooth and swift the disaster of Allah is for such people. These are from this Ummah, some of them are monkeys and swines and we described that it could be real or it could be that their hearts and minds are like that. They will be transformed into monkeys and swines until the Judgment Day (they will remain so until the Judgment Day).

Meaning when the matters that we said they will consider lawful occur and amongst them is usage and considering lawful the instruments of the Shaytaan, there will be a sudden and swift punishment. What bigger punishment do you want than being the most humiliated Ummah out of the Ummah today? When six million stand on the top of 1.6 Billion and defeat them, that goes in history.

Look at the other side. These are the Muslims that will be transformed into apes, monkeys and swines. Why? Because of the musical instruments. The Qur'an also says about the opponents:

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ ۚ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ ۗ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ

عَنْ سَوَاءِ السَّبِيلِ ﴿المائدة: ٦٠﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to the People of the Scripture): “Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taaghoot (false deities); such are worse in rank (on the Day of Resurrection in the Hellfire), and far more astray from the Right Path (in the life of this world).” (Surat al-Maa’idah: 60)

This verse is not pertaining to this Ummah, this is pertaining to our opponents. The first two Ahaadith are about this Ummah and the Ayah is about the opponents, so people from both sides will be transformed into apes and swines. The conclusion out of that is that when you have monkeys and swines fighting monkeys and swines, the stronger wins. That is how it goes.

Of course not everyone listens to that or engages in those major sins and unlawful acts. Not everyone and I am going to say not even the majority, just to be on the safe side I am going to add not the majority. I am going to say it is widespread and no one can deny that, it is widespread when you cannot even approach people and tell them this is Haraam and Halaal. Wallahi they have communities here that have clubs where they sit and drink coffee, backbite and do all that which is prohibited and possibly sometimes they invite a guy to lecture. Before they invite him, they ask what does he say about musical instruments? It is Haraam? Do not bring him here. Wallahi this happens, some of you here know this very well. When it becomes widespread, Allah holds everyone accountable. Us who do not engage in that and those who are in that, all of us are held accountable.

Now I do not like to get off topic in these kinds of classes but this is not really off topic. The point is that those who perform those kinds of illegal ceremonies are a major source of the defeat. We know about them and there is no denial about that.

YOU HAVE TO KNOW HOW TO GIVE DA’WAH

The problem is that I see a righteous brother or I am told about a righteous brother who comes to the Halaqaat, he is good in his Islam and then suddenly he tells you or you are told that he was in one of these ceremonies. This happens and it is very irritating. What is his justification? He is there under the pretext of Da’wah. Now you ask the brother why did you go to that wedding? Why did you go to that ceremony? Why were you in the middle of that

evil that you really did not have to go to? The answer is Da'wah. You ask him did you speak there then leave immediately? You can possibly understand that. Did you speak and immediately head out of there? No. Did you stop them? No. Did you even talk there? No. In reality, you think because you have the overall appearance of someone who is religious (whether it may be because one has the beard or your wife is a Muhajjabah and you take her there), that merely because of your presence you are there for Da'wah. That is the Shaytaan playing with your mind.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي
 الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Shall We tell you the greatest losers in respect of (their) deeds?" Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! (Surat al-Kahf: 103-104)

There are people who think they are doing righteous deeds and in reality it is evil that they are doing. They think they are doing it under the pretext of Da'wah, but in reality what they are doing is not good. You do not go to those places claiming Da'wah, that is our point. You do not go to places of sin and claim Da'wah, unless you are there to stop it. You cannot be present in those places unless you are there to guide them and stop it. If they listen to you, you have influence over them and you can talk them out of it, go there and you must and you should go there.

Part of ordaining the good and forbidding the evil is that those who do those kinds of sins should be the outcasts and they should not be the type of people who are looked up to. Today we get brothers who are struggling to start off their married life on the Qur'an and the Sunnah. Sometimes it is the bride who calls and says I have this and that and my traditions. Some traditions do no conflict with the Qur'an and the Sunnah, we are not going to talk about that but there are traditions that are conflicting with the Qur'an and the Sunnah and those belong under our feet no matter what they are. The Qur'an and the Sunnah has precedence over everything. You see those who as a bride or a young man who is trying to get married are facing a struggle to try to have their marriage in the right way. That one is the outcast and he is the stranger, it is not the other ones in the sin that are the outcasts and the strangers. You see what I mean when I say it is widespread?

Do not ever engage in such matters under the pretext of Da'wah. The same scenario applies when for example you see a sister with improper Hijaab (what they call Hijaab) and the attitude in a university, standing before a table with a bunch of leaflets. You ask what exactly is she doing? Oh brother she is doing a Da'wah table this week. You do Da'wah in that manner? You have to know how to give Da'wah. You do not engage in a sin in giving

Da'wah and you do not go in a place where it is sinful and give Da'wah, unless you are there to stop it.

Likewise, those who give Da'wah under the platform and the banner of interfaith. They claim that is Da'wah. Why are you in interfaith? Why are you going under the banner of interfaith? Oh Da'wah brother, these are the People of the Book and we have to give them Da'wah. There is something called Da'wah which we are all for and there is a principle of Kufr called interfaith. Interfaith is a principle of Kufr. If you do not know about it, you need to go study it. It is Kufr on top of Kufr. You do not go under the banner of interfaith giving a talk or be a participant in such an organisation and then say oh I was there for Da'wah. You go do Da'wah under the banner of Da'wah or under a neutral banner, not under the banner of interfaith.

The point of all this is that you do not mingle with sinners and cry Da'wah. I mentioned some of this in a [question and answer](#) a while ago when I was asked about mocking Muslims and I mentioned the verse of Allah:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا
مَثَلْتُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا

النساء: ١٤٠

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

When mocking goes on do not sit with them. Why? Allah says:

إِنَّكُمْ إِذَا مَثَلْتُمْ

(But if you stayed with them) certainly in that case you would be like them.

That applies to mocking but it applies to other sins as well.

PROOF ON DA'WAH

INVITE PEOPLE UNTO ALLAH WITH KNOWLEDGE

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي ۖ وَسُبْحَانَ اللَّهِ ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿يوسف: ١٠٨﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikoon (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah).” (Surat Yusuf: 108)

Allah is telling the Prophet Muhammad sallallahu ‘alayhi wa sallam to say this is my way, I invite people unto Allah. That is Da’wah and that is what we are for, we are pro Da’wah. It is not that we are against Da’wah, but there are proper ways for Da’wah.

أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ

“This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge.”

That is why you all come here today. Why? Because you want to go convey this message with knowledge.

أَنَا وَمَنِ اتَّبَعَنِي

I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge.

Ibn al-Qayyim Rahimahullah said you cannot be a follower of the Prophet Muhammad sallallahu ‘alayhi wa sallam truthfully, unless you call to that which the Prophet sallallahu ‘alayhi wa sallam called to with knowledge. That is a restriction in the Qur’an.

أَدْعُو إِلَى اللَّهِ ۚ عَلَىٰ بَصِيرَةٍ

As a Daa'iyah, you present this Da'wah and this message. You put the seed wherever you are and you leave the rest to Allah.

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّي مِنَ
الْمُسْلِمِينَ ﴿فصلت: ٣٣﴾

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims." (Surat Fussilat: 33)

DA'WAH IS OUR PRIDE

If a big firm or corporation offers one of you a job, he eagerly jumps to it. He would go to training and he would possibly go back to college and get an update in his field. He would do whatever it is to get that high ranking job that corporation offered him and then he would bolster about the offer that he got. Da'wah is an offer from Allah the Almighty. It is a job from Allah, not from a corporation, a king or a president. It is an offer from Allah the Almighty and you are doing the job of the Messengers.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
وَتُؤْمِنُونَ بِاللَّهِ... ﴿آل عمران: ١١٠﴾

You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad sallallahu 'alayhi wa sallam and his Sunnah (legal ways, etc)] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah. (Surat Aali Imraan: 110)

كُنْتُمْ خَيْرَ أُمَّةٍ

You are the best. You were, you are and you will be, that is what Kuntum (كنتم) means. You are the best of all people raised up for mankind. You are in charge of mankind and the best of all people. Why? Is it because we are Arab? Is it because we are black? We have black, we have white, we have Pakistani, we have everything here. Why are we the best of all people? Is it based on ethnicity? Did Allah say you are the best of mankind based on your ethnicity?

You are the best of mankind based on nationalism? You are the best of mankind based on your colour and your race? You are the best of all mankind by carrying and conveying this message.

تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

That is what makes you the best. The Da'wah to Allah is what makes you the best. We are an Ummah of Da'wah and an Ummah that conveys the message. We are an Ummah in charge of all the other Ummah. We were honoured because we are the carriers of this message and those who convey it.

قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٢﴾ إِلَّا
بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ
خَالِدِينَ فِيهَا أَبَدًا ﴿٢٣﴾ ﴿الجن﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him. (Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever." (Surat al-Jinn: 22-23)

The Prophet sallallahu 'alayhi wa sallam said none can protect me from the punishment of Allah if I were to disobey Allah. The Prophet sallallahu 'alayhi wa sallam is talking about himself but this applies to all of us. Who can protect us from the punishment of Allah?

إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا

None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him.

إِلَّا بَلَاغًا مِّنَ اللَّهِ وَرِسَالَاتِهِ

Except for conveyance of the truth from Allah and His Messages. No one can protect from the punishment of Allah, which is essential and no one denies that. No one can protect from the punishment of Allah if He wants to punish, but some of the 'Ulamaa said this verse means conveyance of this message is protection from the punishment of Allah. Conveyance

of this message is one of your means for protection from the punishment of Allah. We were honoured with Da'wah. Our pride is Da'wah and our pride in this religion comes through Da'wah.

RISE UP AND WARN

In the early days, Allah tells His Prophet Muhammad sallallahu 'alayhi wa sallam:

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾ قُمْ فَأَنْذِرْ ﴿٢﴾ الْمُدَّثِّرُ: ٢

O you (Muhammad sallallahu 'alayhi wa sallam) enveloped (in garments)! Arise and warn!
(Surat al-Muddathir: 1-2)

What does that mean? That is Da'wah, that is ordaining the good and forbidding the evil. Get up and warn. Wallahi, Wallahi from that moment in the early days when Allah gave him that verse and ordered him, he got up and he never rested until the very last gasp of his breath.

You know an Ayah, you know a Hadith, you know the principle of Laa Ilaaha Illallah so convey it. That is all you have to convey, what you know and what you firmly know as we mentioned last week.

The Prophet sallallahu 'alayhi wa sallam said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

Convey from me, even if it is one Ayah. So if you know one Ayah, convey it. If you know one Hadith, convey it. If you do not know one Ayah or one Hadith and you know Laa Ilaaha Illallah (which you all know), then convey it to your neighbour, to your friend and in any setting you are in.

If you do not know then give a leaflet, a brochure, a CD or a link. Like I told the youth in my recent visit, if I had something called Facebook and Twitter and it is was so easy to make websites, by now I would have had a thousand websites conveying the Da'wah. You sit there and you convey the Da'wah. In Sunan Ahmad and Tirmidhi, the Prophet Muhammad sallallahu 'alayhi wa sallam makes Du'aa for you for a bright face. He made special Du'aa for you, those who hear a Hadith and transmit them to others. The Prophet sallallahu 'alayhi wa sallam made Du'aa for you because of that. May Allah brighten the face of the person who hears what I say and retains it (meaning they understand it and have the knowledge). It means he retains it, understands it, absorbs it and comprehends it and then he conveys it to others.

In Muslim and other books of Hadith, Ibn Masood and Abu Hurayrah reported the Hadith that whoever calls to guidance will have the reward similar to all those who follow with him, without their reward being diminished in any tiny bit or way. You are going to know this Hadith when I conclude Inshaa Allaah and talk about Abu Bakr as-Siddeeq radhiallahu 'anhu. And whoever calls to misguidance will have the sins similar to all those who follow with that sin, not a tiny bit less than the sins that they get. So if I misguide a hundred people, (Laa Samahallah, Laa Qaddarallah) all their sins come on me.

THE VALUE OF GUIDING ONE MAN

In Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam gave Ali the banner in the Battle of Khaybar. After the Prophet sallallahu 'alayhi wa sallam blew in his eyes, because Ali radhiallahu 'anhu had an illness. The Prophet sallallahu 'alayhi wa sallam gives him the banner and gives him the advise. Listen to the advise the Prophet sallallahu 'alayhi wa sallam gives Ali. He says be patient when you get on their turf. When you get there (to where you are heading) be patient and take it easy. You know what he says? And call them unto Islam and let them know what is obligated upon them. Why? Because Ali, by Allah (the Prophet sallallahu 'alayhi wa sallam gives an oath), for Allah to guide one man by you is better for you than the red camels. For Allah to guide one man by you is better for you than red camels. It could be guiding someone to Islam, guiding him to coming back to Salah (and that is coming back to Islam), guiding someone to leave alcohol or any major sin. As you know the red camel was the best of the wealth of the Arabs back then, and likewise today it is like saying a fleet of one of the most expensive cars.

The Prophet sallallahu 'alayhi wa sallam was at the doors of those who harmed him and victory was moments away. He has given the banner to Ali to go and it is a defeat for them Inshaa Allah, because he knew that. The victory was moments away, from people who harmed the Prophet sallallahu 'alayhi wa sallam for a very long time. If it was blood he wanted, he would not have told Ali that. If he was eager to get their blood, he would not have told Ali that. It was Inshaa Allah an imminent victory for the Prophet sallallahu 'alayhi wa sallam and he had the upper hand at that time, but his worry was supreme and it was big. He says take it easy Ali, by Allah, for Allah to guide one man with you is better for you than the red camels.

THE DAY OF UHUD AND THE DAY OF TA'IF

In Bukhari and Muslim Aishah radhiallahu 'anha asked the Prophet Muhammad sallallahu 'alayhi wa sallam, have you encountered a day harder than the day of Uhud? Aishah was a little bit older, she saw what happened in Uhud, comprehended it and absorbed it and saw what the Prophet sallallahu 'alayhi wa sallam went through. She said O Prophet of Allah, have you encountered a day harder than the day of Uhud? Have you encountered a day worse than the day of Uhud? Was there any day worse than that? She saw what happened

to him and Aishah wants to know the hardest day that the Prophet sallallahu 'alayhi wa sallam encountered. The Prophet sallallahu 'alayhi wa sallam replied your tribe has troubled me a lot. Your tribe and his tribe, but he is saying your tribe has troubled me a lot and the worst trouble was the trouble on the day of 'Aqabah. The day of 'Aqabah is the day of Ta'if when the Prophet sallallahu 'alayhi wa sallam went on to the mountain of the Ta'if and they told their kids to drive the Prophet Muhammad sallallahu 'alayhi wa sallam away and they rejected him.

Aishah radhiyallahu 'anha wants to know what the worst day that he encountered was. What is it? She wants to know if it was Uhud and she specified Uhud. She suggested Uhud because she saw what happened to the Prophet sallallahu 'alayhi wa sallam in Uhud. So she is assuming somewhat that Uhud may have been the worst day to the Prophet Muhammad sallallahu 'alayhi wa sallam in his Da'wah career. In his twenty three years, she possibly assumed that Uhud was the worst day and that is why she mentioned it in the question. Why did she specify that? Because she saw what happened to the blessed head of the Prophet sallallahu 'alayhi wa sallam. She saw the wounds that the Prophet sallallahu 'alayhi wa sallam encountered that day. She saw that the teeth of the Prophet sallallahu 'alayhi wa sallam were damaged that day. She saw that the helmet was crushed on the Prophet sallallahu 'alayhi wa sallam on that day. She saw that Fatimah radhiyallahu 'anha burns a mat reducing it to ashes, takes those ashes and puts it on the wound of the Prophet sallallahu 'alayhi wa sallam. It was some form of medical thing that they used to do back then for wounds to stop the bleeding.

Why was Uhud not the worst day of the Da'wah career of the Prophet sallallahu 'alayhi wa sallam even though all that happened? More than that, why was it not the worst day when the uncle of the Prophet sallallahu 'alayhi wa sallam died in that battle and the Prophet sallallahu 'alayhi wa sallam wept so hard like a young child, over his uncle when he saw him in the status he was in. Why was it not the worst day when seventy of his most beloved companions died and became martyrs Inshaa Allah in that battle? The men he loved so dearly and many of them were his relatives.

Take it even further, why were the worst days not the days he spent in agony when the hypocrites spoke about the honour of his wife. To a man that is very big and today many do not understand it because they are not real men, but a real man does not allow anyone to dishonour his wife or his women. The Prophet sallallahu 'alayhi wa sallam went through that when the hypocrites began the rumour and some of the Sahaabah mistakenly got involved in it and spoke ill about the wife of the Prophet sallallahu 'alayhi wa sallam. Why was it not that? Why was it not the day they put the guts of a camel on the back of the Prophet sallallahu 'alayhi wa sallam and they began to laugh so much that they fell on top of each other (as it is stated in the Sihaah)? Why was it not the day that they choked the Prophet Muhammad sallallahu 'alayhi wa sallam with his own upper garment, until he nearly fainted

and fell to his knees right by the Ka'bah? Why was it not the humiliation the Quraysh put him through for many years?

He said it was the day of Ta'if. What was so special about the day of Ta'if? When you read the events of that day, there was physical harm to the Prophet sallallahu 'alayhi wa sallam on that day but it was much less than any of that which I just mentioned to you. The physical harm to the Prophet sallallahu 'alayhi wa sallam on the day of Ta'if was much less harm than the guts of the camel, when they tried to choke him, when they talked about his honour or many of the other things. The matter of Ta'if was somewhat less than that physically. What happened in Uhud was incomparable to what happened in Ta'if. The companions of the Prophet sallallahu 'alayhi wa sallam get killed, his uncle gets killed and he gets wounded.

What happened in other events was incomparable to the hardship that he sallallahu 'alayhi wa sallam faced on the day of Ta'if, so why did you O Prophet of Allah choose the day of Ta'if? Why did you choose that day to tell Aishah that was the worst day? Aishah may have meant what was the worst day that you encountered physically O Prophet of Allah. She may have implied or meant physically and that is why she mentioned Uhud. What was happening to you even though not physically, trauma wise when you see seventy of your companions and your uncle and you weep over him, mentally or physically that is very sad and very devastating so she possibly meant that.

When you read Seerah, read it deep and read in between the lines. He went to Ta'if with the big hopes that they were going to enter Islam. When he went to Ta'if and he climbed up, he had such big hopes that now Ta'if is going to enter Islam and this is going to be the first Islamic city of Khilaafah. He had a lot of hopes when he went to Ta'if. He is trying to say it is not about me. It is not about the wounds in my head, it is not about the teeth that were chipped or damaged and it is not about the death of my companions because we are going to meet Inshaa Allah in Jannah. It is the agony of seeing the message that he was conveying getting rejected. He went with such hope to Ta'if in the hope that they are going to embrace and follow this religion, so he comes back with big agony (agony of seeing the message that he was sent to convey getting rejected). That was the worst day of the Da'wah of the Prophet sallallahu 'alayhi wa sallam, when the message was rejected. I can withstand everything else. If you want to hit me, wound me, choke me or whatever, but the message getting rejected was devastating. That is why he said that was the worst day.

That is why Allah calms His Prophet down in many verses in the Qur'an, when he is hurt over those who reject the truth. Allah sees what is in the heart of the Prophet sallallahu 'alayhi wa sallam and He sees that he is hurt and distraught over those who are rejecting the truth. Da'wah was his life. It was his heart and soul, it ran through his veins and that is how it should be and must be for every Muslim and every Daa'iyah. Da'wah becomes like your flesh and blood. When a true Daa'iyah is deprived of Da'wah, he feels as if the underground is better for him than being on top of the ground. That is a true Daa'iyah and actually that is

a true Muslim. Today we call that a Daa'iyah, but that is a true Muslim because Da'wah is part of the life of every single Muslim. Allah calms His Prophet Muhammad sallallahu 'alayhi wa sallam many times in the Qur'an. He goes to Ta'if with the hopes and that is his worst day, even though what happened to him physically was much less than the other day. He says to Aishah that it was the day of Ta'if because he was rejected and his Da'wah was rejected.

Allah tells him:

...فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ... ﴿فَاطِرٌ: ٨﴾

So destroy not yourself (O Muhammad sallallahu 'alayhi wa sallam) in sorrow for them. (Surat Faatir: 8)

In another verse, Allah sends him words to calm him down:

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا
﴿الْكَهْفُ: ٦﴾

Perhaps, you, would kill yourself (O Muhammad sallallahu 'alayhi wa sallam) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an). (Surat al-Kahf: 6)

You keep chasing after them and running after them in agony and sorrow. Take it easy O Prophet of Allah, that is what Allah is trying to tell him.

وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۗ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿النَّحْلُ: ١٢٧﴾

And endure you patiently (O Muhammad sallallahu 'alayhi wa sallam), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc), and be not distressed because of what they plot. (Surat an-Nahl: 127)

Endure patiently. Why? Because they hit you? Because they harmed you? No, Allah is telling him:

وَلَا تَحْزَنْ عَلَيْهِمْ

And grieve not over them (polytheists and pagans, etc).

Allah calms His Messenger sallallahu 'alayhi wa sallam down because he is traumatised over them rejecting the message. To a true believer, his message and conveying it becomes more important than he himself is. It becomes more important than myself, it becomes more important than my family, it becomes more important than my wealth and it becomes more important than my honour. Da'wah and conveyance of this message is the number one priority for a believer.

YOU HAVE TO KNOW AND RELATE TO YOUR AUDIENCE

When dealing with Da'wah, you must know the level or type of people you speak to because the knowledge of who you speak to is very essential. In Bukhari and Muslim the Prophet sallallahu 'alayhi wa sallam said to Mu'aadh when he was heading to Yemen, you are going to meet the People of the Book. When the Prophet sallallahu 'alayhi wa sallam was giving him his farewell advice as he was greeting him outside of Madinah, he said you are going to meet and see the People of the Book. He was heading to Yemen. Why did he give him the heads up and tell him that you are going to meet the People of the Book? Why did he specify that? Because Mu'aadh was in an area where it was mostly statue worshippers. There were some Jews in the outskirts of Madinah, but he wanted him to know that the people he is heading to are the People of the Book. The way you approach the People of the Book and convey the message to them is different to the way you approach statue worshippers that you have been dealing with for a major portion of your life.

You need to know who the audience you are speaking to is and you need to know who they are in order to convey the message. When I get invited to a lecture, I have to know am I speaking to youth or people in their fifties and sixties? Am I speaking to the youth or their uncles? Are you speaking to educated people or people who are laymen? You have to know in order to convey the message or try your best to relate to your audience.

I first began to memorise this book Al-Usool Ath-Thalaathah when I was in second grade in Madinah. I was in a school called Madrastu Ubayy Ibn Ka'b Litahfeeth Al-Qur'an Al-Kareem (مدرسة ابي بن كعب لتحفيظ القرآن الكريم). It was a school that was part of the regular government schools but it was specialised for Qur'an as well. It was one of the first in Madinah like that and it used to be part of the curriculum that you have to memorise Al-Usool Ath-Thalaathah or portions of it when you are young. I am not sure if it still is today with the recent pressure the West is putting on them to change the curriculum. When we would be going in the morning in the car, I used to recite to my father. He would be heading to the University of Madinah and he would drop me off at the school. I would recite Al-Usool Ath-Thalaathah to my father and he would tell me that is exactly what he is learning in one of his classes in Madinah. I still remember that and as a child I was surprised that

what he is learning is what I am learning. I am in second grade in elementary school and he is in his second year in Madinah University and we are studying the same thing.

He would tell me the way they study it is way more in depth and detail than you are studying. Basically what we were taught in second grade was a little about Man Rabbuk Wa Maa Deenuk (من ربك وما دينك), the Prophet Muhammad sallallahu 'alayhi wa sallam and matters pertaining to that in a very easy way because we were only in second grade. We teach Al-Usool Ath-Thalaathah to kids and we teach it to Du'aat. We teach it to people higher and lower than that, but each on a level that they understand and in a way they understand. The way I teach it to you who take notes, our future Du'aat Inshaa Allah and some who memorise most of what we say is different than I would in a general lecture.

قَالَ عَلِيٌّ : حَدِّثُوا النَّاسَ بِمَا يَعْرِفُونَ أَتُحِبُّونَ أَنْ يُكَذَّبَ اللَّهُ وَرَسُولُهُ

This is a statement of Ali in Sahih al-Bukhari, it is not a Hadith. Ali himself said speak to people on a level they understand, do you want Allah and His Messenger to be disbelieved in? You can present a matter in a certain way and cause people to be disbelievers, and you do not want to do that.

مَا أَنْتَ مُحَدِّثًا قَوْمًا حَدِيثًا لَا تَبْلُغُهُ عُقُولُهُمْ إِلَّا كَانَ لِبَعْضِهِمْ فِتْنَةً

This is the statement of Ibn Masood in Sahih Muslim. Ibn Masood said when you speak, speak to people on a level they understand and they comprehend because if you speak to them on a level they do not comprehend, it will be a Fitnah for some. The true knowledge that you are trying to convey may become a Fitnah.

Look at how Ibn Abbaas related to his audience and who he was talking to. A man comes to Ibn Abbaas and asks him is there Tawbah for one who kills? Ibn Abbaas said yes of course there is Tawbah. Then right after that or shortly thereafter that, another man comes and says Ibn Abbaas is there Tawbah for a killer and Ibn Abbaas says no. Ibn Abbaas how could you answer this and then this? The one who asked did not know because they are random passersby, they got their Fatwa and went on their way. The students who are there asked why? What is up with that Shaykh? First someone asks if someone killed can he seek repentance and you say yes, and then the other one you say no.

Ibn Abbaas said the first one I saw tears of repentance in his eyes. I looked at his eyes and I saw a man in agony, I saw a man with tears in his eyes. He analysed and he studied, what kind of man is this asking me? He said so I told him yes. He said the second one, I looked into his eyes and I saw sparks in his eyes that he is going to kill. This was a different man than the first one. He said this time I saw evil sparks so I said no, so he will not go and kill.

The Hukm on the killing is that it is Haraam. There is no dispute about that, but the way it is preached is a different issue. However let me tell you, Ibn Abbaas did not lie. Ibn Abbaas did not make a fraudulent Fatwa. In Tafseer Ath-Tha'aalibi (تفسير الثعالبي) he said:

روي عن بعض العلماء أنهم كانوا يقصدون الإغلاظ والتخويف أحياناً
فيطلقون أن لا تقبل توبة ، ومنهم ابن شهاب وابن عباس

He narrated that some 'Ulamaa used to use the harsher of two opinions to strike fear in the hearts of the audience, to deter people from committing sins. Among them was Ibn Shihaab and Ibn Abbaas. So basically Ibn Abbaas did not lie. Ibn Abbaas chose one of the opinions because he wanted to stop a man from killing, but that opinion is substantiated and it is in the books. Is it the stronger opinion? Of course not, but he used it to stop a man from killing.

Memorising text is easy and that is what we are doing here. 'Ulamaa who can apply this matter in Da'wah is very scarce and rare today. You read in the books on manners of Iftaa' that a Mufti may choose to give the harsher of two opinions if he deems it is beneficial (based on who is asking). This is not playing games. We do not consider this playing games as some say because you cannot just make up Fatwas and Ibn Abbaas would not have just made up a Fatwa. You cannot make up a Fatwa that you would like to give a person, even based on a scenario in front of you. You cannot do that. If there are two opinions and there is one harsher and you choose to use that one (like Ibn Abbaas did), then you can do that to stop someone from killing another person for example. It is just choosing the stricter of two opinions. You may not adopt that second harsher opinion, but you are doing it for the benefit of stopping someone from committing a major sin as Ibn Abbaas did.

The point of that whole matter is one thing. You need to understand who you are talking to and relate to them. Sometimes your message may be directed to women and the way you speak to women is different to how you speak to men at times in certain matters. Sometimes it is directed to women and other times it is directed to men. Sometimes you are speaking to youth and sometimes you are going to be speaking to elders. You have to analyse where you are going and where your talk is. Where am I having a meal at so I can prepare a talk? Are they young men or are they older men? What type of people are they? Are they on sins or not?

Sometimes you are speaking to arrogant people and sometimes they are humble. You have to be prepared in how you talk to people. Sometimes you are going to be speaking to educated people in universities and sometimes you are going to be speaking to people who are factory workers or illiterate. Sometimes you are going to be speaking to leaders and

sometimes you are going to be speaking to laymen. Sometimes you will be speaking to calm and collected people who want to sit, understand and rationalise. Maybe they will ask and go back and forth so they can be convinced, and sometimes it is going to be angry and wild people who will not accept anything even if it is a clear cut Ayah in the Qur'an or a solid Hadith in Bukhari and Muslim.

You do not approach young youth in the West today like you approach a student of 'Ilm who has gone through three or four books. Some people get inspired with Targheeb (ترغيب) and some get inspired with Tarheeb (ترهيب) (like Hell, punishment of the grave and matters of that sort). Some get inspired to be righteous by doing Targheeb on them and some get inspired by both Targheeb and Tarheeb, which is the majority of the people. You have to analyse who your audience is. A successful Daa'iyah like you Inshaa Allah Ta'aala is one who presents the same message, but you understand your audience so you can relate to them. It is the same message, we are not here to bargain. The message is the message but you need to present the message in an effective way to the audience that you are speaking to. That is what you get out of this point that we are talking about here and that is very important. Just as knowledge is important in Da'wah, this is also just as important.

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

Wisdom must be in Da'wah. It must be based on forgiveness and it must be based on being kind.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching. (Surat an-Nahl: 125)

The radix of Da'wah is to be kind, to be gentle, to choose the best words, to choose the best methods and the best manners. Listen to this because the next point after this is important and it does not erase this point.

CLASS NINE

WISDOM MUST BE IN DA'WAH

DA'WAH MUST BE IN THE BEST OF ALL MANNERS

The foundation or origin for Da'wah is to be kind. You must be gentle in how you convey it and you must choose the best words. If you go to the thesaurus and there are seven words to convey a message, then you choose the best and most kind word to convey your message. You be in the best of your manners and you choose the best of all methods.

Allah said:

... وَقُولُوا لِلنَّاسِ حُسْنًا... ﴿البقرة: ٨٣﴾

And speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him]. (Surat al-Baqarah: 83)

Husnaa (حسنا), the best of all ways.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ...

﴿آل عمران: ١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. (Surat Aali Imraan: 159)

Had you been severe and harsh with them, they would have dispersed away. They would have broken away from you O Prophet of Allah, they would have left you and they would have went on their own.

وَاسْتَغْفِرْ لَهُمْ

And ask (Allah's) Forgiveness for them.

This goes back to the first statement of the author, which was I'lam Rahimak Allah. Ask Allah for forgiveness for them. Why? These are students, you are like a father to them.

وَشَاوِرْهُمْ فِي الْأَمْرِ

And consult them in the affairs.

Even if you are not going to choose and take their decision, consult them to show them how kind you are to them.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ...

﴿العنكبوت: ٤٦﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses), except with such of them as do wrong. (Surat al-Ankaboot: 46)

If a matter reached to a debate or an argument, do not debate with the People of the Scripture (the Jews and the Christians) unless it be in a manner or a fashion that is better. Unless it is in the best of all manners, with good words and good manners. This is when it gets to a debate so imagine when it is in Da'wah.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ

أَحْسَنُ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. (Surat an-Nahl: 125)

The Prophet sallallahu 'alayhi wa sallam (and he is the Prophet of Allah) was ordered to choose and convey the message in the best of all manners. Allah tells him if you would have been harsh they would have dispersed away from you. If that is to the Prophet sallallahu 'alayhi wa sallam then what should we say?

WISDOM IN DA'WAH IS NOT TO COMPROMISE ON THE TEACHINGS OF ISLAM

Wisdom in Da'wah does not mean you bargain on principles of Islam. The modernist version of wisdom in Da'wah is to compromise the principles of Islam and to give in. That is the

modernist version. The sell out deluded people, their version of wisdom is to give in and tell them that which they want to hear. In Madaarij As-Saalikeen, Ibn al-Qayyim actually defines wisdom as the way that it is supposed to be done in, in a manner that it is supposed be done in and a timing that it is supposed to be done in.

There is a difference between speaking to people on a level they understand which we mentioned in a previous point, and this point which is to be speaking to people in a kind manner. The previous point is to speak to people on a level they understand and here it is to speak to people in a kind and wise manner. That is one thing, and then there is compromising Islam which is totally different. You have to understand those are two different things. Just because you want to speak to people on a level they understand and be kind to them, it does not mean you compromise Islam. Those are two totally different things.

In Sahih al-Bukhari, Sahih Muslim and Musnad al-Bazaar, there is the Hadith narrated on the authority of Anas Ibn Maalik radhiallahu 'anhu. He said when the Prophet sallallahu 'alayhi wa sallam sent Mu'aadh, he said make things easy for people and do not make it difficult for them. And actually the Prophet sallallahu 'alayhi wa sallam told it to Anas, he told it to Mu'aadh and he told it to Abu Musa al-Ash'ari. When he sent Mu'aadh, the Prophet sallallahu 'alayhi wa sallam said make things easy for people and do not make things difficult for them:

يَسِّرْ وَلَا تُعَسِّرْ ، بَشِّرْ وَلَا تُنْفِرْ

It means make Salah easy. Yes make Salah easy, but does that mean you tell them oh you know if you do not make Salah that is good? Does that mean you tell them make Salah anytime you want and if you come back lazy from work then combine all five of them after Isha' because you have been at work? That is not what it means. The Hadith says make things easy for them. Make Salah easy for them. How do you make Salah easy? Teach them that when they are travelling, they can combine and shorten their prayers. That is making it easier for them. You make it easy by showing them some of the Rukhas (رخص)

(concessions) in Islam.

Make it easy for them by telling people that if you are sick, you do not have to fast. If you are sick you do not have to make your Salah standing, you can make your Salah sitting. If you cannot do it sitting, you can make it lying down. If you cannot make it lying down, make it with your eyes. Make things easier by showing them how they do not have to fast when they are sick. Make it easier for them by showing them that they do not have to fast when they are travelling. That is making it easy for them. Make it easy for them by showing them that hastening the fast and delaying the Suhoor is the best and that is recommended by the Prophet sallallahu 'alayhi wa sallam. Why? So the gap between the times that you are

fasting will be shortened. That is how you make it easier for them, unlike what they take it to mean today.

Teach them that the Prophet sallallahu 'alayhi wa sallam was never given a choice between two Halaal matters, except he chose the one that is easier. You teach them that so when they are presented with a choice in Islam, they do not make things difficult on themselves. That is a choice between Halaal matters. Today it is taken to mean Haraam by some of the deluded, sell out modernists. It is taken to mean that if it is a Haraam and a Halaal and the Haraam is easier, then you go with the Haraam. For example, it could be going to Hajj driving or walking, I have the choice. Most likely the Prophet sallallahu 'alayhi wa sallam would have chosen riding because it is easier. That is Halaal so the Prophet sallallahu 'alayhi wa sallam would most likely choose that (and he did go riding to Makkah).

It does not mean if one is given a choice between Halaal and Haraam. In the beginning of the Hadith it mentions it broadly. It says:

مَا خَيْرَ رَسُولٍ اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَمْرَيْنِ

It says between two matters. It does not specify, but it really means Halaal matters because of the end of the Hadith which we are going to get to. It does not mean that if one is given a choice between a Halaal and a Haraam and the Haraam is easier, that they choose the Haraam. That is not what the Hadith means because the continuation of the Hadith says at the end of it, and if it was a sinful matter he would be the furthest away from it. That is the end of the Hadith that many do not mention. And if it was a sinful matter, he would be the furthest away from it. Making it easy does not mean changing a Haraam to a Halaal to make it easy, like the Fataawa we see today under the interpretations of making things easy based on this Hadith. What is your proof? Yassiru Wa Laa Tu'assiru.

Usury is Halaal in the West. Why? Yassiru Wa Laa Tu'assiru. If people sell alcohol to non Muslims, that is Halaal. Yassiru Wa Laa Tu'assiru. They went to an extreme in these kind of issues under the misunderstanding of Yassiru Wa Laa Tu'assiru. Do you see what it means? You make your Salah sitting if you cannot do it standing, you combine if you are travelling and you do not have to fast when you are travelling or when you are ill. Today there are caps and they call them Hijaab, and some of them tell a woman she can wear those caps. A little hat they put on and that is called Hijaab today. Why? She is in America and she might have to ride the bus, Yassiru Wa Laa Tu'assiru. The Muslims in the West can do that because the eye is on them, Yassiru Wa Laa Tu'assiru. Some went even further to say no Hijaab. Go ahead with no Hijaab at all, Yassiru Wa Laa Tu'assiru.

KINDNESS IN DA'WAH

So basically, the radix or foundation of Da'wah is to be kind and to make things easier. There is a proper line just like when you are driving, you do not go past the sign or that line. There are two lines set forth and you make things easier between those lines. You make things easy and you lower your wing while you are conveying the message.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an). (Surat an-Nahl: 125)

The Prophet sallallahu 'alayhi wa sallam passed a woman at a grave and she was crying. She was weeping and the Prophet sallallahu 'alayhi wa sallam as usual tries to calm people down and tries to relate to them, so he told her be patient and seek reward from Allah.

She said:

إِلَيْكَ عَنِّي فَإِنَّكَ لَمْ تُصَبِّ بِمُصِيبَتِي

She is telling the Prophet sallallahu 'alayhi wa sallam get away from me. She is scolding the Prophet sallallahu 'alayhi wa sallam, saying you have not been hit with a calamity, I have been hit. This is the Prophet sallallahu 'alayhi wa sallam she is speaking to. Another Daa'iyah would go off on her, how dare you speak to me like that? Do you know who I am? I am Shaykh so and so, do you know how many lectures I have given and do you know how many books I have written? The Prophet sallallahu 'alayhi wa sallam just walked away normally.

When the Sahaabah told her that was the Prophet sallallahu 'alayhi wa sallam and she found out that was the Prophet sallallahu 'alayhi wa sallam, she went quickly to him and he was lenient. She comes to apologise and he gives her more words of advice. He says:

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

If you have a problem in the future, patience is when calamity first afflicts you.

The Prophet sallallahu 'alayhi wa sallam did not go off at her because he understood her situation. She was in a situation where she lost a son so he understood that, but keep that in mind when we talk about the next point.

In Musnad Ahmad on the authority of Abu Umaamah, a man comes to the Prophet sallallahu 'alayhi wa sallam asking him for permission to commit fornication. He says O

Prophet of Allah, give me permission to commit fornication. If that was to happen with the 'Ulamaa today, Allahu A'lam what would happen to that man. They are going to declare him a Faasiq and they are going to talk about him, but the Prophet sallallahu 'alayhi wa sallam calmed the Sahaabah down because they got mad. How dare you disrespect the Prophet sallallahu 'alayhi wa sallam and us for example, with a question like that? The Prophet sallallahu 'alayhi wa sallam said:

مَهْ مَهْ

Meaning take it easy, calm down all of you. They are obedient to the Prophet sallallahu 'alayhi wa sallam, so they went to complete silence. He told the man come here, the man was at the end of the Halaqah because he is there to ask question and keep going on his way. Come here, get closer, I want to you get closer. You know how that feels when you bring someone (a young youth) to you. The Prophet sallallahu 'alayhi wa sallam brings him to his side and he gets close to the Prophet Muhammad sallallahu 'alayhi wa sallam, and then he speaks to that youth in a way with both proof and intellect. He did not start slamming him with Ayaat and Ahaadith. No, he also used intellect because this was a youth, a young man who uses his mind. That is why it is the best dealing with the youth, because they analyse things and they can tell. They will not follow the trend of the elders.

He said to him, do you accept it for your mother? The young boy said no. He said then people do not accept that for their mothers, people do not want that for their mothers. Do you accept that for your sister? Would you want that to happen to your sister? He said no, who would want that to happen to his sister? He said people do not accept that or want it for their sisters. Then he said do you accept it for your paternal aunt? He said no, who would accept that for their aunt? He said then people do not accept that for their aunt. Then he said do you accept that for your maternal aunt? He named them one by one, he could have used one example but he did not so the youth can think. Would you accept it for your maternal aunt? He said no, who would accept that for his maternal aunt? He said people will not accept that for their aunts as well. Then he grabs him, puts his hand on his chest and makes Du'aa for him.

He said:

اللَّهُمَّ اغْفِرْ ذَنْبَهُ وَطَهِّرْ قَلْبَهُ وَحَصِّنْ فَرْجَهُ

O Allah, forgive his sin and purify his heart and purify his private parts from doing any Haraam. The young boy left saying Wallahi, I left from the Prophet sallallahu 'alayhi wa sallam and there is nothing I despise more than Zina and he never went near it. He did not go near it, nor did he have the desire for it after that. A few words, that is the wisdom. Keep that in mind when we talk about the next point as well.

In Bukhari and in Muslim, the Bedouin who comes into the Masjid of the Prophet sallallahu 'alayhi wa sallam. When I went to Madinah as a kid, it was very small. You could walk all of Madinah (the core part) in maybe fifteen or twenty minutes, so imagine how it was during the time of the Prophet sallallahu 'alayhi wa sallam. Of course now it is big, but back then it was small. The man is coming from the desert and out of all the outside area around the Masjid, he could not find any better spot to urinate so he goes to the corner of the Masjid and urinates. If this was to happen in a Masjid today, what would happen? The shoes would be flying at him, he would get a beating, they are going to call the police and tell them take him out of here and put him in prison where he probably changes his religion or something even worse than that. The Prophet sallallahu 'alayhi wa sallam tells the Sahaabah who got mad and went up to him:

دَعْوَةٌ

Do not cut him from urinating.

When he commented on this Hadith, Ibn Hajar said look how deep the wisdom of the Prophet sallallahu 'alayhi wa sallam is in Da'wah. If he was to let them stop him from urinating, it is going to be all over himself because what he is going to do is get up. He is not going to be able to stop and Ibn Hajar says it is going to be all over his clothes and all over the Masjid. The next point is that if he holds it in and if he was able to hold it in when they stop him, then it is going to cause him harm. So after he was done, the Prophet sallallahu 'alayhi wa sallam told the angered Sahaabah how to clean it and that established a lesson for us about what to do if you have it in your carpet for example.

Then he brought the Bedouin. He did not let things slide, but he dealt with the matter with wisdom. He brought the Bedouin and he told him in such kind and wise manners that only the Prophet sallallahu 'alayhi wa sallam could do. The Bedouin left saying O Allah have mercy on me and on the Prophet sallallahu 'alayhi wa sallam (meaning me and the Prophet sallallahu 'alayhi wa sallam alone). Even that, the Prophet sallallahu 'alayhi wa sallam did not let him go. He said the mercy of Allah is vast and you cannot limit it to me and you. So the Prophet sallallahu 'alayhi wa sallam corrected, but he used a wise way where people can accept it and relate to it.

In Bukhari, the Prophet sallallahu 'alayhi wa sallam corrected Umar Ibn Abi Salamah on how to eat from a plate in such kind words, and he accepted it and continued like that until the latter part of his life. A broader lesson was when the Prophet sallallahu 'alayhi wa sallam was on the gate of the Ka'bah and he had ten thousand well armed men surrounding the people who for nearly two decades did everything you can imagine to harm him. They are at his mercy, he could direct them with a finger or with one word and they would all be eliminated off the face of the Earth. These are people who harmed him for decades, they harmed his family and killed some of the companions. He surrounds them with ten

thousand men and after he gives a sermon, he says to them what do you think I am going to do with you today? What did they say?

أنت الكريم ابن الكريم

The magnanimous, the son of the magnanimous.

You are not going to do anything. Basically, they meant the magnanimous son of the magnanimous, you are going to forgive us. That is because when one is generous, when one has noble character and he is at a status of power, he is going to forgive.

He said the words of Yusuf 'alayhis-salaam:

... لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ ۖ يَغْفِرُ اللَّهُ لَكُمْ ۖ وَهُوَ أَرْحَمُ الرَّاحِمِينَ...

﴿يوسف: ٩٢﴾

“No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!” (Surat Yusuf: 92)

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ إِذْهَبُوا فَأَنْتُمْ
الطُّلُقَاءُ

Let there be no reproach cast upon you, may Allah forgive you. You are free to go.

So you see how the Prophet sallallahu 'alayhi wa sallam dealt with wisdom in these matters? There are many examples. In Sahih Muslim, Mu'aawiyah Ibn al-Hakam as-Salami was making Salah behind the Prophet sallallahu 'alayhi wa sallam and a man sneezed, so Mu'aawiyah Ibn al-Hakam said Yarhamuk Allah (يرحمك الله) to the man who sneezed while they are in Salah. From the way the Hadith goes, it appears that Mu'aawiyah was upset that the man did not say Yahdeekum Allahu Wa Yuslihu Baalakum (يهديكم الله ويصلح بالكم). He did not respond to him, so it seems that Mu'aawiyah radhiyallahu 'anhu kept saying Yarhamuk Allah. This is different to Mu'aawiyah Ibn Abi Sufyaan, but radhiyallahu 'anhu both of them. It annoyed the Sahaabah to the point that the Hadith says some of them clapped on their laps. They clapped on their laps to tell the man be quiet. He understood it, he got upset and he became quiet. Why did he repeat it? He possibly wanted the man to say Yahdeekum Allahu

Wa Yuslihu Baalakum. When he saw the Sahaabah get annoyed and clap on their laps, he went silent.

Now the Salah is done, so the Prophet sallallahu 'alayhi wa sallam brings this man. The Prophet sallallahu 'alayhi wa sallam called him over. There was a mistake so he did not let it slide and say wisdom is to let it slide. No, he calls Mu'aawiyah, come over here. The Prophet sallallahu 'alayhi wa sallam advised him, directed him, taught him and told him this Salah, we do not say this kind of thing in it. The Salah is for this, this and that. Mu'aawiyah said Wallahi, he did not hate me. Wallahi, he did not hit me nor did he curse me. He gently and in the most kind way told me that this is Salah and we cannot say any of that which you said in it. You only do Tasbeeh and Takbeer and recite Qur'an in it. So the Prophet sallallahu 'alayhi wa sallam explained it in a kind manner.

As soon as he did that, that was the end of that part but look what happened from that story. Do you know what happened? Mu'aawiyah Ibn al-Hakam opens his heart now (right in that same setting) and begins to have a heart to heart talk with the Prophet sallallahu 'alayhi wa sallam, asking him questions pertaining to other matters that he was on before he became Muslim. The Prophet sallallahu 'alayhi wa sallam advised him and that opened his heart, so he began to ask many questions about matters pertaining to how his life was in Jaahiliyyah and the Prophet sallallahu 'alayhi wa sallam told him that is misguidance.

The point of that is that when the Prophet sallallahu 'alayhi wa sallam related to him in a wise and kind manner, it showed that man Mu'aawiyah radhiallahu 'anhu that the Prophet sallallahu 'alayhi wa sallam was approachable. You can ask him anything and you can go to him with anything. After that you know who this man was? This man was the man who brought the servant he had slapped on her face, he felt bad for hitting her and he was asking what the Prophet sallallahu 'alayhi wa sallam deems as his judgment. Had the Prophet sallallahu 'alayhi wa sallam been harsh, he would not have had that heart to heart talk after he corrected that issue. This man would have not ever come to him later on in life with a slave, telling him I hit her and what should I do. He would have been afraid to approach the Prophet sallallahu 'alayhi wa sallam.

The Prophet sallallahu 'alayhi wa sallam asked her where is Allah, and that is the famous Hadith that you know. She did not speak the language but she understood, she pointed to the sky so the Prophet sallallahu 'alayhi wa sallam said free her. Had the Prophet sallallahu 'alayhi wa sallam not been kind in correcting Mu'aawiyah the first time, had he said be quiet, you do not do this in the Salah, embarrassed him in front of the Sahaabah, told him do not come to the congregation or he could have said one word that was harsh and the man would have never come back again. But he felt so comfortable that he can come to the Prophet sallallahu 'alayhi wa sallam with anything and one of the benefits of it is that we learn one of the biggest proof in the Sunnah on Ayn Allah (أين الله) (this Hadith right here).

Allah told two Messengers (Musa and his brother), pertaining to Da'wah:

﴿طه: ٤٤﴾ فُقُولًا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

What more do you want for proof on wisdom? This hits the peak. Wisdom in Da'wah and being kind in Da'wah, this hits the peak. Allah tells two of the special Messengers (Musa and Haroon) to speak to him kindly, perhaps he may accept the admonition that you are going to give him and maybe he will fear Allah and come back to the right path. Commenting on this verse, Ibn Katheer said this is a lesson. Fir'awn was in the peak of his arrogance and in the peak of his pride, yet one of the most chosen Messengers (Musa and his brother Haroon) are ordered to approach a man who is in the peak of his arrogance and pride with a kind way.

Allah tells Musa and Haroon, speak gently to a man who says I am your supreme lord. He said:

... أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿النازعات: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi'at: 24)

If Allah said to speak to Fir'awn gently, a tyrant who said I am the supreme lord, then imagine how much mercy, compassion and kindness you need to have when you speak to someone who says Allah is the Most Supreme Lord. Fir'awn said I am your supreme lord and they were ordered to speak to him kindly. You are speaking to people who say Allah is my Supreme Lord, so imagine how much kindness, sympathy, mercy and wisdom you need to have with them.

A man walked in on al-Ma'moon during the days of the Abbaasid Khilaafah when he was a Khaleefah, and he began to admonish him very harshly. Al-Ma'moon was wise, when he spoke he was pretty much wise so he said Allah sent a man better than you to a man who is worse than me and He told Musa and Haroon:

﴿طه: ٤٤﴾ فُقُولًا لَهُ قَوْلًا لَّيِّنًا ...

“And speak to him mildly.” (Surat Taha: 44)

In al-Bukhari, Ibn Masood said it is as if I am looking at the Prophet Muhammad sallallahu 'alayhi wa sallam when he is saying the story of a prior Messenger whose people beat him and he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

A Messenger who was bleeding, he used to convey the Message, wipe the blood off and say O Allah forgive my people they do not know.

This is Da'wah to Allah, you have to take the hardships that go with it. Sometimes you may be humiliated and you have to take that. That is all part of Da'wah. The point of all this is be kind and wise in how you convey the Da'wah.

Our Prophet Muhammad sallallahu 'alayhi wa sallam was the fountain and well of tenderness and warm heartedness. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He was a shoreless ocean of kindness and love. That was the Prophet Muhammad sallallahu 'alayhi wa sallam. There is not a harsh word that someone can ask why did he say that or say that was not wise or correct in the matter or the setting that he said it in. That is our Prophet Muhammad sallallahu 'alayhi wa sallam. He sallallahu 'alayhi wa sallam was a spring of mercy.

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾ ﴿الأنبياء: ١٠٧﴾

And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) not but as a mercy for the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa': 107)

He was compassion and he was a mercy to mankind. Not only to mankind but to the universe, 'Aalameen is the universe. Humans, Jinn, believers, non believers and the universe itself. The Prophet sallallahu 'alayhi wa sallam did not give in, when there was a mistake he corrected it. Never did the Prophet sallallahu 'alayhi wa sallam let a mistake pass by. He did not just let it go, but he did correct it and he did it in the most kind, appropriate and wise manner.

A believing woman from Bani Isra'eel (a prostitute), went to Heaven and Allah forgave her of her sins of prostitution and Allah knows what else of her sins. Allah forgave her because she had compassion towards a dog. Your Da'wah is mercy. When you are a Daa'iyah, you have mercy. She had mercy to a dog because she filled her shoes up and brought him water. She was thirsty so she knew how it felt and she knew how the dog felt. She had mercy to the dog so Allah forgave her for that. If mercy over a dog by a prostitute was means for her forgiveness from major sins, then imagine the reward for mercy over believers in Laa Ilaaha Illallaah Muhammadar-Rasoolullah. Imagine the reward for mercy over mankind.

Da'wah is an art, it is dealing with the hearts. You are operating on the hearts and you have to know how to deal with it. Sometimes it happens that you are dealing with those who are righteous. Sometimes you convey a righteous matter but you choose an improper way and

it would lead a layman to see the truth that you are conveying as evil because of your approach. Pay attention to that. You are on the Haqq (truth), but the way you convey it could lead a layman to see the truth as evil because of your approach. Sometimes you have an innovator or a modernist who are masters at their Botox say cheese smiles, especially the modernists. They have these Botox say cheese smiles when they convey their filth and their sell out, deluded form of Islam. They have these fake smiles and they convey the matter and you could see it is so fake. They convey that evil and because of the way they convey it to laymen, they see that evil as truth.

As a Daa'iyah you need to understand we are not dealing with devils. We are not ordered to give devils Da'wah. We are not dealing with angels either (meaning there are going to be mistakes) and we are not dealing with stones here. We are dealing with souls, some are good and some are bad. There are the dissolute Faajireen and there are the devout Muttaqeen. You know the categories you are dealing with.

Allah said in the Qur'an:

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾ ﴿الشمس﴾

And by Nafs (Adam or a person or a soul, etc), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him. (Surat ash-Shams: 7-8)

Meaning you are going to have both categories (some who are Muttaqeen and some who are Fujjaar), so you have to convey the message in wisdom and kindness. You deal with that soul and with that heart with Hikmah.

WISDOM IN DA'WAH CAN INCLUDE HARSHNESS

You see that long talk we gave on how you must convey this message in Hikmah, you have to be kind in your Da'wah and how that is a foundation and origin of Da'wah? Now the next point is not the opposite of this point, but a continuation. Just as Da'wah should be lenient and it should be based on wisdom, sometimes wisdom entails that one is harsh. So at times one can be harsh in Da'wah and you cannot deny that.

The same stories we used to show that Da'wah is wisdom and it should be conveyed in the kind and best manner, many of them also show that there is an aspect in Da'wah that is harsh. Yes it is exceptional, but there is a part of Da'wah where there is harshness in it.

Let us take the story of Musa 'alayhis-salaam when he was ordered to go to Fir'aun.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى ﴿طه: ٤٤﴾

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

A lot of people try to hide it but at the end when Fir’awn got belligerent and arrogant, Musa sort of hit the end of the channel with him. Fir’awn got arrogant with Musa and he said to Musa:

﴿...إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا﴾ الإسراء: ١٠١ ﴿

“O Musa! I think you are indeed bewitched.” (Surat al-Israa’: 101)

He is mocking him and ridiculing him. What did Musa say?

﴿فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ﴾ طه: ٤٤ ﴿

“And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 44)

Wisdom, but over here what did he tell him? Musa replied to him and he said:

﴿...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا﴾ الإسراء: ١٠٢ ﴿

“And I think you are, indeed, O Fir’awn doomed to destruction (away from all good)!” (Surat al-Israa’: 102)

Do you know what the word Mathbooraa (مَثْبُورًا) means? Mathbooraa means destroyed, doomed and cursed. Ibn Abbaas radhiallahu ‘anhu said Mathbooraa means cursed (Mal’oon (ملعون)). Musa is telling Fir’awn, you are Mal’oon. That is what the interpretation of Ibn Abbaas is of the word Mathbooraa, you are Mal’oon Fir’awn. Other Mufasssireen said Mathbooraa means doomed or destroyed, that means you are going to be doomed or destroyed. Mujaahid said Mathbooraa means doomed. Al-Farraa’ said Mathbooraa is one who has no good in him. So yes He told him to be kind to Fir’awn, but there is another side to it that you cannot deny.

Leniency in Da’wah is the origin and it is the majority, but do not deny that being harsh (which is usually exceptional) is also part of Islam. Only the deluded modernists and those who go along with them deny that being harsh is a part of Islam. It is actually a part of Islam. Is it exceptional? Most definitely it is exceptional. The overwhelming majority, the origin, foundation and radix of Da’wah is kindness and approaching people in the best manner, but there is also harshness in Da’wah.

You have the story of Fir'awn and Musa, the story of Nimrood and Ibraheem 'alayhis-salaam, the story of the man and the two gardens and his brother, and you have the story of Qaaroon and his people. There are many stories in the Qur'an and many stories in the Hadith. Sometimes in these stories all of it is lenient, some of it is harsh and some of it is lenient and harsh just like the story of Fir'awn. Initially they went to him in the best way, but at the end he told him:

...وَإِنِّي لَأَظُنُّكَ يَا فِرْعَوْنُ مَثْبُورًا ﴿الإِسْرَاءُ: ١٠٢﴾

“And I think you are, indeed, O Fir'awn doomed to destruction (away from all good)!” (Surat al-Israa': 102)

Why? Because we did not say wisdom in Da'wah means leniency in Da'wah. We said that is the origin of it and that is the majority of it, but that is not the definition. Wisdom is to put something in its proper place, in the proper manner and in the proper timing.

Anyone who does not believe in the Shahaadah is a Kaafir (if you do not believe in Ash-Hadu Allaa Ilaaha Illallah Wa Ash-Hadu Anna Muhammadar-Rasoolullah). A Kaafir is a Kaafir, I do not know what the problem is with that and for decades I could not understand what the problem is. They call us Kaafir, if you do not believe Jesus is the son of God they consider you a non believer (a Kaafir). It means he is not a believer. What is the problem if we say someone is a Kaafir? I am not sure what the problem is. We have a Kaafir and a Muslim, unlike what the deluded deceivers of this Ummah today have been conveying.

Allah said in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ... ﴿التَّغَابُنُ: ٢﴾

He it is Who created you, then some of you are disbelievers and some of you are believers. (Surat at-Taghaabun: 2)

There are only two categories, there is no third category. When anyone tells you there is a third category, know that he is either an ignorant or he is corrupted in his 'Aqeedah and most likely the second.

Yes a non believer is a Kaafir, but you do not go to a non Muslim or a Jew and tell him you are a non believer. You do not say you do not believe in Islam, you are not a believer and you are a Kaafir. You do not say hey come here you Kaafir, I want to teach you Islam. You do not do that and that is not the proper method of Da'wah. Yes he is a Kaafir but that is not the proper way of conveying Da'wah. You do not bargain on the fact that he is a Kaafir and you have to believe that he is a Kaafir, but when you convey the Da'wah you do not tell him that he is a Kaafir. There is no reason to tell him that.

Even people of innovation who are susceptible to learning and possibly coming back to the path, you should be lenient with them. There are many who are bold and arrogant in their innovation and they spread it. When they are at that level and they want to unleash their tongues, it may be appropriate at times to be harsh with them. A lot of them like to unleash their tongues on the slaves of Allah and the righteous, pious people of our time and previous times to make the enemies of Allah happy. Therefore, matters like this need to be studied on a case by case situation. Yes harshness could be to a person who is an innovator, but it depends. If he wants to learn or he accepts the Ayaat in the Qur'an, the Ahaadith and the sayings of the Salaf, they why would you be harsh to him? Each scenario needs to be studied and diagnosed by a Daa'iyah and lectures can be given on the details of when to be harsh and when to be lenient, but you have to understand that there is both in Islam.

The purpose of this is to give an outline and this is just an outline. The point for our purposes here is that yes being kind in Da'wah is the origin. It is the general rule and it is the majority, but do not ever deny that being harsh in ordaining the good and forbidding the evil may be an exceptional way to do Da'wah and convey the right message to someone.

Just like the story of Fir'awn, people also use the story of Nooh to establish leniency in Da'wah, which is true. They are going to tell you he made Da'wah for nine hundred and fifty years. They are going to say he lived for more than nine hundred and fifty years and for nine hundred and fifty years he went and gave Da'wah, gave Da'wah and gave Da'wah, and we should be lenient like that and give Da'wah like Nooh 'alayhis-salaam.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا...

﴿العنكبوت: ١٤﴾

And indeed We sent Nooh to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities]. (Surat al-Ankaboot: 14)

He stayed with them fifty years short of a thousand years, which makes it nine hundred and fifty years. He was very kind in his Da'wah but like the story of Fir'awn there is another detail to it.

وَيَا قَوْمِ لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا ۖ إِنِ اجْتَبَيْتُمْ آلِيَّ وَاللَّهِ ۖ وَمَا أَنَا بِطَارِدٍ
الَّذِينَ آمَنُوا ۖ إِنَّهُمْ مُّلاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

﴿هُود: ٢٩﴾

“And O my people! I ask of you no wealth for it, my reward is from none but Allah. I am not going to drive away those who have believed. Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.” (Surat Hud: 29)

He is telling his people in a kind way, but look at the last point of the verse over here. He stayed in Da’wah for nine hundred and fifty years, but do not forget the other aspect. When they pressed him to drive away the believers and they kept on pushing him, he called them a bunch of ignorants.

إِنَّهُمْ مُلَاقُوا رَبِّهِمْ وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا تَجْهَلُونَ

“Surely, they are going to meet their Lord, but I see that you are a people that are ignorant.”

He called his people a bunch of ignorants, which is a harsh and tough word. Just like Musa was lenient with Fir’awn, but he said Mathbooraa. Yes Nooh did nine hundred and fifty years and he was very kind and gentle in his Da’wah, but he also called them ignorant people at one point.

Ibraheem ‘alayhis-salaam was very lenient to his tribe and his dad. He would tell his dad:

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا
أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا

﴿٤٥﴾ ﴿مريم﴾

“O my father! Worship not Shaytaan. Verily! Shaytaan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaytaan (in the Hellfire).” (Surat Maryam: 44-45)

Yaa Abati is a very sweet way to refer to your dad. It is a sympathetic, humble and respectful way of referring to your dad. Yes he did that with his dad, he was kind and he tried to convey the message. He made Da’wah in the kindest and best of all manners for years and years, but it got to a point where he said to his people:

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ ﴿الأنبياء﴾

“Fie upon you, and upon that which you worship besides Allah! Have you then no sense?”
(Surat al-Anbiyaa’: 67)

Uff (أُفّ) comes in two Qiraa’aat. The first is Uffa (أُفّ) with a Fathah on the Faa. It comes in another Qiraa’aah (the one we know) with a Kasrah and Tanween (Uffin (أُفّ)). The meaning of it in both Qiraa’aat is al-Karaahiyyah wal-Ihtiqaar (الكراهية والاحتقار), which means dislike and scorn.

أُفّ لَكُمْ وَلَمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

Uff, I hate this. Lakum, I hate you. Ihtiqaar, I scorn you. After all those years? Yes, there was a portion of his Da’wah where he was harsh. He said fie upon you, it is translated in the English translation as fie, but Uffing is Karaahiyyah and Ihtiqaar (disliking and scorn). What is he disliking? Them and that which they worship.

أَفَلَا تَعْقِلُونَ

“Have you then no sense?”

Is that not a harsh way of Da’wah? Yes it is harsh and that was part of his Da’wah which was harsh.

In Musnad Ahmad and portions of it are in the two Sihaah, Subayy’ah Bint al-Haarith gave birth to a baby boy shortly after she was widowed (possibly weeks later). From an Islamic Fiqh point of view, she is done with her ‘Iddah and she can go and get married. She is done with her ‘Iddah and she does not have to wait the four months and ten days that a woman who is not pregnant has to wait. Abu Sanaabil passed by her one time, and he knew or she told him that she just gave birth and she was preparing herself to greet and welcome people who are going to be asking for her hand. Abu Sanaabil told her you have to wait the full four months and ten days. She thought that did not seem right and she was right. She thought when a woman is pregnant and her husband dies then when she gives birth that is it, she is done with her ‘Iddah. He said no, you have to wait for four months and ten days. According to some interpretation, it may be that he desired to marry her and she rejected him so he wanted to sort of give her a hard time and tell her you have to wait the longer period (four months and ten days).

She went to the Prophet Muhammad sallallahu ‘alayhi wa sallam. What did the Prophet sallallahu ‘alayhi wa sallam say? This was the man who taught a Bedouin who was urinating

in the Masjid. This was a man who told a man who was trying to commit adultery, come here, and he rubbed on his chest. Do you know what he said?

كَذَّبَ أَبُو السَّنَابِلِ

In another narration:

لَيْسَ كَمَا قَالَ أَبُو السَّنَابِلِ قَدْ حَلَّتْ فَتَزَوَّجِي

He told her you are free. Your 'Iddah is over and you can get married. The Prophet sallallahu 'alayhi wa sallam who taught the Bedouin who was urinating in the Masjid in the most kind way and brought him close is now saying about someone that he is a liar. Why? Because the Prophet sallallahu 'alayhi wa sallam deemed it appropriate now to be harsh on this individual.

In Muslim, Abu Dawood and an-Nasaa'ee, a man got up to give some speech or give a talk and instead of saying:

مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رَشَدَ ، وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ غَوَى

The one we say in the beginning of all our Khutub, he said:

وَمَنْ يَعْصِيهِمَا

Whoever disobeys them (he combined them). He said whoever disobeys them (meaning Allah and His Messenger) is doomed.

The Prophet sallallahu 'alayhi wa sallam responded to him and he said:

بِئْسَ الْخَطِيبُ أَنْتَ ، قُلْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ

The Prophet sallallahu 'alayhi wa sallam said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger (not whoever disobeys them).

Look at the small difference, but he said you are a doomed Khateeb, say whoever disobeys Allah and His Messenger. You should not be saying whoever disobeys them, you do not say them, you say Allah and His Messenger. In that simple mistake, the Prophet sallallahu 'alayhi wa sallam saw it was wisdom to be harsh with the man who said that for some reason.

In another narration, the Prophet sallallahu 'alayhi wa sallam said:

قُمْ - أَوْ اذْهَبْ

Get up and go.

In the narration I mentioned, he said:

بُئْسَ الْخَطِيبُ أَنْتَ

Miserable Khateeb. To say that to a public speaker could traumatise him, and he may never give a public speech after that. However, in that scenario the Prophet sallallahu 'alayhi wa sallam deemed that this man needed this type of approach.

The Hadith narrated in Muslim, the one I mentioned about not raising your hands during the Khutbah as a Khateeb or a follower during Jumu'ah. Umaarah Ibn Ru'aybah saw one of the leaders of Bani Umayyah raising his hands on the pulpit. What did Umaarah say? He said may Allah disgrace those two hands, I saw the Prophet sallallahu 'alayhi wa sallam on the pulpit and he never did more than this (meaning use his finger). The Prophet sallallahu 'alayhi wa sallam used to make Du'aa on the pulpit using his finger. The point of it is, Umaarah said may Allah disgrace those two hands. He deemed it appropriate that he was harsh in that circumstance right there.

Abu Ayyub went to the wedding of Saalim Ibn Abdillah Ibn Umar, the grandson of Umar Ibn al-Khattab. He went to the wedding and to his house, and he saw the walls in the house of Saalim were fully covered with drapes. Abu Ayyub radhiallahu 'anhu said to Saalim, the Prophet sallallahu 'alayhi wa sallam deterred or disliked walls to be covered and your walls are covered. Saalim replied to him and he said you know our women, these days they overpowered us and he began to justify it, that his women wanted that and they are stronger (like many do today). Abu Ayyub refused to sit and he left the wedding. Like we said, many of the 'Ulamaa consider it Waajib to respond to a wedding invitation and he left it over the drapes all over the walls of Saalim. Walking out of a wedding is a little bit harsh in correcting a mistake, and Abu Ayyub is a companion and a well known figure of the friends and Sahaabah of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Ibn Umar went on a Janaazah, and the Sunnah in Janaazah is to speed walk. When Janaazah is on your shoulders, you do ar-Ramil (الرميل). Speed walking in 'Arabi is called ar-Ramil. Ibn Umar told the people speed walk, he is on our shoulders and we have to speed walk. He said if you do not speed walk and do ar-Ramil, I am going to leave and go back. Those are big words, I am going to leave and go back and leave this funeral. Why? For the mere fact that he deemed it an appropriate way of dealing with this circumstance at this time.

water and the shape of it changes. That is how we relate and convey the message, and that is how we deal with people in a kind way and with the best of all manners.

EXAMPLES OF OUR SALAF IN DA'WAH

Look at the righteous in their Da'wah. Abu Bakr was days into Islam and he comes back with five of the ten people granted places in Jannah. They were Uthman Ibn Affan, Zubayr Ibn Awwaam, Abdur-Rahmaan Ibn 'Awf, Sa'd Ibn Abi Waqqaas and Talhah Ibn Ubaydillah. At that point, what knowledge did Abu Bakr have of the reward for one to convey Islam? At that point, Abu Bakr knew Laa Ilaaha Illallah Muhammadar-Rasoolullah, so he went with that. What reward was there for one who brings others into Islam?

Islam was days old and he goes and brings five people who were later five of the ten people who were granted places in Heaven. Most likely there was no Hadith at that point detailing the reward of bringing others to Islam as we have today, like the one we mentioned about Ali Ibn Abi Talib and like the life of the Prophet sallallahu 'alayhi wa sallam and the Sahaabah in Da'wah. Abu Bakr understood that Islam was his life and goal, and when Islam is your life and goal you speak about it, you convey it and you bring others to it. That is common sense and that is what motivated Abu Bakr as-Siddeeq radhiallahu 'anhu to bring others into this righteous religion. Do you see one of the reasons why the Imaan of Abu Bakr is more than the Imaan of the Ummah? Because Abu Bakr had the upper hand in getting your forefathers (the forefathers of Islam) to embrace Islam.

The Prophet sallallahu 'alayhi wa sallam brought Abu Bakr to Islam and Abu Bakr brought some of the biggest forefathers of Islam to embrace Islam. That is in addition of course to his blind support and belief in the message of the Prophet Muhammad sallallahu 'alayhi wa sallam. So Abu Bakr got this high honour and ranking of his Imaan being so much and his Deen being so much. He brought Uthman to Islam and showed him the way to Islam.

Uthman later became the third Khaleefah and he did so much that we can talk about for weeks and weeks to come. Who gets all that reward? Uthman gets it and then because Abu Bakr brought him to Islam, Abu Bakr gets it as well.

Abdur-Rahmaan Ibn 'Awf and his achievements, you all know the achievements of Abdur-Rahmaan Ibn 'Awf and they are numerous. Sa'd Ibn Abi Waqqaas, the man who took Islam from Madinah all the way down to Iraq and Persia. Today, Sa'd Ibn Abi Waqqaas rests in his grave with the reward of billions and billions and billions of Muslims, in the regions he opened for Islam. And guess who gets the reward? Sa'd Ibn Abi Waqqaas gets the reward and likewise, Abu Bakr gets the reward (not a tiny bit less than that). We have to apply the Hadith we mentioned here, that whoever points someone to righteousness, he gets the reward of that. Sa'd Ibn Abi Waqqaas gets the reward of everyone from Madinah down to Iraq and Persia, and so does Abu Bakr. Those are just five of the people he brought to Islam who were granted places in Heaven. He brought Bilal and imagine the reward of Bilal and his

sacrifices and achievements. Bilal gets the reward and Abu Bakr gets the reward. Abu Bakr is in his grave and he gets the reward.

At-Tufayl Ibn 'Amr ad-Dawsi was the leader of his tribe, so Quraysh warned him so much not to follow the Prophet Muhammad sallallahu 'alayhi wa sallam. They knew if he followed the Prophet Muhammad sallallahu 'alayhi wa sallam, his tribe is going to follow him. They had dealings with him that they did not want to breach and they did not want that to affect their dealings with him. After a long story which we do not have time to get into, he embraced Islam. Did he recline back? Did he kick back and say I embraced Islam, I am a leader of a tribe and that is it? This was in the early days of Islam. It is obvious and it is common sense that if you truly have a belief in something, you go and convey it. As soon as he goes back to his tribe, he goes to his father and tells him about Islam.

His father tells him:

دِينِي دِينُكَ

My religion is your religion.

Then he goes to his family members and one by one they embrace Islam. Among those who he got to embrace Islam is Abu Hurayrah who is from his tribe. Our man of Hadith and our man of many achievements. Every time you read a Hadith, how many times do we say radhiallahu 'anhu? Every time you read a Hadith by Abu Hurayrah and you make Du'aa for him, the same goes to at-Tufayl Ibn 'Amr ad-Dawsi.

Daws is his tribe and they gave at-Tufayl (their leader) a hard time in embracing Islam. At-Tufayl went back to the Prophet Muhammad sallallahu 'alayhi wa sallam and he said O Prophet of Allah, make Du'aa on my tribe Daws, I want you to make Du'aa on them. The Prophet sallallahu 'alayhi wa sallam, the wise, kind Daaiy'ah and a mercy to mankind said:

اللَّهُمَّ اهْدِ دَوْسًا

O Allah guide the tribe of Daws.

He said go back to your people and convey, and so he went back to his people and he conveyed. He went back and he began Da'wah, and now so suddenly they are accepting the Da'wah. He comes back to the Prophet Muhammad sallallahu 'alayhi wa sallam with approximately eighty or ninety clans from his tribe. They all go to the Prophet sallallahu 'alayhi wa sallam, take their Shahaadah and give commitment. Then he stays with the Prophet sallallahu 'alayhi wa sallam until the final years when Makkah is conquered.

What I want to tell you is that Daws today is where the south of Sa'oodiyyah is. You know the accident that I mentioned about the female bride who died with her family members? That is the area that at-Tufayl Ibn 'Amr ad-Dawsi was in. May Allah have mercy on her and her family, and grant those who are living of them patience. The tribes there today are mostly known as Zahraan, and next to it are the tribes of Ghaamid. Today, there are hundreds of 'Ulamaa from the tribes of Zahraan and Ghaamid. Amongst them is the one you all know, al-Ghaamidi, the one you listen to. He is in the town right next to where at-Tufayl was. At-Tufayl is now in his grave and approximately thirteen centuries later, he gets reward in his grave for that famous reciter and there are hundreds of 'Ulamaa from Ghaamid and Zahraan, or that area where ad-Daws is. At-Tufayl Ibn 'Amr ad-Dawsi is in his grave getting that reward and who in return also gets it? The Prophet sallallahu 'alayhi wa sallam of course. Look at that chain reaction.

The Prophet sallallahu 'alayhi wa sallam goes to a barber and he gives Da'wah. What comes out of it? Six teenagers embrace Islam. The next year these six teenagers go back and bring twelve. The following year, the twelve bring seventy three men and two women. The following year, Mus'ab Ibn 'Umayr is sent as an ambassador to Madinah to teach them Islam. Then right after that, Mus'ab Ibn 'Umayr sends a message to the Prophet Muhammad sallallahu 'alayhi wa sallam saying the whole of Madinah has embraced Islam, and you are welcome to come over here. Six men in a barber shop started this whole thing. The Prophet of Allah sallallahu 'alayhi wa sallam conveyed the message even in a barber shop, and what came out of that at end is Islam in Madinah. Those teenagers understood that we have to convey this message. They sat with the Prophet sallallahu 'alayhi wa sallam for a few moments in secrecy and they took the message, and then they went on and they knew under conviction that we have to convey this message.

The Da'wah of Ja'far Ibn Abi Talib in Abyssinia placed the seeds of Islam in Africa. Nearly everyone in Africa who is Muslim, it is most likely that Ja'far Ibn Abi Talib gets the reward of it today. He is the one who went there, conveyed the Da'wah and gave the message to an-Najaashi and that is how Islam began to spread in that area. Then there was Abu Musa al-Ash'ari and Mu'aadh Ibn Jabal in Yemen. All these men we talk about, Ja'far Ibn Abi Talib, Mu'aadh Ibn Jabal and all those, these were men who were in their prime (in their twenties).

The Mu'min of Yaseen. You all know the story of Surat Yaseen and nearly sixteen or so verses talk about this. Who is this man? Who is this man about whom Allah documents a story in sixteen verses, mentioning what happened in his situation?

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ
 ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا

تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا
 الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
 وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِرُكُم مَّعَكُمْ ۗ أَلِئِن ذُكِّرْتُم ۚ
 بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ ﴿يس﴾

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: “Verily! We have been sent to you as Messengers.” They (people of the town) said: “You are only human beings like ourselves, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies.” The Messengers said: “Our Lord knows that we have been sent as Messengers to you, And our duty is only to convey plainly (the Message).” They (people) said: “For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us.” They (Messengers) said: “Your evil omens be with you! (Do you call it “evil omen”) because you are admonished? Nay, but you are a people Musrifoon (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah).” (Surat Yaseen: 14-19)

They threatened their Messengers and attributed an evil omen to them. The Mu’min of Yaseen did not kick back and relax and say it is not my business.

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾
 اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي
 فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ
 لَا تُغْنِي عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنْ أَرَادَنِيَ كُرْهُهُ
 فَلْيَأْتِكُمْ بِآيَاتِهِ وَلْيَكُ الْمُنِظِرُ لَكُمْ يَوْمَ الْقِيَامَةِ ﴿٢٤﴾ إِنْ أَمِنْتُ بِرَبِّكُمْ فَاسْمَعُونَ ﴿٢٥﴾ ﴿يس﴾

And there came running from the farthest part of the town, a man, saying: “O my people! Obey the Messengers; Obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. Shall I take besides Him Aalihah (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can

they save me? Then verily, I should be in plain error. Verily! I have believed in your Lord, so listen to me!” (Surat Yaseen: 20-25)

A man that was known to be righteous heard about what was going on and he came from the farthest part of town. He comes running and they kill him. Even in the life after, his heart is attached to Da’wah. His heart is attached to rescuing people, even when he is granted a place in Heaven.

قِيلَ ادْخُلِ الْجَنَّةَ ۗ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ ﴿٢٦﴾ بِمَا غَفَرَ لِي رَبِّي
وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾ ﴿يس﴾

It was said (to him when the disbelievers killed him): “Enter Paradise.” He said: “Would that my people knew! That my Lord (Allah) has forgiven me, and made me of the honoured ones!” (Surat Yaseen: 26-27)

Even in the life after, his mind is still with his people trying to get them to be rescued. You see how Da’wah is when it becomes part of someone? He wished he could tell his people how Allah forgave him and made him among those who are honoured (possibly of course so they can follow in those footsteps and get the honour that he has). I wish I could go back, I wish I could make Da’wah to them and let them know. He is told to enter Heaven and his mind is back there, trying to convey this message to his people.

If examples of Messengers that we are supposed to follow, Sahaabah and humans are not enough to inspire you for Da’wah, then take the example of the Jinn. Even the Jinn have Da’wah and they are strong in their Da’wah. When a group of them embraced Islam and followed the Prophet sallallahu ‘alayhi wa sallam, did they just sit back silent?

Look at what Allah says about them in the Qur’an. They said:

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ وَيُجِرْكُمْ مِّنْ
عَذَابٍ أَلِيمٍ ﴿الأحقاف: ٣١﴾

O our people! Respond (with obedience) to Allah’s Caller (i.e. Allah’s Messenger Muhammad sallallahu ‘alayhi wa sallam), and believe in him (i.e. believe in that which Muhammad sallallahu ‘alayhi wa sallam has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hellfire). (Surat al-Ahqaaf: 31)

The Jinn were moved to convey this message as soon as they believed in it. As soon as they believed in the message, they wanted to convey it and this was the Jinn. The point is that the Jinn themselves wanted to convey the Da'wah.

If Messengers, Sahaabah and now the Jinn are not enough to inspire you to do Da'wah, then even the animals have Da'wah. Take the story of the Hud Hud (هدهد) (Hoopoe) in the Qur'an. Sulaymaan 'alayhis-salaam had a military march and he ordered all his soldiers to be at the march.

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهَدَ أَمْ كَانَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُّبِينٍ ﴿٢١﴾

﴿النمل﴾

He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees? I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason." (Surat an-Naml: 20-21)

A bird goes from Falasteen to Yemen and then back, ordains the good and forbids the evil. He was doing Da'wah and when he comes back he is late to the march. He says:

...أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿النمل: ٢٢﴾

"I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Sabaa' with true news." (Surat an-Naml: 22)

He was on a Da'wah mission so he says hold up Sulaymaan, I have grasped knowledge you do not know about. What does he have?

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ

أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ

الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ

﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾ ﴿النمل﴾

“I found a woman ruling over them, and she has been given all things that could be possessed by any ruler of the earth, and she has a great throne. I found her and her people worshipping the sun instead of Allah, and Shaytaan has made their deeds fair-seeming to them, and has barred them from (Allah’s) Way, so they have no guidance, Al-Laa (this word has two interpretations), (A) [As Shaytaan has barred them from Allah’s Way] so that they do not worship (prostrate before) Allah, or (B) So that they may worship (prostrate before) Allah, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. Allah, Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!” (Surat an-Naml: 23-26)

Her and her people were worshipping the sun. The bird sees them doing Shirk and he cannot be silent, they need to be worshipping Allah, the Lord of the Supreme Throne.

CONCLUSION ON DA’WAH TO ALLAH

In conclusion, there is a difference between a real flower that gives us a scent and a plastic flower that looks good, but only carries the name flower. There is a difference between the two. The real flower, you put it in your house and it has a nice scent and it looks better. But then you also have a plastic flower, it looks very good but there is a huge difference between the plastic flower and the real flower. The Muslim with no Da’wah, the Muslim who does not ordain the good and forbid the evil is like that plastic flower. He is still a Muslim (we are not saying he is not a Muslim), and he looks good too because a Muslim is always good Inshaa Allah. However, he is like that plastic flower. The one who ordains the good and forbids the evil and does Da’wah like those we mentioned, is like a real flower that has a scent, is more delightful to look at and is more preferred to have in your house.

A believer who engages in Da’wah and takes that task upon himself is like running water. Running water is always more pure than still water. If the water is still (in a pond or in a pool), what happens over time? You have to look at the matter over time. It may stay clean for a while in your pool, your pond or anywhere else, even if the space is big. It is going to remain clean for some time, but after a while it gets tainted, unlike running water that runs into the oceans which is more pure and cleaner. If you do not ordain the good and forbid the evil and you do not do Da’wah, you are like the still water and you might get tainted after a while.

There is no neutral ground in Da'wah, especially for us in the West. Take that as a rule, there is no neutral ground in the Da'wah zone. You cannot say I am just neutral to myself. You are either giving Da'wah or you are getting invaded in your belief. The water gets tainted over time, especially in the circumstances that we are in. Be like that clean running water with Da'wah to Allah. A believer does not want to be still with his religion, he always wants to move and convey and teach others, because that is among the noble tasks and the task of the Messengers.

CLASS TEN

This is what is considered our tenth class on Al-Usool Ath-Thalaathah. We took the four fundamental introductory principles that the book starts off with. The first one was knowledge and its definition. The second one was applying knowledge. The third one which we took and finished last week was conveying knowledge, and what we will take today is the fourth one, and then Inshaa Allah we will take the proof.

THE FOURTH INTRODUCTORY MATTER: PATIENCE

The fourth one is patience. The author says:

الْمَسْأَلَةُ الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

Patience in attaining knowledge – of course you need patience for that. You have to have patience for attaining and conveying knowledge. That is why a lot of people fall off the wagon. Abu 'Ubayd spent forty years writing his collection Ghareeb al-Hadith (غريب

الحديث). Ibn Abdil-Barr spent thirty years writing his book At-Tamheed (التمهيد), the book you know. Fath Al-Bari that we quote a lot by Ibn Hajr – he spent twenty three years writing and revising that book. So you need patience in attaining and conveying knowledge. You need patience in application of knowledge (the second one). You need patience in Da'wah to Allah. Patience goes to all that, however, the statement of the author here is geared a little bit more specifically to patience in Da'wah to Allah.

That is the third matter (the one we just mentioned), because he says patience in harm that you endure, and the harm that you endure usually comes when you start giving Da'wah to Allah. That is because a Daa'iyah calls people unto changing and liberating themselves from their desires – the desires that are embedded within them. Some evil traditions that have become part of them, and they have become part of them like their flesh and blood. Their parents, grandparents and great grandparents were doing it. A Daa'iyah calls people unto leaving the evil matters and following the regulations set forth by Allah, and that is always difficult to do. Sometimes they have never even heard of them before. It is difficult for people to change their nature, so what they usually do is resist and oppose and take it out on the messenger that is trying to convey that to them.

Therefore, a Daa'iyah (a real Muslim for that matter) has the option – I will leave Da'wah or I will leave aspects of my Islam. That is an option, which of course is not an option to a believer. So leaving aspects of your Islam like a Niqaab or Hijaab, beard or Salah, because

one is ridiculed or mocked or something happens to him in that matter. That is not an option for a believer. And likewise, leaving Da'wah is also and should not be an option.

In Sunan at-Tirmidhi, the Prophet sallallahu 'alayhi wa sallam said:

الْمُؤْمِنُ الَّذِي يُخَالِطُ النَّاسَ ، وَيَصْبِرُ عَلَى أَذَاهُمْ ، خَيْرٌ مِنَ الْمُؤْمِنِ الَّذِي
لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَذَاهُمْ

The Prophet sallallahu 'alayhi wa sallam said a believer who mixes and mingles with people (for Da'wah and teaching them) and he is patient over their harm (because they are going to harm him), is better than a believer who goes into solitary in his house and is not patient over their harm.

So the cure to the matter is to get acquainted with something called Sabr.

PATIENCE IS ESSENTIAL FOR A DAA'IYAH

Everyone needs it, but a Daa'iyah who calls unto Islam with his actions and his sayings, and in any of the many different means of Da'wah – he needs Sabr. A Daa'iyah is in dire and desperate need of Sabr. Sabr is his brightness in his heart that never dims. As-Sabr for a Daa'iyah is Jawaadun Laa Yakboo (جواد لا يکبو) – it is a steed that does not stumble. As-Sabr for a Daa'iyah is Jundun Laa Yuhzam (جند لا يهزم) – it is an undefeated army. As-Sabr for a Daa'iyah is an undemolishable fortress – Husnun Laa Yuhdam (حصن لا يهدم). So that is Sabr for a Daa'iyah and a practicing believer – you need it. Of course every believer is supposed to be practicing but today with our circumstances, you have to add practicing believer.

WHAT DO YOU GET OUT OF PATIENCE?

Patience is an impenetrable armour and a shield. A Daa'iyah uses patience like a military soldier uses an armour, a helmet or a bullet proof vest. A Daa'iyah uses patience in the same way a military soldier uses that.

Allah said:

... وَإِنْ تَصَبَرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا... ﴿آل عمران: ١٢٠﴾

But if you remain patient and become Al-Muttaqoon (the pious), not the least harm will their cunning do to you. (Surat Aali 'Imraan: 120)

It is an honour for one who is patient that Allah says:

...إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Truly! Allah is with As-Saabireen (the patient ones, etc). (Surat al-Baqarah: 153)

There are two types of Ma'iyah (معية) (accompanying of Allah). The first one is the general accompanying of Allah – Ma'iyah 'Aammah (معية عامة). The general accompanying of Allah, which is the knowledge of Allah over this whole universe. Then you have the special, honorary accompanying of Allah – that is what me and you need and that is what me and you strive for. The first one is for everybody, but the second one is only for a selected few individuals. Who are they?

In Surat al-Mujaadilah, Allah said:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَا يَكُونُ مِنْ
نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَىٰ مِنْ ذَلِكَ
وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ۗ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ...

﴿المجادلة: ٧﴾

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is on the earth? There is no Najwaa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. (Surat al-Mujaadilah: 7)

His knowledge accompanies everything.

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ

Najwaa means secret – there is no secret between three except Allah is their fourth, with His knowledge. As we are going to talk about in the future Tawheed classes, Allah is above His throne and we have established it many times. Allah is above the seven heavens, above His throne.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿طه: ٥﴾

The Most Beneficent (Allah) Istawaa (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Surat Taha: 5)

This verse from Surat al-Mujaadilah means with His knowledge – there is no three that have a secret, except Allah is their fourth with His knowledge. This is the general accompanying of Allah and there are other verses which refer to this.

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ ۚ
يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ
فِيهَا ۚ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿الحديد: ٤﴾

He it is Who created the heavens and the earth in six Days and then Istawaa (rose over) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allah is the All-Seer of what you do. (Surat al-Hadeed: 4)

He is with you by His knowledge wherever you may be. This is general and it is for everyone – believer, non-believer or whatever you may be.

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ
لِتَعْلَمُوا أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

﴿الطلاق: ١٢﴾

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has

power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.
(Surat at-Talaaq: 12)

أَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Allah surrounds (comprehends) all things in (His) Knowledge.

This is the general Ma'iyah 'Aammah. Now take the Ma'iyah Khaassah (معية خاصة) – the special, honorary accompanying of Allah with His knowledge to you.

...وَأَصْبِرُوا ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

And be patient. Surely, Allah is with those who are As-Saabireen (the patient ones, etc).
(Surat al-Anfaal: 46)

...ثَانِي اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا...

﴿التوبة: ٤٠﴾

The second of two, when they (Muhammad sallallahu 'alayhi wa sallam and Abu Bakr) were in the cave, and he (sallallahu 'alayhi wa sallam) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." (Surat at-Tawbah: 40)

When the Prophet sallallahu 'alayhi wa sallam was in the cave whilst fleeing from Makkah to Madinah, he told Abu Bakr radhiallahu 'anhu:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Do not be sad, do not be afraid, do not grieve, Allah is with us. This is the special, honorary accompanying of Allah.

When Allah sent Musa and Haroon, He said:

...إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ﴿طه: ٤٦﴾

Verily! I am with you both, hearing and seeing. (Surat Taha: 46)

معية خاصة (Ma'iyah Khaassah Bil-Mu'min Ta'tee Fee Siyaaq al-Madih wath-Thanaa')

(بالمؤمن تأتي في سياق المدح والثناء). For the Prophet sallallahu 'alayhi wa sallam in the cave, for Musa and Haroon, for as-Saabiroon (anyone who is Saabir) – it is the special accompanying of Allah with His knowledge. It is special and honorary, for special people. It is a compliment and a praise. It is support from Allah, and that is what me and you need. If we want that special accompanying of Allah (with His knowledge) to look out for us, we gain it by having patience.

... إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿الأنفال: ٤٦﴾

Surely, Allah is with those who are As-Saabireen (the patient ones, etc). (Surat al-Anfaal: 46)

The special, honorary, complimentary accompanying of Allah, for those who are patient.

More reward for those who are patient:

... وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿آل عمران: ١٤٦﴾

And Allah loves As-Saabireen (the patient ones, etc). (Surat Aali 'Imraan: 146)

Focus on these two Ayaat with me. Take these two Ayaat and put aside eighty eight other Ayaat in the Qur'an that talk about patience. Imaam Ahmad is quoted as saying there is ninety Ayaat in the Qur'an that mention or talk about patience. Take these two and contemplate and think.

You know Allah is with you from the first verse (the special, honorary accompanying of Allah), and you know Allah loves you from the second verse. You know that He accompanies you with His knowledge in the special, honorary way. If you let it register and believe it in your mind, then how could you ever be afraid or feel lonely? If Allah is with you and you feel it, you let it sink in and you know Allah is with you, then how could you ever be afraid or lonely? And if you know Allah loves you from the second verse, then how could you ever grieve or worry? If Allah loves you, how could you grieve or worry? You want the glad tidings from Allah? Then get it through Sabr.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ ﴿البقرة﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabireen (the patient ones, etc) who, when afflicted with calamity, say: “Truly! To Allah we belong and truly, to Him we shall return.” (Surat al-Baqarah: 155-156)

وَبَشِّرِ الصَّابِرِينَ

Glad tidings to As-Saabireen. Who are they?

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Who, when afflicted with calamity, say: “Truly! To Allah we belong and truly, to Him we shall return.”

You want the angels to enter on you in Jannah from all the gates?

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ ۖ فَنِعْمَ عُقْبَى الدَّارِ ﴿الرعد: ٢٤﴾

“Salaamun ‘Alaykum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!” (Surat ar-Ra’d: 24)

The angels enter unto them (to you Inshaa Allah and to us), saying Salaamun ‘Alaykum, (peace be upon you). You persevered in patience and excellent indeed is the final home. The outcome has been excellent. Why? Why did they greet them?

They said:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ

They gave them Salaam based on the quality of their patience.

...إِنَّمَا يُؤَفِّي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿الزمر: ١٠﴾

Only those who are patient shall receive their rewards in full, without reckoning. (Surat az-Zumar: 10)

You get an abundant amount of reward for patience. When someone generous says I got you or I got this saved for you, you know that there is a lot. Imagine Al-Kareem (the ultimate in His generosity) when He says:

إِنَّمَا يُوفِي الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ

Abundance in reward.

وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ

﴿السجدة: ٢٤﴾

And We made from among them (Children of Isra'eel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). (Surat as-Sajdah: 24)

When did they become Imaams? When they were patient and certain.

Ibn Taymiyyah, Ibn al-Qayyim Jawziyyah and Ibn Katheer said statements similar to that.

بِالصَّبْرِ وَالْيَقِينِ تُنَالُ الْإِمَامَةَ فِي الدِّينِ

With patience and certainty, one obtains leadership in religion.

If patience and certainty are tied into a knot, you get leadership, and that knot is leadership in Islam.

THE DEFINITION OF SABR

Linguistically speaking, al-Habsu wal-Mana' (الحبس والمنع). Linguistically, it is to ban and prevent.

To ban and prevent yourself from being despondent or having anxiety.

... لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ... ﴿الزمر: ٥٣﴾

Despair not of the Mercy of Allah. (Surat az-Zumar: 53)

To ban and prevent your limbs from committing sins is Sabr. To ban and prevent your tongue from complaining is Sabr. With no exaggeration, patience is a methodology. It is not mere words said when one is afflicted – Wallah I am patient. That is after he said something to anger Allah, and then at the end he says Wallah I am patient.

إِنَّمَا الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى

Patience has its teachings, its rules and regulations. That is patience.

DOES COMPLAINING NEGATE SABR?

When I complain, does it negate Sabr? The answer to that is that complaining is two folds. The first one is bad and the other one is actually a good way of complaining. One should never complain about Allah to His creations. You complain to Allah, and that complaining to Allah is a sign of strong Imaan.

In the initial beginning of the trials Ya'qoob 'alayhis-salaam (the father of Yusuf) went through, he said:

...فَصَبْرٌ جَمِيلٌ... ﴿يوسف: ١٨﴾

So (for me) patience is most fitting. (Surat Yusuf: 18)

Beautiful patience. Beautiful patience is patience with no complaining. So he said I am determined to have beautiful patience (patience with no complaining), I am not going to complain. You do not preserve patience so that people can say Wallahi so and so is patient, nor do you preserve patience so people can say Wallahi he was not despondent.

Even though he said:

فَصَبْرٌ جَمِيلٌ

And Allah quoted it in the Qur'an, after the news of what happened to his son, he still complained.

Ya'qoob 'alayhis-salaam still complained, but he said:

فَصَبْرٌ جَمِيلٌ

Which is patience with no complaining.

He still complained and he clearly said it. In fact, he said I complain, but he said I complain to Allah.

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

﴿يوسف: ٨٦﴾

He said: “I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.” (Surat Yusuf: 86)

I only complain of my grief and sorrow (what I feel in my heart) to Allah. Innamaa (إنم) – I limit it.

Complaining to Allah does not negate your patience. Complain your poverty to Allah. Your worries, your anxiety and your weaknesses – complain that all to Allah. That has nothing to do with negating your patience. Complain all that which is in your heart and empty your heart to Allah. Cast what is in your heart in all humbleness and humility to Allah, and watch the results you are going to get.

Ayyub – a man declared by Allah (The Judge of all judges) as patient.

...إِنَّا وَجَدْنَاهُ صَابِرًا ۖ نَعْمَ الْعَبْدُ ۚ إِنَّهُ أَوَّابٌ ﴿ص: ٤٤﴾

Truly! We found him patient. How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)! (Surat Saad: 44)

A declaration by Allah. Who found Ayyub patient? Allah The Almighty. Allah declared him as patient, but he still complained. His complaining to Allah was among the factors that gave him the honour of being certified by Allah, as having been found to be patient.

He complained to Allah and he said:

...أَنِّي مَسَّنِيَ الضُّرُّ... ﴿الأنبياء: ٨٣﴾

“Indeed, adversity has touched me.” (Surat al-Anbiyaa’: 83)

Look at the delicate word that Ayyub used – Massanee (I have been touched). Destroyed me (Ahlakane (أهلكني)) or doomed me – he did not use any of those words. He said I have been touched. Touched, meaning a little bit of a touch of hardship. I have been touched with problems. What problems was he touched with? Every one of you knows that and we

do not need to go through them. He is an example of one who is patient. Even though he lost all his wealth, he lost all his family and children except his wife, he lost his health and he was in an illness in the bed, he says Massanee. All that is not for a day or two, but it is for years and years.

When he complained to Allah, he said:

أَنِّي مَسْنِي الضُّرِّ

Because people are worse off than him. I have been touched with an affliction – so he complained, but he complained in a humble way. Allah declared him to be one who was found to be patient. The sinful wrong type of complaining, the one that negates your patience is complaining about the Creator to one who is created. It is to complain about The Provider to one who is been provided for. It is to complain about The Most Merciful (Ar-Rahmaan Ar-Raheem) to a human, who is deficient or lacks mercy in totality. When you want to sit and complain to people, does it make sense to you to complain to one who is deficient in mercy or does not even have mercy, and leave the One who is perfect, complete and ultimate in His mercy? Ar-Rahmaan Ar-Raheem – The Most Gracious, The Most Merciful.

Ibn al-Qayyim Rahimahullah said complaining is three levels. The first one (the most despicable) is complaining about Allah to His creation. Why did this happen or why am I going through this, changing your belief and changing your ways. The second one is the best level, which is complaining matters to Allah. The third one is in the middle, which is complaining about the creation to the Creator. So the first one negates patience and the second two are okay.

THE TYPES OF PATIENCE

This is a brief outline about patience, but I gave a [lecture](#) on patience and it is available online, which talks in depth about trials and tribulations. [[Transcript Link](#)]

You have the Sabr 'Alat-Taa'ah wal-Ma'moor (صبر على الطاعة والمأمور) – patience to do that which you are ordered to do. Then you have Sabr 'Alal-Ma'siyyah (صبر على المعصية) – patience to refrain from the sin. An example of the first two is waking up for Fajr. You had a long day of working, you probably slept late at night or did Qiyaam and then suddenly Fajr comes, and you have to wake up again for Fajr. Or someone is next to his wife in the comfort of his bed and his wife is next to him, but he leaves that to go and make his Salah (Salat al-Fajr or Salat an-Naafilah). Another example is to turn away from that dream house

or that house that you want to shelter your family in, because you do not want to get into Ribaa. To stop your tongue from what has become the fruit of the settings today (Gheebah and Nameemah) – that needs a lot of patience. So those are the first two types of patience.

The third one is patience on that which Allah destined for you of trials and tribulations – as-Sabru ‘Alal-Balaa’ wal-Maqdoor (الصبر على البلاء والمقدور).

الم ﴿١﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾
وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ
الْكَاذِبِينَ ﴿٣﴾ العنكبوت

Alif-Laam-Meem. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings.] Do people think that they will be left alone because they say: “We believe,” and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). (Surat al-Ankaboot: 1-3)

We indeed tested those before you, and you are not any better than those before you. We tested those before you, so Allah will certainly make it known those who are people of truth and those who are not. Imaan is not a word you utter – it is not a word you say on your tongue alone. Imaan is tongue, heart and action.

WHY DOES ALLAH TEST US?

He said it in the Qur’an:

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ
الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ
مَنْ يَشَاءُ ۗ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ
﴿١٧٩﴾ آل عمران

Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghayb (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward. (Surat Aali 'Imraan: 179)

وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ

Allah has wisdom behind matters. You are tested and sometimes you know the wisdom, but sometimes you do not know. That is what Allah means – you do not know the Ghayb. Allah will not disclose that, but believe in Allah and His Messenger and if you do, you get abundance in reward.

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ

So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is a great reward. That is the point of it – stay steadfast no matter what happens of you. What He is saying at the end of the verse is the point of it – to remain on the right path of Allah and the Messengers of Allah.

Allah tests people of Imaan to distinguish between the truthful and the liar.

حَتَّى يَمَيِّزَ الْخَبِيثَ مِنَ الطَّيِّبِ

Look at that – until He distinguishes the wicked from the good. He distinguishes the wicked from the good through trials, tribulations and tests, whether it may be financial ones, problems with health or problems with business, or one could be tested with matters for one's Deen and that is the ultimate kind of test.

A very similar verse:

لِيَمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ ۚ أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap

them together and cast them into Hell. Those! It is they who are the losers. (Surat al-Anfaal: 37)

Look at that – in order that Allah will distinguish the wicked from the good, and He will stockpile the filth on top of each other. Trials and tribulations (Fitān) that happened recently in the past ten or fifteen years, stockpiled the filth on one side and stockpiled the righteous people on one side. You can see and tell from the Du'aat – filth is filth and you can tell the righteous are righteous.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ

In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds). For us and for Allah, and we are going to talk about that in a little bit more detail.

There are those who when they are touched with any harm, suddenly their appearance changes and their methodology changes with their appearance. Clipping and trimming that which used to be an untouchable Fardh, which now so suddenly is a Sunnah and even lesser than a Sunnah. Walaa' and Baraa' used to be defined in one thing, and now suddenly Walaa' and Baraa' is a totally different thing. Alhamdulillah things are recorded and you can see it.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾

Do people think that they will be left alone because they say: "We believe," and will not be tested. (Surat al-Ankaboot: 2)

Some may not say why did You do that Allah. That is the ignorant laymen people failing the test – why did You do that Allah? Others may change their belief and principles, and begin to compromise their principles. There are those who went to prison and came out totally different. Look at their audio, video, talks and articles before the trials and look at them today. Stockpiled filth on top of each other and stockpiled the righteous on top of each other. He may not have said why did You do this to me Allah and he may not have complained, but he is a different man in his belief – he changed his belief. Those are filth not being worthy of being carriers of the Da'wah of Allah subhaanahu wa ta'aala.

DO NOT EXPECT A LIFE WITHOUT TRIALS

Do not ever expect Da'wah on the correct Manhaj to be paved with red carpet and flowers. Do not ever expect that. Do not ever expect it to be paved with flowers and red carpet, and lead you to a life of comfort and luxury. Establish yourself from now, that you need Imaan

and Sabr to endure hardships if you are on the right path of Da'wah. We said in The University of Yusuf 'alayhis-salaam seminar I gave, do not ever ask Allah for trials. Rather, ask Allah to save you from trials, but establish within yourself Imaan and Sabr, and that only comes through knowledge. That is why we learn knowledge – so when the trial comes, you do not fail. Wallahi, I can number names that were inflicted with trials and how they failed – popular people of our time and people that you may have heard in the media.

Do not ever be like those who Allah says about them:

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿الْحَجَّ: ١١﴾

And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial befalls him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss. (Surat al-Hajj: 11)

And among mankind is those who worship Allah on the edge – like you are walking on the edge of a cliff or a narrow place, like the edge of this table. If good befalls him and everything is going his way, he says ah I am a believer and I am content. If a trial befalls him, he turns back on his face, losing both this world and the Hereafter. He lost this world and by him not being pleased with what Allah chose for him, he lost the life after. Allahumma Thabbitnaa, Allahumma Thabbitnaa. If he gets what he wants of wealth, fame, money, prestige and followers, he is with the general flow of the believers. If suddenly a test comes, he leaves that path.

Now you hear Du'aat saying I want to live happy and I want to go back to my wife and kids. I do not want problems anymore and Fitan happened. They did not even see Fitan – it did not even come near them and they did not even smell it. You are going to hear someone say this Da'wah is not for me, and actually I just heard it a few days ago. If I am going to be scrutinised for going to the Masjid, then I am not going to the Masjid anymore.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿العنكبوت: ٢﴾

Do people think that they will be left alone because they say: “We believe,” and will not be tested. (Surat al-Ankaboot: 2)

A Daa'iyah (a Muslim) follows the guided path and he accepts the baggage that comes with it. A Daa'iyah accepts the right path and the baggage that comes with it. Whatever outcome Allah has for him, he takes it with an open heart and a bare chest shouting I am a believer.

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ ۗ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ

الْكَاذِبِينَ ﴿العنكبوت: ٣﴾

And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). (Surat al-Ankaboot: 3)

We are going to talk about what that means. Allah wants to know those who are truthful and those who are liars.

The Prophets get tested and they get harmed – you are going to get tested and harmed. Comfort, luxury and red carpets in the path of Da'wah did not happen to a single Messenger of Ulil-'Azam (أولو العزم). It did not happen for Ulil-'Azam – the most beloved to Allah of His creation. It did not even happen to any of the other Messengers and who do we look up to when we say Da'wah? When we say Da'wah, who is our example in Da'wah? The Messengers of Allah. Do you know any Messenger of Allah that did not live a life of hardship from beginning to end? Those are the ideal examples that one looks up to in Da'wah. Now you see those who made Da'wah a job and a career, for fame and luxury, and for going with whatever the trend of that time is. Whatever makes you popular at that time – that is what their ideology is and that is what their Deen is. If you are on the right path and you have no enemies and you have no trials, then close the door in your house and double check what you are doing.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى

بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا

يَفْتَرُونَ ﴿الأنعام: ١١٢﴾

And so We have appointed for every Prophet enemies – Shayateen (devils) among mankind and Jinns, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it, so leave them alone with their fabrications. (Surat al-An'aam: 112)

You have to have enemies – Shayateen (devils). Some will say oh it is Shayateen, but look at what Allah specified. Not only Shayateen of Jinn, but Allah specified:

شَيَاطِينِ الْإِنْسِ وَالْجِنِّ

Of mankind and Jinn. So no one will say it was only about the Jinn.

A very similar verse:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا

﴿الفرقان: ٣١﴾

Thus have We made for every Prophet an enemy among the Mujrimoon (disbelievers, polytheists, criminals, etc). But Sufficient is your Lord as a Guide and Helper. (Surat al-Furqaan: 31)

He has to have enemies. It is the Sunnah of Allah and you cannot change the Sunnah of Allah. Disbelievers, polytheists, and today you have the modernists and those who Allahu A'lam what they are.

Allah said:

لِكُلِّ

Every. This is for who? Me and you? It is for those who are better than me and you – the examples of Da'wah. If Allah appointed for every Prophet enemies, do you expect a true Muslim on the true path to be free of enemies, problems, hardships, trials and tribulations? Explain that to me.

Those fake ignorant heads we see and we have today – they have this assumption that they can get everyone to be pleased at them, and in their imaginary mind, they can get everyone into some big circle of unity. They think they are the new Messiah with such saviour powers and knowledge to get everyone in this circle, which the Prophet Muhammad sallallahu 'alayhi wa sallam did not have. Everyone should be happy and together, and we are on the same page. They want to bring the world together on the wrong pretext and on the account of displeasing Allah. Those need to learn the basics of Da'wah. Not the basics of Da'wah, but rather before that the basics of their Deen. When you embrace Da'wah and you are affective on the true Manhaj and the true belief, you must have enemies. And in a time like today, if your speech is true and your Tawheed is pure, you are going to have enemies from

those who claim to be Muslims before the non-Muslims. Was it mentioned in the Qur'an two times in vain?

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ الْمَطْفِينِ ﴿٣٣﴾

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And whenever they passed by them, used to wink one to another (in mockery); and when they returned to their own people, they would return jesting; and when they saw them, they said: "Verily! These have indeed gone astray!" (Surat al-Mutaffifeen: 29-32)

In Juzz 'Amma. We all read Juzz 'Amma and we all memorise it, but do we contemplate it? This was talking about the non-believers doing it to the believers. Today we have those who claim to be believers, doing it to the righteous believers of Tawheed. The true people on the pure Tawheed today are strangers among strangers among strangers. They see the righteous people who are on the true Tawheed (the strangers), and they say verily they have gone astray. How is that?

إِنَّ هَؤُلَاءِ لَضَالُّونَ

Dhaalloon are deviants. He is a Takfeeri or he is a Khaariji – they throw their labels at them. Okay, you call them these names, come here buddy – what is the scholarly definition of a Takfeeri? They could not tell you. What are the characteristics that the 'Ulamaa of the Salaf mentioned on a Khaariji? They do not know. What happens is they hear the crowing of the roosters and they begin to crow with them. I am going to have a little bit more respect – I am not going to say they heard the dogs barking so they began to bark like the dogs. I am going to say they heard the crowing of the roosters, so they crow like them. Printed labels ready to be uttered at a moment's notice, without fear of Allah. As a believer, if you are on the true path and you are steadfast, you are going to be tested and you need patience.

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ الْمَطْفِينِ: ٢٩ ﴿٢٩﴾

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. (Surat al-Mutaffifeen: 29)

Keep these Ayaat between your eyes when you struggle. People complain to me that I am facing this and I am facing that. Yes it is good to consult, but keep these Ayaat between your eyes. When you are on the guided path and they throw labels at you, and you are sure you are on the path of the Qur'an and the Sunnah (following the Sahaabah and those who followed them in guidance), they mock you and they are happy about you – pay attention to these Ayaat.

They make fun of you and they harm you, but what is the result if I am patient? Allah tells you wait for this Day:

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾ المطففين: ٣٤ ﴿

But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. (Surat al-Mutaffifeen: 34)

We are not going to mock anyone now in this life. But in the life after, those who believe will laugh at the disbelievers. Those who mocked you – then you can mock them back and laugh at them.

Ibn al-Mubaarak said al-Qalbi narrated from Abi Saalih about the verse of Allah:

﴿اللَّهُ يَسْتَهْزِئُ بِهِمْ...﴾ البقرة: ١٥ ﴿

Allah mocks at them. (Surat al-Baqarah: 15)

Abu Saalih said the torment is in addition to the regular torment they get in Hell. The gates of Hell open, they are told to leave and the people in Hell quickly head to the doors. When they reach the doors, the gates of Hell close as part of their punishment. When the believers see them, they begin to laugh at them.

There are windows in Jannah, so they see the people in Hell and Abu Saalih said that is the meaning of the Ayah:

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾ المطففين: ٣٤ ﴿

But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers. (Surat al-Mutaffifeen: 34)

Wallahi there is nothing I look more forward to than the day we are Inshaa Allah called to an appointment to see the face of Allah subhaanahu wa ta'aala. That is the first thing I look forward to. The second thing I look forward to in Jannah is the pleasant view from the

windows of Jannah on the thrones of al-Araa'ik (الأرائك), with glasses of yoghurt, honey and water, onlooking those in Jahannam who for so long relentlessly tortured, harmed, mocked and killed us. May Allah forgive our sins and keep us steadfast on the Straight Path, so we can get those ranks and levels Inshaa Allah Ta'aala. We do not mock in this life because there is a chance of repentance. There is always a chance to repent and come back to the right path. But there is a time in the life after where even if it is a relative, you are not going to feel any guilt for mocking them.

﴿٣٦﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُؤْتَوْنَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

﴿المطففين﴾

On (high) thrones, looking (at all things). Are not the disbelievers paid (fully) for what they used to do? (Surat al-Mutaffifeen: 35-36)

They get paid fully for what they used to do. It is payback time. You mock, so you get mocked in the life after. We ask Allah subhaanahu wa ta'aala to unite us on al-Araa'ik overlooking those people who did this to us, Inshaa Allah Ta'aala.

In conclusion, not a single Messenger, Muslim or reviver took on this task, except he was tested. That is the Sunnah of Allah so we need to strengthen our Sabr and work on our Sabr, and that only comes through knowledge. Some may need to jump off the wagon and I do not suggest that, but those are the only two ultimatums, and I suggest Sabr and knowledge. May Allah keep us steadfast and away from misguidance.

VERSES OF THE QUR'AN ON TRIALS

Look at some of the verses on trials.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ
وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿البقرة: ١٥٥﴾

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Saabireen (the patient ones, etc). (Surat al-Baqarah: 155)

وَلَنَبْلُوَنَّكُمْ

Laam at-Tawkeed (لام التوكيد) – certainly it is going to happen. Be assured it is going to happen. This is also considered Laam of oath – Laam al-Qasm (لام القسم). Allah gives an oath – Wallahi you are going to be tested. And right after that, it is the heavy Noon.

These are matters that are consistent throughout the Qur'an.

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

﴿محمد: ٣١﴾

And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). (Surat Muhammad: 31)

لَتَبْلُوَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ

وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا ۚ وَإِن تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ

الْأُمُورِ ﴿آل عمران: ١٨٦﴾

You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah, but if you persevere patiently, and become Al-Muttaqoon (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts]. (Surat Aali 'Imraan: 186)

It is the same Laam – Laam at-Tawkeed or Laam al-Qasm.

Look at the second part of this Ayah:

وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى

كَثِيرًا

And you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allah.

It is certain and it is imminent, so how do we deal with it Yaa Allah? It is in the same verse:

وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

But if you persevere patiently, and become Al-Muttaqoon (the pious) then verily, that will be a determining factor in all affairs, and that is from the great matters, [which you must hold on with all your efforts].

Allah did not leave us hanging – if you persevere patiently and have Taqwa, then that is a determining factor in all affairs. It is a determining factor in your success in the life after.

It is not necessary to see the fruit of your Da'wah in this life. Some people want to see the ultimate victory. The ultimate victory is to die patient and firm on the right path, and that is why we continuously ask Allah to keep us steadfast and firm on the right and pure Tawheed. The believers endured so much and the Messengers endured so much of trials and tribulations, and among the examples is the Prophet Muhammad sallallahu 'alayhi wa sallam. He endured so much that Allah sent condolence to the Prophet Muhammad sallallahu 'alayhi wa sallam and that which he endured.

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ
نَصْرُنَا ۗ وَلَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ ۗ وَلَقَدْ جَاءَكَ مِن نَّبِيِّ الْمُرْسَلِينَ

﴿الأنعام: ٣٤﴾

Verily, (many) Messengers were denied before you (O Muhammad sallallahu 'alayhi wa sallam), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you). (Surat al-An'aam: 34)

When he was agonised over that which hurt him, Allah told him Messengers before you were disbelieved in and harmed. What did they do? They were patient in the denial and trials they faced, and they were hurt until Our victory reached them.

وَلَا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ

And none can alter the Words (Decisions) of Allah.

There is no way around it. As a Daa'iyah, know that and read the verse. There is no one who can change the word of Allah. The victory is going to come for sure, and also the tests

before it are going to come. You cannot change the Sunan and trends of Allah. A Daa'iyah is going to be touched with harm and it is the Sunnah of Allah, so there is no way around it.

Do you remember our series on The Graduates of The University of Yusuf? The most honourable 'Ulamaa. I mentioned in there that they were stricken with grief and hardships. We mentioned how Imaam Abu Haneefah and the four Imaams were stricken with grief and hardship, and their lives were trial after trial. If you also go on further to read books like Siyar A'laam An-Nubalaa' (سير أعلام النبلاء) (The Heroes of Islam) or other books, there are volumes of books that mention the history of the revivers. Perhaps someone can enlighten me about one of the revivers of Islam (the prominent people) that we mention tens of times in our Halaqaat – one of those which history documented that did not go through trials throughout his life? Was it a coincidence they all went through trials? No.

وَلَقَدْ جَاءَكَ مِنْ نَبِيٍّ الْمُرْسَلِينَ

Surely there has reached you the information (news) about the Messengers (before you).

This is the news of the Messengers before you, meaning what happened to the Messengers before you has happened to you. They were tested and tried and then they got the victory, and the same happens to you. Our beloved Muhammad sallallahu 'alayhi wa sallam faced trials after trials, and Allah is telling him to contemplate the history of the previous Messengers, how they went through trials and then got the victory.

The Prophet sallallahu 'alayhi wa sallam went through trials in Da'wah and in his personal life, one after another – overlapping each other. He had to hear Fasbir (فاصبر) from Allah, ordering him to be patient. A direct order by Allah to be patient at least eleven times in the Qur'an.

Allah says:

...فَاصْبِرْ ۖ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾ هود

So be patient. Surely, the (good) end is for the Muttaqoon (pious). (Surat Hud: 49)

A lot of times when one goes through trials and one sees the Ummah in the state that it is in, he forgets that there is a victory coming – the end and destiny is for al-Muttaqeen.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ... ﴿١٣٠﴾ طه

So bear patiently (O Muhammad sallallahu ‘alayhi wa sallam) what they say. (Surat Taha: 130)

Be patient, because you are going to hear a lot of stuff that is going to be said about you. If you sit in your house, you are not going to hear anyone talking. Go to the Da’wah front and you are going hear every last thing about your own self – that which makes you doubt your own self at times.

﴿الرُّومُ: ٦٠﴾ ... فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ.

So be patient (O Muhammad sallallahu ‘alayhi wa sallam). Verily, the Promise of Allah is true. (Surat ar-Room: 60)

﴿غَافِرٍ: ٥٥﴾ ... فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ.

So be patient (O Muhammad sallallahu ‘alayhi wa sallam). Verily, the Promise of Allah is true. (Surat Ghaafir: 55)

A second time in Surat Ghaafir:

﴿غَافِرٍ: ٧٧﴾ ... فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ.

So be patient (O Muhammad sallallahu ‘alayhi wa sallam), verily, the Promise of Allah is true. (Surat Ghaafir: 77)

Why did Allah repeat it three times? Was it in vain? There is not a single dot in the Qu’ran that is repeated in vain. Allah wanted to repeat it again and again, so you read it again and again and understand the solution to the catastrophic calamities that befall on a believer is Fasbir.

﴿الْإِنْسَانِ: ٢٣﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا

Verily! It is We Who have sent down the Qur’an to you (O Muhammad sallallahu ‘alayhi wa sallam) by stages. (Surat al-Insaan: 23)

Tanzeelaa means in stages. You would imagine that the next verse after that says thank Allah. He revealed the Qur’an and He honoured you with the Qur’an, so thank Him.

The next verse says:

فَاصْبِرْ لِحُكْمِ رَبِّكَ... ﴿الانسان: ٢٤﴾

Therefore be patient (O Muhammad sallallahu 'alayhi wa sallam) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind). (Surat al-Insaan: 24)

It is not thank Allah. Allah commands you to preserve patience to that which Allah has destined for you.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ... ﴿القلم: ٤٨﴾

So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish. (Surat al-Qalam: 48)

Be patient with that which Allah has for you. Do not be like the Companion of the Fish, meaning do not leave Da'wah. When all the problems happen, do not just walk away like Yunus did.

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ... ﴿الأحقاف: ٣٥﴾

Therefore be patient (O Muhammad sallallahu 'alayhi wa sallam) as did the Messengers of strong will. (Surat al-Ahqaaf: 35)

He wants to remind him of the Messengers – be patient like them. It is not an easy task. If it was an easy task, everyone would be on this path. It is a task paved with hardships and thorns. It is a task and it is a path paved with extreme hardship, but it is the way that leads you to Firdaws. The other path is a path paved with ease and red carpet, but it leads to an unpleasant destiny and you do not want to go that other way. Even though it looks good, you do not want to go that way. You want to go to the way that may seem difficult, but it gets you to the right place.

A tiny bit of thing happens to people these days, and so suddenly he is in doubt of his religion. He is looking in the rearview mirror to make a U-turn out of a guided path. When the dirt is placed on your head, then maybe you can complain. When the guts of a camel are thrown on you and people begin to fall in weakness of laughter over each other, then you can possibly nag and speak about it. When one of you is choked to near suffocation and Abu Bakr radhiallahu 'anhu has to come and rescue you from a beating to near death, then one can talk. Or when they put you in a siege like they did to the Prophet sallallahu 'alayhi wa sallam. You can call it a siege, you can call it a prison and you can call it a concentration camp. It is considered a concentration camp, it is considered a siege and it is considered a

prison. When the Prophet sallallahu ‘alayhi wa sallam was in Shu’ab Abu Talib, it was more like a prison if you read the details of how it was.

They tried to discredit the Prophet sallallahu ‘alayhi wa sallam and call him a fraud. Not a fraud on a human being which would be of little rank, but a fraud on Allah The Almighty! They called him an insane madman (a Majnoon). Wallahi I know lowlife scums and bums (criminals) who killed and murdered, who are willing to spend the rest of their life in prison rather than take a plea deal of insanity and walk out after a few years. They would rather spend their life in prison than to be documented as insane. Their integrity refuses to allow them to consider themselves insane, even if it means life behind bars. Your Prophet sallallahu ‘alayhi wa sallam gets called a madman and insane. Not only him, but the Messengers before him were called the same thing. And for someone to call you crazy – that is really a big thing. Allah says not only about the Prophet Muhammad sallallahu ‘alayhi wa sallam, but even the Messengers before.

كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَاحِرٌ أَوْ مَجْنُونٌ

﴿الذاريات: ٥٢﴾

Likewise, no Messenger came to those before them, but they said: “A sorcerer or a madman!” (Surat ath-Thaariyaat: 52)

They called our Prophet sallallahu ‘alayhi wa sallam what would be today, an incompetent and insignificant man. Basically, wal-‘Iyaathu Billah – a bum. They called our Prophet sallallahu ‘alayhi wa sallam that. My life, my soul, my spirit, my family and my wealth be ransomed to our beloved, they called him that.

وَإِذَا رَأَوْكَ إِِنْ يَتَّخِذُونَكَ إِلَّا هُزُؤًا أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

﴿الفرقان: ٤١﴾

And when they see you (O Muhammad sallallahu ‘alayhi wa sallam), they treat you only as a mockery (saying): “Is this the one whom Allah has sent as a Messenger?” (Surat al-Furqaan: 41)

They mock you. That is difficult when you are mocked and made fun of. They say is this the one who Allah sent as a Messenger? This guy? Allah could not find better than this guy? They sit and laugh and say:

أَهَذَا الَّذِي بَعَثَ اللَّهُ رَسُولًا

“Is this the one whom Allah has sent as a Messenger?”

They scan him up and down in contempt, and they say Allah could not find a better one than this?

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ

﴿الزخرف: ٣١﴾

And they say: “Why is not this Qur’an sent down to some great man of the two towns (Makkah and Taa’if)?” (Surat az-Zukhruf: 31)

Why was a great man out of Makkah not chosen for the Qur’an to be revealed to? Allah could not find better than this? It is mentioned in the Qur’an many times.

His friends (sallallahu ‘alayhi wa sallam) are refugees in Abyssinia (al-Habashah) – in the lands of Najaashi. His other friends are in the hot sun being tortured. He is being pelted with stones. He is wanted as a refugee and he is in a dark cave full of snakes and scorpions, with the highest bounty on him and his best friend. His children al-Qaasim, Abdullah, Ibraheem, Zaynab, Ruqayyah and Umm Kalthoom all die one after the other. The only one who survives until the end of his life is Faatimah, and then he gets the news that she is going to die right after him. He gets that news while he is alive. Calamity after calamity, and trial after trial, both in his personal life and in his Da’wah life. It is not just personal, but it is also in his Da’wah life. It is not just in Da’wah, but it is also in his personal life. Today one loses a parent or loses a son and he never recovers after that ever. He lost all of his children except Faatimah.

Even in his final moments departing, he was not exempted from hardship (sallallahu ‘alayhi wa sallam). In Bukhari and Muslim, Ibn Mas’ood walks in when the Prophet sallallahu ‘alayhi wa sallam is on his deathbed and he is shivering. Ibn Mas’ood puts his hand on him and says O Prophet of Allah, you are very ill. Ibn Mas’ood is emotional, and the Prophet sallallahu ‘alayhi wa sallam says I get the pain of two men. Ibn Mas’ood said you get the double reward as well? He said yes, I get the double reward. He gets the Waseelah and it is expensive. If you want to be as close to Allah as you can, as close to the Waseelah as you can, and as close to the Throne of Allah as you can, hold firm on the path, convey it and be patient. That is the way for it.

The noble character of the Prophet sallallahu ‘alayhi wa sallam in Da’wah was patience. If it was revenge he wanted in his stage of Da’wah, he would have made an example out of the people of Taa’if. To let the blood of the people of Taa’if flow down from the mountain peak all the way down to the valleys of Makkah, so that the tribe of Quraysh, all the factions around it and the whole Arabian Peninsula will hear an unforgettable lesson of that which happened to anyone who violates the Prophet Muhammad sallallahu ‘alayhi wa sallam. But he says no, leave them. He tells the angels of the mountains who are ready to do this – leave them, maybe there will come from them those who will worship Allah. We raise Du’aat here so take this – every time he left a scene of torture and ousting, he was more optimistic and energised to continue in his mission. He was more sure than ever that he would prevail, because he had Fasbir between his eyes. It could not come without Fasbir.

A DAA’IYAH IS MOST OPTIMISTIC IN THE DARKEST OF TIMES

The Prophet sallallahu ‘alayhi wa sallam gave the most promising prophecies as inspiration to his Sahaabah in the darkest times, when they were in the darkest of the tunnel. Learn from that – a Daa’iyah is most optimistic in what people perceive as the most crucial and darkest moments. A Daa’iyah is calm, he is assured, he knows victory is right around the corner and he knows that it is his duty to rescue that ship.

Look at the promised victories in the hardest and darkest time. In al-Ahzaab – one of the most difficult times of the Ummah. It was freezing cold and if you know the desert of Madinah, you know how freezing it is. There was rain and hail, they were terrorised and the universe was united against him.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زَلْزَالًا شَدِيدًا ﴿الْأَحْزَابُ: ١١﴾

There, the believers were tried and shaken with a mighty shaking. (Surat al-Ahzaab: 11)

They were terrorised. Ghatafaan, Najd, Murrah, Ashja, Quraysh and tribes from all over. The Jews on the outskirts of Madinah betray them in the final moments. In the dark moments, the Prophet sallallahu ‘alayhi wa sallam is optimistic. The world is against him and he says we are going to be victorious over the superpower of the Romans, and we are going to be victorious over the superpower of the Persians. He said this in the midst of the world uniting and about to make him extinct. That was the purpose of al-Ahzaab – to make the Prophet sallallahu ‘alayhi wa sallam and the Sahaabah extinct. We are going to be victorious over San’aa, the east, the west and the centre. The world is going to fall under our control.

The sick hearted said you believe a man telling you he sees the palaces of the superpowers falling under his control, yet he is digging a trench and we cannot even defend ourselves?

He tells you he is going to rule the world, and we are afraid to step yards away to go urinate?

وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا

غُرُورًا ﴿الأحزاب: ١٢﴾

And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (sallallahu 'alayhi wa sallam) promised us nothing but delusions!" (Surat al-Ahzaab: 12)

In those dark times, every time the matter gets worse, the Imaan of the firm believers is energised. Every time matters get worse, it boosts their Imaan. The rain – their Imaan gets stronger. The cold – their Imaan gets stronger. The tribes betraying them in the final moments and seconds – their Imaan gets stronger. The final straw is ten thousand men within yards away from them.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ

وَرَسُولُهُ ۖ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴿الأحزاب: ٢٢﴾

And when the believers saw Al-Ahzaab (the Confederates), they said: "This is what Allah and His Messenger (Muhammad sallallahu 'alayhi wa sallam) had promised us, and Allah and His Messenger (Muhammad sallallahu 'alayhi wa sallam) had spoken the truth," and it only added to their faith and to their submissiveness (to Allah). (Surat al-Ahzaab: 22)

This is what we have been waiting for. It is a dark time, but that is what we have been waiting for. The more a believer and a Daa'iyah is inflicted, the more he is optimistic about the message, as long as he is on the right path and the guided path. Nights do not last forever. Nights are only hours long, and then the daylight breaks.

In Tirmidhi, Sa'd radhiallahu 'anhu asked the Prophet sallallahu 'alayhi wa sallam:

يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟

Who is most tested? If you were to ask me that before learning the concepts and principles of Islam, I am going to tell you the sinners. The adulterers, the rapists and the fornicators – that is who is going to get tested.

The Prophet sallallahu 'alayhi wa sallam said:

الأنبياءُ ثُمَّ الأمثلُ فالأمثلُ

يُبتلى الرَّجُلُ عَلَى حَسَبِ دِينِهِ ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ اشْتَدَّ بَلَاؤُهُ

A man is tested according to his belief (according to his Deen). If his Deen is firm, is that it? Has he proved himself? No. If his Deen is firm, give him more. He passed to the second level of Heaven, and now we got to take him to the third level of Heaven. He passed the third level of Heaven, and we want to take him up a level of Heaven. He takes him to a higher level because Allah loves you. He wants you to be as close to the 'Arsh as one can be.

وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ، ابْتُلِيَ عَلَى حَسَبِ دِينِهِ

If his Deen is not that strong, then his punishment stops right there. This guy just gets right inside the door of Heaven. That is his place and that is where he stays.

فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ

The tests come one after another, until a servant leaves this earth with not a single sin. Allah wants to purify you and He wants to refine you. He wants you to meet him pure so you can be close to the 'Arsh. Refining and burning gold makes it pure (it takes the pure gold out and it purifies it), but pure gold does not come out easy. It comes out on one thousand degrees Celsius or more, so it needs purification. Allah is refining you and Allah is purifying you.

I was talking to a Daa'iyah in the UK just hours ago this morning. I was encouraging him to give Da'wah, to teach people and to teach the youth, because the method of Noor ad-Deen Zinki and how he raised a generation is the true method. He told me every time there is a notice for me to give a lecture, the police in the UK cancel the event. I told him that is better than here, because over here the Muslims do that. We have Muslim Masaajid here, and not a single Masjid will allow us to teach Usool Ath-Thalaathah. We have to search and find places to run classes, and we do not announce it because we are at capacity. We do not have room and we have to tell the sisters to leave.

How many Masaajid do we have? I do not know how many Masaajid we have in our vicinity over here, but maybe fifteen or more. Not a single one invited or allows me to give one single talk there. Two weeks ago, there was a sudden change in the officials in a Masjid and there was a big event going on. The man (Jazah Allahu Khayr) said I am going to invite Shaykh Ahmad and he invited me. I said okay, but make sure it is okay with the people. As

soon as the posters went up – watch out, the American government is after this guy and we do not want him here. How did you guys invite this guy?

I say if there are any errors, let us debate. We are open for debate and the debating arena is big. But after we debate, since we are dealing with ignorant heads around us, modernists, deviants and all types of people, let us do Mubaahalah (مباهلة) as well and see who is wrong. The curse of Allah will fall on who is deviant, who is wrong and who chooses a different ideology. There is not a single mistake by the will of Allah that they can find, Alhamdulillah. We are not infallible but Alhamdulillah. I do not bolster or brag, but if it is time for debate, Bi'ithnillahi Ta'aala they will see who is a mockery and who is not. Deluded modernists – people who attack their brothers to please the Kuffaar. You look left and right at times, and you do not find a single supporter. And at times, you will hear lots of noise but there is nobody there. We have had ten classes here, and have you heard us mention anything in Usool Ath-Thalaathah that is out of the ordinary? It is basic teachings that their kids and their elders should know.

The situation of the Masaajid actually reminds me of what Muhammad Iqbaal said:

وجلجلة الأذان بكل حي – ولكن أين صوت من بلال

منائرکم علت في كل حي – ومسجدكم من العباد خال

I am going to revise it and say:

ومسجدكم من صيحة الحق خال

Every day you go to the Masjid and oh we are collecting donations for a new Masjid. The bricks are going up and the Masaajid are going up.

ولكن أين صوت من بلال

Where is the voice of Bilaal?

When a calamity happens to them, they are quick and eager to condemn it. When a calamity happens to a believer, Wallahi you look left and right and is there any help? No. When a calamity happens to them, everybody is for condemning it. When a believer is oppressed in a prison or there is a situation of the Ummah ongoing, give me one – we need one to speak about it.

ومسجدكم من صيحة الحق خال

The Manaarats go up in every town, but the Masjid from the word of truth is empty.

That is the sad situation of the Ummah.

We will finish the topic of patience Inshaa Allah next class.

CLASS ELEVEN

This is our eleventh class on Al-Usool Ath-Thalaathah, and this Halaqah is more like a conclusion for the Halaqah last week on patience. This is the fourth and final principle of the four introductory principles, and with this we will conclude with the four introductory principles. Next week Inshaa Allah it will be proof on these four principles.

Before I begin talking about Sabr, I want to share a story and it actually pertains to Sabr. This morning I got questions about a Fiqh issue on how to deal with someone who committed suicide. Can he be buried by Muslims? Can one make Du'aa for him? Can one make Salat al-Janaazah upon him? That is not really the point but since I know I am going to get asked about that issue, I will get it out of the way. Simply put, the answer is yes, Muslims should do Salah on one who committed suicide. He is still a Muslim and that is not an act of Kufr in the correct opinion of the scholars. They should make Salah on him, they should bury him, they should shroud him, they should bury him among the believers, and they should make Du'aa and Istighfaar for him. It is a super major sin and there is no doubt about that, but in itself and by itself, it does not make one a non-believer or negate his Shahaadah.

Now if he does not make Salah, that is a whole different story. I adopt the view that one who does not make Salah is a Kaafir. Even if he claims he is lazy, he is a Kaafir. Salah is a different story. But if he makes Salah and he committed suicide, that is a sin (committing suicide is a sin). The 'Ulamaa said that the Prophet sallallahu 'alayhi wa sallam refused to make Salah on an individual who committed suicide during his time, but the reason they say he did not make Salah was to deter others from doing that act. So the Shuyookh, the prominent people and the leaders should avoid making Salah on one who committed suicide, so they can deter others. So others will have second thoughts – is this guy going to make Salah on me when I die if I commit suicide? It will make him think twice.

The details about this young man were astonishing. He was twenty three years old from Bangladesh, he had memorised the entire Qur'an and he was never known to abandon a single Salah. He was always consistent on his Salah and they do not know any time he ever missed a single Salah. The day he killed himself, he performed Salat adh-Dhuhr and Salat al-'Asr. He was known to be pious and no one ever imagined this to happen. Actually from what I was told, he had a long beard and his discussions were all about Islam. A few hours after 'Asr, the maid walks into his room and finds him hanging from a rope. This is one story.

Another story from a sister. Several weeks ago, she text and called and called and called at approximately four o'clock. She said she is in the bathroom trying to slice her wrists and she had actually started. I said why? She said over some argument (and it is a big argument) with her husband. I said is this man worth you getting a millisecond of the blazing Hell of Jahannam? Alhamdulillah she stopped it and she is doing good, but imagine if she went

along with it. May Allah grant her, her kids and all of our sisters contentment and happiness in this life.

When one is at ease, he neglects this topic of Sabr. Many take the teachings of Sabr in such a superficial way, and that is why we have these problems. Those are the ones who do not have the immune system of Sabr to fend off trials, depression, anxieties and calamities. That is how one ends up losing his Imaan or life. One firmly rooted in this topic may get mad. You are a human being and you are going to get mad. One may get suicidal thoughts, but a Hadith or an Ayah, a story about Sabr, or one of the matters that we talked about pertaining to Sabr should come into one's mind and suddenly he snaps out of it. That is basically the lesson we get from those stories – that you take these topics to heart. Now let us continue with our class.

ONE ON THE GUIDED PATH SHOULD EXPECT HARDSHIPS

We spoke about many issues on Sabr and we basically said whenever one is on the guided path, he should expect hardships. Many many many years ago, I read a statement by Ibn Hazm where he said whoever thinks he will not be harmed and he is on the right path, he is crazy. If you are on the right path and you expect not to be harmed, you have lost it. That is what Ibn Hazm Rahimahullah said.

There is no Imaam that becomes an Imaam without being tested.

وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا... ﴿السجدة: ٢٤﴾

And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient. (Surat as-Sajdah: 24)

We made from among them Imaams. When?

لَمَّا صَبَرُوا

When they were patient. This is a giant religion that needs giants to carry it. Giants become giants after they pass tests – that is how they become giants. Every trial goes away. Clouds stream away. Trials always go away and if they do not go away, you are the one who is going to leave them, walk away and go to The Ghafoor Ar-Raheem. You are then going to go to The Ghafoor Ar-Raheem and leave them. Like some of the 'Ulamaa said, everything starts small and grows bigger, except trials. They become big and Subhan Allah as time goes by, they shrink and become smaller. Trials screen and honour believers.

Imaam Ahmad mentions this Hadith in his Zuhd and Musnad Abu Sa'eed. Abu Sa'eed al-Khudri radhiallahu 'anhu walks to the Prophet sallallahu 'alayhi wa sallam on his death bed, he puts his hand on the Prophet sallallahu 'alayhi wa sallam and says O Prophet of Allah, I cannot even place my hand on you through the clothes because of the fever you have. The Prophet sallallahu 'alayhi wa sallam said:

إِنَّا مَعْشَرَ الْأَنْبِيَاءِ يُضَاعَفُ لَنَا الْبَلَاءُ كَمَا يُضَاعَفُ لَنَا الْأَجْرُ ، إِنْ كَانَ النَّبِيُّ
 مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى بِالْقُمَّلِ حَتَّى يَقْتُلَهُ ، وَإِنْ كَانَ النَّبِيُّ مِنَ الْأَنْبِيَاءِ لِيَبْتَلَى
 بِالْفَقْرِ حَتَّى يَأْخُذَ الْعَبَاءَةَ فَيَحْبُوبَهَا
 وَفِي رَوَايَةٍ : حَتَّى يَأْخُذَ الْعَبَاءَةَ فَيَخُونُهَا

We the assembly of the Messengers get our tests multiplied, just as our reward is multiplied. A Messenger used to get tested with lice – lice infect him and eat him up and chew him until he dies. There were Messengers who were tested with poverty that they groveled in a cloak or a mantle. Or in another narration, they could not lift a cloak or a mantle that is worn on the upper half of a body. A shirt as light as it is was so heavy on them that they could barely walk in it. It was so heavy that they could barely carry it. They were so weak, fragile and malnourished from poverty, that they could not even bear that on their back or bear the weight of carrying it. Does the Hadith stop there?

وَإِنْ كَانُوا لَيَفْرَحُونَ بِالْبَلَاءِ كَمَا تَفْرَحُونَ بِالرِّخَاءِ

Subhan Allah. They used to be happy with trials as one of you is happy in his prosperity.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۗ
 مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى
 نَصُرُ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿البقرة: ٢١٤﴾

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near! (Surat al-Baqarah: 214)

You think you are going to enter Heaven when ‘Ammaar went to Heaven? I am going to enter the same Heaven ‘Ammaar went to and he endured all that he endured? I am going to enter the same Heaven Bilaal entered and he endured all that he endured? You think that you will enter Paradise without such trials that came to those before you?

مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near!

Jannah is not a claim. Jannah is not disarray and chaos, nor is it cheap talk. Jannah comes through trials and tribulations. Victory comes in dark points, and Jannah comes through trials and tribulations.

TRIALS ARE A PURIFICATION FROM OUR SINS

Imaam Ahmed, an-Nasaa’ee, Ibn Hibbaan, al-Haakim and al-Bazaar mention the following Hadith:

عَنْ أَبِي هُرَيْرَةَ ، قَالَ : جَاءَ أَعْرَابِيٌّ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : هَلْ أَخَذْتِكَ أُمَّ مِلْدَمٍ قَطُّ ؟ قَالَ : وَمَا أُمَّ مِلْدَمٍ ؟

A Bedouin walks in on the Prophet sallallahu ‘alayhi wa sallam. The Prophet sallallahu ‘alayhi wa sallam said were you ever taken by Umm Mildam? The man said what is Umm Mildam?

قَالَ : حَرٌّ يَكُونُ بَيْنَ الْجِلْدِ وَاللَّحْمِ

The Prophet sallallahu ‘alayhi wa sallam said it is a fever that comes and penetrates between the bone and the skin. It is fever – Umm Mildam was a common term used for fever. This man was never afflicted by it to the point he never even knew what it was. Listen to the next question.

قَالَ : فَهَلْ أَخَذَكَ هَذَا الصُّدَاعُ قَطُّ ؟ قَالَ : وَمَا هَذَا الصُّدَاعُ ؟ قَالَ :
عِرْقٌ يَضْرِبُ عَلَى الْإِنْسَانِ فِي رَأْسِهِ

He said did you ever get inflicted with a headache? He said what is a headache? The Prophet sallallahu 'alayhi wa sallam said it is a nerve that causes pain inside the head. He said no, I never got that. He did not even know what it was.

فَلَمَّا وَلَّى قَالَ مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ النَّارِ فَلْيَنْظُرْ إِلَيَّ هَذَا

When he walked away, the Prophet sallallahu 'alayhi wa sallam said whoever wants to see a man of the people of Hellfire, let him look at this man. That is not all the time, but that is most of the time.

A believer is like a fresh branch, like the Prophet sallallahu 'alayhi wa sallam said in an authentic Hadith. You know how a fresh green branch is – the wind plays with it left and right. That is how trials play with a believer in this life. When someone is not tested, it generally means Allah wants to leave them on that status. It may be in Hellfire, Na'oothu Billah Min Thaalik. Or it may be in a low point of Heaven (not close to Allah in Jannah), unlike those afflicted with trials. Knowing this gives you the Imaan to endure with patience if Laa Samahallah, something happens to you.

In Musnad Ahmad and it is in Sahih At-Targheeb Wat-Tarheeb:

عَنْ أَبِي أُمَامَةَ : عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : الْحُمَّى كَثِيرٌ مِنْ
جَهَنَّمَ ، فَمَا أَصَابَ الْمُؤْمِنَ مِنْهَا كَانَ حِطَّةً مِنْ النَّارِ

In this Hadith, the Prophet sallallahu 'alayhi wa sallam compares fever to how a blacksmith bellows and refines metal. You know how they use bellows to refine metal. Fever is purification from one's portion of Hellfire, like metal is refined and purified by a blacksmith. He burns the metal and the impurities from the metal go to a retour, whereas the believer is tested with trials (in this Hadith it mentions fever), and his sins go to that retour so he will not be questioned or taken by them on The Judgment Day.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

إِذَا أَحَبَّ اللَّهُ عَبْدًا أَكْثَرَ غَمَّهُ ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا ، وَسَّعَ عَلَيْهِ دُنْيَاهُ

Al-Fudhayl said if Allah loves someone, He makes their problems, their grief and their sorrow more. And if He hates them, He gives them a prosperous life.

The Hadith in Sahih al-Bukhari narrated by Abu Hurayrah radhiallahu ‘anhu:

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصِبْ مِنْهُ

Whoever Allah wants good for, he will be touched. Look at the word – touched. That is because no matter what Allah afflicts you with, even if it is from the first day of your life to the last day you die, it is only a touch. Whatever Allah holds you for, He holds you for a little bit of your sins to forgive all of them.

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ

﴿الشورى: ٣٠﴾

And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (Surat ash-Shoora: 30)

Ibn Hibbaan, Abu Ya’laa and others narrated the Hadith that the Prophet sallallahu ‘alayhi wa sallam said Allah wants to take someone to a level of Jannah that his deeds stop him short of, so He afflicts him until He gets him to that level. Your deeds stop your elevator in Jannah at level two, but Allah wants you at level seven. Allah wants The Throne of His (the ‘Arsh) to be the ceiling of your palace, so now trials come into play – so Allah can boost you up to level number seven.

As long as you are with Allah, your heart is attached to Allah, you have a thankful heart to Allah, your tongue praises Allah (does Dhikr) and you have patience, do not ever be sad. May Allah allow us always to be thankful, praising and patient. Trials are a reality of life. Trials are a definite reality of the life of a Daa’iyah and a Muslim, that is why you have to make patience part of your life. Part of patience for a Muslim, for a Daa’iyah and for a Muslimah is to stand your ground. If you are alone and if you have supporters, it does not really matter. But most of the time as a Daa’iyah, you are going to find yourself alone or with the few. That is how it usually is and that is how the trend is.

Al-Fudhayl Ibn ‘Iyyaadh said:

الزم طريق الهدى و لا تحزن بقلة السالكين ، و احذر طريق

الضلالة ، و لا تغتر بكثرة الهالكين

Follow the guided path and do not be saddened with a few followers. If there are only a few followers, do not be sad and follow that guided path. Beware of the misguided path and do not be deceived by the doomed majority.

THE IMPORTANCE OF INTENTION

Renew your oath. Renew your oath every day. Renew your Niyah every day. Not every day, but many times a day. Not many times a day, but every step of your way and every act of your way. Every time you say a word, every time you type something, every time you go for a Da'wah event and at any time, renew your Niyah. That is how you get your strength for Sabr when calamity hits you later on. If hard times pass you in this life and people turn away, do you think anyone is going to help you before Allah?

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ
﴿٣٦﴾ عَبَسَ

That Day shall a man flee from his brother, and from his mother and his father, and from his wife and his children. (Surat 'Abasa: 34-36)

If they do not help you in this life, you think they are going to help you in the life after? If trials overwhelm you, you are not going to find anyone there but Allah and truly Allah is sufficient. That is all you really need. The question is how to get Allah on your side? You are going to get hurdles and bumps in your Da'wah. The trials and tribulations are like hurdles and bumps, one after another in your Da'wah path. You are not going to find anyone but Allah when you get on these hurdles. So if you want Him to be there for you, make sure that every step of the way before you got to those hurdles, you were doing that which pleases Allah and not what pleases the masses, what pleases your friends or what pleases people. Does this please Allah? Does this make Allah happy? Is this in accordance with the teachings of Islam?

We all have situations where we had friends who betrayed us. If I was to let you talk, we would be here all day and everyone has a story of his own. I do not like to make my personal life a centre stage or talk about it in lectures or even in social media, but sometimes there is essential lessons that come out these stories, and sometimes there is also awareness that comes out of them to other Muslims. I can say today from what I know, there is no one who follows my classes who was among my students before I went to prison. Not one that I

know of, unless they are hiding behind and listening, but someone who interacts and asks questions or that I know of that studies with me – not a single one. When I was taken to prison, it was approximately two nights before the end of Ramadhaan (it was two nights before 'Eed al-Fitr). The first night I spent in prison, I woke up to 'Eed al-Fitr in prison. May Allah give my mother the highest Firdaws Inshaa Allah for what she endured of hardship.

The night before I went to prison, my father and I were invited to the house of one of our students for Iftaar and it was packed. Ahmad Jibril is going to be there and Shaykh Musa is going to be there, so everyone was there and it was packed. We stayed late at the brother's house because it was a large gathering. It was a very large gathering and I led the Taraweeh there. I was supposed to do a Khitmil-Qur'an somewhere else because it was Juz 'Amma that I was going to do, and because there was a large gathering I did it there in the house. We led the Salah there, we finished Juz 'Amma and we finished the Khitmah. My father said to the people if tomorrow is not 'Eed, everyone is invited to our house. There was a possibility of 'Eed being tomorrow because we go by sighting, and they still did not pinpoint whether it was going to be 'Eed or the final day of Ramadhaan.

Everyone was invited to our house. May Allah reward my father and grant him a long life full of deeds, and may Allah grant my mother Firdaws. We were expecting at least a hundred and fifty to two hundred and fifty, and they come into our house. This was the trend and if you know anyone of those days, they will tell you they would come in shifts and eat. May Allah raise my mother's rank to Firdaws. After Taraweeh, there were those who were eager to sit to my right and left and in my surrounding. I remember it as though it was today. Note, this is my final night in freedom. Even before that when I used to go deliver lectures, it was common to go in a caravan. We would go in several cars and I remember they would argue about who sits in the car with me. And even at times, brothers would come tell me they are arguing about who is going to drive the car that you are going in. Wallahi that happened many times.

Let me say when I walked in court for my sentencing, the courtroom was packed. Shoulder to shoulder, but not a single believer in Laa Ilaaha Illallah Muhammadar-Rasoolullah, except me and my father. All FBI prosecutors, all government agents, counter-terrorism officers and agents from every agency. The lawyer said these people truly hate you, I have never seen them do this to any one before. When there is an audience in there, that puts an impact on the judge. You know they do not know how they judge, so that usually puts an impact on the judge to give you a higher sentence. The lawyer said I have never seen them attend a sentencing like this ever before, they really hate you, but where are all the followers they claim that you have?

Back in the days, the upper level of our house was open for students 24/7. Wallahi I say this just out of a lesson and nothing else. In fact, I was looking at our old coffee machine from back in the days and it was the old commercial ones. Those little ones did not befit our house because there was always guests. We had the big one and I was looking at it the

other day. Wallahi it has AJ's 'Ilm Café on it – that is what they used to call our house. People in and out constantly – learning, teaching and Da'wah. May Allah raise my mother's rank, she stood alone in this matter – providing, giving, looking out, cooking and bringing the food, the coffee and all that. After lectures or Halaqaat, I remember there were days where they would follow me back to the house to the point that brothers would be sitting by the doorway of the bathroom. It is as if I am seeing it today – it would be packed to the point that people are sitting at the doorway of the bathroom.

The judge handling my case is about five foot and he is known to be very short. The lesson learned is – if not a single person stood in support before a five foot judge, do you think anyone will stand by your side when you are in the court of all courts? Before 'Allaamul-Ghuyooob, the One whose Kursi is bigger than the heavens and the earth, if they could not stand before a judge who is five foot tall? Every step of the way, renew your oath. That is the lesson of it. Every step of the way, ask yourself is this pleasing Allah? And if at times there is masses, when hardship strikes they will disperse and then you will only have Allah. So ask yourself before that, are you pleasing Allah? If you protected Allah back in the days, He is going to protect you. That is one of the best means of preserving patience in hardship. Yaa Allah, I am doing this for Your Sake – always. That is the importance of intention.

STAND YOUR GROUND EVEN IF YOU ARE ALONE

Sulaymaan ad-Daraani said:

لو شك الناس كلهم في الحق ، ما شككت فيه وحدي

If everyone doubts the truth, I would not doubt it even if I am standing alone.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation. (Surat an-Nahl: 120)

Ibraheem (one man) was a nation. In Sahih al-Bukhari, Ibraheem told his wife Sarah there is no believer on the face of this earth but me and you. We are the only two believers on the face of this earth.

In Sharh Usool I'tiqaad Ahlus-Sunnah Wal-Jamaa'ah (شرح أصول اعتقاد أهل السنة)

والجماعة), al-Laalakaa'ee narrated a statement by Ibn Mas'ood radhiallahu 'anhu where it has a chain and it is authentic:

الجماعه ما وافق الحق ولو كنت وحدك

The nation and congregation is what the truth is on, even if you are standing alone. The nation is what the truth is on.

Do not ever be deceived by numbers. If evil is more in numbers, it does not make it right. And if the truth is a minority, it does not make it wrong.

THE MAJORITY ARE USUALLY VILIFIED IN THE QUR'AN

The majority usually comes in the Qur'an as vilified.

وَإِنْ تُطِيعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ...

﴿الأنعام: ١١٦﴾

And if you obey most of those on earth, they will mislead you far away from Allah's Path. (Surat al-An'aam: 116)

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿يوسف: ١٠٣﴾

And most of mankind will not believe even if you desire it eagerly. (Surat Yusuf: 103)

...فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿الإسراء: ٨٩﴾

But most mankind refuse (the truth and accept nothing) but disbelief. (Surat al-Israa': 89)

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿الزخرف: ٧٨﴾

Indeed We have brought the truth (Muhammad sallallahu 'alayhi wa sallam with the Qur'an), to you, but most of you have a hatred for the truth. (Surat az-Zukhruf: 78)

إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿الشعراء: ٨﴾

Verily, in this is an Ayah (proof or sign), yet most of them (polytheists, pagans, etc who do not believe in Resurrection) are not believers. (Surat ash-Shu'araa': 8)

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Surat Yusuf: 106)

There are many verses like that in the Qur'an, but then look at the verses that praise the minority.

THE QUR'AN PRAISES THE MINORITY

On the other side, the verses in the Qur'an praise the minority.

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعَجْتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي
بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ...
﴿ص: ٢٤﴾

[Dawood] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." (Surat Saad: 24)

He said about Nooh 'alayhis-salaam:

...وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هود: ٤٠﴾

And none believed with him, except a few. (Surat Hud: 40)

Only a few were believers with Nooh 'alayhis-salaam.

In the story about Taaloot and Jaaloot, Allah says:

...فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ... ﴿البقرة: ٢٤٦﴾

But when fighting was ordered for them, they turned away, all except a few of them. (Surat al-Baqarah: 246)

...وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaytaan, save a few of you. (Surat an-Nisaa': 83)

So the minority are praised by Allah when they are on the right path, and that is usually the trend – that the people of truth are a minority.

WHY DOES ALLAH TEST US WHEN HE HAS KNOWLEDGE OF EVERYTHING?

Last week we mentioned:

فَلْيَعْلَمَنَّ

We said that Allah tests so He knows. I got maybe at least forty five if not more questions on this matter, even though every time I mentioned it, I said I am going to explain it. If you noticed, I said I am going to explain it because I know issues that stir questions, so I said I am going to mention it. But that is good and I am very, very happy for the questions. That shows the brothers and the sisters are very engaged in the class, Alhamdulillah Rabbil-'Aalameen. The thing about it is does Allah need to test to know? I thought Allah knows everything. Well why does He test? Allah knows the past, present and future, so why does He test?

Not a mountain, not an ocean or river, except that the Mighty One Allah knows what is in the midst, deepest, darkest points of it. No doubt about it, no questions about it.

يَسْمَعُ وَيَرَى دَبِيبَ النَّمْلَةِ السَّوْدَاءِ ، فِي اللَّيْلَةِ الظُّلْمَاءِ ، تَحْتَ الصَّخْرَةِ

الصَّمَاءِ

He hears and sees the footsteps of a black ant, in a dark night, on a solid stone. An ant can crawl on one of you right now and you would not even hear it and you would not even feel it. Allah from on top of seven heavens hears its footsteps.

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۗ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ ۗ

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا
يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿الأنعام: ٥٩﴾

And with Him are the keys of the Ghayb (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record. (Surat al-An'aam: 59)

It is all documented and Allah knows it all. Several days ago, I was talking to my beloved young student from the UK – seven year old Muhammad. I told him me and you, if we have a small baby tree in our backyard, we could not keep up with the leaves that fall off of it in the fall. We cannot keep up with how many leaves fell, where they fell and where they will go. We do not know and it is a small little tree. Imagine a forest full of trees. Just go look at a forest full of trees, or take it up a level and look at the globe and how much trees it has (it is full of trees), and know that Allah knows how many leaves are on each tree, when each leaf falls, when it is going to fall before it falls, when it falls, how it falls, where it lands and where it goes.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا

Not a leaf falls, but he knows it.

Deeper than that is that not even a little tiny grain me and you barely see, in the deep darkness of the earth or in the deep darkness of the oceans, except Allah knows it.

The answer to the question presented is simple. Allah said it in the Qur'an many times and it is not one verse.

... فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿العنكبوت: ٣﴾

And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test). (Surat al-Ankaboot: 3)

وَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلْيَعْلَمَنَّ الْمُنَافِقِينَ ﴿العنكبوت: ١١﴾

Verily, Allah knows those who believe, and verily, He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)]. (Surat al-Ankaboot: 11)

وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجَاهِدِينَ مِنكُمْ وَالصَّابِرِينَ وَنَبْلُوَ أَخْبَارَكُمْ

﴿محمد: ٣١﴾

And surely, We shall try you till We test those who strive hard (for the Cause of Allah) and the patient ones, and We shall test your facts (i.e. the one who is a liar, and the one who is truthful). (Surat Muhammad: 31)

Allah is going to test you so Allah knows who the Mujaahideen are.

...وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَيَتَّخِذَ مِنكُمْ

شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿آل عمران: ١٤٠﴾

And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Dhaalimoon (polytheists and wrong-doers). (Surat Aali 'Imraan: 140)

So Allah will know who the believers are.

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا...

﴿آل عمران: ١٦٧﴾

And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." (Surat Aali 'Imraan: 167)

So Allah will know who the Munaafiqeen are.

...وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ

وَرُسُلَهُ بِالْغَيْبِ... ﴿الحديد: ٢٥﴾

And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test who it is that will help Him (His religion), and His Messengers in the unseen. (Surat al-Hadeed: 25)

Allah will test you so that He will know who will give victory to Him.

The simple answer to that is Allah does not hold people accountable by punishing or rewarding based on His encompassing knowledge, but rather on what we do of our actions. That is the simple answer. That is all you need to know and that clears everything. From Allah's mercy, from Allah's justice and from Allah's compassion, Allah knows everything like we mentioned, but He does not judge you by His knowledge of you, rather He judges you by your actions. That is why. Allah knows who is right and who is wrong, who is wicked and who is righteous, but trials come so your actions and my actions can prove it. The righteous can prove through their actions that they are righteous, and the actions of the evil can prove that they are evil.

EVERYTHING IS GOOD FOR THE BELIEVER

We mentioned verses, Hadith, stories and quotes on patience, because over time patience gets sour. Calamities, patience, patience, patience. It gets sour and sour and sour, so you use these and what you learn in these types of Halaqaat as if you are pouring honey on that sour matter to attain more inspiration. To sustain your patience and know that whatever happens to you is good.

The Prophet sallallahu 'alayhi wa sallam says:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ ! إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ

The matter of the believer is amazing! Everything is good for him, and this is a characteristic exclusively for a believer.

The biggest trial that I believe the Prophet sallallahu 'alayhi wa sallam endured was the trial of Ifk (إفك). If not the biggest, one of the biggest. The Prophet sallallahu 'alayhi wa sallam was accused in his honour – Aishah. He was accused in the love of his life – Aishah. He was accused in the mother of all believers – Aishah. The woman who when he was asked who is the one you love the most, he said Aishah. He was proud and he said it in front of everyone. The definition of honour. Safwaan was accused in his honour as well. Abu Bakr is slandered. Aishah melts in agony and pain, and these are the severest moments of her life. Our mother, our honour, our pride and our dignity. If you say honour, then that means Aishah.

She melted in hardship because of what happened, but after all that and what happened, Allah says:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ
خَيْرٌ لَّكُمْ... ﴿النور: ١١﴾

Verily! Those who brought forth the slander (against Aishah, the wife of the Prophet sallallahu 'alayhi wa sallam) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. (Surat an-Noor: 11)

Allah said that was good for you. That trial that they may have thought was bad, Allah said was good for them. The blessings of that trial extend until today, fourteen centuries later. We know the reality of the Shi'ah and their hatred to our Mother, The Mother of the Believers. She is of course not their mother, because she is only The Mother of the Believers. We know in reality also, those who claim to be from Ahlus-Sunnah who have no jealousy over their mother. You talk about someone's mum and he would probably not talk to you for the rest of your life. They talk about Aishah and oh that is my brother. Aishah is okay but his mum is not okay. Aishah is free game but his mum is not. This is a just a tiny example of a situation that shows you that it was not a bad situation. The good and blessings that came out of it continue until today, fourteen centuries later.

لَا تَحْسَبُوهُ شَرًّا لَّكُم ۚ بَلْ هُوَ خَيْرٌ لَّكُمْ

Consider it not a bad thing for you. Nay, it is good for you. The same with all your trials – sometimes you know it and sometimes you may not know it.

BE PATIENT ON HARSH WORDS

Be patient. Be patient on harsh words you hear, on accusations, mocking of Islamic ordains that you act upon and stuff that may annoy you. This happened to the Salaf before you. If you are mocked about your Niqaab, if you are mocked about your beard, about your Salah in public, your Da'wah or your ideology in accordance to the proper Qur'an and Sunnah according to the Sahaabah and Salaf, know that it happened to those before you. It happened to those better than us.

A man cursed Ibraheem Ibn Adham. He said you are a dog. Calmly and collectively, Ibraheem Ibn Adham said well if I enter Heaven, I guess I will be better than a dog. If I enter Hell then I am worse than a dog, and he walks away. After cursing him and ranting at him, a man once told a wise scholar I will degrade you so much and curse you that it will follow you

to your grave. He said it will follow you to your grave, not to me, and he walked away. A man walked after Ahnaf Ibn Qays cursing him and yelling at him, and he was known to be wise. When al-Ahnaf got to his porch, he looked back at the man after all the curses and ranting that went on. He said O you, if you got more in you, bring it or leave. I do not want the bums of the neighbourhood by my house to hear what you are saying, and then come and show you that which you would dislike. He meant the bums of my neighbourhood would not agree to that which you are saying.

The kids used to pelt Uways al-Qarnee with stones. He would stand by them and say if you so insist on pelting me, then at least do not use big stones. Use small stones so it will not make my feet bleed and deprive me of doing Qiyaam al-Layl. A woman told Maalik Ibn Dinaar you are a dissembler (Muraa'ee (مرائي)). He said you called me a name the people of all Basrah never knew. They went through this – they went through accusations. Someone walked to Saalim Ibn Abdullah Ibn Umar and said you are an evil Shaykh. Saalim said you did not go far my brother, you are possibly right, and he walked away.

A man walked in on Abdullah Ibn 'Abbaas radhiallahu 'anhu and he cursed Ibn 'Abbaas – the cousin of the Prophet sallallahu 'alayhi wa sallam, the knowledgeable Imaam, Shaykh and 'Aalim. He walked in on Ibn 'Abbaas radhiallahu 'anhu and he cursed him. When he was done, Ibn 'Abbaas said to 'Ikrimah (his student) – ask this man if he needs anything so we can fulfil his need. The man lowered his head and walked away in shame. Those are Imaams – they went through that and I showed you how they reacted to it. It did not enrage them, stop them and make them doubt their way and their path.

Even the Prophet Muhammad sallallahu 'alayhi wa sallam was not exempt from this behaviour. In Sahih al-Bukhari, Abdullah Ibn Mas'ood said the Prophet sallallahu 'alayhi wa sallam divided some wealth and a man from the Ansaar said by Allah, it is not a division by which the Face of Allah was desired. He was accusing our beloved Prophet Muhammad sallallahu 'alayhi wa sallam in dividing wealth. That is a pretty big thing. Abdullah Ibn Mas'ood said I will tell the Prophet Muhammad sallallahu 'alayhi wa sallam what you said about him. Ibn Mas'ood said I walked to the Prophet Muhammad sallallahu 'alayhi wa sallam while he was with his companions and I spoke to him in confidence (meaning he told him). Look at this – Ibn Mas'ood said it clearly affected him greatly as his face changed colours. It affected him because he is being accused of not dividing wealth properly. The man who went three days without anything being cooked in his house is now accused of not dividing the wealth properly. Then after his face changed colours, Ibn Mas'ood regretted that he had told him.

Then the Prophet sallallahu 'alayhi wa sallam said Musa was injured greater than I was injured and he endured it. If the Prophet Muhammad sallallahu 'alayhi wa sallam got mad, at times you may get mad at what is said about you, but look at how he suppressed it and said Musa was injured more than me. Musa got injured and accused more than me and he

endured it more. And that is how you look at it – look at it the same way. Commenting on this story, Ibn Hajar said this is a lesson that it is a justified act for people of merit to get upset. You cannot say why are you getting upset when you heard this and that. No, you are justified. When they are spoken about wrongly then they are justified if they get mad, but act in accordance to how the Prophet sallallahu ‘alayhi wa sallam acted.

The point is the Prophet sallallahu ‘alayhi wa sallam got mad and his face changed colours, but do not let it take out of your Islamic character. Resort to patience. The point of it is that whenever something is said about you, like the Prophet sallallahu ‘alayhi wa sallam said that it was said about Musa, remember it was said about the Prophet Muhammad sallallahu ‘alayhi wa sallam worse.

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ... ﴿فصلت: ٤٣﴾

Nothing is said to you (O Muhammad sallallahu ‘alayhi wa sallam) except what was said to the Messengers before you. (Surat Fussilat: 43)

What was said to you Muhammad was said to Messengers before you, so do not get mad. The next step – take it to apply it to you. What was said to us has been said to our beloved Muhammad sallallahu ‘alayhi wa sallam, so relax.

Allah The Creator, The Provider and The Sustainer provides for them, He sustains them, He maintains them, He takes their souls at night and returns it to them in the morning, and they still speak ill about Allah. It was narrated by Abu Musa al-Ash’ari that the Prophet Muhammad sallallahu ‘alayhi wa sallam said:

لَا أَحَدٌ أَصْبِرُ عَلَىٰ أَدَىٰ يَسْمَعُهُ مِنَ اللَّهِ عَزَّ وَجَلَّ إِنَّهُ يُشْرِكُ بِهِ وَيُجْعَلُ لَهُ
الْوَلَدُ ثُمَّ هُوَ يُعَافِيهِمْ وَيَرْزُقُهُمْ

None is more patient than Allah against the harmful and annoying words He hears. From who? From people. They ascribe children to Him and that is like a curse to Allah, yet what? He bestows upon them health and provision.

Your Messenger sallallahu ‘alayhi was slandered more than you and Musa was slandered more than him. The Salaf (our people who we look up to from ‘Ulamaa and Sahaabah) were slandered, and even The Creator was not exempt from the slander. Knowing that and refreshing that in your memory is like vitamins to sustain your patience. Toughen up as a Muslim because as they used to say, when the going gets tough, the tough get going.

ALWAYS HEAD TO REPENTANCE WHEN TESTED AND HAVE MERCY

Keep in mind when you are tested with people harming you, you need to turn to Allah in repentance always. Always head to repentance, even if you are a Daa'iyah and even if it is for an Islamic significance that you are mocked or you are hurt or you are talked about. Even if it is because you are steadfast on the right path that they call you a name or two, head to repentance. Go to your house, go in your room, close your door and repent. Ibn Taymiyyah Rahimahullah had quotes throughout his Fataawa and basically the meaning of them is when you are harmed or you are slandered by another, then turn to Allah in repentance.

They may be the most evil Kaafir and you may be a righteous Muslim, but their upper hand over you (possibly prison, slander and media campaigns) is because of a sin you committed and Allah forgave a lot. In addition to that, no matter what you face, continue to have mercy in your heart, even when you hear words from those who harmed you. Have mercy in your heart towards them. Even those who betrayed you, those who slandered you while you were in your weak points or those who you helped a lot and suddenly they turned on you. That happens to everyone and really there are many cases. I helped and did this and suddenly they turned on me. Have mercy in your heart to those people. Your life is more than just about you. My life is not just about Ahmad. You are here for a supreme cause, so even if you are hurt in the path of Da'wah or you are betrayed, keep that mercy in your heart.

The magnanimous sallallahu 'alayhi wa sallam accepted the Shahaadah of the killers who killed his most beloved uncle. He let go on the doors of the Ka'bah the torturers and killers of his companions.

لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ إِذْهَبُوا فَإِنَّتُمْ
الطُّلُقَاءُ

Let there be no reproach cast upon you. Go, you are free to go.

﴿آل عمران: ١٥٩﴾... ﴿آل عمران: ١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. (Surat Aali 'Imraan: 159)

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَانُ تَبَارَكَ وَتَعَالَى ، إِرْحَمُوا مَنْ فِي الْأَرْضِ

يَرْحَمُكُمْ مَنْ فِي السَّمَاءِ

In Sunan Abu Dawood, Tirmidhi and Ahmad. The Prophet sallallahu ‘alayhi wa sallam said the merciful people will have the mercy of Allah bestowed upon them. Be merciful with those on earth, so He in the heavens will have mercy on you. That is what the Prophet sallallahu ‘alayhi wa sallam taught us.

In another Hadith in Sahih al-Bukhari and Muslim:

إِنَّهُ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

Whoever does not give mercy will not get mercy.

Look at this story of when Yusuf was released from prison. This is amongst some of the beautiful details that I heard from some of my Shuyookh about the story of Yusuf. When Yusuf was released from prison, he was strong. He was reunited and had the power at that point to take revenge from his siblings. What did he say?

... يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا ۖ وَقَدْ أَحْسَنَ

بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ... ﴿يوسف: ١٠٠﴾

“O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison.” (Surat Yusuf: 100)

He should have really said Allah has been good to me that He took me out of the well. Why did he say prison and not well? He did not want to hurt the feelings of his siblings, the ones who did all that which they did to him. Now he is at a strong point, he did not want to mention the well as to avoid hurting his siblings’ feelings, so they will remember what they did to him. Now he is free and he has the upper hand, but he is the magnanimous, the son of the magnanimous, the son of the magnanimous, the son of the magnanimous. Like the Prophet sallallahu ‘alayhi wa sallam said in Sahih al-Bukhari:

الْكَرِيمُ ابْنُ الْكَرِيمِ ابْنِ الْكَرِيمِ ابْنِ الْكَرِيمِ

When the magnanimous has power, that is when he forgives. When he has power, that is when he has mercy. Many testify against you, many may have spoken ill behind your back and it happens a lot. You helped them so much and suddenly they are speaking behind your back. They post derogatory comments on the internet about you. The non-believers against

you, and then you have from the group of this Ummah people who are against you. Now you are at a strong point where you can return what they did with documents and expose them, but Sabr tells you to restrain yourself. Have mercy, and that is the way of a Daa'iyah.

How did Yusuf become so strong to endure that and not even want to hurt their feelings? He did not even have any bitter or ill feelings towards them in what they did to him and the hardship, agony and suffering they put him and his father through. The key is attach your heart to Allah. Know that this life and this Da'wah is not about you, it is about Islam – Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. Yusuf was so attached to Allah that when he was finally united and he had the upper hand, he started his speech with Allah and ended it with Allah.

He said:

وَقَدْ أَحْسَنَ بِي

He was indeed good to me. Allah was good to me that He let me out of prison.

He ended it with:

...إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ ۗ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿يوسف: ١٠٠﴾

Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise. (Surat Yusuf: 100)

He started with Allah and ended with Allah. That is why he could not have any bitter or ill feelings towards siblings. As a Daa'iyah, be like Ibraheem. He sacrificed himself to fire, he sacrificed his food for his guests and he submitted his son to sacrifice. You give, you give, you give, and never ever expect or ask anything. Be exemplary and refuse any reward. If anything, expect harm in return. Give, give, give, be patient over trials and you will get the ultimate reward from Allah subhaanahu wa ta'aala. What is it?

...وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

But give glad tidings to As-Saabireen (the patient ones, etc). (Surat al-Baqarah: 155)

Glory to those who are patient.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

﴿البقرة﴾ ﴿١٥٧﴾

Who, when afflicted with calamity, say: “Truly! To Allah we belong and truly, to Him we shall return.” They are those on whom are the Salawaat (i.e. blessings, etc) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones. (Surat al-Baqarah: 156-157)

You be patient and you get the Salawaat of Allah on you. Allah makes Salah on you and raises your ranks. You get the mercy of Allah upon you and you are guided. All for what? Patience. Allah classifies you as guided so have patience.

PATIENCE IN DA’WAH IS SPECIAL

The final point is that most trials you cannot avoid. Sometimes patience is almost forced on you and you have no choice. For example death – Muslim, righteous, evil, non-believer, atheist, Jew or Christian, everyone goes through that and they are tested with that. Loss of wealth – everyone gets tested with it. Marital problems – everyone goes through that. There is nothing special about that. Patience in Da’wah, that is special. Being steadfast on your Deen and being patient on that, that is special. Why? Because the other ones you cannot avoid, whereas this one you can usually avoid.

If you are tested, you have the chance and opportunity to leave or even avoid it before it even starts. You can say I am done. My Salah is causing me problems at work, so I am done with my Salah at work and I will go combine all five Salah after Isha’ when I get home. My Da’wah is causing me to be under scrutiny or possibly even worse, so I am going to sit back with my wife and kids. That is why this is the most noble type of patience, because it is suffering in the path of Allah. This is the most noble type of suffering, because it is suffering in the path of Allah and you are patient with it. You are patient by choice and not by force. It is the special ones that Allah has a place for in Firdaws that their deeds may not get them to as we mentioned, so these kinds of trials are what Allah is using to raise your rank to be close to Him and to be near al-‘Arsh.

When matters get to where you think they are no longer bearable, remember that first dip into Jannah. Always remember that and keep it in your mind. Imagine the most miserable man on the face of the earth – on The Judgment Day Allah will take him in a little dip into Jannah (not even a millisecond), and then He will ask him have you seen anything before? He forgets it. Just imagine that scene and that is vitamin for your patience.

WISE WORDS FROM SHAYKH MUSA HAFIDHAHULLAH

In conclusion, I will leave you with wise words from my father. Words really worthy of being inscribed with golden ink, not only because of their eloquent meanings, but because of the timing and place he said them in. Let me give you a background so you understand where they took place. At one point in prison, we were held in solitary. They put separatees on me and my own father, meaning he is in one wing of the prison and I am in one wing. We cannot communicate, see each other and speak to one another. The cells that we were in – if you were to bring a twin size mattress and try to put it in the cell, it will not fit. Not a queen or a king size bed, but a twin size mattress. That twin size mattress is too big to fit in the cell – that is how small it is. It is a solitary that was built in the twenties and it was not made for long term confinement.

The warden passes by every week and stands before your cell, so one time he was in front of my cell and I said why are we in solitary? He said because you are terrorists recruiting and radicalising inmates. He accuses me of being a terrorist and recruiting and radicalising inmates. I said well what is your proof? He said the Muslim chaplain wrote a long report about you. There is no point in arguing and I never used to talk to them, but this time was one of the very few times I ever talked to them. The Muslim chaplain is the one who wrote the report and that is why our problem in this Ummah is from the Munaafiqeen. This chaplain is well known in the communities. I personally never knew him prior to going to prison, but it turned out months after going into prison and before the solitary, he himself told me his ex-wife and his daughter who was a medical student were among the people who were regular attendees to my classes before going to prison. These were his words to me and then I remembered who he was talking about, and they were those who never left my classes.

The conditions of that solitary confinement were so extreme that during the nine months stay we stayed in that particular solitary, they took many in body bags out of there. I told the warden if you allege I am what you say, what about my father? He said the same, even though my father barely spoke to anyone in prison. I said well we are on separatees, why can I not see him? He said because you guys radicalise everyone and you are on separates with everyone. I said well if you allege what you allege with me and my father, that is like a disease. If you put us together it is not going to be contagious to anyone else, according to what you say. The idiot thought a moment and then he issues an order after he went that you can put the father and son together.

And actually that was the best days of my prison stay, in the company of my father. It was approximately maybe the last three to four months of the nine months that we stayed in that particular solitary prison. The point is that even before this situation and until today, my father takes matters with a smile. I saw my father patient and content and I never see him disgruntled. Allahumma Baarik Lahu, may Allah subhaanahu wa ta'aala grant him a

longer life full of deeds. That cell that is smaller than your twin size mattress, it has an upper and lower bunk. I got the upper bunk and my father the lower bunk. By the way, the size of the walking area is smaller than your prayer carpet. The walking space is smaller than your prayer carpet size, and then there is a toilet behind you.

Laying in the upper bunk, I would watch my father in Salah, in reciting Qur'an and in smiling. He used to love to read out loud and all the inmates would love to listen to him read Surat al-Kahf every single night. He would be smiling and advising other inmates who shout to seek advice from him. And at times he would stand at the bars and give a Khutbah, because there is bars and they can hear you if your voice is loud. He would give a Khutbah and advise both the Muslim and non-Muslim inmates. In that solitary, many embraced Islam, Alhamdulillah Rabbil-'Aalameen.

When my Imaan would get weak, like Ibn al-Qayyim said about his teacher Ibn Taymiyyah – when we feel down, we would go to our Shaykh Ibn Taymiyyah. He said within moments, his words would reignite our Imaan, and that is what I saw of my father. May Allah grant him a long life full of deeds. A smile that never leaves his blessed face, except in the dark nights when he would cry and weep for the mercy and forgiveness of Allah in Sujood and in Salah. It was freezing in that prison and it was below zero, because the freezing weather that was in Michigan gets below zero. They would take the blankets from us in a weather that is below zero, in a building that has no functioning heat. It is an asbestos manifest building with no functioning heat. Sometimes days would pass by where they would purposely not give us food and water would be all that we consume. Ruthless and relentless animals who return from Iraq, and they want to exert their revenge on helpless prisoners. Actually, I should not say animals because that is disrespecting animals.

To be just, there was a few who disapproved of this. I remember one Mexican guard who just returned from Iraq and he got his citizenship as a Mexican national in the US for fighting. There is a stature or a law where those who fight for a number of years with the American army can get their citizenship. He used to stand in front of the bars in front of our cells and look at my father, literally cry and say I do not know how they could do this to you. Those are exceptions and the rules are not based on exceptions.

Several days before they separated me and my father to different prisons, I was laying in the upper bunk looking at the glowing smile of my father and his radiant face as he walked in place. That is the exercise – he walked in place and he was reading Qur'an. I said Yaa Abati, did you ever get doubts in your Imaan or did your Imaan ever become weak in this trial that we are going through? The torture in prison, the family abandoned by the world, the illness that he is going through and the illness of my mother, may Allah raise her rank to Firdaws. Loss of property, loss of nearly everything, every last person you know is nowhere to be found, and more and more and more that you can go on with. There comes a point where even the Messengers give up hope.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَن

نَشَاءُ... ﴿يُوسُفَ: ١١٠﴾

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. (Surat Yusuf: 110)

...مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ

مَتَىٰ نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿البقرة: ٢١٤﴾

They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, “When (will come) the Help of Allah?” Yes! Certainly, the Help of Allah is near! (Surat al-Baqarah: 214)

The Messengers and the tight knit (which are the close believers with the Messenger) get afflicted with severe poverty and ailments, and are shaken to the point that the Messenger and those next to him say when is the victory of Allah going to come? It is when the Messengers gave up hope, so Messengers go through this. Ibn al-Qayyim Rahimahullah said when our Imaan used to weaken, we go to our Shaykh Ibn Taymiyyah.

I gave you that introduction so you know what circumstances these words were said in and you understand them, because one laying on a thousand dollar mattress, five hundred dollar mattress or a waterbed with his wife next to his side, is not like one sleeping on a bunk bed in below zero weather with no heat and no blanket under him or on top of him. Sometimes it would be the opposite – in summer it would be extremely hot and no fan or air conditioning. It is an extremely closed building where you barely can get any air. The face of my father lit up to my question with a serious look, and he looked me in the eyes and said among the most inspirational things I have heard in my lifetime from someone living. He said Habeebi, if this did not happen to us, that is when I would have doubts. If this did not happen to us, that is when I would doubt the path.

CONCLUSION ON SABR

As a Muslim, as a Daa’iyah and as a Muslim steadfast on the path, the binoculars you look at life through is not like others look at it. They look at life as if they are going to graduate elementary, junior high, high school and finish their grade school. Then they look at life as going to undergrad, getting a masters and maybe a PHD, in the future or during that

possibly having kids, raising kids and working. And then after all that, retiring and sitting on a rocking chair on some beach front or secluded resort with the old wife by his side, looking at their grandkids and awaiting death. As a Muslim, you live for a cause and materialistic things are not your cause.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

﴿الأنعام: ١٦٢﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the ‘Aalameen (mankind, Jinns and all that exists). (Surat al-An’aam: 162)

My life is for the sake of Allah. You strive for that cause and you endure the hardships that come along with it. You do not ask for them, but you expect them and you handle them. A man of principles and Deen (let alone one who conveys it) is always going to face struggles. The sad thing is you read books and biographies of mobsters, killers, maybe Communists and people who follow the weirdest kind of ideologies, and they have more patience for the filth that they believe in than the people of Laa Ilaaha Illallah do, and the patience that they endure for Laa Ilaaha Illallah. For example, the mobster John Guardy. You are amazed at that.

My father was telling me he heard an interview by the famous reciter Abu Bakr ash-Shaatri. You all know him and they asked Abu Bakr ash-Shaatri why does your tone when you recite Qur’an have some sadness to it? He said when I began to memorise the Qur’an, I was hit with a calamity and then the calamities used to fall one after the other. From then until today, they fall one after another upon me. That is the life of the believer and you have to endure it with patience, stay steadfast and firm.

Have these kinds of matters in your head, on your belief and in your heart. That way when a trial comes, you are strong enough to carry it. Actually one of the points I wanted to give is that many people fail the test. Many people who we hear of and I could possibly name some names. I was going to name some because they are open about it. They are open about that they left the path that they were on before due to a small trial (not even a trial). They saw the world is changing and how the world perceives things changed, so they changed in accordance. How does one like that expect to be patient during trials if trials hit him, when he himself is doing it for the cause of others? Do you expect Allah to be by your side?

With this we will conclude. Inshaa Allah next week we are going to start with the Tafseer of Surat al-‘Asr, because that Tafseer is the proof for these principles.

CLASS TWELVE

We are talking about the four fundamentals principles, where he starts off with:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اعْلَمْ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ
مَسَائِلَ ، الْأُولَى : الْعِلْمُ ، وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ ، وَمَعْرِفَةُ دِينِ
الْإِسْلَامِ بِالْأَدِلَّةِ. الثَّانِيَةُ : الْعَمَلُ بِهِ. الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ. الرَّابِعَةُ : الصَّبْرُ
عَلَى الْأَذَى فِيهِ. وَالدَّلِيلُ قَوْلُهُ تَعَالَى - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - :
وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾ الْعَصْرِ ﴿٤﴾ قَالَ
الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ
السُّورَةَ لَكَفَتْهُمْ.

We are on the four fundamental principles of this booklet. We mentioned in previous classes that the core part of this book is Tawheed. The topic and the subject matter of this book is Tawheed. If you were going to put it in a section in your library where you have different sections for Fiqh, Usool, Tawheed, Seerah, then you put it in the Tawheed section, but Islamic knowledges are intertwined. In the past eleven classes, we took matters of Usool and we took matters of Hadith, and now this class is going to seem more like a Tafseer class. In the future, the class will get deeper into Tawheed where we are going to talk about the core like Walaa' and Baraa' as he made statements about that. So basically, the sciences of Islam are intertwined.

AN INTRODUCTION TO SURAT AL-'ASR

Today we are going over Surat al-'Asr. We are not going over it in such depth and why so? Because the past eleven classes were nothing but Tafseer of Surat al-'Asr. The four introductory fundamental principles we have been talking about all this time were directly taken from Surat al-'Asr. They are directly taken out of Surat al-'Asr, so let us talk about this great Surah and let us start with an introduction.

Really as an introduction to the Surah, you do not need to know more than a Hadith.

كَانَ الرَّجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا التَّقِيَا لَمْ يَفْتَرِقَا
حَتَّى يَقْرَأَ أَحَدُهُمَا عَلَى الْآخَرِ : وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ، ثُمَّ يُسَلِّمُ
أَحَدُهُمَا عَلَى الْآخَرِ

This Hadith is in at-Tabaraani and its chain of authenticity is authentic. When the Sahaabah used to meet and when they used to see each other, they would only depart after one of them would recite Surat al-‘Asr and then they would bid each other peace and leave.

This shows you the subject matter of their discussions. We need to be careful in what we discuss. Look at that and compare our discussions to theirs. If you look at it and analyse it in the Ahaadith, their dreams, hopes and thoughts were all Islam. Knowledge is not an accumulation of text, but application of the text you learn. You see the affect of their knowledge in their settings. They are not double faced – one face in the Masjid and a totally different person in their private settings, behind walls or closed doors and in their homes. If you were to do a survey today on the Talabat al-‘Ilm and on businessmen, engineers, professionals, blue collar, white collar, layman and knowledgeable, and ask what topics dominate their private settings, it is plain old politics talk, business, stocks and sports. That is if it does not go into matters that are further and clear in their prohibition and they are Haraam.

Why did the Sahaabah read Surat al-‘Asr? Why in their private settings were they reciting Surat al-‘Asr when they were taught plenty of Ayaat and plenty of Ahaadith? I always think of this situation when I talk about it or read about it. Out of a hundred and fourteen Surahs in the Qur’an, why did the Sahaabah choose Surat al-‘Asr? I say to myself if it was for the blessings, the Faatihah would be more of a better choice because it is the Mother of The Qur’an, or rather go to al-Ikhlaas which is one third of the Qur’an. But why did they choose al-‘Asr? Three verses, fourteen words and seventy letters. The four shortest Surahs in the Qur’an are al-Ikhlaas, al-Kawthar, an-Nasr and al-‘Asr. In fact, the shortest Surah in the Qur’an is al-Kawthar, and the one right after that in being short is this Surah we have today (Surat al-‘Asr). The Surah gives you the four fundamental principles of your belief. Your salvation is in this Surah. The way to success in this life and success in the Hereafter is in this Surah. They chose this over other Surahs because it gives the path you are on, the true meaning of friendship and how your relationship with others is.

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc). (Surat al-'Asr: 3)

Allah gives an oath by al-'Asr (by time). Allah gives an oath by that which He wills, on whatever He wills. This gives honour and high regard to what Allah gives an oath by, and on the subject matter that the oath is given to. It gives honour and it gives importance to that which Allah gave an oath by, and that which Allah gave an oath on. We all know Allah's words are all held in high regard, so imagine how high of a regard they must be when He gives an oath by them. That is why when a Bedouin heard the oath of Allah:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿الذاريات: ٢٣﴾

Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. (Surat ath-Thaariyaat: 23)

He began to shake. A lot of the Bedouins knew the Arabic language. He began to shake and he said who got Allah so mad that He needed to give such an oath? He took it to heart that Allah gave an oath.

WHAT DOES AL-'ASR MEAN?

It means time. There are many opinions but I think from my perspective or from my experience in teaching, it is best to summarise them in four opinions and they are all correct. We will boil them down to four opinions and as you know, the Qur'anic wording is broad at times and that is why you have many opinions on certain words or verses.

THE FIRST OPINION: ALL OF TIME

The first meaning of al-'Asr is ad-Dahr waz-Zamaan (الدهر والزمان). What is meant by it is the epic, the era, and time. Which era? There are two opinions. From the time of the creation until The Judgment Day, or another group said from the time you were born until the time you die. That is to show one is like a spinning wheel. Every time time passes by, every moment and every second that passes by, a portion of you is lost. You are made of time. Imagine yourself as if you were made of seconds and every time a second passes by, a slice of you is cut off and a slice of you is buried.

Ibn 'Abbaas said 'Asr means Dahr (دهر) – the token of time, an era, age, the time period.

The Waaw in wal-'Asr (وَالْعَصْرِ) is Harf Qasm (حرف قسم) – that letter is a letter of an oath.

So it is the time from the start of the earth until the final moments, or the time from when one is born until he dies.

Why is al-'Asr so important? He gave an oath by something, which means it is important. It is important because the tests of mankind that will determine your ultimate and final destiny occur during al-'Asr (during time). They all occur during time. And it is also important because the miracles of Allah occur in al-'Asr. Among the miracles of Allah are those that occur during al-'Asr. Who is the One who makes night as a covering for you and sleep as a repose for you? He makes the day Nushoor (نشور) – getting up, energetic to go for your daily work and tasks. He made sleep as a sign for you and as a miracle for you. He made the night as a sign and a miracle. He created the night, He created the day, the sun and the moon, all of them in an orbit flowing. All of that occurs in al-'Asr, so a portion of Allah's miracles and signs occur in al-'Asr. When do those signs occur? In al-'Asr. So it is important because what determines your ultimate and final future happens in al-'Asr, and many of Allah's miracles and signs occur during al-'Asr.

Time is so essential that it could be the final seconds of one's life that turn out to be the determining factor in one's ultimate destiny. He says Shahaadah that will take him from being permanently doomed to those who were swayed from Hellfire, on to a Heaven bigger than the sky and the earth. If a few minutes or a few seconds can take one from the status of being doomed to a high status of being in a garden of Heaven bigger than the sky and the Earth, then imagine the value of time during your entire lifetime. You see how important time is? You see how important al-'Asr is? That is why Allah gives an oath by it.

THE SECOND OPINION: THE ERA OF THE PROPHET MUHAMMAD

The second opinion is that al-'Asr means the era of the life of the Prophet Muhammad sallallahu 'alayhi wa sallam. That is the ideal era and it is the most important era. It is the era we consider The Golden Era, because we refer to it in everything. Our Ummah will never achieve success or honour ever, until they refer back to that Golden Era in everything – al-'Asr ath-Thahabi (العصر الذهبي). For political matters, we refer to that era. If it is worship, we refer to that era. If it is to attain any type of guidance, it is in that era. For 'Aqeedah and manners, it is the era we look up to – The Golden Era and the best era. That is the second opinion.

THE THIRD OPINION: THE END OF THE DAY

The third opinion is that 'Asr means the time at the end of the day. Qutaadah said in one of his opinions (because he had many opinions on this issue), that it is the last moments of daylight, meaning right before the sun goes down and that is usually the time that people call it a day. They return from work, they get back home from business, they return back home from school or from farming and they close shop. Then they begin to ponder, contemplate and calculate the gains and losses for that day. They begin to think about the achievements or failures for that day. Allah wants you to draw attention to the end of the day, when you usually return from materialistic life and you are usually worldly minded at that time. He wants you also to be Akhirah minded and think about what you achieved or lost in matters pertaining to the Akhirah.

Akhirah is a business transaction. It is a trade and Allah called it a trade. Just as you check your profits and losses, and your achievements and failures at the end of the day, you do the same for al-Aakhirah.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا
وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿فَاطِرٌ: ٢٩﴾

Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salah (Iqamatas-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) tradegain that will never perish. (Surat Faatir: 29)

Tijaarah (تجارة) – a business transaction that will never perish. Allah called the matter of the life after a trade, a business that will never perish unlike the businesses of this life. At a time when you are worldly minded (at the end of the day), be Akhirah minded as well. Allah wants you to take advantage of your time.

One of my Shuyookh told me that his Shuyookh told him or he heard or read this. I do not remember what it was but it stuck in his mind and when he said it, it stuck in my mind. He said the scholars knew the true value of al-'Asr (time or era) and what it meant, by looking at a wagon or cart sellers who sell ice. The last time I made Hajj was in the mid-nineties and back then you would see many people during Hajj in Minaa, 'Arafaat and Muzdalifah, they would push a cart wagon in the very hot sun selling ice. They would be big ice blocks and if you do not take advantage of every second and sell the ice, what happens to it? It melts. If they slack off, if they park that wagon and cart and go relax in the tents of Minaa with one of their friends and go idle, the ice melts. Their capital investment and their profits are all gone. Once the ice melts and turns into useless drops on the ground, all one can do at that

point is clap his hands in sorrow, grief and regret. There is no point in doing anything because he has lost it all. The ice is your time – that is your ‘Asr. If you do not use it wisely, before you know it, it will be useless drops in the alleys and pathways.

The Qur’an is so amazing when you look at it. Allah gives an oath by the early time of the day when there is activity and when there is day light:

وَالضُّحَىٰ ﴿١﴾ الضحى: ١

By the forenoon (after sunrise). (Surat adh-Dhuhaa: 1)

In the early day when you are heading to work, you are heading to school and you are heading to business, when your deeds start and when your activities start, it is the Dhuhaa (the early part of the day).

Soon after that, Allah says:

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ﴿٥﴾ الضحى: ٥

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased. (Surat adh-Dhuhaa: 5)

He gave an oath by daylight and soon after that, there is a promise in there. That is when He gives an oath by the early day.

But then if you look at al-‘Asr, Allah says:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ العصر: ١-٢

By Al-‘Asr (the time). Verily! Man is in loss. (Surat al-‘Asr: 1-2)

According to this opinion al-‘Asr is the end of the day – right at sundown when everyone returns from work and when the day is over, because the next day starts at Maghrib. In al-‘Asr, He says La Fee Khusr (لَفِي خُسْرٍ). Why does He mention loss here? Because it is the end of the day. If you did not take advantage of it, your ice melted. The oath by the daytime in Surat adh-Dhuhaa is followed by a promise, because that is the start of the day. It is to encourage you and inspire you to do good. Al-‘Asr (the end of the day according to the third opinion) means it is at a loss if you did not take advantage of that day.

THE FOURTH OPINION: SALAT AL-'ASR OR THE TIMING OF SALAT AL-'ASR

The fourth opinion is that al-'Asr here means precisely Salat al-'Asr. And another opinion we can tag on here is that it is the timing of Salat al-'Asr. Not Salat al-'Asr, but the timing of Salat al-'Asr. Why Salat al-'Asr according to this opinion? That is to show honour and importance to the Salah.

In al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا أُتِرَ أَهْلُهُ وَمَالُهُ

Ibn Umar said that the Prophet sallallahu 'alayhi wa sallam said whomever misses the 'Asr prayer, then it is as if he lost his family and his property.

In Bukhari the Prophet sallallahu 'alayhi wa sallam says whomever misses Salat al-'Asr, his deeds will be annulled:

مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ

Look at these Ahaadith. This is one who misses the timing of it, not leaves it and neglects it where he does not makes his Salah. Close your eyes and imagine a day when you have it all and everything is going good for you. You are content in life, your job is beautiful, your school is great, your family and your relationship with them is at its peak, and all of a sudden you wake up one day or you walk to your house and everything is gone. Your wealth is gone, your family is gone (may Allah protect your families), and your job is gone. How would you feel? The Prophet sallallahu 'alayhi wa sallam is saying that it is even worse if one misses the timing of Salat al-'Asr.

THE SELECTED OPINION

Keep in mind the words of Allah are miraculous and the meanings of the Qur'an at many times can encompass many meanings. At-Tabari Rahimahullah said the correct view on this is that Allah gave an oath by al-'Asr, which means the token of time. It is day, it is night and it is evening. Basically, it is all of the above – it is all of time. Allah did not specify a certain time or era, so everything that falls under 'Asr (time) is included in this verse.

Shanqeeti Rahimahullah also took the opinion of at-Tabari Rahimahullah on al-'Asr. This is the older Shanqeeti (the author of Adhwaa' Al-Bayaan), because there are many Shanqeetis out there and many 'Ulamaa of them. He was my father's teacher and I was a kid when my father was in Madinah at that time. He was a man I wish I laid my eyes on – a giant in 'Ilm. There are hundreds of 'Ulamaa that are attributed to Shanqeeti, but if you say ash-

Shanqeeti among the learned people of knowledge today, it refers to this man (ash-Shanqeeti). Just like al-Kitaab means book, but if you say al-Kitaab it automatically means al-Qur'an to us Muslims. When you say ash-Shanqeeti among the learned and knowledgeable people, it means this Shanqeeti.

My father used to have recorded Tafseer of him that were approximately fifty years old, which he kept close to him under his bed until they were confiscated approximately twelve years ago by the FBI. I remember I used to listen to some of them where there were Tafseer of Surat at-Tawbah. Among the students of this giant are Ibn Baaz, Ibn 'Uthaymeen, Abdur-Rahmaan al-Barraak, Hamood al-'Uqlah, Bakr Abu Zayd and 'Atiyyah Saalim Rahmatullahi 'Alayhim Ajma'een. I believe 'Atiyyah Saalim is his number one student because he never departed his side. He found him, he met him and he never left him until his last moments. And 'Atiyyah Saalim was my teacher and the teacher of my father.

Shanqeeti wrote three Tafseers of the Qur'an. The final one and the most thorough one was an amazing Tafseer where he did Tafseer of the Qur'an by the Qur'an. He wrote it in seven volumes and when he got to verse number twenty two of Surat al-Mujaadilah, he died Rahmatullahi 'Alayhi. His student 'Atiyyah Saalim who was the teacher of my father, my teacher and someone I was very close to, he finished the Tafseer. Then they sent it out to print it and it is now called Adhwaa' Al-Bayaan (أضواء البيان).

My father informed me one time that they asked ash-Shanqeeti Rahmatullahi 'Alayhi, why is it you put so much emphasis on Tafseer? He gave a great portion of his life to Tafseer, even though he was a great knowledgeable person in Usool. He was very knowledgeable in Fiqh, he was very knowledgeable on 'Aqeedah and he has booklets on that. He was a master in many of the Islamic sciences, even in Arabic language and grammar. His answer was that he said there is not a single opinion of the opinions of the Salaf on any verse in the Qur'an except I know it. He is not bolstering, he is confiding in his students. Brilliant 'Ulamaa. My father told me he heard that, and of course I trust and I love my father and I believe him. May Allah grant him a long life full of deeds. When I returned to Madinah alone to study in the Islamic University, I was in the company of Shaykh 'Atiyyah Saalim. One of the times I asked him did you hear what my father told me? Shaykh 'Atiyyah said I remember the day your father asked it, the setting we were in and the surrounding of that day. Giants – not an opinion of the Salaf on any matter except he knows it.

Now we have little cads and rascals running around portraying themselves to be Imaams of Mufasssireen, selling the verses of Allah and the Hadith for a little price to please the enemies of Allah and the enemies of mankind. A brother came to me a few days ago, he was truthful and I have to respect his truthfulness. He said will you write me a Tazkiyah so I can get into a certain place to learn? I asked him some questions because I did not know him, and I asked what is your purpose to learn? Why do you want to go learn? He was very frank and honest, and he said he wants to learn basically to bank off of it. He said he knows so and

so who just knows Arabic, he has an institute and he charges on each head per year. Names he named, which I do not even know. And if you want to learn Tafseer from him, you have to pay to learn and he wants to do the same – he wants to bank off of it.

Today we have unhatched inferior Mufasssireen who when calamity befalls their brothers, the Manaabir begin to shake in unity with their shouts, one cheering the other. Tampering in the verses of Allah, quoting Hadith and manipulating their meanings and the meanings of Ayaat. Then when there is a historic genocide of 2, 500 to 3, 000 of our honoured beloved brothers in Bangladesh, suddenly the pulpits are silenced. They are the hermaphrodites. I said it before and I say it again. These are the hermaphrodites of the Ummah because if you know the definition of a hermaphrodite, he is the one with a reproductive organ of both sexes, and also it is one who possesses disparate and contradictory qualities in the way they think or they talk. One way of thinking when there is loss of Muslim lives, and one way of thinking when there is loss of non-Muslim lives.

The fault really is not on those malignant tumours as much as it is on those drifters and floaters who follow behind them – the ignorant masses. You find someone who has no idea about jewellery but he will not trust his necklace, his wife’s necklace or his ring at a jeweller for half an hour to fix it, until he makes sure this is a trustworthy and honest jeweller who knows what he is doing. For five minutes, he cannot trust someone with a necklace. And the same thing with a doctor – he will go and choose the best doctor and seek and pursue it. But when it comes to his Deen, he will take it from the hermaphrodites. Instead of this taking our topic, let us get back to our point.

Commenting on this verse, Shaykh Shanqeeti (a giant in Tafseer) took the opinion of at-Tabari Rahimahullah on Al-‘Asr, which means it is the entire time. From the beginning until the end, or your time on earth, which in reality means all of time. Basically your time on this earth altogether as an individual, or all of the time of creation. His opinion is nearly the same as at-Tabari and I mention it because of how uniquely he selected this opinion and how he supported it. He said before al-‘Asr, there is Surat at-Takaathur.

أَلْهَاكُمْ التَّكَاثُرُ ﴿١﴾ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ﴿٢﴾ كَلَّا سَوْفَ تَعْلَمُونَ
﴿٣﴾ التَّكَاثُرُ

The mutual rivalry for piling up of worldly things diverts you, until you visit the graves (i.e. till you die). Nay! You shall come to know! (Surat at-Takaathur: 1-3)

In Surat at-Takaathur, Allah is vilifying one who is occupied with this world until he visits the grave. He does not take advantage of this life until he visits the grave.

Then after al-‘Asr is al-Humazah. Allah is saying the same – gathering wealth will not make you last forever. Take a lesson and take advantage of your time, so you can succeed in the life after.

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾ ﴿الهمزة﴾

Woe to every slanderer and backbiter, who has gathered wealth and counted it. (Surat al-Humazah: 1-2)

The conclusion is since the Surah before al-‘Asr is in reality telling one to make good use of his time on this earth, and the one after is doing the same, it best suits that the Surah in between which is Al-Asr has the same theme and meaning – take advantage of your time on this earth. So he said we stick to the theme of the Surah before and the Surah after.

THE IMPORTANCE OF AL-‘ASR

‘Asr is one word and three letters in Arabic – ‘Ayn, Saad and Raa. It is one word, but big for those who understand it. Many if not most who follow us and who are here are youth and young in their age. They are our futures who hold a long journey ahead of them. Many youth do not value time. Many youth and elders do not value time, but it is mostly a problem among the youth. Lots of the youth do not know the value of time, so they misuse it.

The Prophet sallallahu ‘alayhi wa sallam said in a Hadith in Sahih al-Bukhari:

نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الصِّحَّةُ وَالْفَرَاغُ

Two blessings many people incur Ghuban (غبن) (loss) in – they are health and free time for doing good deeds.

One may have health and not direct it for either a legitimate purpose in this life or the life after, and likewise with time. Time is a passing wheel and what passes of it, you will never get it back. Most of the time, the elders tend to realise the value of this world at the end of their life. They realise the value of time, and they realise it at a time when they no longer have the health to put their time into proper usage. They cannot recant it because what is gone is gone and the past is gone. Many times we are faced with youth who have the resource of time (al-‘Asr) and they have the asset of health, yet they neglect to properly and effectively use it. Then you have the elders who found and finally realised the value of time, but sadly it is when they are on a walker or they are on a wheelchair, and they are back and

forth from hospital and doctor visits. When one grows older, one begins to have wisdom and regret a lifetime that they wasted. Even if it was not in Haraam and it was in neutral matters, a true wise elder would regret it.

Take heed from this and take advantage. I am telling you to take advantage because it is not late for you. You are young and you are in your prime. Take advantage in learning, take advantage in Ibaadah and take advantage in Da'wah. Do not let a minute of your life go by wasted. The elders used to tell their students the famous quote that memorising in the youth is like inscribing on a stone, whereas memorising as an elder is like writing in water. My father tends to disagree with this. May Allah grant him Barakah and a long life full of deeds, and may Allah grant him the utmost highest rank of Heaven. He is approximately seventy five now and he says that his memory at this age is better than it was in his youth.

Al-Hasan al-Basri said I met people who were more miserly in their time than they were with their money. You ask them for money and they will be generous in it. You ask them for time and they are not going to give it to you. Ar-Rabee' Ibn Sulaymaan used to say ash-Shaafi'ee Rahimahullah divided his nights into three portions. One portion was for writing, another portion was for Salah and a third portion was for sleep. Not a moment to waste. When a man approached 'Aamir and 'Aamir was a scholar who saw that this man was possibly talking in vain, the man told 'Aamir let me speak to you. 'Aamir said if you can stop the sun, then we can sit and talk. Meaning if you can stop time, I will sit and talk with you. If not, I have to limit my time to that which is effective and wise. Hammaad Ibn Salamah said about his Shaykh Sulaymaan at-Taymee that he never entered on his Shaykh except that he was in Wudhu, he was in Janaazah or he was in the Masjid learning or teaching. Sulaymaan at-Taymee was born forty six years after the Hijrah of the Prophet Muhammad sallallahu 'alayhi wa sallam and he was a Muhaddith. Hammaad Ibn Salamah said it got to the point that I said this man could never have time to even think of committing a sin.

When ath-Thahabi Rahimahullah documented and talked about the life of al-Khateeb al-Baghdaadi, one of the things I recall he mentioned about him is that al-Khateeb al-Baghdaadi would walk in the streets with a book in his hand, reading all the time. No time to waste. Abu al-Wafaa' Ali Ibn 'Aqeel used to say it is not permissible for me to waste a moment of my life. If I am not using my eyes, I am using my tongue. If I am not using my tongue, I am using my mind and thinking and contemplating about that which I learned or taught.

OATHS IN THE QUR'AN AND SUNNAH

Allah gives an oath by His creation and He gives an oath by humans, by animals and by inanimate matters. He gives an oath by Dhuhaa, by al-Layl and by al-Fajr, but the only human that Allah gave an oath by was the Prophet Muhammad sallallahu 'alayhi wa sallam.

لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿الحجر: ٧٢﴾

Verily, by your life (O Muhammad sallallahu ‘alayhi wa sallam), in their wild intoxication, they were wandering blindly. (Surat al-Hijr: 72)

Allah gave an oath by the life of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

If we do not know the wisdom in any matter (this matter or other matters) or our minds fall short of comprehending those matters that are in the Qur’an and in the solid authentic Ahaadith, then one does not object. You never object because if you object, you fall under the category of Iblees. That is what he did and that is what got him into what he got into.

... قَالَ أَسْجُدْ لِمَنْ خَلَقْتَ طِينًا ﴿الإسراء: ٦١﴾

He said: “Shall I prostrate to one whom You created from clay?” (Surat al-Israa’: 61)

It did not enter his mind that Allah is telling him. He said you are telling me to bow down to one who was created from clay? The ordeal of the Shaytaan started by objecting. If it is in the Qur’an or it is in the authentic Ahaadith, you take it and submit.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي

أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu ‘alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa’: 65)

Do not object to the texts. If we want to do Husn adh-Dhann, that is an aspect of the Shayaateen, if not a full Shaytaan.

Everything we have on this matter falls under this Ayah:

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿الأنبياء: ٢٣﴾

He cannot be questioned as to what He does, while they will be questioned. (Surat al-Anbiyaa’: 23)

You do not question Allah. He cannot be questioned as to what He does, but you are the one who is going to be questioned. One being questioned does not ask the one who is going

to question him. You hear those that say why is Allah giving an oath? Why does Allah give an oath? If it is to believers, they already believe. If it is to non-believers, then they are never going to believe.

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ...

﴿البقرة: ١٤٥﴾

And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc), they would not follow your Qiblah (prayer direction). (Surat al-Baqarah: 145)

If you bring them every sign of Allah, they are not going to follow. They say why did the Throne of Allah shake to the death of Sa'd? I cannot believe it. It is authentic, but I cannot believe it.

WHY ARE THERE OATHS IN THE QUR'AN AND SUNNAH?

In matters regarding oaths, sometimes the 'Ulamaa draw wisdom from the principles of the Qur'an and Sunnah, and the sayings of the Salaf. Now let me mention three points that they give about why there are oaths in the Qur'an and in the Ahaadith.

First of all, with languages spreading and the Qur'an being widely read in English, many forget that the Qur'an was revealed in Arabic. Arabic is the language of the Qur'an and it was the language it was revealed in. An oath in the Arabic language is to confirm matters. Even if one knows them and if they are beyond a doubt, oaths come in the Arabic language to confirm. That is part of the Arabic language and the Qur'an uses that, because the Qur'an came in the peak of the eloquency of the Arabic language. That is point number one.

Point number two is that a believer gains more faith with matters like oaths. There is no reason to deny that and there is nothing wrong with bringing other matters and means to confirm one's belief. Ibraheem 'alayhis-salaam said:

... رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أُولَٰئِمُتُؤْمِنٌ ۖ قَالَ بَلَىٰ وَلَٰكِن

لَيُطْمِئِنَّ قَلْبِي... ﴿البقرة: ٢٦٠﴾

"My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibraheem] said: "Yes (I believe), but to be stronger in Faith." (Surat al-Baqarah: 260)

This is Khaleelullah. He said yes I believe, but I want to be stronger in my faith. So it gives more strength to one's belief.

The third point is to give attention and importance to matters. Oaths give importance to that which the oath is given by, and that which the oath is given on. You know the importance of what Allah gave an oath on and by. In volume one of his Fataawa, Ibn Taymiyyah Rahimahullah said Allah gave an oath by some of His creation to honour it – to give it value, to give it attention and to give it praise.

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾ ﴿العصر﴾

By Al-'Asr (the time). Verily! Man is in loss. (Surat al-'Asr: 1-2)

Here Inna is Tawkeed, which means emphasis, assurance and confirmation. The Laam in La Fee also means emphasis, assurance and confirmation. The Laam in La Fee is also Tawkeed. So there is the assurance of the oath, there is the assurance of Inna and there is the assurance of La.

An oath is to honour what is said and to confirm it. Look in the Qur'an.

وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾

And they ask you (O Muhammad sallallahu 'alayhi wa sallam) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour; - the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! And you cannot escape from it!" (Surat Yunus: 53)

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ ۖ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ...

﴿سبأ: ٣﴾

Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, it will come to you." (Surat Saba': 3)

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿التغابن: ٧﴾

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad sallallahu 'alayhi wa sallam): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah." (Surat at-Taghaabun: 7)

Three occasions where the Prophet sallallahu 'alayhi wa sallam gave an oath. In fact, Allah says give an oath. These are matters of resurrection and that is to draw attention to the resurrection, because it is an essential and important matter.

There are other matters in the Ahaadith.

وَالَّذِي نَفْسِي بِيَدِهِ

وَمُقَلَّبِ الْقُلُوبِ

Many Ahaadith he gave with an oath like that. He is honest, he is trustworthy and he gave an oath. In fact, he was ordered by Allah to give an oath at times, so we can take heed, so they can get our attention and so it can be held in a higher status and regard.

THE OATHS OF HUMAN BEINGS

Allah gives an oath by what He wants and wills of His Creation. We only give an oath by Allah. The Prophet sallallahu 'alayhi wa sallam said in the authentic Hadith:

مَنْ حَلَفَ بِشَيْءٍ دُونَ اللَّهِ فَقَدْ أَشْرَكَ

It is in Musnad Ahmad and it is authentic. Whoever gives an oath by other than Allah, then he has committed Shirk.

The authentic Hadith that you all know in at-Tirmidhi and al-Haakim:

مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ كَفَرَ أَوْ أَشْرَكَ

Whoever gives an oath by other than Allah, he has committed Shirk or Kufr.

If one gives an oath by al-'Asr, by his parents, by his parents' life or by his parents' grave, has he become a Kaafir just by saying that? The answer is two folds. If he gives an oath by other than Allah believing that which he gave an oath by is at the level of Allah or a higher status, or has power or sacredness like Allah, then he has negated his Deen.

If it was a slip of the tongue or a random oath he gave, it is a sin and it is minor Shirk. He honours his parents and he gave an oath, but he does not honour them anywhere close to Allah or equivalent to Allah or anywhere above Allah. He should seek forgiveness from Allah and some scholars say even say Laa Ilaaha Illallah, even though it did not negate his faith because it is a smaller Shirk.

There is no problem in one giving an oath. If you look into the Sunnah, you will find that the Prophet sallallahu ‘alayhi wa sallam gave nearly eighty oaths. At times, Allah even ordered him to give an oath. However, some scholars said it is best for one to preserve his oaths and keep them for matters of substance. If it is not a matter of substance, they say not to give the oath. Why? They use the verse of Allah where Allah says:

...وَاحْفَظُوا أَيْمَانَكُمْ... ﴿المائدة: ٨٩﴾

And protect your oaths (i.e. do not swear much). (Surat al-Maa'idah: 89)

Some use the Hadith in Sahih Muslim where a man came to the Prophet sallallahu ‘alayhi wa sallam and asked him questions. The Prophet sallallahu ‘alayhi wa sallam gave him answers and the man said he is going to apply what he learned. The Prophet sallallahu ‘alayhi wa sallam said:

أَفْلَحَ وَأَبِيهِ إِنْ صَدَقَ

By his father, he succeeded if he is truthful.

The Prophet sallallahu ‘alayhi wa sallam is giving an oath by his father, and the ‘Ulamaa have opinions on this. The first one is that it is a Shaath (شاذ) – it is an odd narration.

Number two is that Ibn Abdil-Barr said it was a mistake by one of the narrators, and it was really:

أَفْلَحَ وَاللَّهِ

He succeeded by Allah. Ibn Abdil-Barr said one of the narrators in the chain made a mistake.

The third opinion is that it was said before the prohibition came regarding giving an oath by other than Allah.

Ibn Mas'ood Rahimahullah said:

لَأَنْ أُحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أُحْلِفَ بغيرِهِ صَادِقًا

If I were to give an oath by Allah on a lie, it is better than to give an oath by other than Allah. Meaning if I were to lie in an oath by Allah and use the proper name of Allah, that is better than to give an oath by other than Allah and be truthful.

CLASS THIRTEEN

We gave part one of Surat al-‘Asr last week. This will conclude Inshaa Allah Tafseer Surat al-‘Asr and this is the proof on the four fundamental principles. Surat al-‘Asr is the proof on the four fundamental principles. The last point we spoke about last week was that Allah gives an oath by that which He wills, and humans only give an oath by Allah. Allah can give an oath by creation, but we can only give an oath by Allah. Let us go back to the term wal-‘Asr.

DO NOT WASTE TIME

Allah gives an oath by al-‘Asr to show the value of time. Therefore, do not waste time. Keep in mind that the Shaytaan has tactics in killing your time. That is why when it comes to good productive stuff that benefits you in the Hereafter and even in this world, he casts boredom and laziness on you. Be alert for such tactics and know how to deal with them. If it is something vain or sinful, the Shaytaan puts joy to it and that is one of the traps of the Shaytaan. You find that one for example can stand in a parking lot when he sees a friend, he will talk to the friend and hours and hours would go by, possibly backbiting or maybe even just vain talk. Hours go by and one feels as if it is only a few a minutes. Maybe it is even neutral stuff that is talked about (maybe it is Mubaah). The Shaytaan does not care as long as he can keep you away from obedience, out of envy that he does not want you to do that which he is deprived of.

Suddenly you go home and you are too bored to stand up for five minutes in Qiyaam al-Layl, or in Salat al-Ishaa’ or Salat al-Fajr the Imaam reads what the Prophet sallallahu ‘alayhi wa sallam used to read and one starts to shake his legs, move in boredom and start looking at his watch or in the sky. That is what you see in their appearance and what is in the heart could even be possibly more. You find people who are sitting with friends at such ease and peace, fully attentive and engaged into conversation as if they have no worries. And basically if you ask them, they will probably tell you we forget our worries when we are talking to our friends. And if he breaks for Salah, suddenly the Shaytaan comes to him and reminds him of the stresses of life and school, tests and appointments, kids and other matters to distract him from that which benefits him in the Hereafter. For a true believer, the coolness of his eyes is Salah and Dhikr. The Qur’an and Sunnah states so. Today the coolness of the eyes has become in everything outside or except Dhikr and Salah.

So Allah gives an oath by al-‘Asr (by time) to draw attention to time. You are made of time. You are made of seconds, minutes, hours, days, months and years. You are made of that. When today leaves and today ends, you buried a portion of you. That is what you have to think. When you pray Salat al-Maghrib every day, that is end of our day (at Maghrib) and after that is the beginning of the following day. You have buried a part of you right there and then. One is like a building – your age may be twenty so you are twenty storeys up, or

maybe you are a seventy five storey high rise. Every day that goes by, a brick is taken off that and placed in the Hereafter. Every sunrise and then sundown that you do not gain deeds is a day you will regret. If it is in Haraam, we all know that. If it is normal Mubaah stuff, it will be regretted because you did not gain a higher level in Jannah. You are made up of time. Time passes and we enter Jannah based on what we invested in our time.

﴿ وَالْعَصْرِ : ١ ﴾

By Al-'Asr (the time). (Surat al-'Asr: 1)

That is why Allah gave an oath by al-'Asr. Minutes passing are your principal and they are your capital. Every day that passes by, you bury a day out of your life.

THE SUBJECT MATTER OF THE OATH

What is the subject matter of the oath? What is so important that Allah wanted to give an oath about it? What is so important that He wanted to draw our attention to look into?

﴿ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ : ٢ ﴾

Verily! Man is in loss. (Surat al-'Asr: 2)

The subject matter of the oath is that everyone is at a loss. Allah is giving an oath on al-'Asr that mankind is at a loss.

What is the relationship between choosing al-'Asr to give an oath by, and the fact that everyone is at a loss? Why did He not give an oath for example by one of His many other creations right here in the Surah? 'Asr is your life. It is the token of time and how you use your 'Asr (your time) is a determining factor in whether you will be among the winners or among the losers. So it best coincides that time be what Allah uses to give an oath by and Allah makes the best of all choices.

﴿ إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ : ٢ ﴾

Insaana (إِنْسَانٌ) (mankind). If you are mankind, this applies to you. Insaan is all mankind.

There is a dispute – some said it is a Kaafir and some said it is all mankind, and it is probably more correct to leave the Qur'anic verses general like in this one, if there is no proof to restrict it. That was the opinion that ash-Shanqeeti went by.

MANKIND IS AT A LOSS

KHUSR COMES IN A NOUN FORM

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿العصر: ٢﴾

Laam in La Fee (لَفِي) is to confirm. We talked about that last week. Khusr (خسر) (loss) comes in a noun form, instead of a verb. Khusr comes as a noun instead of as a verb, to give an everlasting and powerful meaning. Allah did not say Khaasir (خاسر) – he is losing. Allah did not say La Qad Khasir (لقد خسر) – he is losing. Allah said Khusr in a noun form.

Let me give you an example to better understand how delicately the linguistic words of the Qur'an were chosen. One can be a millionaire and he loses a thousand dollars, so he is a Khaasir. He is a millionaire and what is a thousand dollars to a millionaire? He is a Khaasir, but he is not a total loser because even though he lost, a thousand dollars is really nothing for a millionaire. Now if that same millionaire lost billions, now he is in debt and now he is encircled with loss, then the term Khusr (complete loss) applies to him. He is no longer a Khaasir. He is in Khusr – he is encircled in loss. Khusr means complete and total loss, encompassed and ceased totally by loss, encircled by loss, at loss from head to toe.

WHY IS KHUSR MENTIONED AS A NAKIRAH?

Is it La Fee Khusr or is it La Fee al-Khusr (لَفِي الْخُسْرِ)? It is La Fee Khusr and it is mentioned as a Nakirah (نَكْرَة). That is Nakirah – La Fee Khusr instead of La Fee al-Khusr. There is two reasons for this (Khusr as a Nakirah over al-Khusr). Number one – it comes to show how big of a loss it is. That is why it is mentioned as a Nakirah – La Fee Khusr instead of La Fee al-Khusr. Arabic people use Nakirah without 'Al' to show something that is mighty and devastating and how big it is, so this is to show how big of a loss it is.

ALLAH USED FEE INSTEAD OF 'ALAA

Another linguistic lesson is that Allah used Fee (فِي) (in) instead of 'Alaa (عَلَى) (on). In another verse when Allah talks about guidance, He says:

أَوْلَيْكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ... ﴿البقرة: ٥﴾

They are on (true) guidance from their Lord. (Surat al-Baqarah: 5)

He did not say Fee over there. Why did He use Fee instead of 'Alaa here? Because he is fully surrounded deeply with loss. He is not on a loss (he is not 'Alaa), which may appear to indicate a slightly lesser degree of a loss. He used Fee to indicate how big of a loss it is. He is in total loss. He is not near or close to a loss, he is encircled in a loss.

All those unique detailed linguistic lessons show how big of a loss we are talking about over here. The loss here is not a transaction or two, it is not a season or two, it is not a semester or two, it is not a quiz, it is not a test and it is not a business deal. This loss here is loss of a capital, it is loss of profits and it is complete debt and major loss. It is also not a temporary loss, it is an everlasting loss. If one is in Hell, he is doomed, Nas'alullaha al-'Aafiyah (نَسَأَلُ اللّٰهَ العَافِيَةَ). If he is in Heaven then he may have not gotten the highest rank that he should have gotten, so it is a loss right there too.

A PRACTICAL EXAMPLE PERTAINING TO THIS SURAH

Let me give you a practical example as it pertains to this Surah. The first one is a winner, the second one lost his profits, and then the third one is one who lost his capital and his profit, and he is in debt.

You return from work or school and we said al-'Asr may mean the time at the end of the day when someone begins to think about what he did during that day. You return at night, you visit relatives, you teach your kids Qur'an, you play with them, you make Salah (Fardh or Nafil) and you may have relationship with your wife. Maybe you review Qur'an, maybe you go online and listen to a lecture or maybe listen to Qur'an. Maybe you go working out with the right intention or maybe even sleeping and taking a nap with the right intention. If you intended and you said I want to get a few minutes of sleep so I can reenergise after this long day, so I can wake up for Qiyaam and it will help me get up for Qiyaam. There is a Hadith that the Prophet sallallahu 'alayhi wa sallam said get some Qaylulah (قيلولة) during the day (sleep or nap during the day) so it will help you wake up at night. So that is a winner because he used his time to his advantage. That is number one.

Number two is someone who came back from a bad day. He usually comes back from work or school upset, thinking or worried. You are brain storming and you are sitting there just merely thinking about what happened. Anything you do idle where you are not gaining deeds, you are at a loss and you lost profit. You may have not gotten sins. We are not saying

you got sins for sitting there thinking and drooling over what happened, but that same time is a loss because you did not take advantage of that time. What does the Surah start with? Al-‘Asr (time). Any business man will tell you that money you have which you stack away and it is not invested is money lost. Money not invested is money lost. Take it and say time not invested for your Aakhirah is time lost. It is so simple to get Ajr. In fact, with the right intention there is nearly nothing you cannot get Ajr on. You go work out with the right intention – Ajr. You sleep and take a nap with the right intention – Ajr. You play with your kids – Ajr.

Now the third scenario is one that will return from work and use that time to hang out with his friends. What is a common epidemic today in settings? Backbiting, gossip, watching that which is prohibited, maybe listening to the instruments of the Shaytaan, sitting with your friends or going on the net and typing away in the honour of those dead and alive. You see and hear of rogues who do not know if they will wake up Muslim or otherwise, performing dissection and anatomy with their tongues on the honour of people whose destiny is now with Allah. There is people who are a done deal. They are now with Allah and Allah is dealing with them. Then you have people who perform dissection on those whose souls are possibly inside green birds tending to the rivers of Paradise, eating from the fruits of Jannah and returning to hang on the throne of Allah. All that while some rogue is sitting dissecting them with his tongue, and he himself does not know whether he will wake up as a Muslim or a Munaafiq.

Allah prohibited backbiting amongst two people for moments. If two people for just a few moments backbite, it is considered a major sin. That is backbiting and that is a major sin if it is only for moments and just amongst two people. It is a major sin when it is among two, and the reality if you think about it is when two people talk about someone, each party departs and possibly forgets that which they said and go about their way. That is a major sin and backbiting, even if they forgot about it on the spot. That is among the major sins. Now imagine a sin like that when it is among a group and how big of a sin it is when it is in a group. Now take it further and imagine the sin when it is put on social media for the world to see, not for this time period, but for generations to come and possibly until the Judgment Day.

Wallahi one who truly believes in the Aakhirah and the punishment of the grave and lets that register in his mind, he would never go to that extreme. One will lie in his grave with torment seizing him from every angle for hundreds or possibly thousands of years until the trumpet is blown, for words he posted on the net. He thought they were nothing, but to Allah they were very severe. I say amongst the most dangerous sins after Shirk are the sins that pertain to the rights of others. Be careful in your time. That is why we are mentioning this, because this is stuff that happens during your time. We deal with the Ghafoor Ar-Raheem. When you read about the mercy of Allah and the Shafaa’ah, you get ecstatic in hope. There is a type of sin that is a double-edged sword, and that is the sins that transgress

upon others like killing, backbiting, taking the property of others and slander of others. You can raise your hands in two seconds and ask Allah for forgiveness. You are dealing with the Ghafoor Ar-Raheem, but there is another right pertaining to the human who is going to come and request it from you when you stand before Allah.

When people pass over the Siraat, it is obstacle after obstacle and terror after terror. Allah called it:

... زَلْزَلَةُ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿الحج: ١﴾

The earthquake of the Hour (of Judgment) is a terrible thing. (Surat al-Hajj: 1)

The wait for the Judgment Day is terror, the questioning before Allah is terror, the Mizaan is terror, getting the books and walking on the Siraat is terror. Now finally you made it through all that and you are on the Siraat. You are crossing as-Siraat and there are people who are making it to the front yard of Jannah.

In a Hadith narrated by Abu Sa'eed al-Khudri in Sahih al-Bukhari, the Prophet sallallahu 'alayhi wa sallam said:

إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ حُبِسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ ، فَيَتَقَاضُونَ
مَظَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا ، حَتَّى إِذَا نُقُوا وَهَدَّبُوا أُذُنَ لَهُمْ بِدُخُولِ
الْجَنَّةِ

When the believers cross over Hellfire (over the Siraat), they stop at an arch bridge called al-Qantarah (القنطرة) before they get into Paradise. What is that bridge for? They will be given retribution for injustices between them until they are fully purified. Then after they are purified from rights amongst each other, then they will be told you can enter Jannah. Qantarah may be the last portion of as-Siraat, but I believe from what I read that it is actually another bridge – a second smaller bridge after as-Siraat that is like a detour for believers of this Ummah who have rights amongst each other, before they get to step on the front yard of Jannah.

What I just told you – sit and imagine it before you. Whoever contemplates and fully realises the Akhirah, and when you think about it as it is happening before you, you could never commit a sin like this. Can you imagine the excitement? You pass all through all those phases, one after the other. You just finished passing the claws (Kalaaleeb (كلاليب)) that

take you and pull you from the Siraat into Jahannam. You just passed that phase. Just as you are about to put your foot in the front yard of Jannah, one group goes forward to the front yard of Jannah joys, and another group goes to al-Qantarah to settle the disputes that they had between Muslims and get purified before they are allowed to enter the front yard of Jannah.

Is anyone worth stopping you for a millisecond from putting your feet on the front yards of Jannah? Imagine with me. I ask you by Allah to imagine with me that you are on the Qantarah. Jannah is an eyesight away, you can see Jannah from the Qantarah. You are getting sins of someone you despised so much that you spoke about him and slandered him. Can you feel the agony you are going to be going through? After this point, Allah is going to remove all hard feelings.

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غِلٍّ... ﴿الأعراف: ٤٣﴾

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world). (Surat al-A'raaf: 43)

But at this point, you are going to feel the pain of it. Can you feel the agony of being imprisoned on the Qantarah, watching your level in Jannah from Firdaws drop down and down and down and down, at an eyesight away from you? Can you imagine the agony of seeing people in the front yard of Jannah – some people possibly crowded about Ibraheem 'alayhis-salaam, some people going to Nooh 'alayhis-salaam to meet with him, some people going with Aishah to meet the wife of the Prophet sallallahu 'alayhi wa sallam, some going to meet Khaalid Ibn al-Waleed and Abu 'Ubaydah, and they are smiling and joyous. They made it to the front yard of Heaven and you are there on the Qantarah getting your ranks stripped down one after another, for something you said about a believer or something that you took away from the rights of a believer. The one you despise so much, is he worth the most valuable asset that you have? Your ranks in Jannah.

If indeed you want to backbite, then slander your mum and your dad, your Shaykh or someone you really love because if you get stopped on the Qantarah, it will be your mum and your dad getting their ranks higher while yours gets lower. Why did the Prophet sallallahu 'alayhi wa sallam call someone who transgresses on the rights of another bankrupt? Ask people who know finance – if someone has no wealth (zero), do you call him bankrupt? No, you do not call him bankrupt. Someone you refer to as bankrupt is not someone who never had anything, but it is someone who had a lot and then lost it. Those who slander, backbite and transgress on the honour and the rights of others, they have lots of deeds. In one Hadith, the Prophet sallallahu 'alayhi wa sallam said like:

جِبَالٌ تِهَامَةٌ

Huge mountains of deeds, but they become bankrupt and they lose it all. They hit someone and he takes some Ajr. They slander and that person gets some Ajr. You really get amazed at how loose some tongues are and how released some jaws are when it comes to the honour of their brothers, because they do not really comprehend these. The Akhirah in them is not really deep in their hearts.

Basically we gave scenarios right now of how one took advantage of the hour and became a winner, the middle one was a loser because even though he did not commit sins, he did not gain any Ajr and that is considered a loss. Time not invested in the Akhirah is a loss. And the final scenario we took is not only one who did not gain Ajr, but he gained sins and he became a bigger loser or has a bigger loss. He did not spend his time positive or neutral, but he actually spent it to accumulate sins. What makes one at a deep loss (La Fee Khusr) is that he brought this onto himself with his own actions. No one forced him and no one put a gun to his head and told him. It was his choice through his body parts and those will be testifying against him on the Judgment Day. So the first reason for Khusr instead of al-Khusr is to show how big of a loss it is. That is why it is mentioned in a Nakirah.

LOSSES ARE LEVELS

The second reason for Khusr (Nakirah) over al-Khusr is Tanwee' (تنويع) – that the losses are levels. Look in the Qur'an and there are many verses.

... قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ ۗ أَلَا
ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿الزمر: ١٥﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!" (Surat az-Zumar: 15)

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿الكهف: ١٠٣﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Shall We tell you the greatest losers in respect of (their) deeds?" (Surat al-Kahf: 103)

أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمُ الْأَخْسَرُونَ

﴿النمل: ٥﴾

They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers. (Surat an-Naml: 5)

So the Qur'an gives levels of those at loss. You have a Khaasir and you have an Akhsar (أخسر), meaning there are levels. Not all losers are on the same level. Here it is one completely encircled with loss (Khusr). That is the second reason for the linguistic use of a Nakirah (Khusr) instead of al-Khusr.

WHY DOES THE SURAH GENERALISE AND THEN MAKE EXCEPTIONS?

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

﴿العصر: ٣﴾

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc). (Surat al-'Asr: 3)

Notice how Allah generalised that everyone is at a loss and then drew an exception.

Everyone is at a loss – that is the verse, and then He made the exceptions. Illaa (إِلَّا) is the exception. Why did the verse not state that everyone succeeds and then make exceptions for the losers? For example, why was the verse not everyone is a winner, except? Why is it everyone is at a loss, except?

The reason is because the verse goes to reiterate what I mentioned the week before last, that usually the majority are vilified. So Allah generalised based on the fact that the majority are the ones who are astray. I mentioned not last week but the week before last, four or five verses showing that the Qur'an mentions the majority in a vilified way, and that those people who are on the truth are usually a minority and they are praised. I mentioned approximately four or five verses for each side.

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ...

﴿الأنعام: ١١٦﴾

And if you obey most of those on earth, they will mislead you far away from Allah's Path.
(Surat al-An'aam: 116)

﴿يوسف: ١٠٣﴾ وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most of mankind will not believe even if you desire it eagerly. (Surat Yusuf: 103)

That is the reality. What Allah stated is the reality, no doubt. That is the Qur'an, that is the word of Allah The Creator. The world has seven billion humans on it. Out of the seven billion, 1.6 Billion fall under the name Islam. Out of the 1.6 Billion, you have to start cropping out. You have to crop out those who do not make the Salah, crop out those who have major corruption in their 'Aqeedah like major Shirk, then you have to crop out the Shi'ah and go on and go on. How much do you have left?

The Arabic language comes like that. If the majority were hungry and there is only a few who are left, you say everyone was hungry, except (an-Naasu Jaa'oo Illaa):

الناس جاعوا إلا

If everyone accepted your wedding invitation except three or four people, you say an-Naasu Ataw Illaa:

الناس أتوا إلا

People attended my invitation, except (meaning the majority attended).

If most did not accept your wedding invitation, you would flip it around. You would say Lam Ya'tee Illaa:

لم يأتي إلا

No one attended, except.

That is the proper Arabic language – you start with the general majority of something and then you draw the exceptions.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

﴿العصر: ٣﴾

Here, Illaa is to show that those at a loss are the majority, which is consistent with the more direct verses we mentioned two weeks ago.

ALLAH DID NOT MENTION WHY MANKIND IS AT A LOSS

Note when Allah said all mankind are at a loss, He did not tell us why they were at a loss. He did not say they are at a loss because they gamble, because they drink, because they fornicate, and the list goes on and on. He did not say that. He did not give us the details of why they are at a loss. He could have said:

وَالْعَصْرِ ، إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ، الَّذِينَ أَشْرَكُوا وَزَنُوا وَقَتَلُوا وَنَهَبُوا

He could mention characteristics of those and why they are at a loss. Instead, Allah told us those who are exempted and the qualities of the winners. He went to tell us the quality or the outline of the winners, instead of telling us the details of those who are at a loss or the losers. Why? Because speaking about the losers is endless – it will go on forever and ever. There are so many characteristics and so many types. There is many reasons for being a loser, but the outline for being among the winners and the ones who are successful is simple. It is a simple and easy outline to follow. What are they? They are the four fundamental principles that we have been talking about for the past eleven or twelve classes that we have been teaching.

That is why the Qur'an in other verses speaks about the straight path as a singular path, and even in some Hadith. It is a single path and it comes in a singular form. When He speaks about other paths, it comes as plural:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ...

﴿الأنعام: ١٥٣﴾

And verily, this (i.e. Allah’s Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths. (Surat al-An’aam: 153)

Siraatee (صراطِي) (my path) is singular – one simple path. Subul (سبل) (the deviant paths) is plural. So the right path comes as singular and the deviant path comes as plural.

THOSE WHO BELIEVE

IMAAN IS THE FRUIT OF KNOWLEDGE

إِلَّا الَّذِينَ آمَنُوا... ﴿العصر: ٣﴾

This is the first principle of the four fundamental principles that the author of Usool Al-Thalaathah called the first of the four fundamental principles of the introductory principles in the book. You remember he said the first principle is to know – to know Allah, the Prophet Muhammad sallallahu ‘alayhi wa sallam and the Book. Why do you need to know about Allah, His Prophet Muhammad sallallahu ‘alayhi wa sallam and the Book? In order to believe (Aamanoo (آمَنُوا)). Knowledge is what gets you to believe in Allah, His Messenger, books and angels. We do not need to talk about this since it was covered in detail when we talked about the first of the four fundamental principles.

What may confuse someone though is that the author in our book right before us mentioned the principle as knowledge. Here when we look at it in Surat al-‘Asr, the verse says Imaan, but the author mentions it as knowledge (knowledge in Allah, the Prophet and the Book). That is because the author is trying to get this principle of Imaan to you, but the only way you can get Imaan is through knowledge. Can there be real Imaan without knowledge? No. So that may cause a confusion as to why the author mentions it as knowledge, and in the Surah he uses as proof it is mentioned as Imaan.

Imaan is the fruit of knowledge and it is derivative from knowledge. That is why in number one the author says knowledge, and note he specified knowledge in Allah, the Prophet and the Book. There cannot be Imaan without knowledge. Can you get an orange without a tree? The tree is knowledge, and the fruit (whether it may be an orange or an apple) is Imaan. The tree is knowledge and you cannot get fruit without a tree. So when the author said knowledge and knowledge in Allah, the Prophet and the Book, it means Imaan in this verse because the purpose and goal of your knowledge in those matters is to have Imaan in them.

THE MEANING OF IMAAN IN THIS VERSE

WHY DID ALLAH NOT DETAIL IMAAN?

Why did the verse in Surat al-'Asr not tell us what to believe in? Allah said:

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

﴿العصر: ٣﴾

Allah said except those who believe, period. He did not tell us in detail what the aspects of believing are, and here there is three points I want to mention. Allah did not detail Imaan in this verse because A – it is obvious, B – it is known, and C – there is plenty of verses throughout the Qur'an and Hadith to know what Imaan is, that clarify this matter and situation.

For example, I have one car and you came with me in that car. On our way leaving right now, I hand you the keys and I tell you go pull my car. I am standing on the sidewalk and I say go pull my car. Would it make sense for me to say go pull up my red Chevy or whatever car I have, with the license plate so-and-so? You just came with me so you know what car it is. You know which car it is so I just say go pull up my car. Same thing with Imaan.

IT ENCOMPASSES ALL ASPECTS OF IMAAN

The second point is when Allah left Imaan open ended, it is to believe. Leaving it open ended like that means to believe in all of what one is supposed to believe in (all of Imaan), not one aspect and leave other aspects. When Allah left it open ended, it becomes general to encompass all of Imaan so that it includes Imaan in Allah, the angels, the books, the Messengers, the Qadhaa' and Qadar, and the details of all of that.

IT MEANS BELIEVING IN THE GUIDANCE OF ALLAH

The third point is when Allah left believing open ended, it meant believing in the guidance of Allah and not every myth, fable and superstition that you come across. For example, we have solid Hadith and even before that we have Qur'an pertaining to the punishment of the grave or matters of the Aakhirah that tear a heart in fear, yet some people do not get moved by it because the Imaan is not fully rooted and there is also lack of understanding of the Qur'an. But then you get a story and you can smell it is fabricated a million miles away. For example, someone got buried and the guy who buried him dropped his wallet in the grave, then when everyone was sleeping at night he remembered his wallet, so he went and

dug up the grave to get his wallet. No one has seen it but him, and then he found that body charcoaled and his face was flipped opposite of the Ka'bah. And then to top it off, you scroll down and you find if you do not pass this on to ten people, you are going to die or your family members are going to die. When Allah said to believe here, it is to believe in the verses (Imaan in the guidance). Islam does not want you to be fable-minded. A believer is clever and astute, a believer is smart.

When the Prophet Muhammad sallallahu 'alayhi wa sallam went to Israa' and the Quraysh got a hold of Abu Bakr, they said now we got Abu Bakr (the Siddeeq). This was before the Prophet sallallahu 'alayhi wa sallam got to him. They said listen to this one Abu Bakr, your friend came up with this big one. Can you believe your friend went from Makkah to Aqsa and then to the seven skies, and returned in less than one night? The man who is called as-Siddeeq, he was a believer (those who this verse talks about). He was a believer in guidance, not a fable-minded man. He set the rules straight and he said the statement straight in a few words. He said if he spoke it, it is the truth:

إِنْ كَانَ قَالَ فَقَدْ صَدَقَ

Meaning you guys are probably liars, but if this really came from the Prophet Muhammad sallallahu 'alayhi wa sallam, it is true and it is a done deal. If it is in the Qur'an or if it is in the authentic Hadith, whether it enters your mind or it does not enter your mind, we really do not care about your mind, but do not be gullible to believe in everything you hear.

THOSE WHO DO GOOD DEEDS

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

'Amilus-Saalihaat (عَمِلُوا الصَّالِحَاتِ) – those who do good deeds. This is the second one. The first one is believe (Aamanoo) and the second one is do good deeds ('Amilus-Saalihaat). In fifty one verses, Allah directly combined between Imaan and good deeds. Imaan must have actions and conduct. Note the order of how action comes after knowledge. There can be no good deeds except after Imaan, which cannot happen without knowledge. So knowledge then Imaan (one and two or you can put those at the same level actually), and then the next one is to act on it.

THERE IS NO IMAAN WITHOUT ACTION

This is proof that there is no Imaan without action. Those you confront about performing actions of Islam and then you know you get the answer always that Imaan is in my heart. When combining between Aamanoo and 'Amilus-Saalihaat fifty one times, the Qur'an in reality declares them liars (those are liars). We are not talking about someone who said his Shahaadah in Dhuhur and before 'Asr he died and you say oh is he a Muslim or not? He did not have the opportunity to exercise any of the actions in Islam and we are not talking about exceptional situations like that where the timing of any obligatory act never occurred. We are talking about deceivers who live a lifelong time void of deeds and when you approach them, they say Imaan is in my heart.

Imaan is like a seed in the heart and it is also like a seed when you want to grow a flower. If you do not give that seed water, if you do not care for it and if you do not nourish it, what happens to that seed? That seed dies, it never grows. If that seed stays there for two or three weeks with no action and no care for it, that Imaan (that seed) dies and becomes worthless, so you need deeds to liven your heart. Al-Imaan Hayyaat al-Quloob (الإيمان حياة)

والعمل حياة الظاهر) – Imaan is your internal life. Wal-'Amalu Hayyaat adh-Dhaahir (العمل حياة الظاهر) – (القلوب

– and actions are your external life. Nothing can have life internally and not externally, or the opposite. And if they do have life one way and not the other, it is going to be temporary and the other missing half is going to kill the other half.

Those who say they believe and stay weeks, months or years void of action yet claim Imaan, they in reality have the traits of the Shaytaan, Kuffaar Quraysh or even Fir'awn. Look at the verse of Allah:

وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا... ﴿النمل: ١٤﴾

And they belied them (those Ayaat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayaat) are from Allah, and Musa is the Messenger of Allah in truth, but they disliked to obey Musa, and hated to believe in his Message of Monotheism]. (Surat an-Naml: 14)

Allah is talking about the Kuffaar. They belied in the Ayaat, though their own selves were convinced. Allah who knows in the hearts said internally in their hearts, they had Imaan. They internally had conviction, but their outer actions resisted and they were declared as disbelievers. Those who claim to believe and are void of actions in their lives resemble Fir'awn because deep down Fir'awn was like this category – among those who believed in his heart. How? Pay attention. Between the status of Fir'awn where he used to say:

...أَنَا رَبُّكُمْ الْأَعْلَى ﴿النازعات: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi’aat: 24)

And him saying I believe in the Lord of Musa (which he said in his last moment), there is moments between the two. When one gets afflicted, he usually turns to that which is genuinely in his heart. You see someone astray for fifty years or more or less, he may be in the peak of his arrogance and then he gets told he has cancer and he is going to die, then suddenly he turns to Allah. I recently heard of someone from his family member who used to go to the extent that the curse of Allah was on the tip of his tongue. He goes to the hospital in a very painful disease, and suddenly this arrogant tyrant who used to slander and curse Allah is telling his family to teach him how to make Salah and he begs them for forgiveness for violating their rights.

What makes the hidden truth surface in that hardship? Does one acquire the truth so suddenly and drastically after being ill, or was it buried within him and it got dusted off with a calamity? Usually, those sudden and drastic changes like that are the result of the truth being buried. The calamity comes and dusts off that and the truth surfaces. It is like a red carpet, probably the best way to explain it is like a red carpet over time, especially in our old countries (the dust is in that region). You take a stick which is like the calamity, you hit that red carpet and the red colour resurfaces.

The point is the truth is in a lot of the Kuffaar who Allah spoke about. Allah said:

وَاسْتَيْقَنَتْهَا

The truth is within them. They are certain about the truth in their hearts, but it was useless because there was no acts to follow along with it (the acts of the tongue and the acts of the body parts). The truth was hidden in Fir’awn, but it did not help him because there was no act. In fact, the acts resisted that which was in the heart. The summary and point is that internal belief in Imaan must coincide with the external belief, which is action. If one claims he has internal belief and time and time and time passes with absolutely no external practice, he is not a believer.

The best example that I have been using for possibly two decades is in matters of life. When we deal with each other, would one be satisfied with another person with just the heart belief (heart love)? If you do not accept matters in this life with the heart only, then how can you expect that they be accepted in the matters of the life after? If a husband tells his wife I love you and I love you and I love you all day and all night, yet he does absolutely nothing to show that love (no job to support her, does not take care of the kids, does not help her around the house, but sits on the couch all day and tells his wife he loves her), what is the

common statement that the wife says? If you love me, you would show it. And then of course she is going to go to the Shaykh and file for Khula'. If you do good in work or in school, your teacher, your boss or whatever it is says I like you. You did absolutely great, he showers you with the most eloquent praises and he loves you. Your natural reaction is if I am all that then show me. If I am good then where is the grade? Where is the A-plus? Where is the promotion? Where is the raise?

ACTIONS WITHOUT IMAAN

The flip side of this is action with no internal Imaan is very dangerous as well. The peak of deeds is for the apparent deeds to coincide with the internal Imaan. Those who have deeds with no internal foundation have in reality aspects of the Munaafiqeen (the hypocrites) and flip floppers. Those are the people who you really find with relapse – those are the relapsed in their belief. The ones who relapse are this kind of category. You see him with the appearance that he is a true devout Muslim. To you it appears like that, then suddenly he is the total opposite. Those are the people who really in reality had the external but were hallow internally.

Let me give you an example. All this is cleared by examples, that is why I have to give you an example for each one of these. Early in this century, there was a man called Abdullah al-Qaseemi. He lived from 1907 to 1996, he was born in Sa'oodiyyah and he exiled himself to Egypt. He wrote books defending Islam, he wrote books defending Imaam Muhammad Ibn Abdul-Wahhaab, he wrote books refuting sects and he wrote books refuting atheism, and this was in the early part of the century. Abdudh-Dhaahir Abu Samh (one of the Imaams of the Haram back in the days who died in 1952 Rahmatullahi 'Alayh), he wrote a poem commending this man Abdullah al-Qaseemi. He wrote a poem for his great knowledge and for his service to Islam.

Abdullah al-Qaseemi wrote books, I read a lot of his books and truly his old books, you benefit from them. He has a book for example called As-Siraa' Baynal-Islam wal-Wathaniyyah (الصراع بين الإسلام والوثنية) – his most popular book. He has a book called Al-Burooq An-Najdiyyah (البروق النجدية) where he responds to those who claim that one can have intercession with creation (basically talking about the major Shirk). He has a book called Mushkilaatil-Ahaadith An-Nabawiyyah Wa Bayaanuhaa (مشكلات الأحاديث النبوية) (وبيانها) where he responds very eloquently to Atheists who claim reason over proof. He has a book called Al-Fasil-Haasim Baynal-Wahhaabiyeen Wa Mukhaalifeehim (الفصل الحاسم)

(شيخ الأزهر) Shuyookh Al-Azhar ومخالفهم (بين الوهابيين ومخالفهم), he has a book called Ath-Thawrah Al-Wahhaabiyah (الثورة الوهابية).

These are books where he defends the true Tawheed and the followers of true Tawheed. He has the popular book Hayaat Muhammad (حياة محمد) and he has a book with commentary on that book. If you read his books or if he had tapes or YouTube videos back then, this would have been one of the biggest Imaams on the path of the Salaf, vigorously defending Islam and the core of Tawheed. Not just regular Islam, but the core core of Tawheed. That is how it looked and that is how it appeared, but was it really like that?

In reality, he is an example of one whose outer action did not match his internal action. Like many of the ignorant heads that you see today, maybe not at the same level of him but it is the same problem. Those who went from apparent talk of Ayaat, Ahaadith, Tawheed and sayings of the Salaf fifteen years ago, and suddenly now they are modernists or right at the border of being modernists. From uttering Qur'an and Sunnah to now being more like political analysts. Instead of talking Qur'an and Sunnah, they are worthy of taking the position of John King on CNN. Some whose present-day recordings refute their recordings fifteen years ago, and fifteen years ago recordings refute their present-day talk and writings. Those are the people both in the East and the West, they are available in the East and the West. The reality is they may not have gone to the extreme of al-Qaseemi who went to an Atheist after defending Tawheed, but the common denominator is the internal did not match the external. Nas'alullaha al-'Aafiyah, that is a problem. I am saying it is not as bad as al-Qaseemi because he went to a full-blown Atheist, but with these people the internal did not match the external.

With al-Qaseemi who went from defending Muhammad Ibn Abdul-Wahhaab to a pure Atheist, why do I say it did not match? Later on, some of his close friends said that when he was writing these hardcore books on Tawheed and 'Aqeedah and defending Islam, in his private settings with them he would debate with them matters that were extremely unusual. They would say how could this man talk about this? I read once that one of the friends of al-Qaseemi said at the time he was defending 'Aqeedah and Tawheed, in his super settings he would raise issues doubting the Prophet Muhammad sallallahu 'alayhi wa sallam and Allah. We did not know about that, we saw the surface of his books. His friend said then I would see him in a gathering in the daytime teaching Sahih Muslim to a group and a crowd, so then I said to myself the talk we had yesterday is just probably Shaytaanish whispers because it is impossible. At night-time he is having doubts in the Prophet sallallahu 'alayhi wa sallam and in the daytime he is teaching Sahih Muslim. The main diagnosis of the likes of the Qaseemi who went from Tawheed carriers and defenders to pure Atheists, is that there was a mismatch between the internal and the external. The internal Imaan did not coincide with the external.

When you are asking, ask Allah like the Prophet Muhammad sallallahu ‘alayhi wa sallam:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

The authentic Hadith in al-Jaami’ as-Sagheer that the Prophet Muhammad sallallahu ‘alayhi wa sallam used to make a Du’aa – O Allah the turner of the hearts, keep my heart firm on your religion. In reality that Du’aa means keep my internal and my external running at the same path, so I can be and remain steadfast on the Tahweed.

ALL DEEDS ARE INCLUDED IN THIS VERSE

Finally, ‘Amilus-Saalihaat is good deeds (act on Islam). This is the second characteristic of the aspects of saving you from being among those that are at loss. This includes every kind of deed – both the internal actions of the heart and the external by your tongue, your hands and body parts. That is all included and any deed is included in this verse, whether it may be an ordain, whether it be Sunnah, whether it may be a right of Allah or whether it may be a right of a human being. All of that is included in ‘Amilus-Saalihaat. ‘Amilus-Saalihaat encompasses all deeds, heart actions and body actions.

ADVISE AND RECOMMEND WITH TRUTH AND PATIENCE

...وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

And recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma’roof) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah’s Cause during preaching His religion of Islamic Monotheism or Jihad, etc). (Surat al-‘Asr: 3)

Advise and recommend to one another with truth and patience. These are number three and number four of the four fundamental principles. Imaan is not like a rock. They find rocks thousands of years old and they find it just like it was. You can have a rock and you put it for centuries to come and it never changes. Imaan is not like that. It would be nice if Imaan was like that, but Imaan is not like that. Imaan fluctuates and there are forces behind that fluctuation and behind that change.

You have the force of an-Nafs.

...إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ... ﴿يوسف: ٥٣﴾

Verily, the (human) self is inclined to evil. (Surat Yusuf: 53)

There are three things. Number two – Shayaateen al-Ins, and then you have Shayaateen al-Jinn which are mentioned in the Qur'an. These forces are out to get you. Sometimes one of them attacks you, sometimes two attack you and sometimes you got all three on you, attacking you to misguide you. Sometimes they attack you with full force, sometimes they attack you lightly. So how do you keep all these forces in check? Two ways:

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Advise and recommend in truth and patience. Your Muslim brothers and your Muslim sisters help you restrain the evil Nafs, the temptation of the Shaytaan, the temptation of the Jinn and the evil Ins that instigate you to do Haraam. How? By the righteous advising you. You need your brothers because when one is alone, he melts. If you have ten cups and you put one ice cube in each one of those ten cups, and then you have one cup by itself and you have ten cubes in that cup, which one melts faster? When each one is individual, it is going to melt faster.

DA'WAH IS NOT A MONOPOLY

Why did Allah say Tawaasaw (تواصوا) instead of Awsaw (أوصوا)? The reason for the word Tawaasaw rather than Awsaw is it was used because advising and recommending the truth and patience is not directed to a certain category of believers. It is for every believer, for every group and for every category. Tawaasaw is Da'wah. Da'wah is not a monopoly nor is it exclusive. It is not for a certain category over another, it is not exclusive for some over another. Had it been Awsaw, then it may have been directed to a certain group. But when it is Tawaasaw, it means it is open for all and it is the duty of all. What is the duty of all? It is the duty of everyone to advise and the duty of everyone to accept advice. That is what Tawaasaw means instead of Awsaw.

There is no one better than another in this, there is no Shaykh immune from getting advice, and there is no students and laymen immune from getting advice or giving advice. Students, Shaykhs and Imaams, we are all equal. There is no hierarchy in this matter, we are all together in this matter. Some countries have the agency called The Agency of the Propagation of Virtue and the Prevention of Vice, and some countries try to limit ordaining the good and Da'wah to that group right there. Had it been Awsaw they would have had proof, but when it is Tawaasaw, every believer must advise his brother and every brother must accept. We are all in this equal. There is no send button yet no receive, in this matter we have all got a send and a receive button.

ADVISING IS A GROUP EFFORT

A believer to a believer is like two hands – one washes the other. One hand cannot wash itself by itself. You need another hand to wash the hand, and that is what a believer is to another believer. If you want others to accept your teaching and advice, then you start with yourself. No matter who you think you are, you start by accepting advice off other people. Wallahi we all have our faults and we all have our weakness. The Ummah is one body and we are here to help each other in this weakness. Someone may have a weakness in doubts, which are Shubuhaat (شبهات). He gets doubts for example about Allah and many people get that doubt. The Shaytaan instigates it and he reaches a level where he begins to instigate doubts even in the existence of Allah. Some people begin to have these Shubuhaat, but there is another person (a believer) who is strong in resisting the desires, the Shahawaat (شهوات). The women and the musical instruments – that is called Shahawaat.

The one who is strong in doubts has weakness in looking at Haraam for example, so the one strong in an area helps his brother that is weak in the other area. If you are strong in Shubuhaat, you help your brother who is weak in Shubuhaat. If you are strong in Shahawaat, you help your brother who is weak in Shahawaat. In order for the tree of Imaan to be sustained, it needs to be watered. You nourish your Imaan by advising each other. Look at the table in your house – you leave for a month or two or you are living in the house and you just do not wipe it off and it becomes dusty. When we advise each other and recommend for each other, it is wiping the dust off the hearts.

Note the Surah starts off with Imaan (Aamanoo) and deeds ('Amilus-Saalihaat) – it is alone and more like an individual capacity. Now when it gets to advising, it is a group like setting because as a Muslim, you are a member of this Ummah. Now it is a group effort – the Ummah all together. All that comes from Wa Tawaasaw (وتواصوا).

HAQQ REFERS TO ALL OF THE REVELATION OF ALLAH

The third fundamental principle (advising in Haqq) is in reality what the author mentioned as Da'wah. That is what we taught in the third principle.

...تَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿العصر: ٣﴾

Haqq here is a word used to summarise the revelation of Allah (the Qur'an and the Sunnah).

PATIENCE

PATIENCE IS IMPLIED THROUGHOUT THE SURAH

The fourth fundamental and final principle here is Sabr (patience). Patience comes at the end like a bonus. It comes on top of all the good that we have already been talking about in this Surah. If you look in between the lines of this Surah, Sabr (patience) is in reality within the lines of the Surah four times.

Number one is:

إِلَّا الَّذِينَ آمَنُوا

A great portion of Imaan comes through Sabr. Some scholars were quoted as saying Sabr is half of Imaan. That is number one – it is mentioned in between the lines right there.

The second one is:

عَمَلُوا الصَّالِحَاتِ

Those who do good deeds. Is Sabr (patience) not part of good deeds? We said ‘Amilus-Saalihaat is all the deeds. Is patience not deeds? So it falls under number two.

The third one is:

تَوَاصَوْا بِالْحَقِّ

Give advice. Is Sabr not included in the general word of Haqq? We said Haqq is all the Qur’an and the Sunnah, so is Sabr not part of that? So it is in the third one.

PATIENCE REFERS TO ALL TYPES OF PATIENCE

Then finally, it is specified individually to show how important, essential and mighty it is supposed to be in your life and for you to achieve success. That is why it is mentioned at the fourth level of the Surah. Patience to be obedient to Allah, patience to stay away from the sins, and patience in trials and tribulations. In class number ten and eleven, we talked about patience in depth as the fourth fundamental principle so there is no need to go over that. We are just talking about these matters in relation to the Surah. Keep in mind though that patience here refers to all types of patience – small matters and big matters, and even patience from boredom.

The first thing that I was talking about in the class today was patience from not being bored. Like we mentioned in the start of the class, the Shaytaan will come and cast boredom upon you to deter you from Ibaadah and from good deeds, so you have to have patience to resist that. Also you have to have patience in what you are all doing here – you have to have patience to learn and in everything. For example in Ibaadah, if you take a huge jug, poured it over a plant and you finished that jug and leave it, what happens? Or is it better to go to that plant and every day pour a cup or two, and then the next day pour a cup or two. Which one is a better scenario? To pour that huge jug and just leave it, or every day pour a cup or two? That plant will never survive if you pour the whole jug and just leave it. You must pour a cup or two for it to stay alive.

Among the Shaytaan tactics is that sometimes he lets one go forth in some Ibaadah. Someone newly into Islam or he may listen to a Khutbah or a lecture and suddenly he wants to do Qiyaam from Isha' to Fajr. That is why in my talk on The Ultimate Pleasure of a Believer (the one on Qiyaam), I said start, but start slow and gradual. Matters that start gradual and continue are better than that big lump sum that you do at one time and that is the end of it (that big jug that you pour and just leave the tree). The Shaytaan may let one do Qiyaam all night so he can pour all the water he has, so the next day and following days, weeks and years, he will not do anything.

Islam is a step by step process, so you have to have patience to resist boredom in the Shaytaan tactics in Ibaadah. Like Ibaadah for example, you need patience in what you are doing here, which is learning. You see someone coming so eager and passionate about learning, and then a few months later that passion for learning Islam, Tawheed and all that suddenly dies and fades away. That is why you need patience. Sometimes there is a reason behind it and sometimes it is totally from the Shaytaan. I know many who for example want to go to Madinah and you know there is an application process. They are passionate about applying and time goes by. By the time they send their papers in and by the time they get accepted, their passion for Talab al-'Ilm has faded and died away and they do not want to go anymore. That is why in the Qur'an, al-Khadr kept telling Musa 'alayhis-salaam:

...إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿الكهف: ٦٧﴾

“Verily! You will not be able to have patience with me!” (Surat al-Kahf: 67)

You are here in a noble cause (Talab al-'Ilm) so you need patience. You do not learn Islam overnight, it requires persistence and patience.

Sometimes you must be patient with your teacher and you have to take that. I have sat in front of some Shuyookh, I can remember one of them and I do not remember I have seen a smile on his face. And when you ask him and you have to ask him, the chances are slim that you are not going to get scolded and embarrassed, but that never caused us to leave their

sight. Let me tell you, Shaykh Ahmad Baathaf asked a famous Shaykh (Dr. Naasir al-'Aqil) who is the most knowledgeable in 'Aqeedah? Shaykh Naasir al-'Aqil has a Masters and PhD in 'Aqeedah (very knowledgeable in 'Aqeedah) and he taught generations. This Shaykh (Shaykh Ahmad) is asking Shaykh Naasir al-'Aqil who is the most knowledgeable in 'Aqeedah? Shaykh Naasir al-'Aqil said I do not know anyone on the face of this earth more knowledgeable in 'Aqeedah than Shaykh Abdullah al-Ghunaymaan. Shaykh Abdullah al-Ghunaymaan has a PhD and I actually believe that to be a very, very accurate statement.

Shaykh Abdullah al-Ghunaymaan taught me and my father before me. And when he taught me, I used to frequent his house a lot. My father called him at one point and requested that he teach me. In addition, he taught us in the Islamic University and he was a teacher there in the regular curriculum of the Islamic University. He also had a chair in the Haram where he taught at times three days a week between Maghrib and Isha', and at times four times a week between Maghrib and Isha', and I also frequented his house. I may be mistaken and I do not want to put this on my account, but looking back at it, I do not think I have ever seen him ever smile during my stay with him or my study with him. I actually once took a friend with me to his house. I was going to go learn something and I tagged along a friend with me. During when we were talking, my friend asked a question and he got scolded real badly. When we got back in the car, he said do not ever bring me here again. He was tough and Inshaa Allah it is because he wanted to raise people properly or maybe it is his nature. I am there to learn from this giant and that is what it is. May Allah grant him and my father a long life full of deeds and Barakah.

The point is one needs patience in every aspect of learning. Today if you do not baby your students, one loses patience suddenly and he is gone. And you will be lucky if you do not find him posting something negative about you if you do not pamper him or her. Keep patience between your eyes. It is a journey – you are on a journey on Talab al-'Ilm and you need patience for it.

THE STATEMENT OF ASH-SHAAFI'EE

The final comment for the deep students of knowledge pertains to the comment the author mentioned at the end of this Surah. He said:

قَالَ الشَّافِعِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا
هَذِهِ السُّورَةَ لَكَفَّتْهُمْ

He attributes this statement to ash-Shaafi'ee. The author said ash-Shaafi'ee said if nothing else but this Surah would have been revealed, this would have been sufficient.

There is an issue with this statement right here. First of all, note the statement. What is meant by this statement is not that we do not need anything else but this Surah. You do not set the Qur'an aside and just take al-'Asr. What is meant is that this Surah is sufficient to show you an inspiration, an outline and an encouragement to direct you to the path of guidance and salvation. That is what they mean when they quote this quote. And notice I say what is meant by this statement if some scholars use it, since I do not believe that this was the exact wording of ash-Shaafi'ee Rahimahullah. This as it is quoted in this booklet, I do not think it is the exact wording of ash-Shaafi'ee Rahimahullah. This statement as mentioned in Usool Ath-Thalaathah is nowhere to be found by a chain.

One of my Shuyookh and a great Muhaddith is Shaykh Hamaad al-Ansaari Rahmatullahi 'Alayh. He is a great Imaam from Mali. He left Mali at a young age to escape the French terrorists back in the days, he landed in Makkah and Madinah where he continued his studies and he is a very prominent 'Aalim. Amongst his students are Ibn Jibreel, Bakr Abu Zayd, Saalih Aalish-Shaykh, Shaykh Umar Fallatah and 'Atiyah Saalim both of who were my teachers, and among his students is Shaykh Saalih al-Husayni. This Shaykh Hamaad al-Ansaari Rahmatullahi 'Alayh died in 1997 or close to that. Let me say before I go on, based on many requests when I mention these 'Ulamaa, Inshaa Allah if we have time I will mention a short glimpse on these giants of Islam to revive their mention, because they are the leftover of the followers of the Sahaabah and because when you know about the true 'Ulamaa, you will end up knowing who is an 'Aalim and who is not.

Anyway when I asked Shaykh Hamaad al-Ansaari once in his library about this statement (he had a library that was open to the public), he said he does not know of any chain of authenticity where that statement as mentioned in this booklet can be found. And I have heard from another student of 'Ilm that Albaani said a similar quote. If I did not learn but this from Shaykh Hamaad al-Ansaari, it would be worth me making Du'aa for him for the rest of my life. And he taught me plenty, may Allah raise his rank to Firdaws. He said in many books that he researched, he could not find it. However, in Manaajib Ash-Shaafi'ee (مناقب الشافعي) by al-Bayhaqi, there is a chain for a similar statement. The statement goes:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

If people contemplated this Surah, it would be sufficient enough for them. It is a little bit different, however this proper wording is attributed to ash-Shaafi'ee and Shaykh Hamaad al-Ansaari said it is attributed to ash-Shaafi'ee with a solid chain, unlike the other statement that is mentioned in this book. First of all we should use this one because it actually has a chain to it. Secondly, the statement is more clear as to what ash-Shaafi'ee is talking about. Also if you read the works of Ibn al-Qayyim and Ibn Taymiyyah his Shaykh, Ibn Katheer and ash-Shanqeeti, they all mention it:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

They do not mention it like it is mentioned in this booklet.

So why did the author here say the other one which is:

لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَّتْهُمْ

Why did he use that? If the correct one is the one in Mana'iq ash-Shaafi'ee, why did the author here use it? Why did he not use:

لَوْ فَكَّرَ النَّاسُ فِي هَذِهِ السُّورَةِ لَكَفَّتْهُمْ

Even though it has a chain and the meaning is more clear. It may be that the author here quoted the meaning and not the word for word verbatim of what ash-Shaafi'ee said. If you look into the works of Muhammad Ibn Abdul-Wahhaab and those who mastered the works of the Imaam (the author of this booklet), some of the 'Ulamaa said that he quotes by meaning. At times when you study the books of someone for so long, you get to know a trend of how he writes his books. So there is no problem in the fact that he quoted by meaning, but we should stick to the one with a solid chain because first of all it has a chain, and second of all the meaning is clearer.

CLASS FOURTEEN

This is our fourteenth class on the elucidations of Al-Usool Ath-Thalaathah. We finished our four introductory fundamental principles. The first one was knowledge – knowledge in Allah, the Prophet Muhammad sallallahu ‘alayhi wa sallam and the Book. Number two was to act on it, number three was to convey it and number four was to be patient upon that. The proof for the four fundamental principles was Surat al-‘Asr. In fact, these four principles are taken directly out of Surat al-‘Asr. Finally, in conclusion to the first four fundamental principles and with this we will conclude the first chapter Inshaa Allah Ta’aala, the author substantiates the proof with a chapter title from al-Bukhari.

A CHAPTER TITLE FROM SAHIH AL-BUKHARI

وَ قَالَ الْبُخَارِيُّ – رَحِمَهُ اللَّهُ تَعَالَى – : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ .

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

﴿محمد: ١٩﴾ فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

He quotes al-Bukhari (a chapter title in al-Bukhari) may Allah have mercy upon him. He said: Chapter: Knowledge precedes speech and action. And the proof is the saying of Allah subhaanahu wa ta’aala, the Most High:

﴿محمد: ١٩﴾ ... فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ

So know (O Muhammad sallallahu ‘alayhi wa sallam) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin. (Surat Muhammad: 19)

Then this is part of the title still – so He began by mentioning knowledge before speech and action. That is the end of the title.

Last week we mentioned that there was a minor discrepancy in the author quoting a quote attributed to ash-Shaafi’ee, and we said it is possible that the author mentioned it by meaning. Here in quoting al-Bukhari, there is two slight variations in that quote. When you return and go look in the original Bukhari, you are going to find two slight variations. It is really very minor, but it is something worth noting for Talabat al-‘Ilm.

The author says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى

If you go look in Bukhari, it says:

لِقَوْلِ اللَّهِ تَعَالَى

Both mean the same thing, but slight variations.

The second variation is in the final last two words where Imaam Muhammad Ibn Abdul-Wahhaab added the last two words. The quote is – so He began with mentioning knowledge before speech and action. The words that were added is before speech and action. That does not change the meaning. It actually clarifies the meaning, but that is not exactly how it is in the title of al-Bukhari.

In 'Arabi, it is:

فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ

Al-Bukhari stops at:

فَبَدَأَ بِالْعِلْمِ

And continues on to something else.

The addition over here is:

قَبْلَ الْقَوْلِ وَالْعَمَلِ

Now why did he do that? Why did he add that? Why is there these variations? He may have quoted by meaning or he wanted to explain it a little bit more, because those explain it a little bit more. Some say he maybe had a version of Bukhari where the titles (not the Hadith) may have been worded slightly different.

The next issue should be who is al-Bukhari? Since we talked about al-Bukhari, we should give a little glimpse about his life. Since there is a [lecture](#) I gave many many years ago, I will refer you to that to listen to it and see the life of al-Bukhari Rahimahullah. That is what we will do frequently – whenever we talk about something and it is to be mentioned again, we will refer to it where we mentioned it at to cover more knowledge in less time.

WHY DID THE AUTHOR USE A CHAPTER TITLE FROM BUKHARI AS PROOF?

The compilation of Bukhari Rahimahullah is worthy of being written in ink of gold and we all know that. It is a compilation where the people in the chains are like the stars in the sky. That compilation has been honoured by Ijmaa' in both its merit and ranking. It is a compilation that exterminated evil and those accused of evil. It is a book that affirmed justice and those who are just. That is not all. If you look at the organisation and structure of the book, the delicate titling and how he organised it, there is even more information to get out of that. It is not unusual for you to read in books of 'Ulamaa that they want to talk about something and then they are going to back it up and say:

قَالَ الْبُخَارِيُّ

Al-Bukhari named his chapter this and that, to back up a point that they are trying to make. The mere title itself, so imagine if you go to the Ahaadith of the Prophet Muhammad sallallahu 'alayhi wa sallam.

Let me give you an example which will make you understand it better. A student of knowledge once did a report on whether it is better to make multiple 'Umrahs in one visit or just to stick with one 'Umrah. For example, you go from here to Makkah in 'Umrah. Once you get to Makkah, you go to at-Tan'eem a second time like many people do. Then a third time, and you make a fourth and fifth and sixth and seventh (numerous 'Umrahs). Or is it better to stick to one 'Umrah? That is a Fiqhi issue deeply discussed and disputed among the 'Ulamaa and even some of the four 'Ulamaa. The student of 'Ilm went and studied, analysed and looked at the proof, and he was telling his friend the conclusion I came with is the reward is based on what you exert of effort. His friend told him that is exactly the title of a chapter in the book of Bukhari:

بَابُ أَجْرِ الْعُمْرَةِ عَلَى قَدْرِ النَّصَبِ

An-Nasab (النَّصَب) means what effort you exert, so you get reward based on your effort.

The man said Wallah if I saw that, it would have saved me a lot of time. That is just the title itself. He may have even looked in Bukhari, but what happens is a lot of times you are trying to search and you overlook the title because you want to go right into the centre. The 'Ulamaa wrote books on the titles Bukhari Rahimahullah used for his chapters. You will see some of that if you have the elucidation of Ibn Hajr, which you all do Inshaa Allah. He mentions that in his elucidation. Waliullah Dehlawi and Ibn Hamaamah wrote books on the titles Bukhari Rahimahullah chose. Some scholars went back and forth writing – did Bukhari mean Fiqhi opinions when he chose the titles or were they merely just titles that he gave?

They go on back and forth in that. These were giants. If their titles give so much knowledge, then imagine the books that they wrote.

This did not happen by mere knowledge alone. There were secrets between these giants and Allah that elevated them to such high ranks. Brothers tell me when I get a laptop Inshaa Allah, they want to download some program that has six thousand titles of Islamic books and four to five times as much as that in volumes, so it is probably like twenty thousand or so volumes at the tip of your fingers. Bukhari, Sufyaan Ibn 'Uyaynah, Ibn Ma'een, Ibn Hanbal, an-Nawawi, Ibn Taymiyyah and Ibn al-Qayyim – if they needed a Hadith, some at times travelled the continent to get a Hadith. Now we got six thousand titles at our fingertips. With all that knowledge, why did no Talabat al-'Ilm of today or 'Ulamaa produce that which is close to what any one of those giants that we mentioned produced?

You read the works of the 'Ulamaa like Ibn Taymiyyah, Ibn al-Qayyim and Bukhari, their likes and their categories (in both quantity and quality), and you get astonished. These were men who travelled by donkeys and camels, not by airplanes and cars. These were men who were in and out of prisons and their life was full of struggles. They were not walking around with laptops in seven star hotels. They were men who a lot of the times wrote from the top of their mind, not by going into books or running through a laptop. Why so much Barakah?

...وَاتَّقُوا اللَّهَ ۖ وَيُعَلِّمُكُمُ اللَّهُ... ﴿البقرة: ٢٨٢﴾

So be afraid of Allah; and Allah teaches you. (Surat al-Baqarah: 282)

Yes knowledge is essential, but you have to keep secrets between you and Allah that only you and Allah know, to elevate you to such a high level. I believe they had such secrets that their own wives and closest of all students did not know of.

KNOWLEDGE PRECEDES ACTION

Here the verse that Bukhari uses is:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ... ﴿محمد: ١٩﴾

So know (O Muhammad sallallahu 'alayhi wa sallam) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin. (Surat Muhammad: 19)

Fa'lam (فَاعْلَمْ) – knowledge precedes action and saying and it is a condition for your action and your saying to be accepted, because knowledge perfects and corrects the intention and the method you conduct your acts and saying with. Al-Bukhari Rahimahullah uses the Ayah for proof that knowledge must be before actions. And when we say actions, we mean heart

actions, we mean tongue actions and body part actions. This is proof that a Muslim must start with knowledge before he goes on to saying or acting. And from an intellectual point of view, knowledge must precede your actions because it is commonsense. How would you know how to perform them if you did not have the knowledge? Likewise, take it from your boss, your father, your employer and your teacher. You want to please them and how do you please them? You have to learn how to please them before you please them, because you may do something that may anger them. So knowledge comes before action and that is commonsense.

Yes there is some things which come through innate nature (by the Fitrah). The knowledge of oneness of Allah (Tawheed) comes through Fitrah. That is why one is created on the Fitrah. It is engrained in the nature of man, just like your blood and your flesh. You do not take your newborn and when he is about to talk or he learns to talk, he says Shahaadah to enter Islam. You teach him Shahaadah, however he is already Muslim because it is engrained in him. One thing you have to take into consideration is that even matters with the Fitrah, you have to still learn them because as time goes by, there is external evil forces surrounding one that taint even matters of Fitrah. That is why you have to learn those matters that we know are Fitrah.

LAA ILAAHA ILLALLAH

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

There is the knowledge of Laa Ilaaha Illallah. When one masters Laa Ilaaha Illallah, he will not be harmed by any knowledge he missed out on. And whoever is ignorant of Laa Ilaaha Illallah, there is no knowledge he can ascertain that will be of any benefit to him. We are talking on a larger scale (the scale of the life after).

This is the word about which the Prophet Muhammad sallallahu ‘alayhi wa sallam said:

مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تُطْعِمَهُ النَّارُ

In Sunan at-Tirmidhi on the authority of Abu Hurayrah. Whoever says it in his illness (a death illness), the Hellfire will not touch him.

One of the reasons we spend so much time learning it is because according to some of the Mufasssireen, that is the word that Allah put a parable about in the Qur’an – that it is like a goodly tree whose root is firm and fixed in the earth and its branches are in the sky. The root of that tree is how deep Laa Ilaaha Illallah is in your heart. The tree is Laa Ilaaha Illallah and the branches are your deeds going up to Allah subhaanahu wa ta’aala.

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا

فِي السَّمَاءِ ﴿ابْرَاهِيمَ: ٢٤﴾

See you not how Allah sets forth a parable? – A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). (Surat Ibraheem: 24)

DO VERSES ADDRESSED TO THE PROPHET INCLUDE US?

The final point on this is more like an Usool al-Fiqhi issue. The speech in this verse is directed to the Prophet sallallahu ‘alayhi wa sallam.

فَاعْلَمْ

Learn, and this is to the Prophet Muhammad sallallahu ‘alayhi wa sallam. Does this include me and you? In this verse, it most definitely includes all of us. The Prophet sallallahu 'alayhi wa sallam and we behind him are included.

There is other verses like:

يَا أَيُّهَا النَّبِيُّ

يَا أَيُّهَا الرَّسُولُ

O you Prophet and O you Messenger. Do they include us as well? According to the majority of the Usool al-Fiqhi scholars, it does not include us unless there is proof to tag us on. However, according to Abu Haneefah, Ahmad, Imaam al-Haramayn and as-Sam’aanee, those verses directed to the Prophet sallallahu ‘alayhi wa sallam include us, unless there is proof to exclude us.

The second meaning may be a little bit stronger because if you look in the Qur’an, Allah says:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ...

﴿الطَّلَاق: ١﴾

O Prophet (sallallahu ‘alayhi wa sallam)! When you divorce women, divorce them at their ‘Iddah (prescribed periods), and count (accurately) their ‘Iddah (periods). (Surat at-Talaaq: 1)

It starts addressing the Prophet sallallahu ‘alayhi wa sallam, but the second word right after that addresses the whole Ummah:

إِذَا طَلَّقْتُمُ النِّسَاءَ

Right after that in Surat at-Tahreem:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿التَّحْرِيمُ: ١﴾

O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. (Surat at-Tahreem: 1)

The verse addresses the Prophet sallallahu ‘alayhi wa sallam, but right after that:

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ... ﴿التَّحْرِيمُ: ٢﴾

Allah has already ordained for you (O men), the dissolution of your oaths. (Surat at-Tahreem: 2)

Then it goes on from addressing the Prophet sallallahu ‘alayhi wa sallam to addressing the Ummah, so they said that means that it is directed the Prophet sallallahu ‘alayhi wa sallam in honour to him of course, and the Ummah behind him. Those are two opinions of Usool that stem from words like Fa’lam directed to the Prophet sallallahu ‘alayhi wa sallam, Yaa Ayyuhan-Nabi (يَا أَيُّهَا النَّبِيُّ) or Yaa Ayyuhar-Rasool (يَا أَيُّهَا الرَّسُولُ).

THE STRUCTURE OF THE BOOK

With this we just concluded Chapter One of Al-Usool Ath-Thalaathah. Alhamdulillah Rabbil-‘Aalameen, that is a true blessing. Before we start on Chapter Two, I want to give a few moments on the structure of the book which I should have gave before I started, but I wanted to delay it because I think you will comprehend it more right now.

We just took the four introductory fundamental principles. As you know, I always say the four introductory fundamental principles. The proof on them is Surat al-‘Asr and the statement of al-Bukhari. We took it in approximately thirteen classes and somewhat of a quarter of this class. So we finished the first four fundamental principles, and according to some ‘Ulamaa this was not part of the book the author intended. This was his works but an independent book, and one of his students came and tagged it along. That is the opinion of Abdur-Rahmaan Ibn Muhammad Ibn Qaasim. So they said the first fundamental principles is an independent booklet he wrote, one of his students came and said why not put it in Al-Usool Ath-Thalaathah as an introduction to the rest of the book.

You may not be familiar with that name Abdur-Rahmaan Ibn Muhammad Ibn Qaasim. He died in 1972 but he in a way is a reviver. He is a man that compiled the Fataawa of Ibn Taymiyyah today. For all the centuries since the death of Ibn Taymiyyah, those Fataawa were not compiled until this man in the sixties compiled them. He went all over the world. First he started in the Arabian Peninsula and looked around for any booklets, any Fataawa and any statements written by Ibn Taymiyyah, and he began to gather them. Then he travelled to Egypt to try to get any Fataawa of Ibn Taymiyyah, compile them, gather them and put them together.

He did not get anything out of the first visit to Egypt. He went a second time and in the second time, he did actually compile some more of the writings of Ibn Taymiyyah. As he grew older he became very ill, so he took his son Muhammad to Lubnaan (لبنان) (Lebanon).

When he got to Lubnaan, he was not able to make it but he sent his son to nearby ash-Shaam. May Allah grant them and hasten their victory. When his son went to ash-Shaam, he came back with eight hundred and fifty pages handwritten by Ibn Taymiyyah that were not published before, because Ibn Taymiyyah spent a great portion of his life there.

Then they went to Paris and they found thirteen Masaa’il written by Ibn Taymiyyah that they did not find in their journey throughout the Arabic countries. Then he went to Baghdad and found more, and among that which he found in Baghdad is Ar-Risaalah At-Tadmuriyyah (الرسالة التدمرية) (a very important work). Maybe in the future if Allah grants us time and life we will study that. So he went all around the world, gathered it and compiled it in the thirty seven volumes you see today called Al-Fataawa. Amongst his students are Abdullah Ibn Jibreel, Hamood al-‘Uqlah and Abdullah Ibn Frayyaan. Actually, Hamood al-‘Uqlah who you all know is his adopted son. Shaykh Hamood al-‘Uqlah was kicked out of his house when he was a thirteen year old kid and this man adopted him, taught him and sent him to Shuyookh, and he became Shaykh Hamood al-‘Uqlah – one of the great Imams of our time. All of these are dead, Rahmatullahi ‘Alayhim Ajma’een. Frayyaan is the one who organised Qur’an Halaqaat all throughout the Arabian Peninsula. Rahmatullahi ‘Alayh, and he was one of my teachers and the teachers of my father.

In addition to the Fataawa, this man Ibn Qaasim also compiled Ad-Durar As-Sunniyah (الدرر السنية) – sixteen volumes of the writings and works of ‘Ulamaa Najd. Ibn Qaasim is considered among the Imaams of the Da’wah of Najd and he has a small booklet on the elucidations of Al-Usool Ath-Thalaathah. It is called Al-Haashiyah (الحاشية) and it is approximately a hundred or so pages. He considers the chapter we started on today not to be part of Al-Usool Ath-Thalaathah. It is part of the work of the author, but it is an independent work. And that is really what I lean to and I think that is more correct. Actually I was adamant about it and that is why I mention it in sort of hesitation, because Shaykh Ali al-Khudayr (may Allah hasten his release) adopted the opinion that no, this was part of the original work and the author here wanted this as an introduction to Al-Usool Ath-Thalaathah.

These are masters who mastered the work of the author here. They really mastered it and they know the details in depth. And not just the author, but him and his students for two and three generations after him. We have authors who study these matters in depth and detail and why they do it is because these details help us study, analyse, map out and envision in our minds how the book is structured. That way you can understand more what the book is trying to tell you, instead of your mind being shattered all over. It is also beneficial knowledge to know this about the book, because it is a book that we spent so much time learning and studying. It is also something that if not mentioned (especially in the English study), over time it might be forgotten.

You see those who spend meaningless life analysing the works of for example Edgar Allan Poe or Shakespeare. They analyse it and spend a lifetime studying it. They study it in so much detail that if you were to give them a few pages and tell them did Shakespeare write this, they will look at it for a few moments and tell you no way this could have been his work because this word was not like this and he would have used this word instead of that word. As Muslims, we have the likes of this man Ibn Qaasim, Ali al-Khudayr and Naasir al-Fahd who took on the noble cause of studying the works of Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn Abdul-Wahhaab and his followers of Najd. May Allah hasten their release and may Allah have mercy on those who are dead of them.

Among those who really mastered that detailed work is Shaykh Naasir al-Fahd. Actually not only does he master it in details, but he memorises nearly all the works of this author, his students and those who followed along with him in the past centuries. Sometimes there may be things that you may think are contradictory. You read it here then you go to another book, you read it there and you say how did this happen? Or sometimes you read something in the book and they did something different, and you have to come with the conclusion. What is going on here? How did this happen? Or some of the details that we mentioned about Surat al-‘Asr or like that about the statement of al-Bukhari. That takes years and years

of analysing and study to come up with conclusions on that, and amongst those who mastered that is Shaykh Naasir al-Fahd. You can see some of that in his book on the Uthmaani Khilaafah.

So we do not veer off topic, what I wanted to mention is that some of this is considered an introduction that some of his students added to Al-Usool Ath-Thalaathah. Here is how we are going to break the booklet down. I have not seen it done like this before, but for our structure and our purposes we are going to refer to this.

Chapter One is the four introductory fundamental principles. What we finished right now is Chapter One, which is the four introductory fundamental principles. Like I said, according to Ibn Qaasim, that is an independent booklet that his students added on. And according to Ali al-Khudayr, that is actually part of the book. So Chapter One is going to be what we just finished right now, which is the four introductory fundamental principles. Chapter Two is going to start off almost like Chapter One, with I'lam Rahimak Allah. That is Chapter Two which we are going to study right now Inshaa Allah. I'lam Rahimak Allah – know, may Allah have mercy on you. That is Chapter Two. You should make a framework, put it in front of you and write an outline.

Chapter Two in this book talks about three issues and it is called the Three Matters. Matter Number One is Tawheed ar-Rububiyah and in Tawheed ar-Rububiyah, there is six subheadings. So Number One is going to be A, B, C, D, E and F. Matter Number Two is matters on Tawheed al-Uloohiyah or Shirk, and Matter Number Three is going to be something about Walaa' and Baraa'.

Chapter Three is a short note on Millat Ibraheem (ملة ابراهيم). He talks a little bit about Millat Ibraheem and he starts off with:

اعلم ارشدك الله لطاعته

Know, may Allah direct you to obedience. That would be Chapter Three.

Those three chapters are all disputed. It is disputed whether they were added by the author or his students wanted to add it as an introduction to his book Al-Usool Ath-Thalaathah.

Chapter Four starts with:

فان قيل لك : ما الاصول الثلاثة

If you are asked what are the three principles. That is the core of the book, so Chapter Four is the core of the book. He talks about the three matters you will be asked about in your

grave and at the end of it he makes a conclusion on al-Kufr bit-Taaghoot (الكفر بالطاغوت) and some matters about the life after (al-Aakhirah).

So now you know the structure of the book, we are going to call them four chapters and that will help you understand and visualise what we have been studying. Right now let us start with Chapter Two.

CHAPTER TWO

THE OBLIGATION TO KNOW AND ACT ON THREE MATTERS

He starts off Chapter Two saying know, may Allah have mercy upon you, that it is obligatory on every Muslim, male and female, to learn and act upon the following three matters.

إِعْلَمَ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعْلُمُ هَذِهِ الْمَسَائِلِ
الثَّلَاثِ وَالْعَمَلُ بِهِنَّ

The author says know, may Allah have mercy on you, that it is obligatory on every Muslim, male and female, to learn and act upon the following three matters.

We spoke in the beginning of Chapter One on this introduction, because that is how he started Chapter One. He started Chapter Two very similar to how he started Chapter One, except that he said Muslim, male and female. He said Muslim, and male and female, so we are going to talk about why he said that.

WHY DID THE AUTHOR SAY MALE AND FEMALE?

Why did he mention:

مُسْلِمٍ وَ مُسْلِمَةٍ

Every Muslim, male and female.

He added female as an assurance. In Arabic and in the Qur'an which is in the peak of the eloquency of the Arabic language, when a male is addressed, it automatically addresses females unless there is proof to exclude them. The only reason he added it here is to add

extra assurance and to emphasise that it is every last individual I am talking to that must know this.

WHY DID THE AUTHOR SAY MUSLIM?

He said it is obligatory on every Muslim. Why did he say Muslim? Why did he use the active participle? In Arabic, it is called *Ism al-Faa'il* (إِسْمُ الْفَاعِلِ). Why did he use that?

First of all, a Muslim is one who says Shahaadatayn. You have got to verbally say Shahaadatayn. If you grew up into Islam, there is no point. Like when the person starts talking, he does not have to say it to enter Islam because he is on his Fitrah and he is already Muslim. But someone who went into Shirk, Kufr and disbelief has to say it to enter Islam. So the first one is Shahaadatayn and the second one is to act according to the Shahaadah, which is knowledge, certainty, sincerity, submission, love, truthfulness, compliance and acceptance (the rules that we know for Laa Ilaaha Illallah Muhammadar-Rasoolullah). That is the second one. The third one is you do not do a negator to take you out of Islam.

If any one of these three that I mentioned are missing, then the label is taken off. There is one door to Islam, but there is a lot of windows and doors to exit you out. Islam is like Wudhu – you can make Wudhu right now, however you can invalidate your Wudhu and likewise Islam. Murtad (مرتد) is the term given to one who is rendered an apostate. Riddah

(ردة) is when one who was a believer then becomes a non-believer. One who is originally into Kufr – his name is original non-believer, which is Kaafir Aslee (كافر أصلي). They are both non-believers, but there is difference in the Fiqhi books pertaining to the details of each one of them.

Here he said:

يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ

Why did he specify Muslim? Are non-Muslims exempted from this? Are they addressed or are they exempted? There is no question that non-believers are addressed in the matters of the principles of Islam. Non-Muslims are addressed in matters of the principles of Islam. Islam calls and addresses non-believers to Tawheed and they will be held accountable in the Aakhirah if they do not accept. The reason the author specifies Muslims here is because this booklet was directed to Muslims. Otherwise, Islamically from our perspective, the Tawheed is addressed to Muslims and non-Muslims. There is no dispute among the 'Ulamaa in who the principles of Islam are directed to.

However, are non-believers addressed in secondary matters? Some say yes and some say no. Even though it is disputed, I think the summary of it is that the non-believers pertaining to secondary matters are addressed in a way and not addressed in a way. They are addressed in a way and they are not addressed in another way. First of all, they are addressed in A and B. They are addressed in that when a Muslim conveys Islam, there is no problem that he can address them and teach them manners, Salah and Hajj or any other secondary matters, maybe to open their hearts to Islam through that secondary matter. That is what the Prophet sallallahu 'alayhi wa sallam told Mu'aadh when he went to Yemen. Among the matters he told him to teach were secondary matters. B is that they are addressed in that they will be punished for not accepting the secondary matters, according to the most reputable of two opinions on that issue.

So if they do not accept and abide by the secondary matters and do them, they will be punished for them. Look at the verses in the Qur'an:

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ
 نُطْعِمِ الْمِسْكِينَ ﴿٤٤﴾ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ
 بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾ ﴿المدثر﴾

“What has caused you to enter Hell?” They will say: “We were not of those who used to offer their Salat (prayers), nor we used to feed Al-Miskeen (the poor); and we used to talk falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense, until there came to us (the death) that is certain.” (Surat al-Muddathir: 42-47)

When they are in Hellfire, they are asked what caused you to go to Hellfire? They say we did not used to make our Salah, we did not give Zakah, we used to talk falsely and we used to be with those vain talkers. Some of those are secondary matters and to prove that they are non-believers that are being punished for these, you have the verse:

وَكَانُوا يُكَذِّبُ بِيَوْمِ الدِّينِ

And we used to belie the Day of Recompense.

Anyone who disbelieves in the life after is non-Muslim, so the clear Qur'an says that they are punished in Jahannam for some matters that are considered secondary matters.

Now we also said they are not addressed in a way. How are they not addressed in another way? For example, the details of Islam. You do not require a non-Muslim to go to Hajj and you do not tell a non-Muslim to go to Hajj. You do not tell a non-Muslim to go and make

Salah, because it is not accepted from him. The Shahaadah which is the key to its acceptance is not there, so in that sense he is not addressed.

THE FIRST MATTER: TAWHEED AR-RUBUBIYYAH

The author goes on to say:

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ
أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى : إِنَّا أَرْسَلْنَا
إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ
فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴿١٦﴾ ﴿المزمل﴾

The first of the matters here is that Allah created us. That is the first issue and there is going to be a B, C, D, E and F Inshaa Allah Ta'aala.

1A: ALLAH CREATED US

الأُولَى : أَنَّ اللَّهَ خَلَقَنَا

Allah created us.

There is proof on that in the Qur'an and in the Sunnah, and by intellect. There is so much proof and it is so plenty, great and dignified that you can literally go on without exaggeration for months if not more, talking about these verses.

PROOFS FROM THE QUR'AN AND SUNNAH

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِأُولِي
الْأَلْبَابِ ﴿آل عمران: ١٩٠﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Surat Aali 'Imraan: 190)

﴿ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴾ الصافات : ٩٦ ﴿

“While Allah has created you and what you make!” (Surat as-Saaffaat: 96)

﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا ... ﴾ الأنعام : ٢ ﴿

He it is Who has created you from clay, and then has decreed a stated term (for you to die). (Surat al-An'aam: 2)

Ajalaa (أَجَلًا) means He gave you an appointed time. You are going to live twenty years, fifty years, two months, one year – that is Ajalaa.

﴿ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ... ﴾

﴿ الأعراف : ١١ ﴾

And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, “Prostrate to Aadam.” (Surat al-A'raaf: 11)

It is talking about human beings and more specifically about Aadam.

﴿ وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ ﴾ الحجر : ٢٦ ﴿

And indeed, We created man from sounding clay of altered black smooth mud. (Surat al-Hijr: 26)

Allah talks about His signs and miracles.

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴾ الروم : ٢٠ ﴿

And among His Signs is this, that He created you (Aadam) from dust, and then [Hawwa' (Eve) from Aadam's rib, and then his offspring from the semen, and], - behold you are human beings scattered! (Surat ar-Room: 20)

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿الرحمن: ١٤﴾

He created man (Adam) from sounding clay like the clay of pottery. (Surat ar-Rahmaan: 14)

Salsaalin Kalfakh-khaar (صَلْصَالٍ كَالْفَخَّارِ) is pottery.

There are many verses like that. In az-Zumar, Allah says about all of creation:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ... ﴿الزمر: ٦٢﴾

Allah is the Creator of all things. (Surat az-Zumar: 62)

We can really go on and on with these verses that are numerous throughout the Qur'an. This is such a clear matter actually that the arrogant Mushrikeen who gave the Prophet sallallahu 'alayhi wa sallam the hardest of all times, disbelieved in him, physically and mentally abused him and his Sahaabah and tortured him, as arrogant as they were and as snobby and as swanky as they were, when it came to this matter, they believed in it.

It is in five different verses of the Qur'an.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ
اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ ﴿العنكبوت: ٦١﴾

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)? (Surat al-Ankaboot: 61)

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۗ قُلِ الْحَمْدُ
لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿لقمان: ٢٥﴾

And if you (O Muhammad sallallahu 'alayhi wa sallam) ask them: "Who has created the heavens and the earth," they will certainly say: "Allah." Say: "All the praises and thanks be to Allah!" But most of them know not. (Surat Luqmaan: 25)

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ... ﴿الزمر: ٣٨﴾

And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allah (has created them).” (Surat az-Zumar: 38)

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

﴿الزخرف: ٩﴾

And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.” (Surat az-Zukhruf: 9)

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۗ فَأَنَّى يُؤْفَكُونَ ﴿الزخرف: ٨٧﴾

And if you ask them who created them, they will surely say: “Allah.” How then are they turned away (from the worship of Allah, Who created them)? (Surat az-Zukhruf: 87)

If you ask them about the Creator, they answer Allah. In fact, in one of the answers they went on to give the names and qualities of Allah:

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

﴿الزخرف: ٩﴾

And indeed if you ask them, “Who has created the heavens and the earth?” They will surely say: “The All-Mighty, the All-Knower created them.” (Surat az-Zukhruf: 9)

Al-‘Azeez is the All-Mighty and Al-‘Aleem is the All-Knower, so in a sense they had some belief in Asmaa’ and Sifaat. When these kinds of verses set in your mind, it is an Imaan booster.

Jubayr Ibn Mut’im radhiallahu ‘anhu was apprehended in the Battle of Badr as a prisoner. In Sahih al-Bukhari, the Prophet sallallahu ‘alayhi wa sallam made Salat al-Maghrib and recited out loud, and Jubayr was among the prisoners listening to the Prophet sallallahu ‘alayhi wa sallam recite. The Prophet sallallahu ‘alayhi wa sallam began to recite Surat at-Toor and he got to the verses:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَاوَاتِ

وَالْأَرْضَ ۗ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ

المُصَيِّرُونَ ﴿٣٧﴾ الطور ﴿٣٧﴾

Were they created by nothing, or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like? (Surat at-Toor: 35-37)

Jubayr Ibn Mut'im radhiallahu 'anhu said when I heard that, my heart almost flew and that is when Imaan first settled in my heart. Those verses of the Creator Allah were the seeds that brought Jubayr Ibn Mut'im radhiallahu 'anhu from a non-believer fighting the Prophet sallallahu 'alayhi wa sallam, to a solid companion next to the Prophet Muhammad sallallahu 'alayhi wa sallam.

We will just mention maybe one Hadith.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : نُهِينَا أَنْ نَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ شَيْءٍ ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلُ فَيَسْأَلُهُ
وَنَحْنُ نَسْمَعُ

Anas Ibn Maalik narrates this story and he says we were forbidden or deterred at a point of time from asking the Prophet sallallahu 'alayhi wa sallam. That is without genuine need or matters that may cause one to ask a question which will cause a matter to be prohibited, where otherwise it would have remained Halaal had he not asked. So they were pleased when a Bedouin from the outskirts would come from the desert. They were pretty blunt, they would come to the Prophet sallallahu 'alayhi wa sallam and ask him. They used to like that, so they can learn from the question.

فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ : يَا مُحَمَّدُ أَتَانَا رَسُولُكَ ، فَزَعَمَ لَنَا أَنَّكَ
تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ ، قَالَ : صَدَقَ

This man is trying to get how he is going to believe in the Prophet sallallahu 'alayhi wa sallam and look how he goes about it. The Bedouin from the dwellers of the desert came to the Prophet sallallahu 'alayhi wa sallam and said you sent someone to us in our town and he is asserting that you claim that Allah sent you as a Prophet. The Prophet sallallahu 'alayhi wa sallam said he spoke the truth.

قَالَ : فَمَنْ خَلَقَ السَّمَاءَ ، قَالَ : اللَّهُ

The Bedouin said who created the heaven? The Prophet sallallahu 'alayhi wa sallam said Allah.

قَالَ : فَمَنْ خَلَقَ الْأَرْضَ ، قَالَ : اللَّهُ

The Bedouin asked again who created the earth? The Prophet sallallahu 'alayhi wa sallam said Allah.

Then he went and asked his third question.

قَالَ : فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ ، قَالَ : اللَّهُ

The Bedouin asked who created the mountains and put in the mountains what is in it? The Prophet sallallahu 'alayhi wa sallam said Allah.

Now he comes to the conclusion and he says:

فِبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ آلَهُ أَرْسَلَكَ ؟
قَالَ : نَعَمْ

He said by Him Who created the skies and raised them and created the earth and the mountains and what is in them, Allah sent you? He said yes.

Look at that conversation between a Bedouin and the Prophet sallallahu 'alayhi wa sallam. By Fitrah he knew that Allah is the Creator. This was not an educated man. This was a man from the outskirts who when he approached the Prophet sallallahu 'alayhi wa sallam said Yaa Muhammad, and did not even have the manners of saying O Prophet of Allah. So it is something that is firm in the Fitrah.

PROOFS FROM THE INTELLECT

When Imaam Ahmad reflected on this question on the existence of Allah, he gave the example of an egg. He said it is like a strong little basking fortress. It has no doors, no entry point or holes to get in. It is sealed airtight. From the outside it glows like silver, and here he is talking about the shell of the egg. From inside, it shimmers like gold (the yolk part of it). Then suddenly it breaks open and from that sealed, closed, airtight egg, breaks out a

creation with eyes it can see with, with ears it can hear with, its appearance is beautiful, it has a nice voice and it wanders all over the world (meaning it walks and it does everything all over the world). That is from a sealed egg.

...أَلِلَّهِ مَعَ اللَّهِ... ﴿النمل: ٦٠﴾

Is there any Ilaah (god) with Allah? (Surat an-Naml: 60)

Can a Creator other than Allah do something like that?

When ash-Shaafi'ee Rahimahullah wanted to reflect on this matter through intellect, he used the leaf of the mulberry tree. That leaf is consumed by a gazelle, a deer, a sheep and by bees. However, look when a gazelle consumes it, it gives us musk. You might not know but the real pure and expensive musk comes from a deer. Musk is a gland found only in the adult gazelles and I think if I recall correctly, it is between the genitals and the umbilicus. That is the pure genuine musk. Even if it is a hundred dollar bottle you buy over here that is called musk, that is not really the real musk. The real musk is the one from the gazelle. The silkworm consumes this same leaf, yet it gives you silk. The bees consume it, yet they produce honey. The sheep and cows consume it, yet they give us milk and yoghurt and the rest of it goes to waste. All four examples that I just gave you which he told us about, they consume the same leaf, yet one of them produces honey, another one produces silk, another one musk, and another one meat and milk. If matters are by chance and by coincidence, then the extraction from the same leaf would yield the same result.

...صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ... ﴿النمل: ٨٨﴾

The Work of Allah, Who perfected all things. (Surat an-Naml: 88)

This is only from Allah subhaanahu wa ta'aala.

In Al-'Aqeedah At-Tahaawiyah, Imaam Abu Haneefah mentions the same kind of rationale through intellect. And I recall when Shaykh Safar al-Hawaali taught this, he sort of somewhat in a way put some doubts in the authenticity of the story. He said these are people who challenged Abu Haneefah to a debate on the existence of Allah, and how could that happen during a time of Khilaafah? However, after that I read that it may have been the Qadriyah which are a sect that are extremist in the actions of one. They give so much control that in a way they resemble Atheists in lack of giving power to Allah over everything. So it could have been the Qadriyah. It could have been the philosophers that were roaming all over back at that time. They are the ones who judge the Qur'an and the Sunnah by their handicapped minds. So it could have been any of these because they share common denominators in some matters.

A messenger comes to Abu Haneefah from Ahlus-Sunnah. He crosses the Tigris River and he is complaining that there is some philosophers, atheists, Qadriyyah or whatever they may be, that want to challenge to a debate and they want Abu Haneefah to take on that challenge. Abu Haneefah says okay, let them know I will be there shortly. He has to cross the Tigris River to get there. The messenger went back happy and he told the people Abu Haneefah is on his way and he will be here shortly. Time passed and the messenger got worried, so he would run back and forth to the river and see if Abu Haneefah there or not there. Noon, evening and sundown passed, and now it was night. The Atheists or those who wanted to debate began to mock them. Possibly the one who accepted the debate is now backing away or he is standing them up. The Muslims began to get tense in a way because they knew Abu Haneefah was the Imaam and one of the most knowledgeable of their time, and he was a man of his word and he would fulfil his promise, but they thought that maybe something happened to him which stopped him from attending that event.

Late that night (past midnight or so), Abu Haneefah shows up. The Muslims are there and they ask in concern what happened Abu Haneefah? Abu Haneefah Rahimahullah says what if I told you that on my way here I got to the Tigris River and I had to cross to get over here, but there was no navigator, there was no boat, no sailor or anything. When he says what if I told you, that makes it no longer a lie. Suddenly planks of wood were rising out of the trees and they were all cut evenly in the same shape, size and width, and the length is all perfect. Then nails came out of the water, the boat put itself together and then some sealant came and sealed the boat. The boat sealed itself by the sealant so no water will go in the holes. Then the boat filled itself by itself with beverages and by people. All this by itself and all alone. It docks alone and it sustains itself alone.

The people trying to debate him began to laugh saying it is impossible. A boat makes itself, positions itself, docks, undocks, perfects itself like you are saying in the details of the sealant, fills itself, loads and unloads itself? Impossible. They began to wonder if this man that they are claiming is the most knowledgeable and the biggest scholar is being ridiculous or he is a childish type of a guy. What is going on here? They could not believe that which he was saying. Abu Haneefah basically said what we would say today – I rest my case. That is all I had to say. If you cannot believe a boat came into creation by itself and this is only a boat, how can you believe the whole world, the universe with its sun, with its moon, with its stars and oceans, with its mountains and planets came into being without a creator? Even without this scenario, tell someone that this palace, house or mansion came into existence by itself. It just popped up out of nowhere. They are going to call you crazy, but a universe can come into creation by chance?

Tawheed ar-Rububiyah is essential to resist doubts and that is one of the benefits of it. When the Shaytaan comes at you with doubts, you resist him. When worries overwhelm you and when you are surrounded in the darkness of your problems and worries, combined

and toppled with the darkness of the nights, contemplate the Creator who you are asking (Allah) and Who will make your worries vanish.

POETRY ON THE EXISTENCE OF ALLAH

Ibraheem Ibn Ali, a contemporary Sudanese poet gave a very strong poem related to our topic today. The English flavour may take a little bit out of it, but it is very strongly worded.

لله في الآفاق آيات لعل أقلها هو ما إليه هداك

In the horizon, there is signs and miracles. It may be that the least of it is that He guided you.

قل للطبيب تخطفته يد الردى ، يا شافي الأمراض : من أرداك ؟

Tell the doctor who is seized by death, you who cures, who seized you with death? You are supposed to be a doctor. How did you die?

Look at the flip side of it:

قل للمريض نجا وعوفي بعدما عجزت فنون الطب : من عافاك ؟

Tell the patient who survived and recovered after medical technology gave up hope, who is it that cured you? For example, they give him four months and he lives ten years.

قل للصحيح يموت لا من علة : من بالمنايا يا صحيح دهاك ؟

Tell the one who is healthy yet dies with no illness, O you healthy one, who with death seized you?

قل للبصير وكان يحذر حفرة فهوى بها : من ذا الذي أهواك ؟

Tell the one with eyesight who is avoiding pits yet he still stumbles and trips, who is He who made you stumble and fall?

Look at the flip side of it:

بل سائل الأعمى خطى بين الزحام بلا إصطدام : من يقود خطاك ؟

Ask the blind man walking in a crowd not colliding with anyone, who is the one who guides you?

قل للجنين يعيش معزولاً بلا راع ومرعى : ما الذي يرباك ؟

Tell the infant who lives in isolation with no shepherd and no caretaker, who is He who nourishes you?

قل للوليد بكى وأجهش بالبكا لدى الولادة : ما الذي أبكاك ؟

Tell the newborn who bursts out of the womb of his mother crying at birth, what made you cry?

وإذا ترى الثعبان ينفث سمه فاسأله : من ذا بالسموم حشاك ؟

If you see a snake that spews its venom, ask that snake who with toxins stuffed you? The toxins in the mouth of the snake is poison to me.

واسأله : كيف تعيش يا ثعبان أو تحيا وهذا السم يملأ فاك ؟

Ask the snake how do you survive O snake, you live while the toxic poison fills your mouth?

واسأله بطون النحل : كيف تقاطرت شهداً ، وقل للشهد : من حلاك ؟

Ask the stomachs of the bees how honey oozes out of it, and then tell the honey who sweetens you?

بل سائل اللبن المصفى كان بين دم وفرث : ما الذي صفاك ؟

Ask the white, nice, clean and purified milk that comes to you which was between excretions and blood, what purified you?

He took that from the verse of Allah:

وَأِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۖ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ
لَبْنَا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿النحل: ٦٦﴾

And verily! In the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers. (Surat an-Nahl: 66)

It means the same thing as this line of the poem.

Then he went on to say:

قل للهواء تحسه الأيدي ويختفي عن عيون الناس : من أخفاكا ؟

Tell the air that is felt on hands yet hidden from eyes, who is it that hid you?

قل للنبات يجف بعد تعهد ورعاية : من بالجفاف رماكا ؟

Tell the plant that dries even after you maintain and care for it, who with dryness struck you?

و إذا رأيت النبات في الصحراء يربو وحده ، فاسأله : من أرباك ؟

If you see a plant in the desert growing without maintenance, ask it who is it that nourishes you?

Let me explain this line a little bit more. Several weeks ago, I was in another state and the brothers took us on some architectural cruise in a ship. It was late, it was cold and we were the only ones on that cruise. It was very late and no one was there. So we were on that cruise and they showed us landmarks and modern architecture from the water. The cruise goes on for approximately an hour while the guide speaks and explains each building and some amazing details of it. Some buildings were designed like this and some were designed like that, with features that are really amazing. When we got to a point at a little tree, the guide said everyone look at that tree. He made it a point to tell everyone and draw their attention to look at that tree. He said for the past thirteen years I have been working as a guide here and the one thing I could not understand is how that tree grows out of a cement block. How? I have been trying to figure that out for thirteen years and it is unexplainable. He can explain all those buildings and architecture but Subhan Allah, Allah made him speak about that little tree that is growing out of the cement.

That is what this line means:

و إذا رأيت النبات في الصحراء يربو وحده ، فاسأله : من أرباك ؟

This is why we study this 'Aqeedah – to charge and ignite our Imaan to the summit. 'Aqeedah is meant to charge. Resist doubts and when you resist doubts, you take it to a higher level. When you resist doubts and your Imaan hits the summit, when you raise your hands, you truly believe you are speaking to a Rabb, to a Lord, to Allah and not to the four walls in your bedroom. When you go over this so much, you resist all the doubts and you learn the pure white Tawheed, your Tawheed reaches the level of Imaan. Then it goes on further to reach the level of Ihsaan, which we are targeting. Then when you raise your hands to Allah, you feel different knowing He Who can make that plant grow in a dry massive desert or out of the cement, can make the impossible happen for you.

هذه عجائب طالما أخذت بها عينك وانفتحت بها أذناك

These are wonders and miracles that startle your eyes and open your ears.

ولعل ما في النفس من آياته عجب عجاب لو ترى عيناكا

Look at that line. Perhaps in your own self are the most wondrous signs, if your eyes can see.

That is the verse:

وَفِي أَنْفُسِكُمْ ۖ أَفَلَا تُبْصِرُونَ ﴿الذاريات: ٢١﴾

And also in your own selves. Will you not then see? (Surat ath-Thaariyaat: 21)

والكون مشحون بأسرار إذا حاولت تفسيراً لها أعيانا

The universe is full of unexplainable secrets. If you attempt to interpret them, you are only going to frustrate yourself. Attempting to interpret some of the creation of Allah will bring you to frustration.

فليرضى عني الناس أو فليسخطوا ، أنا لم أعد أسعى لغير رضاك

Look towards the end of the poem – it boosts the Imaan of the poet. He is saying that I only care O Allah about what? If You are pleased about me.

يا أيها الإنسان مهلاً ، ما الذي بالله جل جلاله أغراك ؟

O you man, who has made you careless about your Lord the Most Generous?

...تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ... ﴿المؤمنون: ١٤﴾

So blessed be Allah, the Best of creators. (Surat al-Mu'minoon: 14)

More beautiful than this poetry are the verses of Allah, if we really contemplate and comprehend.

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ
ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِ
يَعْدِلُونَ ﴿٦٠﴾ مَنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا
رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِ
يَعْلَمُونَ ﴿٦١﴾ أَمْ مَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ
خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِ
﴿النمل﴾ ﴿٦٢﴾

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any Ilaah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)! Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any Ilaah (god) with Allah? Nay, but most of them know not. Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? Little is that you remember! (Surat an-Naml: 60-62)

Once a Bedouin was asked how do you know Allah exists? An unsophisticated man who lives in the desert, but his Fitrah is pure. Look at what he said. Camel dung indicates there were camels here, and donkey dung indicates donkeys, and footprints indicate travel, so the sky with all its constellations and the seas with its waves, does not that indicate the All-Knowing, the All-Powerful?

In Arabic, it is:

الْبَعْرَةُ تَدُلُّ عَلَى الْبَعِيرِ ، وَالرَّوْثُ يَدُلُّ عَلَى الْحَمِيرِ ، وَآثَارُ الْأَقْدَامِ تَدُلُّ
عَلَى الْمَسِيرِ ، فَسَمَاءُ ذَاتِ أَبْرَاجٍ وَبِحَارُ ذَاتِ أَمْوَاجٍ ، أَمَا يَدُلُّ ذَلِكَ عَلَى
الْعَلِيمِ الْقَدِيرِ ؟

We started on Chapter Two and this concludes section one of Chapter Two.

CLASS FIFTEEN

This is our fifteenth class on Al-Usool Ath-Thalaathah, Alhamdulillah Rabbil-‘Aalameen. We started Chapter Two of this book as we broke it down last week. Know, may Allah have mercy upon you that it is obligatory upon every Muslim, male and female, to learn and act upon the following three matters. We said that Chapter Two is three matters and we are going to break it down into six subcategories. The first is that Allah created us and we took that last week. The second section which we will start on today Inshaa Allah is that He provided sustenance for us.

1B: ALLAH PROVIDED SUSTENANCE FOR US

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا

Since Rizq is a matter that usually consumes one’s worries and thoughts in this life (possibly more than any other matter), which may at times lead to deficiency in Tawheed and ‘Aqeedah, it is discussed extensively in the Qur’an and Sunnah to put you at ease and peace, but more importantly to complete and fulfil your Tawheed. Just as the Lord we spoke about last week is independent in His Rububiyyah and Sovereign in His Lordship, likewise He is independent and Sovereign is His Rizq (He is the Provider).

Last week, we mentioned that there is five verses where Allah says:

وَلَئِن سَأَلْتَهُمْ

If you ask them about matters of Rububiyyah (Lordship), the arrogant Kuffaar of Quraysh will say Allah.

Those are five, and here there is two additional different ones.

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمْنَ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۗ فَسَيَقُولُونَ اللَّهُ ۗ فَقُلْ أَفَلَا تَتَّقُونَ ﴿يونس: ٣١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the

dead and brings out the dead from the living? And who disposes the affairs?” They will say: “Allah.” Say: “Will you not then be afraid of Allah’s Punishment (for setting up rivals in worship with Allah)?” (Surat Yunus: 31)

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ ۗ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ
هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿سَبَأٌ: ٢٤﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to these polytheists, pagans, etc): “Who gives you provision from the heavens and the earth?” Say: “Allah, And verily, (either) we or you are rightly guided or in a plain error.” (Surat Saba’: 24)

Similar, but a little bit different. Allah tells the Prophet sallallahu ‘alayhi wa sallam to ask them who provides for you? It is twice in the Qur’an, and likewise those arrogant people of Quraysh say Allah is the One who provides for them.

THE DIFFERENCE BETWEEN AR-RAAZIQ AND AR-RAZZAAQ

Ar-Raaqiq (الرازق) and Ar-Razzaaq (الرزاق) are both the names of Allah pertaining to giving provision. All of the names of Allah are beyond what we can imagine of their beauty and their perfection. Both names here pertain to Allah giving provision, so are they both exactly the same? Does Allah have two names for the same matter? What is the difference between Ar-Raaqiq and Ar-Razzaaq?

Ar-Raaqiq is the quality of Allah, which is the eternal prescribing of provision for His creation. Allah prescribed for every creation its provision in His eternal ‘Ilm. He destined your Rizq before you were born. He ordered the pen to write it fifty thousand years before the heavens and the earth were created, and His eternal ‘Ilm knew your provision even before that. That is Ar-Raaqiq. Ar-Raaqiq is basically prescribing your provision. To prescribe does not necessarily mean to give, so here is where the quality of Ar-Razzaaq comes in.

Ar-Razzaaq is the One who organises, fulfils and executes giving you your provision. Not moment by moment, but if there is a time measure below that, it is probably a yoctosecond or something like that. Yoctosecond by yoctosecond, and if there is something smaller than that then use that measure. Moment by moment, yoctosecond by yoctosecond, He gives you your provision. Ar-Razzaaq is abundant in giving you that which He prescribed for you. He is the utmost generous, continuous Provider, with abundance in provision following provision. One Ni’mah after a Ni’mah.

Summed up briefly, the difference in a nutshell is that Ar-Raaziq prescribed provision, and Ar-Razzaaq fulfils it and gives you the provision. Al (ال) in both of these names of Allah is encompassing, and here it is similar to and interchangeable with Kul (كل) (meaning all types of provision).

THE DEFINITION OF PROVISION

We all think we know what provision or Rizq is. Ibn Mandhoor defines it as:

مادياً أو معنوياً

Provision is both Maadiyyan and Ma'nawiyyan, meaning both materialistic and otherwise. Rizq is broader than materialistic matters. Allah blessing you with Islam, that is Rizq. Allah increasing your Imaan, that is Rizq. Our Tawheed classes and learning, that is Rizq. Your spouse, that is Rizq. Your kids, that is Rizq. Your wealth, that is Rizq. Your health, that is Rizq. Your sleep, that is Rizq. Your peace of mind is Rizq. If Allah grants you Jannah and may Allah grant you all Firdaws al-A'laa, that and what is in Jannah of its pleasure is also Rizq.

AR-RAZZAAQ IS ALLAH

In order to complete your Tawheed, you need to understand fully that Ar-Razzaaq is Allah. You need to purify your heart from any type of feeling that anyone other than Ar-Razzaaq provides you, and you need to let that belief sink in and register deep down in your heart. You believe wholeheartedly that Allah is Ar-Razzaaq.

YOUR PROVISION IS IN THE SKY

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذَّارِيَاتُ: ٢٢﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

That is what you have to believe. Someone might say you know get real, speak realistic. How do you say my provision is in the heaven, when my job is right here a couple of miles down the road? How do you say my provision is in the heaven, when my business is right down the street? How do you say my provision is in the heaven, when my cheque and account is right here, all my money that I need, my car and my house are all right here? How is it on earth when you say it is in the sky? The thing about it is that all those are means of provision

(أسباب (أسباب)). Ar-Razzaaq created those means to attain Rizq. The boss was guided from Allah from on top of seven skies to sign over the cheque and hand it to you every week. The Rizq came from Allah and he is merely a means. Every customer that walks into your business is walked in by direction from the heavens to bring you the Rizq. Now who is in control – your boss or Allah the One who makes him sign the cheque? Allah wanted to draw the attention that it is in His sustenance and that it is in His complete and full control, in the sky and not on the earth.

Ibn Qudaamah and al-Qurtubi narrated with a chain that al-Asma'ee said I was leaving a Masjid in Basra in Iraq, I was walking in an alley and a Bedouin approached with a bowl and a sword. He was very gruff and rude looking and he asked which tribe do you belong to? Al-Asma'ee said I am from the tribe of Asma'. He said are you the one they call al-Asma'ee? You are the big famous scholar they call al-Asma'ee? He said yes. He gave him Salaam and he sat down. The Bedouin asked al-Asma'ee where do you come from? What area? Tell me about where you came from. Al-Asma'ee wanted to use it for Da'wah so he said I come from a place where they recite the word of Allah. The Bedouin said there is a word of Allah that is being recited on the tongues of humans? He said yes. The Bedouin said recite to me. He started reciting ath-Thaariyaat until he got to verse twenty two:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿الذاريات: ٢٢﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

The Bedouin said enough. Asma'ee said this is the word of Allah. The Bedouin said this is the word of Allah? He said yes this is the word of Allah and He revealed it to His Prophet Muhammad sallallahu 'alayhi wa sallam. The Bedouin was astonished. He got up, he slaughtered his camel, he skinned it and he said Asma'ee come help me give the flesh for all the poor people in the town as charity. Then he broke his sword and bow and faded into the desert reciting over and over again:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

Al-Asma'ee said I began to blame myself, why was I not as strong as this man in his belief? He took that verse to heart. The Bedouin basically heard that verse and a lot of them were sharp in Arabic, and he took it to heart. He used to stress and be in wild pursuit over provision. So he said why on earth have I been stressing? Basically that is what he was saying. Why on earth was I stressing and killing myself to get something guaranteed to me from on the top of the seven heavens. It brought him comfort and ease knowing that Rizq is coming from the heavens.

The years went on and the years went on. Al-Asma'ee said I went to Hajj with Haroon ar-Rasheed and when I got to Makkah, someone was calling me saying Asma'ee, Asma'ee. I looked back from the crowd and it was that Bedouin, pale and old looking. He was weak, old and pale looking now. He said to me sit down and read more to me from the Qur'an. So he began to read ath-Thaariyaat again until he got to the same verse:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

The Bedouin said I found what Allah said to be true. Read more for me, continue reading for me.

He recited:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿الذاريات: ٢٣﴾

Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak. (Surat ath-Thaariyaat: 23)

Allah gives an oath by Himself when He says:

فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ

It is an oath followed by La Haqq (لَحَقٌّ). Laam in La Haqq is Laam at-Tawkeed. The Laam is assurance, emphasis, affirmation and assertiveness to make you sure that the Rizq is from the sky. When the Bedouin heard that he shouted who angered Allah so much and they did not believe in Him, that Allah the Mighty and the Sublime (the Jaleel) needed to give an oath? He said it three times. Over and over again, and the third time he died. The verse melted him to death.

مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ

Just as it is the truth that you can speak.

Why was the parable of speaking used in relation to Rizq? For two reasons. Allah is saying be assured that your provision is coming to you from heaven, just as certain and definite it is that you speak. Do you have any doubt that you speak? No, so just as you do not have any doubt on the fact that you speak, do not have any doubt that your provision is coming to you from the heaven. That is the first one. The second reason for the relationship between the parable of sustenance in the sky and you speaking is because each one of you speaks

and can anyone speak and use your tongue? No one can take your tongue, your mouth, your throat and your vocal cords and speak. So just like no one can speak using your mouth, no one can take your sustenance. Relax, it is coming to you. Your Rizq is coming to you.

Why are there so many oaths combined with confirmation and assurances in this verse in particular, and others verses and many other Hadith that we would never have time to discuss in one or numerous Halaqaat? To establish Tawheed in an area that is a weakness to many. That is how it sums up. It is a matter that distresses people and it consumes their thoughts. Money, rent, food, retirement and savings. Allah wants you to live a Tawheed filled life that entails a stress free life and a relaxed life.

PROVISION COMES FROM ALLAH

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا
وَمُسْتَوْدَعَهَا ۗ كُلٌّ فِي كِتَابٍ مُبِينٍ ﴿هُود: ٦﴾

And no (moving) living creature is there on earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the uterus, grave, etc). All is in a Clear Book (Al-Lawh Al-Mahfoodh – the Book of Decrees with Allah). (Surat Hud: 6)

The provision is on who?

عَلَى اللَّهِ

On Allah. On your boss? Not on your boss. On your parents? On a government paycheque? On a human, on a corporation or on a nation? No.

عَلَى اللَّهِ

Due from Allah. Humans do not give provision to each other. Humans are means Allah created to give you the provision. Many may think in times of hardship (especially financial hardship) that Allah forgot about them. They may not say it but it comes to mind. That is when the second part of the verse comes into play.

وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا

And He knows its dwelling place and its deposit (in the uterus, grave, etc).

He knows your dwelling and your deposit. More assurances. Relax, He knows where you are at from the time you are in the uterus to the time you enter your grave, after that, before that and in between that. You are going through difficult times? Allah did not forget about it. That is what it means.

If Allah promised every animal its provision, is He going to leave out humans when they were the most honoured of the creation of Allah?

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ... ﴿الإسراء: ٧٠﴾

And indeed We have honoured the Children of Aadam. (Surat al-Israa': 70)

Allah said We will provide for animals, so do you think He is going to leave out those more honoured (human beings)? When Allah promised to provide sustenance to those who defame Him saying He has a son, do you think He is going to leave out those who say that Laa Ilaaha Illallah? His provision reaches all – animals, Kaafir and Muslim.

In a way, Allah corrected Ibraheem in his Du'aa. Ibraheem said:

... رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ

وَالْيَوْمِ الْآخِرِ... ﴿البقرة: ١٢٦﴾

“My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.” (Surat al-Baqarah: 126)

Allah answered and He said:

... وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

﴿البقرة: ١٢٦﴾

“As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!” (Surat al-Baqarah: 126)

In provision, they are alike.

Establish now to complete your Tawheed that your Rizq is in the hands of Allah. Do it right now. No boss, no business, no nation and no country.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿الذاريات: ٥٨﴾

Verily, Allah is the All-Provider, Owner of Power, the Most Strong. (Surat ath-Thaariyaat: 58)

That is who you turn to for your Rizq.

YOUR UNCHANGEABLE PROVISION IS ALREADY WRITTEN

As we mentioned, your unchangeable Rizq was written for you when you were in the womb of your mother. Sprint in this life, walk or relax, and the amount of provision Allah wrote for you is going to be the same. It is not going to be more or any less.

عَنْ أَنَسٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : إِنَّ اللَّهَ وَكَّلَ بِالرَّحِمِ مَلَكًا ، فَقَالَ : أَيُّ رَبِّ نُطْفَةٌ ؟

The Prophet sallallahu 'alayhi wa salaam said in an authentic Hadith that Allah put an angel in charge of the womb. When one is in the womb, the angel of the womb says O Allah, a drop? Meaning should I go ahead forth in a drop?

أَيُّ رَبِّ عَلَقَةٌ ؟

O Lord, is it now time for a clot? He gets permission from Allah.

أَيُّ رَبِّ مُضْغَةٌ ؟

O Allah, a morsel?

فَإِذَا قَضَى اللَّهُ عَزَّ وَجَلَّ خَلْقَهَا قَالَ : أَيُّ رَبِّ شَقِيٌّ أَوْ سَعِيدٌ ؟

When Allah desires to complete the creation of the foetus, the angel asks is he going to be among the wretched or happy?

أَذْكَرٌ أَوْ أُنْثَى ؟

He gets the permission every step of the way. Male or female?

فَمَا الرَّزْقُ وَمَا الْأَجَلُ ؟ قَالَ : فَيُكْتَبُ ذَلِكَ فِي بَطْنِ أُمِّهِ

He asks the final questions which are what is his provision and how long is his lifespan? Then he writes that while he is still in the womb of his mother. I am not going to say your destined Rizq was written when you were in the womb of your mother, but even before that. That is when the angel of the womb and the angels found out about it. That is only when the angels got their homework pertaining to those matters.

Fifty thousand years before Allah created the heavens and the earth (not before you were born but before the heavens and the earth were created), every last drop of water coming to you was documented. Not even every drop of water, that is still too big. Every tiny provision you are going to get was written for you, even if it is as small as a quark, a lepton or any of those small particles that make up an atom. If there is anything smaller than that of your provision, Allah wrote it. If it is destined for you, it has been written for you. And even before it was written, Allah in His eternal Ghayb knew that.

إِنَّ اللَّهَ كَتَبَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ بِخَمْسِينَ
أَلْفَ سَنَةٍ

Allah wrote down in the book (al-Lawh al-Mahfoodh) the measures of the creation fifty thousand years before the heavens and the earth were created. That is why in matters of this life, Allah speaks about them in the terminology of walk. You have an item waiting for you, so walk to it and take your time. It is not going anywhere. If I say to all of you that the chalkboard over there in the back is not going anywhere and it is for you Muhammad, you would be foolish to get up right now, sprint and grab it. A hundred years from now and a thousand years from now, I am going to sit here and watch it and it is not going anywhere. It is guaranteed for you, no one else is going to touch it and it is for you. You would be foolish to get up right now, sprint and grab it.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ
وَإِلَيْهِ النُّشُورُ ﴿الملك: ١٥﴾

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. (Surat al-Mulk: 15)

It is He (Allah) who made this earth subservient to us, so walk in its path and eat of its provision. What you need to be sprinting for is the matters of the life after, which are the matters that are not guaranteed. The levels of Jannah is what you need to be sprinting for.

... فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ... ﴿الجمعة: ٩﴾

Come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)].
(Surat al-Jumu'ah: 9)

خِتَامُهُ مِسْكٌ ۗ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿المطففين: ٢٦﴾

The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).

Strive and run for those matters.

AR-RAZZAAQ IS WISE IN GIVING PROVISION

Part of knowing Ar-Razzaaq is knowing He is also wise in giving provision. Many people today utter day and night that Allah is the All-Wise and they preach it, but at night-time they contradict it by complaining to other than Allah about their poverty. They complain to other than Allah about their poverty, yet they say Allah is wise and Ar-Razzaaq.

Allah said:

وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ﴿الشورى: ٢٧﴾

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. (Surat ash-Shoora: 27)

There is many who know Ar-Razzaaq and Al-Hakeem, and the Razzaaq and the Hakeem that you believe in knows that if He gives you some funds, you will misappropriate them and they are not good for you. That is part of believing in Ar-Razzaaq and Al-Hakeem. Your 'Aqeedah in this is that you accept the status that Allah gave you because if it changes from one status to another (rich or poor), you do not know whether it will result in your change of status from wretched to being happy, or from happy to being wretched. You do not know how it will change you. You never object to Al-Hakeem.

If I get into any one of your personal business and I say why did you buy that twenty thousand dollar car, not the ten thousand or five thousand dollar car or less than that? Why did you get an iPhone and sign a two year contract? You should have stayed with a vintage phone that has only voice and possibly text. Why did you just give your wife five hundred dollars to go to the mall? Your natural reaction is to tell me who do you think you are to object to my decisions? Who are you Ahmad Jibril to object to my decisions and judge my wisdom? That is my business. You are actually right. Who am I to interfere with your wisdom in your internal family business and your affairs? But again, who are you to judge the divine wisdom of Allah, Al-Hakeem, Ar-Razzaaq?

أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۗ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۗ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ
بَعْضًا
سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿الزخرف: ٣٢﴾

Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad sallallahu 'alayhi wa sallam) is better than the (wealth of this world) which they amass. (Surat az-Zukhruf: 32)

Who do you think you are to portion out the mercy of Allah? That is not your business. Who are you to portion out the provision of your Lord? Allah portions out the livelihood in this world between the creation.

وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا

And We raised some of them above others in ranks, so that some may employ others in their work.

Some are rich (high-class), middle-class and low class. A lot of people say why did Allah not make me rich so I can build Masaajid, support the oppressed and do and do? In a sense, some may be somewhat disgruntled with the division of Allah. If they just want to do good, that is different, but if they are internally disgruntled with Allah, do not forget that Ar-Razzaaq is the All-Wise, the All-Knowing. He knows what He gave you and why He gave it to you.

There is many like Qaaroon and you know the story of Qaaroon. The people of Qaaroon asked the same question – why did Allah not give us like He gave Qaaroon? Then when they saw what happened with Qaaroon, they regretted it.

وَمِنْهُمْ مَّنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ

﴿التوبة: ٧٥﴾

And of them are some who made a covenant with Allah (saying): “If He bestowed on us of His Bounty, we will verily, give Sadaqah (Zakat and voluntary charity in Allah’s Cause) and will be certainly among those who are righteous.” (Surat at-Tawbah: 75)

A lot of people say that. Why does He not give us so we can give in charity and we can be righteous? What happened after they got it?

فَلَمَّا آتَاهُمْ مِّنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿التوبة: ٧٦﴾

Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat or voluntary charity)], and turned away, averse. (Surat at-Tawbah: 76)

They became cheap and turned away from Allah. The result is objecting to the commands of Allah.

أَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا

كَانُوا يَكْذِبُونَ ﴿التوبة: ٧٧﴾

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies. (Surat at-Tawbah: 77)

By the way this verse was revealed, you know that what Allah gave you of provision is not something to object about. And let me say before I forget, this verse was not revealed by Tha’labah as the popular story is that a Sahaabi named Tha’labah got rich. That is a fabricated story. The true proper reason for the revelation was what Ibn Hajr mentioned through Ibn Wahib and Ibn Zayd, that it is a group of Munaafiqeen. Tha’labah was a man who stood firm in the Battle of Badr.

Do not be displeased. The point of it is do not be displeased with what Allah has chosen for you. Seek means, no problem, but when you become displeased in your heart at Allah and

the destiny Allah has chosen for you (low class, middle-class, high-class or whatever it is), then there becomes a deficiency in our topic today, which is belief in Ar-Razzaaq. When Allah is Al-'Aleem and Ar-Razzaaq, He gave it to you for a wisdom. When He is Al-Hakeem and Ar-Razzaaq, He deprived you for a wisdom so never object. Part of believing in this Tawheed is to be fully content with what Allah has given you of provision.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿الأنعام: ٤٤﴾

So, when they forgot (the warning) with which they had been reminded, We opened to them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them to punishment, and lo! They were plunged into destruction with deep regrets and sorrows. (Surat al-An'aam: 44)

Allah gives this Dunya to whom He likes and dislikes, but the Aakhirah is only for those who Allah likes. Thinking and judging that Allah gives this Dunya to who is more favourable to Him in the Aakhirah levels is an aspect that Kuffaar Quraysh used to have.

وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَادًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿سبأ: ٣٥﴾

And they say: "We are more in wealth and in children, and we are not going to be punished." (Surat Saba': 35)

They used to bolster to the Prophet Muhammad sallallahu 'alayhi wa sallam and the Sahaabah that we have more than you guys. We have more wealth, we have more children and we are not going to be punished.

Allah says:

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿سبأ: ٣٦﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Lord enlarges and restricts the provision to whom He pleases, but most men know not." (Surat Saba': 36)

Allah gives His provision in this life for those He likes and dislikes, but only gives success in the high levels in the Aakhirah for those He loves and likes.

TRUE TAWAKKUL AND TAWAAKUL

Haatim al-Asam was asked once how did your Tawakkul on Allah become so strong? He said I believed that no one will take my provision, so my heart became content. I knew that death awaits me, so I prepared my baggage for that journey. I knew no one can perform my actions but me, so I became occupied in them. I am too busy in my work. Number four – I knew Allah watches me and sees me, so I became ashamed to let Him see me doing any sins. They said so where do you eat from? They saw him so content, so relaxed and so laidback, so they asked where do you eat from? He responded:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

﴿المنافقون: ٧﴾

And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (Surat al-Munaafiqoon: 7)

Ash-Shaafi'ee Rahimahullah said I depend on Allah for my provision and I have absolutely no doubt that my provision will come to me. And then he went on to say my Rizq will come to me even if it is coming from the bottom of the deep dark ocean, so why should I grieve or be sad over it? Why be depressed about it? Relax.

Umar Ibn al-Khattab radhiallahu 'anhu narrated the following Hadith:

لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا وَتَعُودُ بَطَانًا

The Prophet sallallahu 'alayhi wa sallam said if you all relied on Allah as you should rely on Him, He would have provided you just like He provides birds. They wake up hungry in the morning and return with full stomachs at dusk time. Taghdoo (تَغْدُو) in the Hadith means they go early in the day with empty stomachs. They go, meaning they do something. Wa Ta'oodu (وَتَعُودُ) or Taroohu (تَرُوحُ) in one narration means they return late in the evening, and Bitanaa (بَطَانًا) means with full provision.

What you take from that Hadith is true Tawakkul is full reliance of the heart on Allah, using the means available. He did not say Allah will provide you like He provides that bird laying in

the nest. He says Taghdoo and Ta'oodu – like a bird that goes and returns. That is why I specified the definition of those words. Tawakkul is firm belief in the heart, putting dependency in the heart on Allah and using the means available. That is the true meaning of Tawakkul in the matter of Rizq.

Ibn Abi Dunya narrated that people came to Madinah one time in 'Umrah as usual, and any time he saw foreigners in Madinah, he would ask them. He saw people who he knew were from Yemen, so he said who are you? Meaning give me more about yourself. They said:

نَحْنُ الْمُتَوَكِّلُونَ

We are the ones who depend on Allah. He said you are Mutawaakilon (مُتَوَكِّلُونَ), meaning you depend on each other and not on Allah. He said al-Mutawakkilon (الْمُتَوَكِّلُونَ) (the real Mutawakkilon) are the ones who put the seeds in the ground with their reliance on Allah. This is all part of believing in Ar-Razzaq. Your heart hangs with Allah the Creator and the controller of all means. Part of that is that you have to believe means do not harm and benefit, and they do not provide nor take from you. The order for your provision comes from the Creator, Ar-Razzaq.

Sahl Ibn Abdullah at-Tastari said a golden word about this whole matter. He says whoever neglects means has neglected the Sunnah, and whoever neglects Tawakkul (the reliance on Allah) neglects Imaan. Tawakkul is the state or status of the Prophet, and whoever is on the status of the Prophet cannot leave out the Sunnah of the Prophet.

SEEK MEANS BUT KEEP YOUR HEART FULLY ATTACHED TO ALLAH

The Prophet sallallahu 'alayhi wa sallam was known to take means. Look at his life. He depended on Allah fully all throughout his life and every moment of his life, yet he used the means available to him. In Hijrah when he went, he took the guide with him to Madinah and he hid in the cave. Did he say Abu Bakr I am the best man to walk on the face of the earth and you are the second best (the best man after the Messenger to walk on the earth), so let us just lay in the open desert knowing that there is a hundred camel bounty on my head and your head, and Allah is going to protect us. That is Tawaakul not Tawakkul. He went in a cave and he found a secluded cave away from them (one he thought that they would not see). And then he said:

... لَا تَحْزَنُ إِنَّ اللَّهَ مَعَنَا... ﴿التوبة: ٤٠﴾

“Be not sad (or afraid), surely Allah is with us.” (Surat at-Tawbah: 40)

You use the means, but your heart is fully with Allah. Sometimes there is no means to us, but if there is then you use the means. If there is not, you have no choice, but in both case scenarios (whether there is or there is not), your heart is fully attached to Allah. If the Prophet sallallahu ‘alayhi wa sallam was hungry, did he wait for food to drop from the sky or did he go and prepare, sit and eat?

In Badr it was three hundred of the Sahaabah versus a thousand. He did not say O my friends put your weapons down, let us just sit here and make Du’aa and the closer they come, let your Du’aa shout more and more, louder and louder. The heads are flying off, let it be louder and louder. That is the thinking of some deviant groups today. No, he fought. Make Du’aa, but he prepared. He made Du’aa himself until his upper garment fell off, while Abu Bakr felt bad for him for making all that Du’aa and Abu Bakr was behind him putting his upper garment on him. He then aligned them and he positioned them in front, so the disbelievers will not get any of the water wells and all the water would be behind them. He told them hold fire until they come and you can see the whiteness in their eyes, then after you see that you can proceed.

That is the same as Rizq. You seek a job, but the heart is fully attached to only Allah.

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ

رِزْقِهِ... ﴿الملك: ١٥﴾

He it is, Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it, etc), so walk in the path thereof and eat of His provision. (Surat al-Mulk: 15)

He said Famshoo (فَامْشُوا) – walk, pursue and search. He did not say it is going to come to you. Seek and pursue your Rizq and do the means. Do not sit and expect it to come to you. That is also an additional benefit from Famshoo. The word walk in this verse is delicate – it means yes go for your Rizq, but do not stress for it. Allah wrote it for you, so do not go after this Dunya like a galloping horse in the outskirts.

When Maryam ‘alayhas-salaam gave birth to ‘Eesa, in the midst of her agony and pain, Allah says:

وَهَزِي إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا غَنِيًّا ﴿مريم: ٢٥﴾

“And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you.”
(Surat Maryam: 25)

Can anyone tell me how a strong man, the strongest man out of all of you can shake a palm tree and bring the dates down? How is a woman in labour going to do that? The lesson really is depend on Allah Maryam, but do the little means. Just touch that tree and try to shake it, and then the rest is on Allah.

Submit the resume, go to the interview, put the offer on the business and the house. And at the same time you are doing it (before and after), know it is coming from the sky. Your mind should be elsewhere. Your mind should be in the sky. If He wants you to get it, no one is going to deprive you from it. And if He does not want you to get it, no one is going to get it for you. The bottom line is that your heart must be fully attached to Allah. Once that heart is attached to a job or the business for Rizq, then there is a deficiency in the belief that Allah is Ar-Raaziq. No matter how small that percentage is, it is a deficiency right there.

Ibraheem Ibn Adham was preparing a barbeque and he was cutting up meat to barbeque it. A cat took a slice of that meat and ran off with it. Ibraheem looked and saw that she did not really eat it. She took it to a distance as he was monitoring it and put it in an open field by a hole in the ground. He walked close to it and he monitored the situation. Why did it not come back to eat it? Suddenly, a snake with its eyes popped out (a blind snake) comes out from the hole, takes it and goes right back in. A cat and snake are enemies – they are prey and predator. Ibraheem looked at the sky and said praise be to Allah, He made enemies provide sustenance and provision for each other.

Some in the past used to make the Du'aa:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عُشَّهَا

An-Na'aabah (النَّعَابَةُ) is the chick of a crow. In Arabic, a crow is a Ghuraab (غراب) and the crows are species that are rated among the most intelligent animals. Their chicks hatch blind, helpless, covered with just skin, and weigh probably a little bit over half an ounce. The crow is black and the chick when it hatches is pink. It is believed that when the crow sees the chicks, they are not black. It leaves for a long period of time or possibly for forage (to get food). Depending on their stage, the baby crows will need to be fed approximately every thirty minutes. The mum is gone in either disappointment or to get the food, and the baby needs food every thirty minutes. This is an-Na'aabah. O Allah, provide me like you provide an-Na'aabah in her nest.

Ar-Razzaaq sends that lonely chick insects, bugs, grasshoppers, weevils, berries, spiders or whatever it may be on its beak. They are attracted to its beak so it can eat it, until the mother either returns with food or from the disappointment to see the feathers are black. That is why they used to say:

اللَّهُمَّ يَا مَنْ يَرْزُقُ النَّعَابَةَ فِي عَشَّهَا

O Allah, provide me like you provide that little baby chick of a crow.

Who provided the helpless baby crow insects and provisions while the mother and father were gone? Who provided the helpless blind snake a piece of flesh right at its hole from its enemy (a cat)? They are prey and predator.

...هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۗ لَا إِلَهَ إِلَّا

هُوَ ۗ فَأَنَّى تُؤْفَكُونَ ﴿فاطر: ٣﴾

Is there any creator other than Allah who provides for you from the sky (rain) and the earth? Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)? (Surat Faatir: 3)

Is there a creator other than Allah who provides for you from the sky and heaven? It is Ar-Razzaaq.

PROVISION IS NOT ONLY MATERIALISTIC

Mankind think in a narrow sense that Rizq is materialistic, like we said in the beginning of the class. That is why many cry poverty.

Ibn as-Sammaak (a preacher) was an advisor to Haroon ar-Rasheed. Haroon used to always consult with him and keep him by his side to remind him. Haroon ar-Rasheed was the Khaleefah who used to tell the cloud go rain wherever you want, your wealth is going to return to me. Haroon wanted a cold glass of water once and it must have been that he kept asking for it over and over again. He repeatedly asked for a cold glass of water. It caught the attention of Ibn as-Sammaak (his advisor) next to him, so he wanted to give him some consultation.

Before he drank it, Ibn as-Sammaak said what would you do if no water was available to you and you are forced to trade for this cup of water? You are supposed to give something for it. Haroon ar-Rasheed said for sure, most certainly I would give at least half my kingdom if not more. After he drank the cup, Ibn Sammaak said what would you give if you were not able to release the waste of that water from your body, unless you traded something for it? Haroon ar-Rasheed said I would certainly give the other half of my wealth. If I had more and I needed, I would give even more than that. Ibn Sammaak cried to the Khaleefah. He said drink Khaleefah drink, may Allah bless you. Fie upon a kingdom that could easily be traded for a cup of water.

أشرب يا سيدي ، أشرب هناك الله ، أف لملك لا يشتري شربة ماء

I memorised poems from Shaykh Kishk when I was a kid and I used to hear his lectures, the eloquent speaker Rahmatullahi 'Alayh. He used to say:

هي القناعة فاحفظها تكن ملكاً ولو لم يكن لك إلا راحة البدن

He actually said it when ash-Shah of Iran died. Be content, you will feel like a king even if you do not have but peace of mind.

وانظر لمن ملك الدنيا بأجمعها ، هل راح منها بغير القطن والكفن

Look at those who ruled the globe in their entirety, did they leave this earth but with cotton and shrouds?

Remember how we defined Rizq. Why do you look at it as money in your account alone? Rizq is your 'Aqeedah. Your 'Aqeedah is the biggest Rizq you can have.

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ

دِينًا... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (Surat al-Maa'idah: 3)

Belief in the Qadar of Rizq is 'Aqeedah. Once you establish this firm in your heart which we are trying to get to, you live a content life. Having a deficiency in the belief in Ar-Razzaaq is dangerous.

DEPEND ON ALLAH IN HARDSHIP

In an authentic Hadith in Sunan Abu Dawood, the Prophet sallallahu 'alayhi wa sallam said:

مَنْ نَزَلَتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدَّ فَاقَتُهُ ، وَمَنْ نَزَلَتْ بِهِ فَاقَةٌ

فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ

Whoever gets Faaqah (فاقة) (which is usually a financial hardship) and he turns to people (he depends on them in his heart), his hardship will not be fulfilled. Whoever gets a financial hardship and turns to Allah for help, Allah will bring him his Rizq sooner or later.

THEY WORSHIP OTHERS BESIDES ALLAH WHO HAVE NO CONTROL OVER PROVISION

Focus on this Ayah:

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَاوَاتِ وَالْأَرْضِ شَيْئًا
وَلَا يَسْتَطِيعُونَ ﴿النحل: ٧٣﴾

And they worship others besides Allah, such as do not and cannot own any provision for them from the heavens or the earth. (Surat an-Nahl: 73)

Give me your full attention. In Arabic, if you were to remove the two words Rizqan (رِزْقًا) (provision) and Shay'an (شَيْئًا) (anything) from this Ayah, the meaning stays good. So why these two extra words? We said the Qur'an is delicate, and these words are there for a purpose. So what is the meaning? To add affirmation that the only One who can provide Rizq is Allah.

An-Nakirah Fee Siyaaq al-Ithbaat Tufeed al-Itlaaq (النكرة في سياق الإثبات تفيد الإطلاق) – a rule of Usool. Both these words in the Ayah (Rizqan and Shay'an) are indefinite nouns (Ism Nakirah (إسم نكرة)). Those two words I said that are extra are indefinite nouns. The rule in Usool is the indefinite noun (Ism an-Nakirah) in the context of a general sentence denoting, affirming, declaring and establishing, indicates an absolute, unconstrained, unconditional and unrestricted matter. Pay attention, I am going to explain it more. These rules are complex as it is and it only gets harder when you explain them in English, so you have to give me double the attention you regularly give me.

If you have a sentence affirming something, declaring and establishing, and then there is a Nakirah (indefinite noun), that means it is absolute. That indicates it is absolute, unconstrained and unrestricted. Adding a Nakirah that is otherwise not essential basically gives it an exaggerated, absolute, unconstrained and unrestricted meaning. That is the point

right there. Here comes the meaning – those who they worship other than Allah have absolutely not a tiny bit of control over Rizq.

Let us take the first indefinite noun to shed more light on what I am trying to talk about. They already had nothing and the word Shay'an (anything) added to their nothingness. Yaa Allah, You told us they do not have anything and no control over provision, so why did You add Shay'an? They have nothing, so why did You add anything to nothing? If your paycheque after everything clears is two hundred and one dollars and five cents, and I say to any of you what is your paycheque this week, would any one of you say two hundred and one dollars and five cents? You are going to say two hundred dollars. We are not sitting here doing your income tax, so you are going to say two hundred dollars. You round it off because one dollar and five cents is so little, so minute and so insignificant that you do not even count it.

Now a second example to get this rule that I am talking about, because you understand them more with examples. If I say to you what time is it now and it is 1:59, does anyone tell me 1:59? Everyone is going to round it off and say it is two o'clock. A third example – if someone has no wealth but he may have a little bit of wealth, what do you tell me if I ask you about his financial situation? The common terminology is he has nothing. There is something, but it is so little, so minute, so tiny and so insignificant that you consider it nothing. It is a fraction that is rounded off. That is why the indefinite noun Shay'an was added.

Allah wants you to have the pure Tawheed in Ar-Razzaaq, and He wanted to eliminate any tiny doubt that anyone other than Allah has any provision. There is not even the super slight chance that one may have any tiny significant control or rule over Rizq, other than Allah. That is why the indefinite noun (Shay'an) was added. The verse is saying they worship those who have absolutely no control over Rizq, not even those tiny fractions that may be considered by some. Those the Mushrikeen worship do not have any tiny, rounded off fraction of control or rule over Rizq. Why so much emphasis? This is to erase the possibility that we may have any thought or doubt that anyone has any little crumb or power in control over Rizq. It is to affirm and to fulfil your heart with full and pure Tawheed to Ar-Razzaaq.

Two Nakirah come to affirm this, not one. Shay'an was one, and what we mentioned about Shay'an is the same for Rizqan too. They were added to eliminate the thought that there may be that tiny fraction that people neglect or that they round off, like the one dollar and five cents, the one minute, and one having a little bit of provision and then you say he has nothing. It is to eliminate even that possible tiny thing, and show there is not even a rounded off figure in the matter. They have absolutely no control over Rizq.

We got the general wording of the verse – that those who Mushrikeen worship have no rule or control over Rizq. That is the general wording and it already tells it all. To top it off, we have two Nakirah (Shay'an and Rizqan) to add emphasis and to show not a crumb of power

or a rounded off fraction of power do they have over Rizq. We are not done there, Allah wants pure Tawheed.

The third thing in the matter is the end of it:

وَلَا يَسْتَطِيعُونَ

At the end, the verse says and they cannot (they are unable to). Sometimes you may have power to do something, but the opportunity is not there. Allah wanted to eliminate that thought too. Belief in Ar-Razzaaq is no joke – it is firm and it is deep. They do not have the power and they do not have the ability to rule over Rizq. No power and no ability. Once you affirm absolute Tawheed in Ar-Razzaaq, you live at peace and at ease. It is among the biggest sources for the anxiety disorders of today, depression, stress and traumatic stress. When you know it is from Allah, you live at ease and peace. You leave it in the hands of Allah and you live a stress free life.

Keep your heart with Allah. If you are rejected from a university or a job, do not even feel down or sad. Take it with a smile and walk away. If your interview goes bad, it was not meant by Allah because it is in the sky. That creation that you see in a suit and tie before you conducting the interview could not raise his finger nor move his lips or utter a word, except what Allah wanted him to do. You are going to the interview because Allah wants you to seek the means, but before, during and after, your heart must be in complete attachment with Allah. Your heart has to be in another world.

...وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). (Surat al-Anfaal: 24)

Allah comes between that person you think is a boss interviewing you. Allah comes between him and his heart, and Allah can make him utter that which He wants.

AR-RAZZAAQ WILL SEND YOU MEANS

‘Affaan Ibn Muslim as-Saffaar was a Shaykh for Bukhari. In the Fitnah of Khalq al-Qur’an (خلق القرآن), ‘Affaan was an ‘Aalim and they started by scanning the ‘Ulamaa and

interrogating them pertaining to the matter of the creation of the Qur’an. They got to the house of ‘Affaan and the governor wanted to interrogate him. The interrogators told ‘Affaan I have orders from the Waali that I need to ask you these questions. Is the Qur’an the word

of Allah or creation? We know what the position of Ahlus-Sunnah is and what they used to spread back then.

'Afaan said:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ الْإِخْلَاصُ : ١ ﴿﴾

Say (O Muhammad (sallallahu 'alayhi wa sallam)): "He is Allah, (the) One." (Surat al-Ikhlaas: 1)

Is that created? He basically began to explain. He is an 'Aalim and he wants to start talking and explaining to the man. The interrogator said look 'Afaan, I am not here to debate. I have these questions to ask you, I have to write the answer and let me advise you, when they take you to prison then you can explain away over there. He also said let me advise you more – if you say it is the creation of Allah, from my experience the people who said that get a higher rank, their salary goes up and they be at peace and ease. Those who do not say it was created, from my experience they start off by taking your salary, then your family and you get hungry and it only gets worse after that. This is the interrogator telling him.

'Afaan said the Qur'an is the word of Allah (Kalaamullah (كلام الله)), it is not created. The interrogator said do you know where this statement is going to take you? He told him the verse that we mentioned:

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ الذَّارِيَاتُ : ٢٢ ﴿﴾

And in the heaven is your provision, and that which you are promised. (Surat ath-Thaariyaat: 22)

Tawheed kicks in at these times and that is how you know if you have the proper Tawheed. The Tawheed melted into Imaan and Ihsaan. The interrogator wrote the report and they cut his salary. After midnight, 'Afaan wakes up to a knock at the door. Someone is knocking very hard at the door and he found it is an older man (a Zayyaat) who is an oil salesman. His clothes are dirty because you know oil salesmen have oil over them because they work with oil. It is a low, looked down upon job, but this oil man took it upon himself to care for the causes of this Ummah. He said who are you? The Zayyaat is asking him who are you? He said 'Afaan Ibn Muslim. He said you are the man whose salary the government cut for speaking the truth earlier today? He said yes. He possibly heard it in the community, in the market or in the Masjid. He said here is a Surrah (a money pouch) with one thousand Dinaar, and this time every month I am going to bring you a similar bag until Allah provides you a way out. That was actually more than the government was paying 'Afaan Ibn Muslim.

﴿الذاريات: ٢٢﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ

Today the Ummah may no longer have a salesman with jealousy like that oil salesman had, but the Provider who sent that oil salesman will send you different means because the Provider (Ar-Razzaaq) is there.

Let me conclude with this story for the sisters who follow us (especially through the internet) whose husbands are in prisons, or single mothers, and actually for all of us. There is a contemporary man in Egypt who went to prison. He was very poor as it is, so when he went to prison, his wife had two kids and she had to move in with her parents. It is the same thing repeated all over. Those whose family members went to prison will tell you the same story. One day her son got sick and he got very high fever. She is in the house of her parents with no transportation and even if there was transportation, there is no money to pay the doctors.

So she turned to Allah all night long in Sujood and Du'aa, in deep agony and pain. One minute Du'aa and Salah (two Rak'ahs), and then she would tend to her baby, changing the bathing towels on his head and body. As you know, only mothers can talk about what they feel when their children are ill. May Allah grant my mother and all your mothers Firdaws al-A'laa for the suffering they suffered for us. She would go and soak the bathing towels in cold water and place them all over her son (on his forehead and his body) and take a break in Salah. Two Rak'ahs in the deep, dark, lonely and long night. Cries and shouts of desperation to Allah, and that is when the Du'aa is most likely to get answered.

﴿النمل: ٦٢﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ...

Is not He (better than your gods) Who responds to the distressed one, when he calls Him. (Surat an-Naml: 62)

Late late at night, the knocking comes at her door. She put on her Hijaab, she opened the door and it is a doctor in a white robe. This is a contemporary story. The doctor answered the door, but he in reality answered the order of Allah. The doctor was at her door and she was astonished. She has no means and she does not know what is going on. Limiting her communication with men, she watched as the doctor diagnosed the baby, wrote the prescription and gave her words of comfort. Then he told her the bill is so and so and he handed her the bill. For house calls you pay right on the spot. It was well known back then and it is still known. In Arabic countries, I remember until recently that the doctor comes and you pay him on the spot.

She said what? I have no money. He said where is your husband who called me? She said my husband has been in prison for some time and he did not call you. He said you make a late

call at night and you have no husband to pay for me? He said is this not apartment eighteen? She said no, apartment eighteen is right down the hall (that is next door). The doctor was astonished at how he came here and there really was someone sick. He said Subhan Allah, what is your situation lady? Tell me what it is. She told him her story, she began to cry as she was telling her story and he began to cry. He said Wallahi it was Allah who took me out of my bed to come to see your son. Give me that prescription back and let me get the medicine from my car. Here is some money for you and every week or so, I will come and check up on you. Not only that, he continued to check up on her and give her from the charity that Allah gave him. The woman began to tease her husband who was in prison. She said you might want to stay longer in prison because Allah the Razzaaq is taking care of us more than you did when you were here.

CLASS SIXTEEN

Alhamdulillah Rabbil-'Aalameen that we were able to conduct the class today. This is the sixteenth class on Al-Usool Ath-Thalaathah.

We are on the first of the three matters in Chapter Two:

أَنَّ اللَّهَ خَلَقْنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Our first topic today is:

لَمْ يَتْرُكْنَا هَمَلًا

We talked about Lordship and we talked about the Provider. When we establish Allah created and provided, the author moves on to why He created us. Why did Allah create us? He did not leave us without a purpose. That creation and provision was for a purpose and this is subtitle C.

1C: HE DID NOT CREATE US WITHOUT A PURPOSE

Why did He create us? Why did He provide for us? The author says:

لَمْ يَتْرُكْنَا هَمَلًا

He did not create us without a purpose.

WHAT IS HAMALAA?

What is a Haamil (هامل) or what is Hamalaa (هملا)? Even with the dialects today and the slang form of the Arabic that we have today, you hear on the tongues of many that they refer to someone as a Haamil. And when they refer to that, they mean someone who has no purpose or no job. Usually they refer to it in materialistic failure and they call him a Haamil. This is actually a unique term that was used amongst the Arabs back in the old days. Originally, it was used to refer to camels or animals that are unbridled or have no shepherd or herdsman. Basically animals running day and night in the wild, that are left loose and unattended. That is what Hamalaa is.

Here it applies to animals in the form of human animals. They are those who have no spiritual purpose or guidance in their life. They run on this earth like wild animals, unrestrained by the guidance of Allah. They run day and night with no guidance from Allah, just like animals running in the wild day and night.

Let the Qur'an define to you what Hamalaa is.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ ۗ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا
وَلَهُمْ أَعْيُنٌ لَّا يُبْصِرُونَ بِهَا وَلَهُمْ آذَانٌ لَّا يَسْمَعُونَ بِهَا ۗ أُولَئِكَ كَالْأَنْعَامِ
بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ ﴿الأعراف: ١٧٩﴾

And surely, We have created many of the Jinns and mankind for Hell. They have hearts wherewith they understand not, they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones. (Surat al-A'raaf: 179)

The verse says:

أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۗ أُولَئِكَ هُمُ الْغَافِلُونَ

They are like cattle, nay even more astray; those! They are the heedless ones.

...الَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ

﴿محمد: ١٢﴾

Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. (Surat Muhammad: 12)

INCORRECT OPINIONS ON THE PURPOSE OF OUR CREATION

A believer must know why he was created. You have to know that. You have to know why Allah gave you provision and why Allah created you. If you ask someone the question of our topic:

لَمْ يَتْرُكْنَا هَمَلًا

Why were you created? You are going to find so many different answers. Some will say it is a wisdom only Allah knows. They put an Islamic touch in an ignorant way. Yes that is true that Allah has wisdoms that we do not know in some matters, but in this matter you must know.

Allah said:

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? (Surat al-Qiyaamah: 36)

Another category is like the famous poet early in this century who said:

جئت لا أعلم من أين ولكني أتيت

I do not know how I got here, but I got here.

ولقد أبصرتُ قدامي طريقاً فمشيت ، وسأبقى ماشياً إن شئتُ هذا أم
أبيت

I found a path before me so I walked, and I will continue walking whether I like it or not.

كيف جئت ؟ كيف أبصرتُ طريقي ؟ لست أدري

He went on to say how I got here? How I saw that path in front of me? I do not know, but I got here.

This was a popular belief among a lot of people. In the sixties, Shaykh Kishk gave a Khutbah on this because this was a poem, but there was a singer who made this poem famous. The singer who sang that song was of the same name as the author of this book – his name was Muhammad Ibn Abdul-Wahhaab. The singer was basically in his late sixties and Shaykh Kishk told him you are a span away from your grave, and you are speaking and uttering words of Kufr and you do not know what you were created for. He broke down the poem and how it has matters that are Kufr.

From listening to Shaykh Kishk, I thought it was the words of the singer, but it turned out that the words were a poem from another wretched poet. He was from Lebanon and he came to this country. His name is Ilyaa Abu Maadhi and many of you have probably heard of

him. He came here in 1910 or so and lived in the United States. I say this because even though they were popular in the sixties, these wretched characters were stars in the Arabic world for millions and millions. He is a peer to the singer Umm Kulthoom – the woman who in her funeral had four million people follow her. Any one of you who is Arabic over here, ask your parents or your grandparents for sure who Muhammad Ibn Abdul-Wahhaab the singer is and who Umm Kulthoom is.

When it is millions elevating such filth and gutter to a star like status, that is why that was the defeated and humiliated generation. The generation Muhammad Ibn Abdul-Wahhaab the singer and Umm Kulthoom raised were met by humiliation after humiliation. In 1948, between the fifties and sixties, 1967, 1969, 1973, and between 1971 and 1980. Read history. That Muhammad Ibn Abdul-Wahhaab raised a generation of humiliated, dishonoured Hamal who do not know their purpose on this earth. This Imaam Muhammad Ibn Abdul-Wahhaab raised a generation on Al-Usool Ath-Thalaathah and on Tawheed, who learned the purpose of their creation and in return revived Tawheed for this Ummah.

So many say they were created for a wisdom only Allah knows. No, you have to know this wisdom too. This is the kind of wisdom that you have to know. Some say they do not know how they got here and throw around Kufr statements like that poet and singer we mentioned. Some of them say Allah created us for worship, which is the correct answer, but their understanding is superficial. They are not deep and substantive in what worship is, and that is basically the topic of our Tawheed – all that relates to why we were created. Some adopt the devilish thinking of some Greek philosophers who say that Allah created the universe and forgot, and that is why there were so many problems among the people on earth (because Allah forgot about us). Astaghfirullah. Allah responded to all that centuries before they even uttered it. He said:

... وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿مريم: ٦٤﴾

And your Lord is never forgetful. (Surat Maryam: 64)

And then you have other people who say the universe is the fun and play of Allah. Astaghfirullah. Likewise, Allah responded to them.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿المؤمنون: ١١٥﴾

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” (Surat al-Mu’minoon: 115)

Then you have a group who will say that you live your life, then you die and it is over and done with. If this was true then death would be the goal of nearly every living being, but

death is the start. Then there is the grave, then there is resurrection, then there is reckoning, then there is the scale, then there is the Siraat, and then there is eternal Hell and Heaven.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ ۗ وَذَلِكَ عَلَىٰ اللَّهِ يَسِيرٌ ﴿التَّغَابُن: ٧﴾

The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad sallallahu ‘alayhi wa sallam): “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did, and that is easy for Allah.” (Surat at-Taghaabun: 7)

YOU WERE CREATED FOR A PURPOSE

The point is that one must know he was created for a purpose. You have to know that you were created for a purpose.

In reality, this life is a test to see who fails and who wins. Allah called it a test.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا... ﴿الملك: ٢﴾

Who has created death and life, that He may test you which of you is best in deed. (Surat al-Mulk: 2)

Allah wants you to prove through your action and through this test who is righteous and who is not. This life is not a mall or a supermarket that closes at nine o’clock and then it is over and done with one’s death.

لَمْ يَتْرُكْنَا هَمَلًا

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿الأنبياء: ٤٧﴾

And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners. (Surat al-Anbiyaa’: 47)

Allah is going to set up a real balance (a real scale of justice) on the Day of Resurrection and no one will be dealt with unjustly. If it is a tiny weight of a mustard seed or even less than that, Allah will bring it and He is the sufficient to take account of what you did in the previous life.

وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿الزلزلة: ٣﴾

And man will say: "What is the matter with it?" (Surat az-Zalzalah: 3)

It is the Day when one says what is going on here? What is it that is going on here?

وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ
مَنْشُورًا ﴿١٣﴾ اِقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

﴿الإسراء﴾

And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day." (Surat al-Israa': 14)

On the Day of Resurrection, We shall bring the deeds in the book and it will be presented.

اقْرَأْ كِتَابَكَ

"Read your book."

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿القمر: ٥٣﴾

And everything, small and big is written (in Al-Lawh Al-Mahfoodh already beforehand i.e. before it befalls, or is done by its doer). (Surat al-Qamar: 53)

Everything small and big is written down.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿النجم: ٣٩﴾

And that man can have nothing but what he does (good or bad). (Surat an-Najm: 39)

He created us to follow His guidance.

لَمْ يَتْرُكْنَا هَمَلًا

The verses on this are numerous and numerous.

SAVE YOURSELF FROM HELL

A man went to Ibn Umar radhiallahu 'anhuma and he said Abu Abdur-Rahmaan or Ibn Umar. Abu Abdur-Rahmaan was his Kunyah and Ibn Umar is attributing him to his father. He said did you hear anything from the Prophet sallallahu 'alayhi wa sallam in Najwaa (in private) that you want to share?

هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْوَى ؟

Did you hear anything in private you can share with me?

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : يُدْنِي الْمُؤْمِنُ مِنْ رَبِّهِ حَتَّى
يَضَعُ عَلَيْهِ كَنَفَهُ ، فَيَقْرُرُهُ بِذُنُوبِهِ

Ibn Umar said I heard the Prophet sallallahu 'alayhi wa sallam say the believer will be brought near his Lord and Allah covers him with a screen and asks him, and he confesses.

تَعْرِفُ ذَنْبَ كَذَا ؟

Allah will ask him do you know you did this? Did you know that sin? He will go over the sins.

يَقُولُ : رَبِّ أَعْرِفُ

Twice he will say I know. I know Yaa Allah. He confesses his sin, there is no way out of it.

فَيَقُولُ : سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تُطَوَّى صَحِيفَةُ حَسَنَاتِهِ

I concealed it in the world before and I am going to forgive it to you today, then his registry of deeds folds up.

وَأَمَّا الْآخَرُونَ أَوْ الْكُفَّارُ فَيُنَادَىٰ عَلَىٰ رُءُوسِ الْأَشْهَادِ هَؤُلَاءِ الَّذِينَ كَذَّبُوا
عَلَىٰ رَبِّهِمْ

The other ones (the disbelievers) – it will be announced publicly before all the people. Those are the ones who lied and disbelieved in their Lord.

عَدِيٌّ بْنُ حَاتِمٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا مِنْكُمْ مِنْ
رَجُلٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ ، وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ ، فَيَنْظُرُ أَيَمَنَ
مِنْهُ فَلَا يَرَىٰ شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَىٰ إِلَّا شَيْئًا
قَدَّمَهُ ، ثُمَّ يَنْظُرُ تَلْقَاءَ وَجْهِهِ ، فَتَسْتَقْبِلُهُ النَّارُ .

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ
وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

In at-Tirmidhi. There will be none amongst you except that Allah will speak to him with no interpreter (with no barrier). You are going to go stand before Allah. Imagine that reality of standing before Allah. Wallahil-'Adheem it is going to happen, so focus as it is going to happen and imagine it as it is going to happen. He is standing before Allah, he looks to his right and he sees nothing but his deeds.

ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ

Ash'ama Minh (أَشْأَمَ مِنْهُ) means he looks to his left. Then he looks to his left, and then he sees nothing but his sins. Wallahi it is a scenery that tears the hearts. His deeds are to his right, his sins are to his left, and then he looks in front of him. He sees Hell and there is no escaping it. Good and bad, wretched and successful – all are heading to the direction of Hell. Where are they going? They are going to the direction of Hell. The righteous are going over it and not in it, and the wicked are going in it. Nas'alullaha an-Najaa (نسأل الله النجا). Then there are those who go over it but get clawed in it, and then there are those who go at the

various speeds that we know from the famous Hadith about that. The Hadith says that everyone looks in front of him and sees Hell, then it continues.

The purpose is save yourself from Hell, even by giving a portion of a date in charity, so you can present it to Allah on the Judgment Day that you gave that. Save yourself from Hell, even by giving that tiny little thing.

...فَمَنْ زُخِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا
مَتَاعُ الْغُرُورِ ﴿آل عمران: ١٨٥﴾

And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing). (Surat Aali 'Imraan: 185)

ALLAH IS INDEPENDENT OF HIS CREATION

You were created and you need Allah. Do not ever think Allah created us to have more creation. Do not ever think that Allah created us because He needs our support. He created us and He is Al-Ghane (الغني) – He is independent of His creation.

The authentic Hadith al-Qudsi in Sahih Muslim:

يَا عِبَادِي : إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي ، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي

O My servants, you cannot reach me to harm me, nor can you reach Me to benefit Me.

يَا عِبَادِي : لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا

O My servants, if from the first to the last of you, human and Jinn (every one of you with nobody left out) were as pious as the most pious man you can think of, that is not going to increase My kingdom.

That is Allah telling you that. Your piety will not increase the kingdom of Allah and you are not doing Allah a favour by doing deeds.

يَا عِبَادِي : لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا

O My servants, if your first and your last and your human and your Jinn (every one of you) were as wicked as the most wicked man, human or Jinn on the face of the earth that you can imagine, that would not decrease My kingdom any tiny little bit.

Allah is speaking to you, because this is a Hadith Qudsi.

يَا عِبَادِي : لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي ، فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا
كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

O my servants, were the first of you and the last of you to get together, your human and your Jinn (every last one of you) in one place and request of Me everything they wanted, and I gave every one of them that which he requested, it would not decrease My kingdom any less than a needle decreases the sea if it is put into it.

Go to the Atlantic Ocean, put a needle or a string in the middle of the Atlantic Ocean and then take it out. How much less did the Atlantic Ocean become? That is the Atlantic Ocean. Allah runs, rules and owns the universe.

يَا عِبَادِي : إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ، ثُمَّ أَوْفِّيكُمْ بِهَا ، فَمَنْ وَجَدَ
خَيْرًا فَلْيَحْمَدِ اللَّهَ ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Here is the conclusion. O My servants, it is only your deeds that I reckon up for you. I gather and collect them, add them up and register them for you for the Day of Recompense, so you can be judged by them. Whoever finds good, let him praise Allah. And whoever finds other than that, let him not blame but himself.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا... ﴿الأعراف: ٥٦﴾

And do not do mischief on the earth, after it has been set in order. (Surat al-A'raaf: 56)

Meaning the entire earth was created for worship. The purpose of the universe was for worship and whoever does not do worship has caused mischief. That is the meaning of the verse.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man think that he will be left Sudaah [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? (Surat al-Qiyaamah: 36)

Does man really think he will be left neglected? You really think you are going to live fifty, sixty, seventy years or whatever you may live that Allah grants you, and then it is over and done with?

After Allah talks about the human and how he is a drop of sperm and then a clot, Allah says:

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿القيامة: ٤٠﴾

Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things). (Surat al-Qiyaamah: 40)

The One who does that and created you from an emitted sperm and then a clot – He cannot resurrect you to question you again?

So we established that we have a purpose in this life and a goal to attain – to be saved from Hell and to attain the highest level of Heaven. That is what we have to work on.

1D: HE SENT MESSENGERS TO US

الأُولَىٰ : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا ، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ
أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

He sent Messengers to us:

بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا

He (Allah) created us and provided for us. That is A and B. Why? So we can worship Him, which was C. C was why and D is how.

We need to be taught how to worship Allah to achieve the purpose He created us on this earth for, and that is why He sent us Messengers who are bearers of good tidings and warners from Hellfire. Just because we are in the technology age, we have iPhones and computers, and just because we are advanced in transportation, communication and medicine, it does not mean we can figure out what pleases Allah on our own. We cannot neglect the desperate need we have for Messengers, for guidance on this earth. From His mercy, Allah the Mighty and the Majestic sent mankind Messengers. He sent us Messengers and we are the honoured Ummah that got the beloved Messenger Muhammad sallallahu ‘alayhi wa sallam. He related to us the Ayaat, he purified us from all types of evil, and he taught us the Book and wisdom, because before that we were in manifest error. We were in the gutter.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ

﴿الجمعة: ٢﴾

He it is Who sent among the unlettered ones a Messenger (Muhammad sallallahu ‘alayhi wa sallam) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur’an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: Legal ways, orders, acts of worship, etc of Prophet Muhammad sallallahu ‘alayhi wa sallam). And verily, they had been before in manifest error. (Surat al-Jumu’ah: 2)

Just as Allah sent us the Prophet Muhammad sallallahu ‘alayhi wa sallam, He sent Messengers before to the people.

...وَإِن مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

And there never was a nation but a warner had passed among them. (Surat Faatir: 24)

There was not a nation except Allah sent a warner (a Messenger) to teach them and to tell them the purpose of life.

Allah sent Messengers to creation so that it will be proof established for them or against them.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن
تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿المائدة: ١٩﴾

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad sallallahu ‘alayhi wa sallam) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: “There came unto us no bringer of glad tidings and no warner.” But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things. (Surat al-Maa’idah: 19)

O people of the Scripture, We have sent you a Messenger to make things clear for you. Why?

أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ

Lest you say: “There came unto us no bringer of glad tidings and no warner.”

So that you will not say that no one taught us, and no one came to us and gave us the glad tidings and a warning. Here you have him – a bringer of glad tidings and a warner. The Messengers they got and the Messenger we got, and that which came to them. It was from the wisdom of Allah that He sent Messengers to creation as bearers of good tidings and as warners. Why? We said it – it is impossible for us to achieve the goal that Allah put us on this earth for (to worship Him) in the manner that pleases Allah, without Messengers to teach us. Messengers are the ones who explain and educate to us what Allah is pleased with and whatever displeases Allah.

When it was finalised with the Prophet Muhammad sallallahu ‘alayhi wa sallam, Allah says to him:

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿سبأ: ٢٨﴾

And We have not sent you (O Muhammad sallallahu ‘alayhi wa sallam) except as a giver of glad tidings and a warner to all mankind, but most of men know not. (Surat Saba’: 28)

O Muhammad sallallahu ‘alayhi wa sallam, We sent you as a Messenger to all mankind (to give glad tidings and to be a warner), but most do not comprehend or do not realise.

﴿...وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ﴾ ﴿فاطر: ٢٤﴾

And there never was a nation but a warner had passed among them. (Surat Faatir: 24)

There never was a nation except but there was a warner that was amongst them.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc [i.e. do not worship Taaghoot besides Allah]).” (Surat an-Nahl: 36)

We sent among every single nation or community a Messenger telling them worship Allah, and stay away from and denounce the Taaghoot (make Baraa’ from the Taaghoot).

All these verses and hundreds more establish the proof for what the author is talking about over here:

بَلْ أَرْسَلْنَا إِلَيْنَا رَسُولًا

He sent us Messengers.

We will get more into Messengers at the core of the book Inshaa Allah, so that should be sufficient for D.

1E: WHOEVER OBEYS HIM WILL ENTER PARADISE

The author says:

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise and whoever disobeys him will enter Jahannam.

‘Aafaan Allahu Wa Iyyaakum Min Thalik (عافانا الله وإياكم من ذلك).

Here is how it is broken down. The Chapter Two that we are on right now has three matters. The First Matter is what we are working on and we broke the First Matter into six subcategories (A to F). The first two (that Allah created and provided) are an introduction. The second two are the body. Why did Allah create us? To worship Him. How do we do that? He sent us Messengers. That is the second two. Now it is the final two (E and F) which are the conclusion. You obey the Messengers and you do what you are supposed to do, then it is Jannah. You disobey and it is Jahannam. 'Aafaan Allahu Wa Iyyaakum Min Thaalik. You must obey the Messengers.

Allah said:

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ... ﴿النساء: ٨٠﴾

He who obeys the Messenger (Muhammad sallallahu 'alayhi wa sallam), has indeed obeyed Allah. (Surat an-Nisaa': 80)

THE QUR'AN AND SUNNAH ARE EQUAL AS SOURCES OF LEGISLATION

Let us start off with an important point, and that is an important point regarding obedience to the Messenger. When there is an authentic Hadith in the context of proving something in matters of legislation, it is at the same level as the Qur'an. If I tell you an authentic Hadith as proof on something (and when we talk, we talk about only authentic Hadith), then that is just as if you found it in the Qur'an. There is no difference. In matters of Halaal and Haraam (do or do not), it is the same.

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالِدَّمُ وَلَحْمُ الْخِنْزِيرِ... ﴿المائدة: ٣﴾

Forbidden to you (for food) are: Al-Maytah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine. (Surat al-Maa'idah: 3)

Look at that verse. In this, Allah considers all corpses and all blood Haraam. If you stop there, then fish is Haraam. You say oh look I found it in the Qur'an, like a lot of ignorant people do particularly on this matter and on other matters. If you take it alone then fish is Haraam. That is why you have to take it together with the Sunnah. In a Hadith the Prophet sallallahu 'alayhi wa sallam said there is two dead things and two blood things that are lawful. The locust and the fish, and the liver and the spleen. So you had to have taken the Qur'an and the Sunnah together.

أَلَا وَإِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

I have been given the Qur'an and something like it. Mithlahu (مِثْلُهُ) – like it, not something under it.

In many verses in the Qur'an:

﴿ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ... ﴾ الأنفال: ٤٦ ﴿

And obey Allah and His Messenger. (Surat al-Anfaal: 46)

﴿ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... ﴾ المائدة: ٩٢ ﴿

And obey Allah and the Messenger (Muhammad sallallahu 'alayhi wa sallam). (Surat al-Maa'idah: 92)

It never said obey, and then (Thumma (ثُمَّ)). It says Wa (وَ), which means and. Thumma means and then, but it always uses Wa.

Some use the supposed Hadith that it is rare to open a book of Usool of the old books and find this Hadith not in there. It is supposedly when the Prophet sallallahu 'alayhi wa sallam sent Mu'aadh to Yemen, which he did, but this portion of the Hadith is correct. The other portion is that he asked him what are you going to judge by? He said by the Qur'an. He said if you do not find it in the Qur'an? He said I will go to the Sunnah. He said what if you do not find it in the Sunnah? You go to the Ijmaa'. The latter portion of the Hadith is what we are talking about here. The saying gives preference to the Qur'an in matters we mentioned, and that would have been a strong proof opposing what I just said. The only problem is that it is not attributed to the Prophet sallallahu 'alayhi wa sallam in the fact that both its Sanad (سند) and its Matn (متن) are Munkar (منكر). The chain and the Hadith itself are classified as Munkar.

In matters of legislation (Haraam and Halaal), both the Qur'an and the Sunnah are equal. Applying matters of belief found in the Qur'an and the Sunnah are equal. Applying matters of worship found in the Qur'an and the Sunnah are equal. Applying matters that pertain to rules and regulations when dealing with others found in the Qur'an and the Sunnah are the same. When you are told to do it in the authentic Sunnah, it is no different than when it is in the Qur'an telling you to do it. There is no difference, meaning when Allah says do and do not, and the Prophet sallallahu 'alayhi wa sallam says do and do not, it is the same. Why? Because both the Qur'an and the Sunnah came to us on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. We got it through the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam. The meaning of both revelations (the Qur'an and

the Sunnah) is from Allah. You are obligated to do what you are told in both the Qur'an and the authentic Sunnah. And to both the Qur'an and the Sunnah, you say I hear and I adhere.

إِنَّهُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿النجم: ٤﴾

It is only an Inspiration that is inspired. (Surat an-Najm: 4)

The Prophet sallallahu 'alayhi wa sallam is nothing but a revelation.

THE QUR'AN HAS A HIGHER STATUS IN OTHER AREAS

Yes in other matters, the Qur'an has higher status. For example, the Qur'an is the word of Allah. The meaning of both is from Allah, but the Qur'an is the word of Allah. The Hadith is the word of the Prophet sallallahu 'alayhi wa sallam and the meaning is from Allah. Another matter where the Qur'an is of higher status is in the recitation of the Qur'an. You get ten Hasanaat for every single letter you read in the Qur'an. That does not apply to the Sunnah, so it has a higher status in that. A third area where it has precedence is that with the Qur'an, many of the 'Ulamaa say that you cannot touch it without having Wudhu. It is a disputed matter and the majority go to the fact that you cannot touch it without having Wudhu, which is not disputed in the Hadith. You should show respect, but it is not a disputed matter in the Hadith.

OBEDIENCE TO THE PROPHET MUST BE COMPLETE OBEDIENCE

Obedience to the Prophet sallallahu 'alayhi wa sallam must be total, complete, blind obedience. You cannot pick and choose. You cannot say oh in the Masaajid I am going to take the Ibaadah and Salah, but outside the Masaajid it is a whole different story. Legislation and ruling – that is a whole different story. Or you are going to say I pray, I fast and I wear Hijaab, but then suddenly a traditional event comes where the family do it and it is a major sin, so you collapse in front of that and you go ahead and do it.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ
مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا

﴿الأحزاب: ٣٦﴾

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error. (Surat al-Ahzaab: 36)

When Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam make a decision, it is not the choice of any believer (male and female) to have an option of their own decision. Whoever disobeys Allah and His Messenger has went astray and is in total manifest error.

Look at how it mentioned:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ

We said before that if He said Mu’min it would have been sufficient, but that is to emphasise and show it is every single one of you.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ۗ قَدْ يَعْلَمُ اللَّهُ
الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۗ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿النور: ٦٣﴾

Make not the calling of the Messenger (Muhammad sallallahu ‘alayhi wa sallam) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger sallallahu ‘alayhi wa sallam). And let those who oppose the Messenger’s (Muhammad sallallahu ‘alayhi wa sallam) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc) befall them or a painful torment be inflicted on them. (Surat an-Noor: 63)

Those who oppose the orders of the Prophet Muhammad sallallahu ‘alayhi wa sallam – beware, a Fitnah is going to hit you. Those who disobey the orders of the Prophet sallallahu ‘alayhi wa sallam – a painful torment is going to hit you. What is Fitnah here? Fitnah here is either possibly disbelief, but it is also earthquakes, trials, afflictions, overpowering of tyrants amongst you and overpowering of enemies amongst you. Who gets all that? If you disobey the commands of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا... ﴿النور: ٥١﴾

The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (sallallahu ‘alayhi wa sallam), to judge between them, is that they say: “We hear and we obey.” (Surat an-Noor: 51)

Some claim to be believers, but the faithful true believers are the ones who say when called to the word of Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam to judge between them, we hear and we obey. We do not want to hear anything else, that is it. The Prophet sallallahu ‘alayhi wa sallam and Allah gave a word, and we do not want to hear your input about it.

THE STORY OF JULAYBEEB

Listen to the Hadith of Abi Barzat al-Aslamee radhiyallahu ‘anhu. The Hadith is summarised in Sahih Muslim. In fact, Imaam Muslim has a chapter named after it:

بَابُ فَضَائِلِ جُلَيْبِ

He named a chapter after Julaybeeb radhiyallahu ‘anhu.

A longer version is found in other books of Sunan. There is another one in Musnad Imaam Ahmad with the identical chain of Sahih Muslim but it has more details in it, so it is authentic as well.

Julaybeeb radhiyallahu ‘anhu is a Sahaabi who did not look good. From his description you read, he was possibly short and you could also see that he was possibly poor. You might figure that he was possibly neglected and no one wanted to give him a wife. Even his name Julaybeeb is the diminutive (Tasgheer (تصغير)) of the word Jilbaab (جلباب), which is what women wear. It is a small version (Tasgheer). But the Prophet sallallahu ‘alayhi wa sallam loved this man, he gave him attention, he gave him sympathy, he gave him kindness and affection. Rahmatallil-‘Aalameen (رَحْمَةً لِّلْعَالَمِينَ), as he did with all the Sahaabah. Every last one of them thought that he was the most special man to the Prophet sallallahu ‘alayhi wa sallam.

The Prophet sallallahu ‘alayhi wa sallam was in a gathering when a man from the Ansaar was before him. He said I would like to ask for your daughter for marriage. The man got excited. He got happy and he said:

نَعِمَّ وَكِرَامَةٌ ، يَا رَسُولَ اللَّهِ ، وَنُعَمَّ عَيْنِي

He gave words – yes of course. No question about it. Who would not want the Prophet sallallahu ‘alayhi wa sallam as a son-in-law, and the blood of his grandchildren having the blood of the Prophet sallallahu ‘alayhi wa sallam? The Prophet sallallahu ‘alayhi wa sallam said but it is not for me. The man said well who is it for? He said it is for Julaybeeb. Any one of the characteristics of Julaybeeb that I mentioned is sufficient for some to reject him. Imagine all of them together combined in one man. At that point, you can see that this man from the Ansaar hesitated. You can possibly imagine his voice softening as he said let me consult her mother. When he got to the mother, he said exactly what the Prophet sallallahu ‘alayhi wa sallam told him. He said the Prophet sallallahu ‘alayhi wa sallam is asking for your daughter in marriage. She said:

نَعِمَّ وَنُعْمَةٌ عَيْنِي

Who would not want that? Then he broke her happiness and cheer with saying but he does not want her for him, he wants her for Julaybeeb. You can imagine the sudden silence or the jaw possibly dropping and what went through her mind. Moments ago the dream of having the Prophet sallallahu ‘alayhi wa sallam as the son-in-law, and now Julaybeeb? She said:

أَجْلَيْبُ إِيهِ ؟ أَجْلَيْبُ إِيهِ ؟ أَجْلَيْبُ إِيهِ ؟

Three times. Julaybeeb? Yuck. Basically, Inyah (إِيهِ) means yuck.

لَا لَعَمْرُ اللَّهِ لَا أَزُوجُ جُلَيْبًا

Wallahi I am not going to give Julaybeeb my daughter. We have better than him and you want us to give our daughter to Julaybeeb? When the man got up to return and inform the Prophet sallallahu ‘alayhi wa sallam of the decision of his wife, the daughter asked who does the Prophet sallallahu ‘alayhi wa sallam want for me? The mother told her the story. She said you reject what the Prophet sallallahu ‘alayhi wa sallam asked or recommended for me? Let me go forth with it, Wallahi Allah will never neglect me or forsake me.

What a woman. Wallahi what a woman. That is our point right here. We need to learn from that. We say these stories, but do we really learn from them? The submission of that young girl to Allah and the Sunnah – that is Tawheed, that is Imaan and that is Ihsaan. That is obedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam that we are trying to get. This is sufficient for you to know. If you leave today with this alone, that is sufficient for you to be among those who are successful. She saw happiness in her life in the obedience of what Allah and the Prophet sallallahu ‘alayhi wa sallam chose for her, because happiness is in obedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam. Seeking to please Allah and the orders of the Prophet Muhammad sallallahu ‘alayhi wa sallam will eliminate your pursuit of happiness, because happiness will then pursue you. That is what this woman understood.

Did she say is it Waajib? Did the Prophet mean it is Waajib? Is it Fardh? Is it obligatory for me or is he just recommending it? Did she say I do not find that in the Qur’an where he can force me to marry someone? Did she burst out laughing at her that beautiful woman from a prestigious family of the Ansaar marrying Julaybeeb? Did she say that does not apply to me? Well the Prophet sallallahu ‘alayhi wa sallam recommended and she accepted his recommendation, and the Prophet sallallahu ‘alayhi wa sallam died and his Sunnah is still there for you to apply it just like that woman applied it.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ... ﴿الأحزاب: ٦﴾

The Prophet is closer to the believers than their own selves. (Surat al-Ahzaab: 6)

The Prophet sallallahu ‘alayhi wa sallam has precedence for the believers over your own selves.

What is the dowry? What is the house we are going to live in? What area of Madinah? Where is the source of income? The Prophet sallallahu ‘alayhi wa sallam recommended this man to this girl and that is all she needed to know. No other questions. It is as if she is saying mum I love you, dad I love you, but the word of the Prophet sallallahu ‘alayhi wa sallam is the only word I will take over your word, and his recommendation is the one I will take over you. That is her status and that is basically what you see from her statement.

What many neglect to mention when they mention this famous story is was it obligatory on her to marry this man or not? The Prophet sallallahu ‘alayhi wa sallam was asking and recommending. It was not an order. It was a Khutbah (خطبة), which means you ask. The recommendation of the Prophet sallallahu ‘alayhi wa sallam was not for a woman like this to reject, even if all the odds were against her. All the odds for her future are against her, but if the Prophet sallallahu ‘alayhi wa sallam recommended it then that is it, even if it was a recommendation. Imagine when you are told of a simple Sunnah and you sit and nag and

complain about it. This is a lifetime with this man. More so, imagine those who are told that the Prophet sallallahu ‘alayhi wa sallam said a Waajib, and they say oh it is not in the Qur’an. They sit and quibble and argue and want to debate you on whether it is Waajib or Sunnah. How do you say that? It was the fruit of Tawheed (exactly what we study) that was the means for her to submit to a mere suggestion by the Prophet Muhammad sallallahu ‘alayhi wa sallam.

Today you have people who go decades or a lifetime unable to quit an alcohol addiction or other addictions. They go in and out of alcohol rehabs and Alcoholics Anonymous. Alcoholism is now considered a disease. Read the reports – they say it is a disease and there is no cure for it. Nearly all the people who specialise in this field tell you there is no cure and it is a disease. They say no matter how long one remains sober, he can relapse any time. No doubt it is a strong addiction, but look at the Sahaabah. In Jaahiliyyah and in the beginning of Islam before it was prohibited, the Sahaabah were nearly all alcoholics. It was exceptional for some that they did not drink and it was documented that he did not drink. In the books you read that. Why? Because it was exceptional for one to not drink. And it was not just a weekend drinking, but it was an everyday thing. And it was not just at night-time, but it was day and night that they drank and they were deep into alcohol.

When the messenger of the Prophet sallallahu ‘alayhi wa sallam (not the Prophet) went out and shouted in Madinah that alcohol is prohibited, what do you think their reaction was to this strong addiction that today is considered a disease? The sip was on their mouth and some of them were about to drink.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ٩٠﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansaab, and Al-Azlaam (arrows for seeking luck or decision) are an abomination of Shaytaan’s handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. (Surat al-Maa’idah: 90)

... فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿المائدة: ٩١﴾

So, will you not then abstain? (Surat al-Maa’idah: 91)

إِنْتَهَيْنَا ، إِنْتَهَيْنَا

Why was there no epidemic and relapse among the Sahaabah, when it was a whole society that left alcohol? Why was there not an epidemic and relapse? Why did anyone not doubt the messenger of the Messenger? I am not saying the Messenger, but he sent a messenger to go shout in the alleys. No one said are you serious? Are you for real? No one said that. Why did anyone not ask is this Haraam or Makrooh? Is the Prophet saying this is Haraam or Makrooh? It was the Tawheed that the Prophet sallallahu 'alayhi wa sallam worked on for over a decade that filled their hearts with Imaan, to accept the commands at such ease. They obeyed the orders and they refrained from the Haraam with no resistance. Rather, they obeyed it overwhelmed with joy that we are the honoured followers of the Prophet Muhammad sallallahu 'alayhi wa sallam.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
 أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu 'alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa': 65)

They will not be believers until you be the judge in all disputes between them.

ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

And find in themselves no resistance against your decisions, and accept (them) with full submission.

You cannot just accept it. You cannot have any resistance for decisions and you have to accept it with full submission.

The wise father returned to the Prophet sallallahu 'alayhi wa sallam and he said O Prophet it is your decision, and the Prophet sallallahu 'alayhi wa sallam married her to this man. The days go by, they are newlyweds and the Prophet sallallahu 'alayhi wa sallam goes to a battle. Do you think a partner of a woman in such status and obedience to Allah and the Prophet sallallahu 'alayhi wa sallam is going to go and cry honeymoon? He is like her.

...الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ... ﴿النور: ٢٦﴾

Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women). (Surat an-Noor: 26)

Good spouses for good spouses. You brothers here, a lot of you are single and when you are having difficulty finding the woman at a high status in Imaan, then the problem is work on yourself. When you get to that status, Allah Inshaa Allah is going to provide you a woman at that same status (like Julaybeeb).

Julaybeeb joins in the battle. At the end of the battle, the Prophet sallallahu 'alayhi wa sallam usually asks in many battles and he is known to say who do you miss? Who do I miss from my Sahaabah? They begin to mention many names – so and so, and so and so. He says do you miss anyone else other than those who you mentioned? They say no O Prophet of Allah. Julaybeeb lived neglected, Julaybeeb lived a loner, but he had the honour of the friendship of the Prophet Muhammad sallallahu 'alayhi wa sallam who did not neglect him. The Prophet sallallahu 'alayhi wa sallam says but I miss Julaybeeb, so immediately they remembered and went in pursuit of Julaybeeb.

Then they find him near seven that he had fought towards the end of the battle. He fought them and he killed them, and they killed him. So he killed seven before meeting his end and they told the Prophet he is over there and they explained to him. He said he killed seven and they killed him, he is from me and I am from him, he is from me and I am from him, and he is from me and I am from him. The narrator of the Hadith said the Prophet sallallahu 'alayhi wa sallam kept repeating it either two or three times. The Prophet sallallahu 'alayhi wa sallam laid him in his forearms as the Sahaabah began to dig the grave. Imagine that. Then he the Prophet sallallahu 'alayhi wa sallam took him and put him in the grave with his blessed hands himself. The neglected man, the man who had an incomplete name and the man who was looked down on in society.

Thaabit said there was none from the Ansaar whose financial status was like that woman who married Julaybeeb. She used to spend and spend as if she never fears poverty, and it is because when the Prophet sallallahu 'alayhi wa sallam heard what she said, he said:

اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا ، وَلَا تَجْعَلْ عَيْشَهَا كَدًّا

O Allah, pour your blessings upon her and do not make her life hard.

Some other narrations said that there was not a man standing at the burial of Julaybeeb, except that he wished he was Julaybeeb. Radhiallahu 'Anhu Wa Ardhaahu Wa Jama'anaa

رضى الله عنه وارضاه و جمعنا وإياكم معه في (Wa Iyyaakum Ma'ahu Fil-Firdaws Al-A'laa)

(الفردوس الأعلى).

CLASS SEVENTEEN

This is our seventeenth class on Al-Usool Ath-Thalaathah. Last class we spoke on Chapter Two and we are on the First Matter of Chapter Two. You need your books, even though some of you memorise and I am very well aware of that. You need the books to follow along because the structure of the book is important in understanding the book. It is very essential to it.

So again, we broke down the First Matter into six subcategories and we said it is A through to F. We said A and B are knowing the Lordship and the Provider, which is an introduction. C and D are why Allah created us and how to achieve that goal. He created us to worship and the Messengers taught us how to achieve that goal. That is the body. Then E and F is the conclusion – whoever obeys goes to Heaven and whoever disobeys goes to Hell. We left off on D (whoever obeys him enters Heaven) and we did not finish that point right there.

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ

Whoever obeys him will enter Paradise.

That is where we stopped when we talked about the story of Julaybeeb radhiallahu ‘anhu. We mentioned that you must obey the Messenger. As a source of legislation, the Qur’an and the Sunnah come side by side. As a source of legislation, they come side by side and I reiterate that. If there is an order in the Qur’an that pertains to rules and regulations, it is identical to a Hadith that the Prophet sallallahu ‘alayhi wa sallam has where there is rules and regulations in it.

THERE ARE THREE TYPES OF COMMANDS IN THE QUR’AN AND SUNNAH

A COMMAND ACCOMPANIED BY EVIDENCE TO INDICATE IT IS OBLIGATORY

It has evidence in it which indicates that which is in it is obligatory. It is a command and within it, something indicates that it is obligatory. Like Allah says in Surat al-Baqarah:

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

And perform As-Salat (Iqaamat as-Salat). (Surat al-Baqarah: 43)

It is a command with proof that it is obligatory. The evidence from the Qur'an, Sunnah and Ijmaa' (consensus of the Ummah) indicates that the command to establish the five daily prayers is obligatory. That is not a disputed matter.

A COMMAND WITH PROOF TO INDICATE IT IS NOT OBLIGATORY

The second one is the opposite of the first one. It is a command in the Qur'an and the Sunnah which has evidence that shows it is not obligatory. Such as the Hadith in Sahih al-Bukhari:

صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ

Pray before Maghrib, pray before Maghrib, pray before Maghrib.

Had it been left at that, it would have been Waajib. Had it stopped right there, it would have been Waajib. But then after the Prophet sallallahu 'alayhi wa sallam repeated it three times, he said in the third time:

لِمَنْ شَاءَ

For whoever wants to.

This indicates that the command is no longer for Waajib and it is no longer obligatory. The second one is there is proof where the command shows that it is not obligatory. Here it is an order (pray before Maghrib), but then:

لِمَنْ شَاءَ

Whoever wants to shows that it is by choice, so there is proof in the command that it is not obligatory. Sometimes in this category the statement would drop down from a Waajib to a Sunnah for proof not within the Hadith, but in other Ahaadith. It is just like as if it was in that same Hadith.

For example, the Prophet sallallahu 'alayhi wa sallam said be different from the Jews and pray with your shoes on. They do not pray with their shoes or their Khuff, so he said pray with your shoes on. That right there is an order. That is a command and it makes it Waajib. Had it been left like that, that would have been Waajib (that we have to pray with our shoes), just as if it was a command in the Qur'an itself. However, we know there is a Hadith in Sunan Abu Dawood on the authority of Abu Sa'eed al-Khudri where the Prophet sallallahu 'alayhi wa sallam took his shoes off during Salah because of impurity.

Also in Ibn Maajah:

حَدِيثُ عَمْرٍو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَافِيًا وَمُتَنَعِّلًا

He said in this authentic Hadith, I saw the Prophet sallallahu ‘alayhi wa sallam pray with shoes and without shoes. So praying with your shoes got dropped down from the command that we heard (be different from the Jews). It got dropped down from the level of being Waajib. Had it been left at that, it would have been Waajib. It got dropped down by the Hadith of the Prophet sallallahu ‘alayhi wa sallam where he was seen praying with and without shoes, and by the Hadith where he took his shoes off when he had impurity on them. So the command got dropped from a Waajib to a Sunnah because of proof in other Hadith.

That last example is unlike the beard. Similar to praying with the shoes, the Prophet sallallahu ‘alayhi wa sallam said be different from the Jews and Christians and grow your beard. There are many direct commands to grow your beard and that makes it Waajib. That is Waajib right there. Unlike the situation with the shoes, there is no Hadith to drop it down from Waajib to a Sunnah. Actually if you bring me one Hadith where the Prophet sallallahu ‘alayhi wa sallam shaved once, that drops it down to a Sunnah. If you bring me a Hadith that once the Prophet sallallahu ‘alayhi wa sallam saw someone without a beard and did not say anything, it would have dropped it down to a Sunnah. Even when the Prophet sallallahu ‘alayhi wa sallam saw non-believers, he did Inkaar al-Munkar (إنكار المنكر) on them for the beard. So the command to pray with your shoes got dropped down to a Sunnah because there was proof that the Prophet sallallahu ‘alayhi wa sallam prayed without his shoes. The command to grow your beard is Waajib, and it remains Waajib because there is nothing else to drop it down to a Sunnah.

So the second category is matters that are a command, which have extra proof to show that it is not obligatory. The first one was a command that has additional proof to show that it is Waajib. The second one is a command that specifically says it is not Fardh. There is additional proof within that same Hadith or within other Hadith that indicate that command is not Fardh. Sometimes that is in the same Hadith (like Sunnah before Salat al-Maghrib), and sometimes it is not in that same Hadith (like prayer with your shoes on).

THE GENERAL COMMANDS

The third category is called al-Amr al-Mutlaq (الأمر المطلق) (the general commands). This is disputed, but really there is one correct opinion. Here we have a command which does not come with any additional indication as to whether it is obligatory or not (similar to the beard). The first category we took has proof and the second category has proof, but this one is just a command and that is it. It is a plain command with no other additional proof to indicate it is Waajib and no other additional proof to indicate it is Sunnah. Just a plain command from the Prophet Muhammad sallallahu 'alayhi wa sallam or a command from Allah in the Qur'an.

The ruling on such commands is they are taken to be obligatory. A command from either the Qur'an independently or a command from the Hadith independently that is not accompanied by any other indications is taken to be obligatory. This is the view of the majority of the scholars of the four Madhaahib. In Sharh Al-Kawkab Al-Muneer (شرح

الكوكب المنير), you are going to find a lot of talk on this which elaborates what I just told you. Also in Fataawa Ibn Taymiyyah and the elucidation of an-Nawawi on Sahih Muslim. So for us, we are trying to say if the Prophet sallallahu 'alayhi wa sallam gave an order, it is absolutely no different than if it is in the Qur'an. Both are revelations from Allah subhaanahu wa ta'aala. Never ever say why is that order not in the Qur'an, or I do not believe it is obligatory unless I see it in the Qur'an.

The three categories in a summary are one – a command (do or do not) in the Qur'an or either in the Sunnah that has support to indicate it is obligatory, and that command becomes obligatory. The second one is a command either in the Qur'an or in the Sunnah independently (in one or the other). It may be that Hadith itself indicates it is not meant to be a Fardh or it may be other Hadith which clear up the meaning of that Hadith to mean it is Sunnah. The third one is a command either in the Qur'an or in the Sunnah that has no additional indication that it is not obligatory, and that is considered obligatory.

THE RELATIONSHIP BETWEEN THE QUR'AN AND SUNNAH

As part of obedience to the Prophet Muhammad sallallahu 'alayhi wa sallam, you need to know that there is a relationship between the Qur'an and the Sunnah, and we can break them down into three ways.

ACCORDANCE AND SIMILARITY

The Qur'an and the Sunnah come in accordance and similarity sometimes. For example:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا

Every sin Allah will forgive, except if you die a Mushrik.

That is identical to the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship. (Surat an-Nisaa': 48)

Allah says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) not but as a mercy for the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa': 107)

In a Hadith, the Prophet sallallahu 'alayhi wa sallam said:

يَا أَيُّهَا النَّاسُ : إِنَّمَا أَنَا رَحْمَةٌ مُّهْدَاةٌ

He said O mankind, I am not but a mercy to mankind. The Hadith and the Ayah are nearly identical, with different terms. One is in the Qur'an and one is in the Hadith, but they are identical. So the first category is a Hadith and a verse that mean identically the same thing like we mentioned.

THE SUNNAH GIVES DETAILS, EXPLAINS OR SPECIFIES

The second category is when the Sunnah comes to give details in matters that are in the Qur'an, makes them specific or explains them.

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

And perform As-Salat (Iqaamat as-Salat). (Surat al-Baqarah: 43)

And in the Sunnah:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Pray as you see me pray, so the Sunnah explains the Salah.

Allah said:

...وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا...

﴿آل عمران: ٩٧﴾

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence). (Surat Aali 'Imraan: 97)

The Prophet sallallahu 'alayhi wa sallam said:

خُذُوا عَنِّي مَنَاسِكُمْ

Learn from me how to perform your Hajj. How to perform your Hajj is in the Sunnah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ... ﴿المائدة: ٦﴾

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. (Surat al-Maa'idah: 6)

How to make your Wudhu is in the Qur'an. However, the Sunnah comes to specify and to exclude those who are ill. If one cannot do Tayammum or when one can do Tayammum is in the Sunnah.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿النجم: ٣٩﴾

And that man can have nothing but what he does (good or bad). (Surat an-Najm: 39)

No one can have of his deeds except that which he accumulated himself, but then the Sunnah comes and tells us there is three exceptions. When the son of Aadam dies, his deeds end like that verse says, but it makes three exceptions (ongoing charity, a righteous son or knowledge that he passes on).

Also for example:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ... ﴿النساء: ١١﴾

Allah commands you as regards your children's (inheritance). (Surat an-Nisaa': 11)

You have to give your inheritance to these categories and Allah divided it in the Qur'an. Each person gets a specified percentage. The Sunnah comes and specifies. The Messengers do not inherit and they do not give inheritance. A Muslim does not inherit from a non-believer and a non-believer does not inherit from a Muslim. The third one is one who kills does not get inheritance. All that is not in the Qur'an. So the second category of relationship between the Qur'an and Sunnah is when the Sunnah explains, specifies and details something in the Qur'an.

THE HADITH ARE INDEPENDENT IN LEGISLATING

The third point in the connection between the Qur'an and the Sunnah is when the Hadith are independent in legislating, and this is where the ignorants have issues. Some deny Sunnah entirely as if it has no origin to them and they are the people who are called the Qur'aniyoon (قرآنيون). They clearly tell you we do not believe in the Sunnah, but there is some who may not be blunt, but they shyly deny the Sunnah and those are worse. Some of them are ignorants who say there is so much Ahaadith – there is weak, there is fabricated and there is Munkar. We do not know which is which and we will just reject all the Hadith.

Before we respond to that, an example of the independent Hadith legislating is:

لَا تُنكِحُ الْمَرْأَةَ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا

If someone wants to marry two women, you cannot combine in marriage between a woman and her paternal or maternal aunt. You cannot combine between those and that is in the Sunnah.

The Sunnah legislates two months fasting for someone who breaks his fast in sexual intercourse with his wife. That is in the Sunnah and that is completely independent. Wiping on the Khuff is only in the Sunnah. It has nothing in the Qur'an about wiping on the Khuff. The Zakah that you are all going to pay in Ramadhaan (Zakat al-Fitr) is in the Sunnah only. Ash-Shaafi'ee said it is by Ijmaa' (consensus) that if a Hadith is clear on a matter, no one can leave it for anyone else's saying (no matter who it is). There are matters that are in the Sunnah that are independent in legislating, and they are like that in the Qur'an.

A woman went to Abdullah Ibn Mas'ood radhiallahu 'anhu and she said you are the one who has been going around saying may Allah curse the Naamisah (نامصة). It became popular that he was saying may Allah curse women who pluck their eyebrows. She said you are the one who has been going around saying that? He said yes. She said I read the Qur'an cover to cover looking for that and I did not find it. He responded to her and he said if you looked in the Qur'an, you would have found it. She said how do you say that? He said:

... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

And whatsoever the Messenger (Muhammad sallallahu 'alayhi wa sallam) gives you, take it, and whatsoever he forbids you, abstain (from it). (Surat al-Hashr: 7)

That is Sunnah. That is in the Qur'an, so that means the Sunnah is part of the Qur'an. She said yes I read that Ayah in the Qur'an. He said well then, I heard the Prophet sallallahu 'alayhi wa sallam say may Allah's curse be inflicted upon women who pluck their eyebrows. It is in Bukhari and Muslim, but he took it to mean it is in the Qur'an. He told her it is in the Qur'an, but it is not in the Qur'an. It is really in the Sunnah, but the Qur'an said whatever the Prophet sallallahu 'alayhi wa sallam orders you, you take. Whatever he refrains you from, you stay away from.

Abdur-Rahmaan Ibn Yazeed saw a man doing Hajj and as you know, there is special clothing you have to wear in Hajj. You have to change into different clothing and there is underclothing you cannot wear, so there is special clothes you wear for Hajj. This man was in his normal clothing performing Hajj, so he said you cannot wear that. The man said show me in the Qur'an where it says I cannot wear this in Ihraam. Abdur-Rahmaan Ibn Yazeed repeated the same verse that the Sahaabi repeated:

... وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا... ﴿الحشر: ٧﴾

And whatsoever the Messenger (Muhammad sallallahu 'alayhi wa sallam) gives you, take it, and whatsoever he forbids you, abstain (from it). (Surat al-Hashr: 7)

THOSE WHO DENY THE SUNNAH

Some raise the claim and argue well we have so much weak Hadith, strong Hadith, Munkar Hadith and Dha'eef Hadith, and we do not know which is which so we just cancel everything out. Those are the ones who in a way shyly deny Hadith. They are not explicit in it, but they shyly deny it. The simple response to that accusation is one sentence Abdullah Ibn

Mubaarak said when they told him how the weak and fabricated Hadith were spreading all over so fast. He said that is why the giants live.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿الحجر: ٩﴾

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption). (Surat al-Hijr: 9)

He used Dhikr to include Qur'an and Sunnah. Allah protected the Sunnah in that people may try to add Hadith, but the giants are there to sort them out. The science of figuring out which Hadith is authentic, which is not and how to do it is so amazing of a science that western Orientals got addicted, and spent a lifelong time learning it and trying to apply it to see how it is. The only ones who have the problem with the weak and fabricated Hadith are the ignorants. Go to the 'Ulamaa, go to the people of knowledge and they will direct you. They will tell you this is weak and this is authentic.

This matter pertaining to denying the Sunnah is really an epidemic. I am not going to say go to secular countries which rule clearly and openly by Kufr, but go no further than the lands that claim they are guardians of the Tawheed. The lands that they allege are guardians of the Salafiyyah. There is a man who portrays himself as a Daa'iyah, a Shaykh and a reviver.

They call him Mufakkir (مفكر), which is one of these terminologies that popped up recently.

His name is Hasan al-Maaliki and he is all over TV, YouTube and Twitter. He has tens of thousands of followers and this man is in the lands that they claim are the guardians of the Tawheed.

He is a man who bluntly, openly and boldly denies the Sunnah. He goes on public TV in the core of the lands that they call the guardians of Tawheed, and he says Khomeini is better than the Munaafiq Mu'aawiyah radhiallahu 'anhu. Just recently on a channel called Wisaal, from the heart of Sa'oodiyyah he says Mu'aawiyah the Sahaabi (the uncle of the believers and the writer of the Wahi) is a Munaafiq in the lowest point of Hell, and that the cursed Khomeini is better than Mu'aawiyah. Radhiallahu 'An Mu'aawiyah. This entails denying verses and Hadith that praise the Sahaabah. He openly tweeted that Qur'an is all we need and we really do not need the Sunnah. He openly tweeted that.

Do you know who stood up to this man who says these bold words of Kufr? Fourteen or fifteen years ago, Shaykh Naasir al-Fahd wrote a book (Kashf Ash-Shubuhaat (كشف

الشبهات)) responding to this man and he was the first one who stood up to this man. In

fact, approximately twelve years ago I tried to arrange a debate on these matters of 'Aqeedah between the two on a media channel I used to have. The challenge was based on

a request from Shaykh Naasir al-Fahd, may Allah hasten his release. I spoke to Hasan Maaliki and he of course dodged it back then. Look who stood up against him. This man and many like this man echo from the land that is supposed to be the land that protects Tawheed. He spreads this Kufr ideology claiming the Qur'an is all we need and we do not need anything else, degrading or diminishing principles of Islam from the lands of Tawheed. And you have people like that and worse than that in others countries.

Turki al-Hamad in Sa'oodiyyah. He is a man who wrote that Allah and the devil are two faces to one coin. He wrote poor Allah, we burden Him with our errors. He wrote another statement in some of his works saying where is Allah so I can put Him in a drawer and lock it. These are statements of Kufr. Nas'alullaha Salaamah (نسأل الله سلامة). Turki al-Hamad (the one who wrote those statements) has never been prosecuted, and this is the land that says they are guarding the Tawheed. Fifteen years ago when Shaykh Hamood al-'Uqlah was asked about these three statements in particular, he issued a Fatwa that anyone who says it is either mentally insane or if he claims to be a Muslim, he is really a Murtad (he is an apostate).

Five to six months ago, this man Turki al-Hamad was tweeting away and he said:

وجاء زمن نحتاج فيه إلى من يصحح عقيدة محمد بن عبدالله

We are now in a time and era that we need to correct the belief of Muhammad Ibn Abdullah. This is coming from the land of the Tawheed. When he said that, it sparked some rage among very few people and to calm the rage, they imprisoned him. This was five or six months ago. When they imprisoned him, I tweeted and I said Turki al-Hamad is in prison and it is a matter of a short time (days or so) before they let him out. Last week what I told you became true. I do not think he even completed six months in prison, no court hearings and no charges, and last week he walks arrogantly right out of prison. No charges and no sentences. Nothing at all.

The real men who stood up to these Kufr statements and devoted their life for that, the real followers of Muhammad Ibn Abdul-Wahhaab, the guardians of Tawheed, the artistic masters of the studying of the 'Ulamaa of Najd and Muhammad Ibn Abdul-Wahhaab, and the true inheritors of the knowledge of Muhammad Ibn Abdul-Wahhaab – some are behind bars for ten years and others are behind bars for twenty years. Some of them are close to twenty years they are going to be spending behind bars. I did not go to a fortune teller when I said he was going to be out. Check my tweets. I did not go to a fortune teller and nor do I know the Ghayb. I do not believe in that (Ma'aath Allah), but we do not speak in ignorance. We know the reality of those people there, what they rule by and how they rule. To us Alhamdulillah, blind obedience is to the Prophet Muhammad sallallahu 'alayhi wa sallam and it is commonsense that it comes with Laa Ilaaha Illallah Muhammadur-Rasoolullah.

By the way, the same week they let Turki al-Hamad out, the ones who spend their life in prison get taken to court in feet shackles and hand restraints. In fact, the son of Ali al-Khudayr asked him why are you wearing socks? This was last week in court. He said because the shackles on my feet are tight. They spend ten years and this man who spreads Ilhaad (إلحاد) (atheism) gets out of there.

1F: WHOEVER REJECTS AND DISOBEYS HIM WILL ENTER HELLFIRE

وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Whoever rejects and disobeys him will enter Hellfire.

Whoever disobeys the Prophet sallallahu ‘alayhi wa sallam will be in Hellfire. Is everyone who disobeys the Prophet sallallahu ‘alayhi wa sallam going to Hellfire? Are they all going to Hellfire forever? It depends on the sin. Let me divide it into three categories again.

CATEGORIES OF DISOBEDIENCE

MAJOR SHIRK OR MAJOR KUFR

If the sin is major Shirk or major Kufr and that person dies in major Shirk or major Kufr, he is in Hell forever.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin. (Surat an-Nisaa’: 48)

In another verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ
بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿النساء: ١١٦﴾

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away. (Surat an-Nisaa': 116)

Unless one leaves the cloak of Shirk and Kufr, he is in Jahannam.

In another verse:

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...
﴿المائدة: ٧٢﴾

Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. (Surat al-Maa'idah: 72)

Allah declared and judged it is Haraam for a Mushrik to enter Jannah.

Allah tells His Prophet, His beloved and the most beloved human to Him:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

And indeed it has been revealed to you (O Muhammad sallallahu 'alayhi wa sallam), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." (Surat az-Zumar: 65)

If you Muhammad commit Shirk, your deeds will go in vain and you will be at loss.

This is a matter so clear and so decisive, yet it has become an issue the ignorant heads compromise on and give in on, or some are really ignorant of it. You do not doubt that a non-Muslim who dies in the status of other than Laa Ilaaha Illallah Muhammadur-Rasoolullah is a Kaafir. There is no denial of that.

Ibn Masood radhiallahu 'anhu said:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
النَّارَ ، وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

Whoever dies invoking other than Allah as a rival to Allah, his destiny is Hellfire. It is clear and there is no doubt about this principle. This is Tawheed. And whoever dies without invoking anything as a rival to Allah (meaning dies on a status of Tawheed), he will enter Paradise.

Hadith Anas radhiallahu 'anhu:

أَنَّ اللَّهَ يَقُولُ لِأَهْوَنِ أَهْلِ النَّارِ عَذَابًا : لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ
كُنْتَ تَفْتَدِي بِهِ ؟ قَالَ : نَعَمْ ، قَالَ : فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ هَذَا
وَأَنْتَ فِي صُلْبِ آدَمَ أَنْ لَا تُشْرِكَ بِي ، فَأَبَيْتَ إِلَّا الشِّرْكَ

In Sahih al-Bukhari. Allah will ask the person who is in Hellfire who receives the least amount of punishment, if you had anything on this earth, would you give it as ransom to free yourself? They say yes. Whatever it is of ransom, I will give it. He will say while you were in the backbone of Adam, I asked you much less than anything you want to give Me. All I asked for is not to worship others beside Me, but you insisted on worshipping others beside Me.

This is one of the many details of interfaith and they adopt this principle. They want to eliminate, hide or change this issue. Interfaith is not just about going to churches and synagogues and smiling, taking a few photo shots, posing for the camera and then walking right out. Interfaith is a religion in itself. It is Kufr on top of Kufr. This is just one of the many examples the venom of interfaith tries to embed in order to strip the new Muslim youth (the new generation) and make them feel as if they are Muslim, when in reality there is nothing of Islam within them. They could not take Muslims out of Islam fully. It is difficult to do that, so they said let us leave them calling themselves Muslim, but give them the interfaith Islam which is a perverted version that they made up.

You have Christians who will boldly tell you if you do not believe Jesus is the saviour and the son of God, you are going to hell and doomed. The real truthful ones will tell you that, yet Muslims shy away from believing in that which is in the Qur'an. Their Bible clearly says if you do not believe that he is baptised and that you are going to be saved through him, you are condemned. The Bible clearly says that. A core belief of the Shi'ah is that if you do not

believe in the twelve Imaams, you are a Kaafir going to Hell. In the second volume of Haqq Al-Yaqeen Fee Ma'rifat Usool Ad-Deen (one of their reference books), they say it is consensus that one who does not give the rights of the twelve Imaams is a Kaafir, astray and going to Hell forever. And you know some of the rights of these twelve Imaams that they give them are qualities that only belong to Allah. Some of it is giving them part of 'Ilm al-Ghayb and other matters. According to them, you have to believe in them to be a Muslim and give them the rights that they give them. That is not even mentioning the fact that they believe they are infallible.

Then you get to Ahlus-Sunnah wal-Jamaa'ah, but what you have is deluded, sell out, defeatist ignorant heads of those who claim to be Ahlus-Sunnah and say well there is a Muslim, there is a Kaafir and there is a third category, or the Qur'an states that non-believers will enter Heaven. You see it – professors, doctors and high ranking people. We say what Islam and the Qur'an says, which is whoever dies a non-Muslim (a Mushrik or a Kaafir), then his abode is Jahannam.

Do not let the modernists and the interfaith play with your mind. They manipulate the meaning of the Qur'an to suit their desires, claiming there is verses in the Qur'an where Jews, Christians and Sabians are all going to Heaven. Yes Jews and Christians do go to Heaven, no doubt about that. Who can question or argue with the Qur'an? That is for sure. The Jews and Christians who believed in Musa 'alayhis-salaam at his time will certainly go to Heaven. We actually call them Muslim because they submitted to the teachings of Musa and 'Eesa 'alayhis-salaam. Any true Christian or Jew today would follow the Prophet Muhammad sallallahu 'alayhi wa sallam as he was told in their original untampered scriptures. In fact, if Musa or 'Eesa were alive today or were to come to this earth today, they would follow the Sharee'ah and the teachings of their brother Muhammad sallallahu 'alayhi wa sallam.

Allah took a covenant from every Messenger that if Muhammad was to be sent during their lifetime, they would follow him. Every Messenger gave that covenant to Allah. Allah knew He was not going to send the Prophet Muhammad sallallahu 'alayhi wa sallam during the time of Musa, 'Eesa, Yahya, Isma'eel and Ishaq, but to honour the Prophet sallallahu 'alayhi wa sallam and to honour his Messagehood, Allah took a covenant from the Messengers.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

﴿آل عمران: ٨١﴾

And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc), and afterwards there will come to you a Messenger (Muhammad sallallahu 'alayhi wa sallam) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Surat Aali 'Imraan: 81)

Allah is telling the Messengers if Muhammad sallallahu 'alayhi wa sallam comes, then you have to believe in him and help him. Then Allah says:

أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي

"Do you agree (to it) and will you take up My Covenant (which I conclude with you)?"

They said we agree. That is how they passed the stage of Prophethood. So Allah took a covenant on every single Messenger that if the Messenger Muhammad sallallahu 'alayhi wa sallam is sent during their time, they must believe in him. When 'Eesa 'alayhis-salaam returns to this earth, he follows the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam. When 'Eesa returns, there is going to be an Ameer of the Muslims of this Ummah who is a regular man and a leader. He leads the Salah and when he sees 'Eesa, he offers to let him lead the Salah, yet 'Eesa 'alayhis-salaam declines and instead prays behind him as in the authentic Hadith in the Sihaah. Commenting on that Hadith, Ibn al-Jawzi said the reason he will decline is to assure beyond a doubt that he 'Eesa comes as a follower of the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and not establishing his own Sharee'ah or the Sharee'ah he was sent with before.

Islam is not old furniture that needs to be refurbished to accommodate for 2013. Islam is Islam and the only version of Islam is the Islam of the Prophet sallallahu 'alayhi wa sallam fourteen centuries ago. Some think they have more mercy than Allah. Their argument is that someone who builds hospitals, helps thousands and hundreds of thousands and possibly millions of orphans, takes out landmines, helps millions in poverty and he never hurt anybody, but just because he died disbelieving in Allah and as a Mushrik, are you telling me he is going to Jahannam? Yes he is, that is exactly what I am saying. They not only think they have better ideas than Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam, but they think they have more mercy than the All-Merciful and the All-Compassionate who gave the universe from its start to its end one mercy and saved ninety nine mercies for Him. Some say it to score points and to avoid getting scrutinised, because those kinds of matters really gain you popularity in this day and age. Sell out and deluded – that type of style gets you popularity. Once they say those kinds of statements, they get followers from the ignorants and also one gets certified by the enemies of Islam that he is now moderate.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ...

﴿البقرة: ١٢٠﴾

Never will the Jews nor the Christians be pleased with you (O Muhammad sallallahu 'alayhi wa sallam) till you follow their religion. (Surat al-Baqarah: 120)

Some people take this verse to mean shouting in the streets I am a Jew or a Christian. Do you think that verse only meant running in the streets or writing articles and saying I am Jewish, I am Christian, I am Hindu, I am Atheist or whatever it may be, so they may be pleased with you? Statements of Kufr like the statements some of the interfaith make that please them, giving judgment of who enters Heaven and Hell to humans over the judgment that Allah already declared is a core meaning of this verse. That is how they are pleased with some people.

So the first category is if one dies in Kufr and Shirk, then we believe his destiny is Jahannam. That is the general rule. Some will say:

﴿الإسراء: ١٥﴾... وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا

And We never punish until We have sent a Messenger (to give warning). (Surat al-Israa': 15)

Allah will not punish someone unless they got a Messenger. That is a side issue Ibn Katheer spoke about in his Tafseer, but one thing is for sure. Someone sitting in the Google age, someone sitting with cable and internet, someone sitting with TV, satellite and all that day and night at his finger tips – every one of those got the message. In fact, during his time Imaam Ahmad said I do not know anyone today who has not gotten the message. In his time Imaam Ahmad said that, so imagine today.

Someone is going to pop up and say well they got a tainted version. They are saying Islam is this and Islam is that today, so they got a tainted version of Islam. Let me ask you a question and be realistic. When Islam was still gleaming and sparkling, Quraysh exerted all their resources to taint the image of Islam and the Prophet Muhammad sallallahu 'alayhi wa sallam personally. Did you hear any saying of the Prophet Muhammad sallallahu 'alayhi wa sallam where he said so-and-so are exempted from entering Hellfire because Quraysh tainted Islam so much that they only got a wrong interpretation of Islam, so it is an excuse for him. It was not an excuse for those who listened to Quraysh. Are you telling me it is going to be an excuse for those who listen to what is propagated in the media today?

There is a duty on us to convey the message and there is a bigger duty on them to search for the proper message. Just like they search for food that nourishes the body, there is a duty on them to search for food that nourishes the soul. If you put someone in a house in some secluded area and he does not have food or water, what is he going to do? Is he going to sit in the house and wait for food and water to come in? He is going to go out, pursue and search. Likewise, one must search for the food of the soul. One must search for Islam.

A MUSLIM WHO MEETS ALLAH WITH SINS

This is the second category of those who may be destined to Hell, which we are talking about. If one is Muslim (note I said Muslim) and we took the definition of Muslim about two classes ago, and he meets Allah with sins that he truly repented from, then Allah is the Forgiving. He is the Ghafoor and He is the Raheem. Not only will He forgive, but He will love those who repent. Allah forgives, Allah loves those who repent and will change their sins into deeds. If he did not repent, he has major sins and minor sins. Let us say he has one or the other or both, it does not really matter. He meets Allah and he did not repent. He is Muslim, he meets Allah with major and minor sins, and he did not repent. He goes on the scale and if his deeds outweigh his sins, he goes to Jannah. If his sins outweigh his deeds, this is what we are going to talk about.

This is what these verses mean:

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ
فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾ ﴿المؤمنون﴾

Then, those whose scales (of good deeds) are heavy - these, they are the successful. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide. (Surat al-Mu'minon: 102-103)

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ
﴿الأعراف: ٩﴾

And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc). (Surat al-A'raaf: 9)

أَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ

مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ الْقَارِعَةُ ﴿١٠﴾

Then as for him whose balance (of good deeds) will be heavy, he will live a pleasant life (in Paradise). But as for him whose balance (of good deeds) will be light, he will have his home in Haawiyah (pit, i.e. Hell). (Surat al-Qaari'ah: 6-9)

And there are plenty of verses about which side outweighs the other one. You can find more on that in the tenth volume of Fataawa Ibn Taymiyyah where he talks about this a lot.

Now if the deeds outweigh, then you go to Jannah. If the sins outweigh (major and minor sins), then that is what we call someone under the Mashee'ah (مشيئة). They fall under the will of Allah. Everything falls under the will of Allah, but this is something that Allah says He may forgive and He may punish. That is what Mashee'ah means.

They may get the forgiveness of Allah or the punishment of Allah. They may get the Shafaa'ah of Allah and that is what Shafaa'ah means. Intercession is in this. They may get the intercession of Allah and they may get the intercession of Messengers, because Messengers have Shafaa'ah. Even the Qur'an comes with Shafaa'ah. The Hadith states that one who recites Surat al-Baqarah and Surat Aali 'Imraan, they will come like a huge cloud to give intercession for that person (to defend him), or it comes like a murmuration of birds to defend that person as in the authentic Hadith.

Allah gives Shafaa'ah, the Prophet sallallahu 'alayhi wa sallam gives Shafaa'ah and some righteous believers give Shafaa'ah. The angels, the martyrs and some of the general Muslims give Shafaa'ah, and the children give their parents intercession. Fasting gives Shafaa'ah. The Black Stone gives Shafaa'ah. People who attend 'Arafaat give intercession. Each one of these has specific, solid and authentic Hadith that they give intercession. If out of all that one does not get saved and our hope Inshaa Allah is that everyone will get saved, the worst case scenario and I am not saying it is easy, is that he will be punished for the duration of those sins and then he will be allowed to enter Heaven. I am not diminishing that punishment, but I am saying the worst case scenario. Nas'alullaha Salaamah.

ONE WHO MEETS ALLAH WITH MINOR SHIRK

The third category is dangerous and this is the one that we need to be careful about. This is why I divided them into these three categories, so you understand. The third category is one who meets Allah with minor Shirk. Minor Shirk is not major Shirk and it does not take one out of the fold of Islam. Minor shirk does not take one out of the fold of Islam. One who is Muslim and commits minor Shirk is still Muslim.

Minor Shirk (ash-Shirk al-Asghar (الشرك الأصغر)) includes everything that leads to major Shirk. Anything that is an avenue to major Shirk is considered Shirk Asghar. Anything described in the Qur'an or in the Sunnah as being Shirk, but it does not reach the level of big Shirk, then we consider that minor Shirk. Minor Shirk is Shirk where the Prophet sallallahu 'alayhi wa sallam specifically said it is minor Shirk. He specifically used words at times in Hadith to say that something is minor Shirk. So any of that which I mentioned is considered minor Shirk.

Minor Shirk is usually Shirk where the wording of the Hadith is without the definite article 'Al'. If it is ash-Shirk (الشرك), that is usually the major Shirk. If it is Shirk (شرك), then it is minor Shirk. Minor Shirk is what the Sahaabah understood to be minor Shirk. If they described it as minor Shirk, then we take what they explained it as.

Examples of this Shirk are as we mentioned before, giving an oath by other than Allah. We spoke on that Shirk. Also statements like Mashaa Allah Wa Shi't:

ما شاء الله وشئت

Whatever Allah wills and you will. Those are considered statements of minor Shirk.

Lawlallah Wa Ant:

لولا الله وأنت

If it had not been for Allah and you.

Tawakkaltu 'Alallah Wa 'Alayk:

توكلت على الله وعليك

I put my reliance on Allah and you.

These are forms of minor Shirk. If one says I put my reliance on Allah and you, and specifies a human being, that is minor Shirk. If someone says I depend on Allah and you for rain, that is major Shirk. But if it is not matters that pertain to major Shirk, then they are still minor Shirk.

Now this is a dangerous matter and let me give you more examples. Another example is people who put up posters, decorations, portraits and frames with Allah and Muhammad sallallahu 'alayhi wa sallam side by side. That is a form of minor Shirk. The contemporary

'Ulamaa have spoken on the permissibility of hanging verses of the Qur'an or statements like Allah and Muhammad sallallahu 'alayhi wa sallam on the wall. Some said it is Haraam and they said it is prohibited because it is disrespectful, it may be getting neglected or I read some of them said it may fall. Some said it is Mubaah (permissible) and some even said it is good. That Fiqhi issue of whether you can hang them up or not has leverage to which opinion you choose, because the proof for those who prohibit it is not really that strong. I do not think it is that strong and just as they can tell you oh this Shaykh and so-and-so said that, I will bring you equivalent Shuyookh to that Shaykh who say it is permissible and it is okay. So if someone puts it up as a reminder, then it is good Inshaa Allah Ta'aala.

But why do I mention that? For our purposes here, what you really need to worry about is putting Allah and Muhammad sallallahu 'alayhi wa sallam on the same line together. A portrait, a frame or a dish with Allah and Muhammad sallallahu 'alayhi wa sallam on them side by side. You find the design in clocks or medallions, or they have these candle like things that have Allah and Muhammad sallallahu 'alayhi wa sallam on them. That is all a form of minor Shirk. Over time, people tend to get the impression that Allah and Muhammad sallallahu 'alayhi wa sallam are at the same level. But just like you cannot say words like Mashaa Allah Wa Sh'it and Tawakkaltu 'Alallah Wa 'Alayk, you cannot write it and you cannot have portraits like that which have Allah and Muhammad sallallahu 'alayhi wa sallam on the same level. Put Allah on one side and put Muhammad sallallahu 'alayhi wa sallam on a different side or at a lower status.

A man told the Prophet sallallahu 'alayhi wa sallam Mashaa Allah Wa Sh'it. He told the Prophet sallallahu 'alayhi wa sallam whatever Allah wills and you will. The Prophet sallallahu 'alayhi wa sallam said:

أَجَعَلْتَنِي لِلَّهِ نِدًّا؟ قُلْ : مَا شَاءَ اللَّهُ وَخَدَّهُ

The Prophet sallallahu 'alayhi wa sallam said you make me a partner or equivalent to Allah subhaanahu wa ta'aala? Say whatever Allah wills alone.

In another Hadith, the Prophet sallallahu 'alayhi wa sallam said:

لَا تَقُولُوا : مَا شَاءَ اللَّهُ وَشِئْتِ ، وَلَكِنْ قُولُوا : مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

Do not say whatever Allah wills and whatever you will.

Waaw (و) over here is Musaawaah (مساواة). Musaawaah means equivalent. Waaw here means equal and it makes them equivalent. If you use Thumma, Thumma means Tarteeb

(ترتيب) and not Musaawaah. Thumma means and then, and it is to put in order. Whatever Allah wills, and then what you will (if it is under his control).

Al-Bukhari has a chapter called:

بَاب لَا يُقَالُ : مَا شَاءَ اللَّهُ وَشِئْتَ

And you remember what we said about the chapters that Bukhari has and how he named them. I explained how important the chapters of Bukhari are and how he chose their names, and he has a section just on this issue.

Other examples of minor Shirk are for example prolonging Salah for other people so they can notice, prolonging the recitation or 'Ibaadah or beautifying the voice for others. That is included in minor Shirk.

DOES ONE WHO COMMITS MINOR SHIRK FALL UNDER THE MASHEE'AH?

All that was an introduction. Now here is why I brought it up and here is why I mention it in relationship to our talk, because we are sticking to our book here. Does one who commits minor Shirk fall under what we call Mashee'ah, like Muslim sinners do as we explained in category number two. The question is does the one who meets Allah with minor Shirk fall under the Mashee'ah? What is Mashee'ah? Again, take it step by step. I do not want you to get confused. Focus with me and give me your undivided attention. We said those who are Muslim and their scale of deeds is more, they go to Jannah. If their sins are more, they fall under Mashee'ah. Mashee'ah means they will either be punished for the duration of the sins, Allah will forgive them or intercession of those who give intercession will save them Inshaa Allah Ta'aala. So that is Mashee'ah.

Does one who is a Muslim and does minor Shirk fall under the Mashee'ah too? By Ijmaa', one who does minor Shirk is Muslim and he is not Kaafir. It is by Ijmaa' of the Muslims that a Muslim who enters Hell for minor Shirk will not be in Hell forever. Now does minor Shirk fall under Mashee'ah? If you read the works of Ibn Taymiyyah Rahimahullah, you are going to see at times he mentions that Allah will not forgive the doer of small Shirk. He does not fall under Mashee'ah and he is going to get punished. Everything is under the will of Allah of course, but Allah told us certain judgments that He already made and decided, and among that is those who commit Shirk will be doomed to Hellfire. So according to Ibn Taymiyyah Rahimahullah and many other scholars, they will have to be punished. Whoever does minor Shirk must be punished and they do not fall under the Mashee'ah, unlike major and minor sinners that fall under Mashee'ah.

Their main proof for that is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. (Surat an-Nisaa': 48)

Allah will not forgive Shirk for anyone, but He will forgive anything less than that. They said this verse includes major and minor Shirk, except for minor Shirk they said he gets punished for that minor Shirk and he gets out and goes to Jannah. With major Shirk, A'aathan Allah Wa Iyaakum Min Thaalik (أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْ ذَلِكَ), he never leaves Jahannam. This is also the opinion of Siddeeq Khan, Abdur-Rahmaan Ibn Qaasim, and some of the students and followers of Imaam Muhammad Ibn Abdul-Wahhaab.

Then in other parts of Fataawa I read, Ibn Taymiyyah treats minor Shirk like major sins and he says it falls under Mashee'ah, meaning Allah may forgive or punish. It is not among that which is declared that Allah decreed and judged that He will not forgive them. It falls under Mashee'ah. This is also the opinion of Muhammad Ibn Ali Ibn Ghareeb and as-Sa'dee seems to lean towards this opinion in his Tafseer. The proof in the second opinion of Ibn Taymiyyah mostly roams around the verse itself.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship. (Surat an-Nisaa': 48)

They said that is major Shirk and their proof is that in the chain of verses where Allah is talking about this, Allah is talking about Mushrikeen, Munaafiqeen and the People of the Book. And also the end of the verse seems to lean more towards talking about major Shirk than minor Shirk, so the verse really applies to major Shirk.

There is actually a very big Masters Degree thesis that I heard about some time ago that studies and analyses this issue in depth. I have not read it and I do not think it is even printed yet. This is a matter where a giant Imaam like Ibn Taymiyyah had what seem to be like two conflicting opinions on the same matter, and then the Imaams of the Da'wah of Najd (the students of Muhammad Ibn Abdul-Wahhaab and his descendants in knowledge) are split on this issue. I just mentioned the two opinions and I will leave selecting out for now. The danger of this matter is what you should come out of this with. You stand before

Allah with major and minor sins, and you may fall under the Mashee'ah. You stand before Allah with the minor Shirk and according to one opinion, one goes to Hell.

Ibn Mas'ood said:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بغيرِهِ صَادِقًا

You remember a few weeks ago we took this. Ibn Mas'ood said I would rather give an oath by Allah lying, than I would give an oath by other than Allah. Why? Because giving an oath by other than Allah is minor Shirk and lying is a sin. So he would rather do the sin than minor Shirk, and it seems to be that he also supports the opinion that minor Shirk is among that which one may not fall under the Mashee'ah with. So it is very dangerous, just by knowing the opinion that it is among that which one has to be punished for unless he repents to Allah. You stand before Allah with minor Shirk and we said the first opinion is that one must be punished for it and there is no Mashee'ah in that matter.

THE DU'AA TO SHIELD ONESELF FROM MINOR SHIRK

Now you know the meaning of what the author says – and whoever disobeys him will go to Hell. Some faces look horrified and I actually remember a Hadith by Abu Bakr radhiallahu 'anhu, which I will leave you with to know because yes it is dangerous. Minor Shirk is dangerous. Abu Bakr narrated that the Prophet sallallahu 'alayhi wa sallam said Shirk in my Ummah is much more hidden than the pace of an ant crawling on a black stone. It seeps into this Ummah like a black ant on a black stone, slowly and surely. Shirk is very hidden. It enters the heart very silently and very few are safe from it. When Abu Bakr heard that, he got upset and he got horrified.

He said how can I be safe from that O Prophet of Allah? The question on your minds. The Prophet sallallahu 'alayhi wa sallam taught him a Du'aa to shield him from minor Shirk. O Allah, I seek refuge in You that I associate anything with you knowingly, and I seek Your forgiveness for that which I do not know.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

This part:

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Means I seek Your forgiveness for that Shirk which I do not know, because it seeps and crawls silently into one's actions. There is two similar narrations to that Hadith by Abu Bakr as-Siddeeq, but that is a proper Du'aa. Write it down and do not leave this Du'aa out of your regular Ad'iyah. Make it a portion of your regular Ad'iyah and make it a habit to say it regularly, because minor sins and major sins may fall under Mashee'ah, but minor Shirk according to one of the opinions may not fall under the Mashee'ah of Allah. That is very dangerous.

WHY DID ALLAH CHOOSE MUSA TO COMPARE TO THE PROPHET MUHAMMAD?

The final point is the author mentions this verse at the end as proof:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

﴿المزمل: ١٥﴾

Verily, We have sent to you (O men) a Messenger (Muhammad sallallahu 'alayhi wa sallam) to be a witness over you, as We did send a Messenger [Musa] to Fir'awn. (Surat al-Muzzammil: 15)

We sent a Messenger to you O people as a witness and favour for you or against you (to testify for you or against you on the Day of Resurrection).

كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Just as We sent a Messenger to Fir'awn, We sent you a Messenger.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا ﴿المزمل: ١٦﴾

But Fir'awn disobeyed the Messenger [Musa], so We seized him with a severe punishment. (Surat al-Muzzammil: 16)

Fir'awn denied and rejected the Messenger, so he was taken with a severe punishment. That is the proof the author mentions as a final thing in the First Matter of the three matters in Chapter Two.

Allah said to the Kuffaar of Quraysh, We sent you a Messenger like We sent Musa. Why did Allah choose Musa out of all the Messengers to compare to the Prophet Muhammad

sallallahu ‘alayhi wa sallam when He is speaking to Quraysh? Muqaatil said because what Musa and Muhammad sallallahu ‘alayhi wa sallam had in common was that they were belittled and they were shown contempt, because they were raised and brought up immediately by the people who they are now calling to Islam. Fir’awn of Bani Isra’eel raised Musa as his stepfather.

قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿الشعراء: ١٨﴾

[Fir’awn said [to Musa]: “Did we not bring you up among us as a child? And you did dwell many years of your life with us.” (Surat ash-Shu’araa’: 18)

Likewise, Muhammad sallallahu ‘alayhi wa sallam was raised by his family of Quraysh, who were the ones he was conveying to and the ones who disbelieved in him. You see that these days. You get a mother or a father who call me for example and they say could you talk to my son? He will listen you. Or some of you tell me talk to my father about letting me get married. Why would you come to me when I am not your relative? Why do you not talk to your father? It may be a custom and a norm sometimes that a man may not be as reserved as outsiders with his family members. He is open and there is sometimes a level of disrespect. There is less consideration to each other in matters of advice and here not only were they not reserved, but they were disrespectful and harmful to them. So that is why Musa was chosen, and that is the common denominator he had with Muhammad sallallahu ‘alayhi wa sallam as to why Allah chose him in this example.

...فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿المزمل: ١٦﴾

So We seized him with a severe punishment. (Surat al-Muzzammil: 16)

Allah says about Fir’awn that We took him severely, and severely means heavy destruction of rain. We took him severely with heavy destruction of rain. Ibn Abbaas and Mujaahid said Allah means He took him severely with destroying him by rain, and then He is saying your destruction O Quraysh is going to be worse than that which Allah destroyed Bani Isra’eel with, because Allah loves Muhammad sallallahu ‘alayhi wa sallam. If Allah destroyed Bani Isra’eel for what they did to Musa, imagine what He is going to do to you if you continue on with your transgression, as Allah loves Muhammad sallallahu ‘alayhi wa sallam more.

CLASS EIGHTEEN

Today Inshaa Allah we are going to start the Second Matter of Chapter Two. Last week we finished off the First Matter in Chapter Two, and today Inshaa Allah we will start the Second Matter of Chapter Two and we will try our best to finish it.

THE SECOND MATTER: SHIRK AL-ULOOHIYYAH

The author says:

الثَّانِيَةُ : أَنَّ اللَّهَ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ

Allah is not pleased that anyone should be a share in worship with Him. Allah is not pleased with that.

لَا مَلَكٌ مُقَرَّبٌ

Neither an angel.

وَلَا نَبِيٌّ مُرْسَلٌ

Not any Prophet or Messenger that is sent.

Then he says:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

He quotes the verse of Allah and we will get to that verse at the end of the class.

So that is the Second Matter of Chapter Two – that Allah is not pleased that anyone should have any share of worship besides Him in matters of worship.

INTRODUCTION ON TAWHEED AND SHIRK

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. Do not worship Taaghoot besides Allah).” (Surat an-Nahl: 36)

The common denominator among the messages of the Messengers and Prophets Allah sent is Tawheed in Allah. The verse says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ

And verily, We have sent among every Ummah (community, nation).

Every Messenger came with this. The details were different. Some fasted from talking and it is prohibited in our religion, but there is no doubt that the common denominator is Tawheed in Allah.

In this matter, the author is saying Allah is not pleased with Kufr and Shirk. What Allah is not pleased with should never be anything for a believer to be pleased with. What pleases and displeases a believer must come from what pleases and displeases Allah. One who is a true believer loves that which Allah loves, one hates that which Allah hates and one is angered at that which angers Allah.

When one gives any share in his worship to other than Allah, that is Shirk al-Uloohiyyah (شرك الألوهية). Here the author did not say Shirk al-Uloohiyyah, but giving a share of your worship to other than Allah is Shirk al-Uloohiyyah and the author clearly meant Shirk al-Uloohiyyah.

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿الشعراء: ٩٧﴾

By Allah, we were truly in a manifest error. (Surat ash-Shu'araa': 97)

Allah quotes a conversation the people in Hell have. They say by Allah, we were truly in great and manifest error. Why?

إِذْ نُسَوِّكُمْ بِرَبِّ الْعَالَمِينَ ﴿الشعراء: ٩٨﴾

When We held you (false gods) as equals (in worship) with the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat ash-Shu'araa': 98)

They are telling their false gods we held you false gods as equal in worship with our Lord of the 'Aalameen. These people who this verse is talking about are not those who make partners to Allah in Allah being the Creator, Sustainer, Provider, Giver, the One who gives life and the One who gives death, or that he had a share in His Kingdom. That is Tawheed ar-Rububiyyah. They had no issue with that and the ones the verse is talking about had Tawheed ar-Rububiyyah. The verse is talking about those who had an issue in this matter that we are talking about today. These are people who made partners to Allah in their worship going up to Allah. They made Shirk in their acts going to Allah. In their love, submission, humility, intercession and prostration to Allah, they made a share to other than Allah.

Shirk is the biggest calamity committed on the face of this earth at all times and all places. Shirk is the biggest type of oppression. Shirk is the biggest form of ignorance. The opposite is Tawheed and Tawheed is the peak of justice. Tawheed is the most honourable of all knowledges and sciences.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases. (Surat an-Nisaa': 48)

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ١١٦﴾

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that. (Surat an-Nisaa': 116)

Twice in Surat an-Nisaa'. Allah will not forgive that partners should be set up with Him in worship. This is in Tawheed al-Uloohiyyah.

Allah told us:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

And indeed it has been revealed to you (O Muhammad sallallahu ‘alayhi wa sallam), as it was to those (Allah’s Messengers) before you: “If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.” (Surat az-Zumar: 65)

This is talking to the Prophet sallallahu ‘alayhi wa sallam and to Messengers. Not to me and you, so imagine how the situation is going to be for us. You will certainly be among the losers if you commit Shirk. Allah told every Messenger including our Prophet Muhammad sallallahu ‘alayhi wa sallam and those before him that if you commit Shirk, your deeds will be erased and you will be among those who are losers.

Tawheed is essential. An authentic Hadith in Sunan at-Tirmidhi and Muslim:

أَنْسِ رَضِيَ اللَّهُ عَنْهُ قَالَ : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي ، غَفَرْتُ
لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

This is the wording of the one in Tirmidhi and the wording in Muslim is slightly different. O son of Aadam, as long as you invoke Me and plead and make Du’aa to Me, I will forgive whatever you have committed and it is not much for Allah. He says it is not much for Me. This is a Hadith Qudsi.

يَا ابْنَ آدَمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي ، غَفَرْتُ لَكَ
عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي

O son of Aadam, if your evil deeds reach the limit of the sky and then you ask Me for forgiveness, I will forgive you and it is not much for Allah.

يَا ابْنَ آدَمَ ، لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطِيئًا ، لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتَكَ
بِقُرَابِهَا مَغْفِرَةً وَلَا أُبَالِي

O son of Aadam, if you come forth with the earth full of errors, mistakes and sins, and you meet Me while you do not associate anything or anyone with Me, I will bring forth My forgiveness for you and it is not much for Allah.

Tawheed is the massive weight that if a drop was placed on mountains of sins, it will erase and eliminate it. Another authentic Hadith in Sunan at-Tirmidhi on the authority of Abu Hurayrah radhiallahu ‘anhu – Allah will save a man from this Ummah who stands before Him with a record of sins that fill ninety nine books or registries. Each book or each registry of those ninety nine goes and extends as far as the eye can see. He stands before Allah and Allah asks him did the angels wrong you? He says no. He confesses the truth. His sins outweigh his deeds and then Allah will order them to bring a card that has the word of Tawheed on it (Laa Ilaaha Illallah). Tawheed will outweigh the rest. The Prophet sallallahu ‘alayhi wa sallam said nothing is of any weight with Allah’s name but the word of Tawheed. The word of Tawheed outweighs everything. Tawheed is heavy and that is why we study it. An ounce of Tawheed hurled against sins knocks out its brain and its head into the dust. And obviously just like Tawheed is the bright of the brightest, Shirk is the dark of the darkest.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ
أَلِلَّهِ مَعَ اللَّهِ... النمل: ٦٢

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? (Surat an-Naml: 62)

Is there other than Allah that does that? A rhetorical question that does not need an answer. It is a statement. Wallahi, there is no Lord other than Allah that relieves the distressed and removes the evil. It is only Allah. It is only Allah who hears the footsteps of a black ant on a black stone in the deep, darkest of all nights.

Tawheed is to ask Allah and Tawheed is to seek aid in Allah and only Allah. Tawheed is to know what the Prophet sallallahu ‘alayhi wa sallam taught that child Ibn Abbaas who was still young. If the universe in its totality came together against you in something that Allah did not write for you, it will not happen. Nothing will happen for you or against you except that which Allah wrote for you, even if the whole world came against you with all their resources. That is Tawheed.

It is sufficient to know that fear of Shirk should be in the hearts of every believer. That is how important Tawheed is. It was the fear of the man who demolished the statues and the one we call Millat Ibraheem (Ibraheem ‘alayhis-salaam).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

﴿إبراهيم: ٣٥﴾

And (remember) when Ibraheem said: “O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.” (Surat Ibraheem: 35)

Ibraheem made Du’aa. Millat Ibraheem, Haneefan, the man Ibraheem ‘alayhis-salaam. Ibraheem at-Taymi said if the reviver of Tawheed Ibraheem ‘alayhis-salaam (Millat Ibraheem) was worried and he made Du’aa out of fear of Shirk, then who can be safe from it? I ask you by Allah, how many of you ever made Du’aa to be free and safe from Shirk al-Uloohiyyah?

On his deathbed, Ya’qoob was afraid over his descendants as well.

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي

قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا

وَنَحْنُ لَهُ مُسْلِمُونَ ﴿البقرة: ١٣٣﴾

Or were you witnesses when death approached Ya’qoob? When he said unto his sons, “What will you worship after me?” They said, “We shall worship your Ilaah (God - Allah), the Ilaah (God) of your fathers, Ibraheem, Isma’eel, Ishaaq, One Ilaah (God), and to Him we submit (in Islam).” (Surat al-Baqarah: 133)

On his deathbed, he said to his sons what are you going to worship after me? When one is on his deathbed, he only speaks of serious, essential and important matters. He is a Messenger and his worry on his deathbed is whether the children who he raised are going to be on the Tawheed or not. When they said:

نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ

مُسْلِمُونَ

“We shall worship your Ilaah (God - Allah), the Ilaah (God) of your fathers, Ibraheem, Isma’eel, Ishaaq, One Ilaah (God), and to Him we submit (in Islam).”

It brought ease to him. That is what he wanted on his deathbed.

SHIRK AL-ULOOHIYYAH

There is Shirk in giving partners in Uloohiyyah, there is Shirk in Rububiyyah, and there is Shirk in Asmaa' and Sifaat. Each one of them has Shirk. Since it was possibly a common epidemic during the time of the author, he specified this Shirk as the Second Matter of Chapter Two. He said it is Shirk in Ibaadah, which automatically means Shirk al-Uloohiyyah. Worship must be only for the sake of Allah. Everything in this Sharee'ah considered worship must be for the sake of Allah. Worship is all matters of the heart, worship is matters that you say and worship is actions. They all must be for Allah and solely for Allah. Whoever gives a portion of worship to other than Allah has fell in major Shirk.

Now let us break down Shirk in Uloohiyyah and we will divide it into three types.

THE FIRST TYPE: ASSOCIATING A PARTNER TO ALLAH

The first one is whoever thinks Allah is worthy of being worshipped, but puts a partner to Him. For example, like those who claim 'Eesa is the son of Allah. That is simple and clear, and everyone in this Ummah knows that is clear-cut Shirk. That is the first type.

THE SECOND TYPE: GIVING A PORTION OF YOUR WORSHIP TO OTHER THAN ALLAH

The second type is a little bit more problematic. Its details are a problematic area to many of this Ummah. It is to give a portion of your worship to other than Allah, like a portion of your heart worship to other than Allah, a portion of your saying, your money or your Ibaadah to other than Allah. This has many forms and we are going to take examples.

SHIRK IN DU'AA AT-TALAB

The first example is Shirk in Du'aa. Du'aa is when you ask Allah and Du'aa when you ask Allah is Du'aa at-Talab (دعاء الطلب). Seeking from Allah directly is Du'aa at-Talab.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)." (Surat Ghaafir: 60)

So Du'aa at-Talab is when you ask Allah directly for something and you verbally say it.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

The verse that we will get to at the end of this class Inshaa Allah Ta'aala, which the author uses.

Du'aa is the biggest means to get what you want of good and save you from evil. Whoever does not ask Allah asks creation. The Prophet sallallahu 'alayhi wa sallam said in the Hadith:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Du'aa is worship. It is so important that he made it as if it was all of worship, but that is to draw attention to how essential it is.

The Prophet sallallahu 'alayhi wa sallam said to Ibn Abbaas:

إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ

When you ask, ask Allah. He taught that to a young boy to raise him on the upbringing of Tawheed.

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ

إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Surat al-'Ankaboot: 65)

When the Mushrikeen used to embark on a ship, it was a nightmare back then. The ship was probably not structured all that well, the winds come, and the currents and waves, so they begin invoking Allah and making their faith solely for Allah, even though they were Mushrikeen. Allah would answer them even though Allah knows beforehand from His 'Ilm al-Ghayb that when He brings them to safety, they are going to give a share of their worship to other than Allah. He knows that and He still answered them when they had pure Tawheed in Du'aa. They had full faith and Tawheed just at moments of distress and Allah

answered them. Allah knew that they are going to go back to their old ways once they hit the shore, so do you think He will let your Du'aa down when you make it and your intention is perfect and your whole life is on Tawheed, not just moments of distress or hardship.

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ ۚ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مَنَّ

الظَّالِمِينَ ﴿يُونُسُ: ١٠٦﴾

“And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Dhaalimoon (polytheists and wrongdoers).”
(Surat Yunus: 106)

Allah tells His Prophet do not invoke anyone besides Allah. He will not profit or harm you and if you do, you will be among the wrongdoers. In fact, Allah described those who make Du'aa to other than Allah as the worst of the worst. They are classified by Allah as the worst of the worst.

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَّا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ

وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿الْأَحْقَافُ: ٥﴾

And who is more astray than one who calls (invokes) besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them? (Surat al-Ahqaaf: 5)

Shirk in Du'aa basically has four forms or four examples. The first one is to ask from creation what only the Creator Allah can do, and that is the major Shirk. The creation that they ask could be dead or alive, it could be a Messenger, it could be one who they assume is a Wali and it could be a king or a Jinn. Asking a dead to cure an ill person is automatic Shirk Akbar. Asking for victory over enemies, to remove a calamity, bring rain or any matter that only Allah can do is major Shirk. It takes one out of Islam because he believed the creation has power only Allah has. He gave a share of his worship to other than Allah.

The first one would be someone asking the alive. The second one would be someone asking the dead. It could be a Wali that is dead or whatever. The third one is asking one who is not present, thinking he will help or know of your situation. By you asking that he hears, you give him power that while he is dead he can hear, know what is going on and help you. That is also major Shirk. A fourth example is to place mediators between you and Allah in Du'aa, thinking Allah will not answer directly and rather that He needs a mediator (the messenger between you and Allah). That is the Shirk of Quraysh. They claimed that the statues they

used to worship were of righteous people, and they needed those statues to get their righteous people who had died to get the Du'aa to Allah, as mediators between them and Allah.

And do not say this is something this Ummah does not do. When I was young in Madinah and before they had companies to clean the Haram, they had maybe about thirty or forty individuals that they paid to clean the Haram. One was somewhat crippled, he was from Yemen and he would come and talk to my father as I memorised Qur'an in the Haram. My father of course would ask him what he cleans up and he was the one in charge of cleaning the Hujrah of the Prophet sallallahu 'alayhi wa sallam. He would go inside behind the brass walls that you see and he would clean over there behind the brass cage. I remember as a child I heard it – he said we pick up bags and bags of trash from people who throw in letters to the Prophet sallallahu 'alayhi wa sallam asking him, they send pictures of themselves, their kids or their daughters, asking to fix their marriage. That is going to the Prophet sallallahu 'alayhi wa sallam and that is major Shirk in itself.

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ۚ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ... ﴿الزمر: ٣﴾

Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Awliyaa' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." (Surat az-Zumar: 3)

The worship and obedience is only for Allah. Allah wants it pure. Allah quotes those who did Shirk as saying we take Awliyaa' (protectors and helpers), lords and gods besides Him, and we worship them only that they may bring us closer and near to You. That is their purpose. Actually the Shirk of Quraysh was at a lesser level of Shirk than some of the Shi'ahs and some of the Sufis, and some of the ignorant masses who think and have hope, love and Du'aa in Imaams and supposedly Awliyaa' in their graves.

SHIRK IN DU'AA AL-IBAADAH

The second category of Shirk al-Uloohiyyah is Du'aa al-Ibaadah (دعاء العبادة) and this one has a whole list under it. Du'aa at-Talab means to directly invoke Allah and directly ask Allah. For example, O Allah forgive me. This is the one we all call Du'aa. O Allah, make me happy, grant me and give me this and that or take away this hardship from my life. That is Du'aa at-Talab and then you have Du'aa al-Ibaadah. Du'aa al-Ibaadah is all other forms of worship to Allah. You have to know these terms in the books of the 'Ulamaa. It is all other forms and

shapes of Ibaadah. Ibaadah of the heart, the saying, the action, fear, hope, love, Salah, fasting, sacrifice, reciting Qur'an and praising Allah are all the second form (Du'aa al-Ibaadah).

Why is it called Du'aa though? Because in reality, worshippers do these worships seeking something from Allah. They are not directly invoking Allah (unlike the first form Du'aa at-Talab), but they do them seeking something from Allah. Du'aa al-Ibaadah is all other forms of Ibaadah and one does those worships for the sake of reward or fear of punishment. It may not be a direct invocation asking Allah for something, but his status when he does the worship is that he wants something from Allah. Du'aa at-Talab is where one asks Allah for matters He can do. Du'aa al-Ibaadah is like you making Salah out of fear from Hell or to enter Jannah. Du'aa at-Talab is when you raise your hands and Du'aa al-Ibaadah is all other forms of Ibaadah. We will take some examples on Shirk in this matter (Du'aa al-Ibaadah), which is all other forms of Ibaadah.

SHIRK IN INTENTION

The first one is Shirk in one's intention or purpose.

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا

يُبْخَسُونَ ﴿هُود: ١٥﴾

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. (Surat Hud: 15)

They will have nothing in the life after. This Shirk is found in the Munaafiqeen and it is Nifaaq Akbar. We are not talking about the minor Nifaaq, but the major Nifaaq. No one appears as a Muslim to the public yet has no Islam in his heart except a Munaafiq and it is major Nifaaq. They are the hypocrites in the principle of Imaan, not in the details or minor stuff.

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ

إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ ﴿البقرة: ١٤﴾

And when they meet those who believe, they say: "We believe," but when they are alone with their Shayaateen (devils - polytheists, hypocrites, etc), they say: "Truly, we are with you; verily, we were but mocking." (Surat al-Baqarah: 14)

When they go back to their Shayaateen, they tell their friends we are with you. These are the hypocrites in the principle of Laa Ilaaha Illallah (the major hypocrisy). Some of them may even be hypocrites in details as well. Some of those who fall under this Shirk in Niyyah who are hypocrites in the major hypocrisy may also have Shirk in details of Ibaadah.

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا

كُسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ﴿النساء: ١٤٢﴾

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little. (Surat an-Nisaa': 142)

When they stand up for Salah, they stand up with laziness and to be seen and noticed. These are the people who are classified as a combo classification of Shirk and Munaafiqeen. There is Shirk, but their Shirk also has an aspect of the major Nifaaq to it.

That is the overall picture of Shirk in Niyyah, but there is some notes that one should know under the Shirk of Niyyah. One of those notes is some Muslims on Tawheed perform deeds for the sake of Allah, but the reward that he wants for that is something in this life. He possibly wants wealth, he wants protection, he wants a happy life or maybe a cure for his child. That is his sole objective. He is doing it for the sake of Allah, but his sole objective is not reward. His sole objective is to do it for this matter. The ruling on that is one is given his reward and Thawaab (ثواب) in this life. He wants a low worldly matter, no matter how high one might think it is, and he gets the reward in this life. He did not do it for other than Allah, otherwise it would be major Shirk. His full intention was for Allah, but he wants the reward for some worldly matter totally. He wants his total reward to be re-compensated in this life.

A second note is worse than the first, which is one who does that to show off and not for something in return in this life. This is the Shirk al-Asghar that we talked about last week and we spoke about it at the end of last week. I want to stay focused on our topic which is Shirk al-Uloohiyyah (the major Shirk), but I have to pinpoint these little matters so you get the understanding of the major Shirk. A third note is those who do deeds for wealth and profit. For example, they go do Hajj on the behalf of others to make money. To migrate from one area to another, not for the sake of Allah but to marry a woman. These are somewhat wiser than the previous category because at least they got some money out of it, but all that falls under Shirk al-Asghar and he gets his deeds in this life.

The fourth one is deeds sincerely for Allah with no deficiency in it, but that person has a matter or a status in which he is on major Shirk. For example, one who says 'Eesa is the son

of Allah. Ta'aal Allahu 'An Thaalika 'Aluwan Kabeeraa (تعالى الله عن ذلك علواً كبيراً). He gives charity or does some good for the sake of Allah, but he is on a status of major Shirk. They have deeds that are genuinely and truly for the sake of Allah, but they are on a status of major Shirk. Another example is those who become apostates and then do some kind of minor deed for the sake of Allah. They may get rewarded with wealth, kids, a happy life, fame or whatever it may be, but there is nothing in the life after.

A fifth note on this matter is if one does Salah, Zakah and Hajj seeking the life after, and then he did some matters for this Dunya. He did some matters to show off. He is whatever ends up as more on the scale. That falls under minor Shirk and I refer you to the class last week on minor Shirk. The difference between Shirk Akbar (major Shirk) and Shirk Asghar (minor Shirk) is that with major Shirk, one will be in Hell forever and he demolishes his Deen. For a believer, minor Shirk demolishes the deed. One demolishes the Deen and one demolishes the deed.

SHIRK IN LOVE

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ ۗ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ... ﴿البقرة: ١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). (Surat al-Baqarah: 165)

Ibn Zayd said these are the Mushrikeen who associated partners to Allah and loved them as much as they loved Allah.

There are different types of love and we have to take some notes on love. Mahabbah

Waajiba (محبة واجب) is obligatory love. The love of Allah, the love of the Prophet

Muhammad sallallahu 'alayhi wa sallam, and to love that which the Prophet sallallahu 'alayhi wa sallam and Allah subhaanahu wa ta'ala love. This is the complete type of love for Allah and you have to have the complete type of love for Allah. Like in this matter that we are studying – if you note the wording of the author, he said Allah dislikes Shirk. The meaning is you must dislike it as well and you must stay away from it.

The second type of love is Mahabbah Tabi'iyyah (محبة تبعية), which is natural love. For example, natural love for food for one who is hungry, and love for water for one who is thirsty. This love is permissible but even this type of love cannot be love of ennoblement,

glorification or humility, and that which is equal to the love of Allah or above the love of Allah. The third one is Mahabbat Rahmah Wa Ishfaq (محبة رحمة وإشفاق), which is love of mercy, sympathy and compassion. This is like the love of a father for his child and the love of a mother for her child or vice versa. For this to be permissible, it must not be love of ennoblement, glorification or humility, or be equal or above the love of Allah (just like the second category of love). If it goes equal or above the love of Allah, then it falls under the verse in the Qur'an:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Faasiqoon (the rebellious, disobedient to Allah). (Surat at-Tawbah: 24)

The next type of love is Mahabbat Uns Wa Ulf (محبة أنس وألف), which is love of amiability.

You find two Muslim brothers who love each other for the sake of Allah, but there is also a common interest between them like maybe knowledge, maybe they are business partners or maybe they travel with each other. I mentioned four types of love so far. The last three are normal and they are not Shirk. If someone has it, he is not considered as one who has Shirk in the love of Allah. It is permissible as long as it is not love of ennoblement, glorification or humility, and that which will be equal, similar or above the love of Allah. The Prophet sallallahu 'alayhi wa sallam loved sweets, he loved honey, he loved his wives and he loved cologne. Aishah was his most beloved wife, he loved the Sahaabah and the most he loved out of the Sahaabah was Abu Bakr as-Siddeeq. This is not pertaining to Walaa' and Baraa', but we will talk in the future Inshaa Allah about Walaa' and Baraa'.

The fifth category of love is Mahabbah Shirkiyyah (محبة شركية), which is love that is Shirk. It is special love that is only suitable for Allah. If one loves other than Allah with the love that must only be for Allah, then he has committed major Shirk (Shirk of that type which Allah

will not forgive). This love of worship that we are talking about is love that entails and requires humility, humbleness, submission, surrender, glorification and ennoblement, which only belongs to Allah. One who gives this kind of love to other than Allah has committed major Shirk. If one gives this to other than Allah, he committed the major Shirk.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ...

﴿البقرة: ١٦٥﴾

And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. (Surat al-Baqarah: 165)

In a nutshell, love that requires complete obedience, submission, dedication and sacrifice over and above everything else is love for Allah. That is the love in which the Mushrikeen associated other than Allah with Allah subhaanahu wa ta'aala.

SHIRK IN FEAR

Allah subhaanahu wa ta'aala said:

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنتُمْ مُّؤْمِنِينَ

﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]; so fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

This is what the Mushrikeen used to do to the believers to try to get them to fear their statues or their dead, who they call dead saints or Awliyyaa'.

Fear has three types. The first one is al-Khawf ash-Shirkee (الخوف الشركي), which is fear that is Shirk. That is to fear a human or a creation with honour, love, humility, glorification and ennoblement, as you would Allah. That is like the fear of a dead person with love and honour – that he can harm, curse or benefit you. It is like fear of a statue or a dead – that he may take your wealth or money, he may be upset at you or take away your blessings.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۖ فَعَسَىٰ أُولَٰئِكَ أَن يَكُونُوا مِنَ الْمُهْتَدِينَ

﴿التوبة: ١٨﴾

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day, perform As-Salat (Iqaamat as-Salat), and give Zakat and fear none but Allah. It is they who are on true guidance. (Surat at-Tawbah: 18)

Khashyah (خشية) is fear with honour. It has with it honour, reverence and love in a worship fashion. To fear from other than Allah in this manner (that one will be touched by harm by a creation) or have fear of powers that only Allah has is major Shirk. For example, if one claims Allah gave a living or a dead saint Shafaa'ah or some power to do that which only Allah can do, then that is Shirk in Khawf. If one claims that saint or whatever it may be got those powers on his own and Allah did not give it to him, that is the same thing. He can bring him poverty or he can bring him illness – fear of that is also major Shirk, whether they think Allah gave it to them or that those Awliyaa' attained that power on their own.

This is what the Mushrikeen thought of their statues and their idols. We do not have time to give many examples, but it resembles the Shirk that you see in some Muslim societies today. It resembles this very much. This is what the grave worshippers of the Ummah do today. They fear those who possibly may have been righteous throughout their life, but they are now in their grave and people worship them in a way. Sometimes it is evil people in the grave and sometimes it is actually no one in the grave. They fear them like they fear Allah or possibly fear them more than Allah. How so? Let me give you a detailed example of how.

You go to someone and he will give you probably a hundred oaths by Allah on a lie. If you say give me an oath by Sitna Zaynab, someone who they claim is a Wali or a Waliyyah or someone they cherish, he will consider that saint as having more power than Allah and he will not give you an oath by him on a lie. Why? For the sole reason that in his heart, the love for that Wali is more than the love of Allah. His fear of that Wali and the power he may inflict on him is more than the fear of Allah. So a hundred oaths by Allah on a lie he will give you, but not one by their Sitna Zaynab like they say. You can see that in the example of how Shi'ah went by flocks defending Sitna Zaynab in Iraq. The motivation and inspiration that took the Shi'ah from Iraq and from Hizbullah, and the sermons of their leaders is how they need to defend the monument (the grave of Sitna Zaynab).

الخوف الذي يحمل على ترك (Al-Khawf Allatheh Yahmil 'Alaa Tark Waajib Aw Fi'l Muharram)

(واجب أو فعل محرم) is the second type of fear, which is fear that causes one to leave an ordain or to do a prohibition. This is not Shirk as many think, but this is Haraam. It is a Haraam type of fear to leave that which is obligatory like ordaining the good and forbidding the evil, with no proper reason or justification except fear of people. That is Haraam. Usually, this fear is a figment of one's imagination instilled by the Shaytaan. It is an imaginary fear or possibly at times it is a minute fear, but not sufficient for one to leave an ordain or to do a Haraam. For example, not speaking the truth, especially for those who the burden is on (the people who are of 'Ilm).

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

آل عمران: ١٧٥

It is only Shaytaan that suggests to you the fear of his Awliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]; so fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

Hadith Abu Sa'eed al-Khudri radhiallahu 'anhu:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَمْنَعَنَّ أَحَدُكُمْ هَيْبَةَ النَّاسِ أَنْ يَقُولَ فِي حَقِّ إِذَا رَأَهُ أَوْ شَهِدَهُ أَوْ سَمِعَهُ

Let not the fear of people stop you from speaking or testifying to that which you know of truth. It is in the Silsilah Saheehah (السلسلة الصحيحة).

This Hadith deters one from not speaking the truth and makes it Haraam. That is basically why we call a certain category of people the cowards of the Ummah, because even if it means loss of wages, fear of being hit or cursed or losing followers, that is not the type of fear that you can remain silent in. This Hadith is talking about those who refuse to speak the truth, so imagine how it is for those who are on the side of evil. If this is for those who do not speak the truth, then imagine those who testify and side with the evil. This is also an area where many go wrong. They read a quote or two of Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab for example on fear, and then they declare half the Ummah Mushrikeen

Kuffaar. This type of fear that I just mentioned is Haraam, but it is not Shirk unless it gets to the level we spoke about in number one.

Number three is al-Khawf Minallahi Ta'aala (الخوف من الله تعالى), which is fear of Allah subhaanahu wa ta'aala. It is fear of Allah that contains with it love, honour, humility and reverence. That is the fear that is a Waajib and it is a Waajib only to Allah subhaanahu wa ta'aala. It is that you fear from the torment of Allah.

...ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿ابراهيم: ١٤﴾

“This is for him who fears standing before Me (on the Day of Resurrection or fears My Punishment) and also fears My Threat.” (Surat Ibraheem: 14)

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿الرحمن: ٤٦﴾

But for him who fears the standing before his Lord, there will be two Gardens (i.e. in Paradise). (Surat ar-Rahmaan: 46)

Whoever establishes this fear and establishes it good, this is among the peak of Imaan and it is great unless it makes one despair and give up hope – then it has gone wrong.

The fourth type of fear is al-Khawf al-Jibillee (الخوف الجبلي), which is the natural type of fear. This is Mubaah (permissible) if there is an actual reason for it. For example, an enemy right in front of you and the sword is out, a lion right in front of you, you are in the middle of drowning or the house is shaking and collapsing. This is the fear that Allah refers to in relation to Musa in Surat al-Qasas:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿القصص: ٢١﴾

So he escaped from there, looking about in a state of fear. (Surat al-Qasas: 21)

Even though it is not considered Shirk, there is another aspect to it. The stronger one's Imaan is, the less he will have of this type of fear. You have some of the Salaf who made Sujood and a lion is over their heads breathing over them. They did not get scared.

Allah quotes Musa as afraid one time, but towards the end of his Messagehood when Bani Isra'eel were hesitant, Allah says:

قَالَ كَلَّا ۖ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿الشعراء: ٦٢﴾

[Musa] said: "Nay, verily! With me is my Lord, He will guide me." (Surat ash-Shu'araa': 62)

He was at the utmost of Imaan.

SHIRK IN HOPE

The next type of Shirk is Shirk ar-Rajaa' (شرك الرجاء), which is Shirk in hope (Rajaa'). This is to have hope in a creation in a matter that you should only have hope in Allah in. It is those who have hope in creation in matters that only Allah can provide, like for example providing a child, doing a curse or something that is only under the will and control of Allah. This is major Shirk that takes one out of Islam. Going to a doctor is means, and that is not associating a doctor in the level of Allah. That is not believing the doctor in himself can cure or has supernatural powers, or a doctor in the West Coast of the universe can cure someone in the East Coast. With no means available, that becomes Shirk. If he goes and gives you medication, that is not Shirk right there.

SHIRK IN RUKOO' AND SUJOOD

Another example is Shirk in Rukoo' and Sujood. Whoever makes Salah, Sujood or Rukoo' (prostration or bowing) to any creation other than Allah in submission, subordination and surrender, in Ibaadah and in love, has made major Shirk.

... لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿فصلت: ٣٧﴾

Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. (Surat Fussilat: 37)

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا

شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). He has no partner." (Surat al-An'aam: 162-163)

When they asked the Prophet Muhammad sallallahu 'alayhi wa sallam shall we prostrate to you, the Prophet sallallahu 'alayhi wa sallam said:

مَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ

One may not make Sujood to anyone else.

Note that we mentioned in matters of worship, whoever dismisses a matter of worship to other than Allah that belongs solely to Allah has committed major Shirk. We said that in the beginning as the definition of Shirk. So if one makes Sujood to another other than Allah, that is clear Shirk right there.

THE DIFFERENCE BETWEEN SUJOOD, RUKOO' AND QIYAAM

There is a very important detail and this is one of the matters that I want your undivided attention in. There is a very important detail many neglect to mention and you need to know it, which is the difference between Rukoo' and Sujood to other than Allah, Qiyaam and other matters that follow along in this. It makes a clear distinction for you to know the difference between the two. This is one important matter you only hear the big 'Ulamaa who mastered Tawheed mention.

If someone does Rukoo' or Sujood as Ibaadah to other than Allah and his intention is Ibaadah to other than Allah, he committed major Shirk and he is out of the fold of Islam. Pay attention to my wording – if someone does Sujood to other than Allah, then he committed major Shirk automatically. If one does Rukoo' to other than Allah, it is slightly different. We said major Shirk is to do an Ibaadah to other than Allah. It is to dismiss an Ibaadah to other than Allah, that only belongs to Allah subhaanahu wa ta'aala.

Sujood is an independent Ibaadah (worship) outside Salah. We have Sujood at-Tilaawah and we have Sujood ash-Shukr. These are outside of Salah and they are independent Ibaadaat. Rukoo' is only a worship in Salah. There is no independent Ibaadah in Islam that is called Rukoo' outside of Salah. If you see someone do Sujood outside Salah, you are going to say he is probably doing an Ibaadah of Tilaawah. He probably passed a verse of Sujood and he made Sujood. Or he probably got some good news and he is doing Sujood ash-Shukr. So Sujood outside of Salah is worship in itself and we have that established. On the other hand, if someone comes to us right here in front of me and does Rukoo' outside Salah, he is either crazy or he is an innovator because we do not have anything outside Salah that is Rukoo'. There is no Ibaadah.

The conclusion is whoever makes Rukoo' for someone other than Allah not considering it Ibaadah, then you cannot classify him as a Mushrik because it is not an independent Ibaadah in itself. As long as he does not do Sujood, because Sujood is an independent Ibaadah. Rukoo' is not an Islamic worship on its own, independently and outside of Salah. There is no such worship outside of Salah called Rukoo' and we said Shirk is to dismiss an Ibaadah that belongs to Allah to someone else. Rukoo' is not an Ibaadah so if someone does

Rukoo' independent of Salah, you call him a Muftadi'. It is part of an Ibaadah, but it is not an Ibaadah in itself. If someone does Rukoo' to Allah with no Salah, we will look at him and say what are you doing? He says I want to make Rukoo' to worship Allah. Is he really worshipping? No, he totally made something up and he is an innovator. There is no Rukoo' worship independent of Salah, unlike Sujood.

If he made Sujood outside of Salah, that is an Ibaadah right there. We know he is making Sujood ash-Shukr or we know he is making Sujood at-Tilaawah, so Sujood is an independent Ibaadah outside Salah. That has been established – that Sujood is an independent Ibaadah outside Salah and Rukoo' is not an independent Ibaadah outside Salah. If one makes Sujood to other than Allah, he dismissed an independent Ibaadah to other than Allah and that is major Shirk. But if he made Rukoo' without considering it Ibaadah, it is not Shirk because Rukoo' is not an Ibaadah independently.

CLASS NINETEEN

Rukoo' is like standing and standing is an Ibaadah (worship) in Salah. Is standing an independent worship outside Salah? No. Can I or any one of us stand here, not initiate Salaam but just stand here for ten minutes as an Ibaadah for the sake of Allah? There is no such thing. That is an innovation, just like Rukoo' independently. If people stand for a king or a leader, that is not Ibaadah because standing alone is not an Ibaadah. If they intend it to be an Ibaadah to a king or to a leader, that is a different story and then that becomes Shirk. Unlike Sujood for example, there is no independent worship of standing for Allah outside of Salah. It is not an Ibaadah. If someone just stands, we say what are you doing? Are you crazy or are you innovating? There is no such thing as an independent Rukoo' outside of Salah. Just mere Rukoo' outside of Salah is not an Ibaadah.

Since standing and Rukoo' are not independent Ibaadah, whoever does it for other than Allah is not considered a Mushrik unless he intends it as an Ibaadah. Unlike Sujood – anyone who does Sujood to other than Allah is Mushrik because it is an independent Ibaadah, and it is Shirk to dismiss an Ibaadah to other than Allah. Sujood independently is classified as an Ibaadah, so if you dismissed it to other than Allah then that is major Shirk. The apparent ruling on one who does Sujood to other than Allah is that he is a Mushrik. Right by the act itself, he is a Mushrik. One who makes Sujood to a statue, to a king or to a president is a Mushrik. The ruling of Shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I saw that brick over there and I thought that was a Sutra. That was the only Sutra but it turns out it is a huge statue, then the Shirk is lifted. For example, it was a big statue and he saw the bottom of it. He did not see a big statue, so then the classification of Shirk is lifted.

If someone comes and you stand for him or if it so happens like the Chinese or Japanese slightly bow down in somewhat of a Rukoo', I am not saying it is proper and I am not saying it is right. The Sahaabah radhiallahu 'anhum did not stand for the most beloved Muhammad sallallahu 'alayhi wa sallam, the most beloved man to walk on the face of the earth. Unless it is exceptional – for example someone sees a brother and he has not seen him for a while so he embraces him, but to make it a tradition and habitual that one stands every single time certain people walk in is not proper or correct. If I walk in the class and some people stand up, is it Shirk? Of course that does not happen here and that is not proper, but is it Shirk? No. Standing and Rukoo' are not independent Ibaadah outside of Salah, so in reality it is not an Ibaadah at all. It is not an act of worship, so no act of worship was dismissed to other than Allah. Now if someone says I was making Rukoo' or standing in worship to a king, then he is Mushrik because of the intention right there.

I think it is clear now. In a nutshell, Rukoo' and mere standing are not Ibaadah outside Salah. It is not Ibaadah and if one did it to another, he is not Mushrik unless he intended it as an Ibaadah. Sujood is Ibaadah outside Salah, so one who dismissed it to other than Allah is

Mushrik. I am not saying to stand to other than Allah, nor am I saying to make Rukoo', but we are classifying what is Shirk and what is not.

SHIRK IN SACRIFICE

Sacrifice is different forms. It is pretty obvious, but we will go over them quickly. The first one is sacrifice to seek the pleasure of Allah, like that in Hajj. Some Ibaadah is to sacrifice for Allah, and that is great and among the best of worshipping. The second one is sacrificing for a guest or for a wedding. That is for the sake of Allah, but for a good cause. That is Sunnah (recommended). And then you have a third form, which is sacrificing to other than Allah. It could be sacrificing to any ordinary creation dead or alive, Jinn or human, to get closer and show your humility in a way that only belongs to Allah. It is major Shirk and no one can eat from its meat. That is what you see people doing when they sacrifice at graves or for saints. If he sacrificed to a human, a Jinn or a grave, there is Ijmaa' on the matter that it is major Shirk and the meat of it is prohibited to eat.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

﴿الأنعام: ١٦٢﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-An'aam: 162)

Nusukee (نُسُكِي) is to sacrifice for Allah.

﴿فَصَلِّ لِرَبِّكَ وَأَنْحِرْ﴾ الكوثر: ٢

Therefore turn in prayer to your Lord and sacrifice (to Him only). (Surat al-Kawthar: 2)

Wanhar (وَأَنْحِرْ) is to sacrifice.

In Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam said:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

May Allah curse one who sacrifices for other than Allah.

SHIRK IN TAWAAF

Tawaaf (walking around the Ka'bah) is an Ibaadah and you cannot give it to other than Allah by Ijmaa'. Whoever does it for other than Allah has fell in major Shirk, and do not say it is uncommon. We go through these things and I know some of you are different levels. As you know, some of the class is high level and some of it is basic things. If one walks around the Ka'bah for other than Allah, that is major Shirk. If one walks around a grave of a saint in worship, that is major Shirk. If one walks around the grave of saints as they do in some countries, that is major Shirk right there.

I recall one time we went to Egypt when I was in my early teens and we went to a Masjid to offer Salah. It turned out that Masjid has a grave, so we ended up walking out. Usually Alhamdulillah my father is very calm and he rarely ever gets mad or angry. May Allah grant him a long life full of deeds. On our way walking, I did not notice it but there were people walking around that grave as they do around the Ka'bah. My father actually got very upset, began to grab them by their hands and tell them this is major Shirk what you are doing. Tawaaf is an independent Ibaadah and it could only be done for Allah.

SHIRK IN TAWAKKUL

... وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

And put your trust in Allah if you are believers indeed. (Surat al-Maa'idah: 23)

You put your trust and reliance in Allah if you are truly or indeed believers. This is proof that depending on Allah (Tawakkul) is Ibaadah and once again, you must give your Ibaadah completely for the sake of Allah, otherwise it becomes Shirk. Once it is dismissed or a portion of it is dismissed to other than Allah, it becomes Shirk.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿الأنفال: ٢﴾

The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone). (Surat al-Anfaal: 2)

The believers are all those who when Allah is mentioned, they feel fear in their hearts. And when the verses are recited, it boosts their Imaan, and they put their trust, reliance and dependency on their Lord Allah.

Tawakkul is two types. The first one is dependence or reliance on other than Allah in matters only Allah can do, like those who depend on someone dead in achieving their needs, for victory, for health, for provision or for intercession. That is clear Shirk right there. The second type is apparent reliance – reliance in normal matters that one has the ability to do. For example, reliance on someone to pick you up from work or asking someone to save you from harm, which is in their physical control to do. That is not major Shirk as long as it is under the power of that person. We have commonsense and we know who has power to do certain things. You know if someone has the power to come bring his car at seven o'clock in the morning, pick you up and take you to work. However, the stronger one's Imaan, the less he relies on others in matters (even those that are permissible).

An example that will probably clear the difference between the two is one who is drowning, he sees a boat passing by and he relies on them to get him or even calls them. When he calls them that becomes like Du'aa, but that reliance or that Du'aa is in their power and their means so it is not Shirk. One who is drowning and relies on one who he assumes is a saint (living or dead and human or Jinn) who is nowhere to be found and begins to call him, then that falls under the category of major Shirk.

We have now finished the Second Matter (Shirk al-Uloohiyah).

IS TAWHEED THREE CATEGORIES OR FOUR CATEGORIES?

Before I move on to the third category of Tawheed al-Uloohiyah, there is a question that I was asked many times since the very first class. I said be patient and I will answer it, since it is not a matter of essence. Is Tawheed three categories or four categories? I said in the first class that you can find all three types of Tawheed in the Basmalah and I broke down how you can do that, which sparked the question.

Outside of the Basmalah, you can also find it in Surat al-Faatihah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

Is Rububiyah.

الرَّحْمَنُ الرَّحِيمُ ﴿الْفَاتِحَةُ: ٣﴾

The Most Beneficent, the Most Merciful. (Surat al-Faatihah: 3)

Is Asmaa' and Sifaat.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

That is considered Tawheed al-Uloohiyyah.

Look at other Surahs in the Qur'an.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

That verse right there is Tawheed ar-Rububiyyah (Lordship).

مَلِكِ النَّاسِ ﴿النَّاسِ: ٢﴾

"The King of mankind." (Surat an-Naas: 2)

Malik – that is as-Sifaat (qualities and attributes of Allah).

إِلَهِ النَّاسِ ﴿النَّاسِ: ٣﴾

"The Ilaah (God) of mankind." (Surat an-Naas: 3)

That is Tawheed al-Uloohiyyah (worship).

You see them in one verse in Surat Maryam:

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ

لَهُ سَمِيًّا ﴿مَرْيَمَ: ٦٥﴾

Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (Of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer]. (Surat Maryam: 65)

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

Lord of the heavens and the earth, and all that is between them.

That is Rububiyah.

فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ

So worship Him (Alone) and be constant and patient in His worship.

That is Uloohiyah.

هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know of any who is similar to Him? (Of course none is similar or coequal or comparable to Him, and He has none as partner with Him). [There is nothing like unto Him and He is the All-Hearer, the All-Seer].

That is Asmaa' and Sifaat, so all three are in that verse. You can also see the theme of some Surahs according to the types of Tawheed. Overall, Surat al-Kaafiroon is Uloohiyah. Surat al-Ikhlaas is Asmaa' and Sifaat. The overall theme of Surat an-Naas is Lordship.

The division of Tawheed like this is to help us explain Tawheed. A Bedouin back in the days waving his stick at the sheep with his dirty clothes used to have more knowledge in the Arabic language to know these types of Tawheed straight out of the Qur'an, but because of the diminishing of our understanding of the Arabic language and some who do not speak the Arabic language, we need to break it down to understand it.

Some will say and I have heard them, that categorising the Tawheed like this is like believing in the father, the son and the Holy Spirit. That is due to their hatred to Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab Rahmatullahi 'Alayhim. They clearly and openly said that. This division is merely to get people to understand the proper Tawheed and actually, it is not taken from Ibn Taymiyyah or Muhammad Ibn Abdul-Wahhaab like they say. It is found way before in the work of Abu Haneefah and he was possibly the first. Not specifically, but he indicated so in his book Al-Fiqh Al-Absat (الفقه الأيسر):

والله يدعى من أعلى لا من أسفل ، لأنَّ الأسفل ليس من وصف الربوبية

والألوهية في شيء

So he mentioned Rububiyyah and Uloohiyyah in his book. His student Abu Yusuf also hinted to it and Ibn Munda in his book Kitaab At-Tawheed. All these were before Ibn Taymiyyah. In the famous Tafseer of Tabari under the verse of:

﴿مَحْمُودٌ: ١٩﴾ فَاَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُ لِذَنْبِكَ... ﴿مَحْمُودٌ: ١٩﴾

So know (O Muhammad sallallahu ‘alayhi wa sallam) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin. (Surat Muhammad: 19)

Jareer at-Tabari who was approximately three hundred and ten after the Hijrah also hinted to it. Abu Ja’far at-Tahaawi who is approximately three hundred and twenty one after the Hijrah also mentioned about it in Al-‘Aqeedah At-Tahaawiyyah. Ibn Battah al-Akbari also mentioned it in his book Al-Ibaanah. Then after that, Ibn Taymiyyah did mention it and Ibn al-Qayyim mentioned it. After that, az-Zubaydi mentioned it in Taaj Al-‘Aroos and then ash-Shanqeeti mentioned it in Adhwaa’ Al-Bayaan.

So before Ibn Taymiyyah, there were those who hinted to it. It is not the division of Ibn Taymiyyah that he divided Tawheed into three categories. This is a pattern to show how ‘Ulamaa chose to teach Tawheed, and this comes from reading and outlining knowledge. Back in the days, people knew grammar offhand. As time went by, people began to lose touch with the Fushaa (فصحى) and it was necessary to make an outline of the Arabic

language so they can know the rules of grammar. Back before that happened, they knew it. The Arabic language was known to them but then as time went by, they needed to outline it to teach it to future generations. That is exactly what happened with the rules of Usool al-Fiqh and likewise with Tajweed. Tajweed became outlines. Idh-haar, Ikhfaa’, Iqlaab, Idghaam, al-Mudood – you know all that. We had to put them in outlines so we can understand it over time.

The next issue – is it three as I always mention (Rububiyyah, Uloohiyyah, Asmaa’ and Sifaat) or is it four? The fourth being the Tawheed of al-Haakimiyah (governorship). The ‘Ulamaa that I mentioned previously (Abu Haneefah, Ibn Munda, Ibn Jareer and like them) seem to have mentioned it as three. If you look into the books of Ibn al-Qayyim, I believe he may be one of the early ones who mentioned Tawheed al-Haakimiyah by itself. I have read the word al-Haakimiyah in his book. Likewise, you can see some of it in books of Tawheed after that.

The fourth category became somewhat of a controversial topic when some decided to make it a fourth category, possibly to give it emphasis in the epidemic, because we have an epidemic of rulers who do not govern by the Sharee’ah of Allah. So they possibly gave it a fourth category to draw emphasis to it. Some in the past divided Tawheed into two categories. When the issue of two and three came about, back then it was brought to the attention of the grandson of Muhammad Ibn Abdul-Wahhaab, and he said a valuable quote

regarding the dispute between two or three categories. He is Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab (the grandson of Muhammad Ibn Abdul-Wahhaab). He said as long as you encompass all Tawheed, it does not matter if you divide it into two or three.

I think it is wrong by some contemporary 'Ulamaa to consider someone a Muftadi' because they chose to outline Tawheed in four categories rather than three. Me when I teach it, I teach it as three. You choose a way that relates to your audience. Not just in Tawheed, but also in other matters. I choose a style to relate to my audience and other people choose a style to relate to their audience, so they can understand it. You do not consider them a Muftadi' for that. In this matter, I personally see that categorising them into three is more appropriate and I personally prefer that. It is a personal preference to divide it into three – Rububiyyah, Uloohiyyah and Asmaa' and Sifaat.

Why? Because al-Haakimiyah could in a way be Rububiyyah and it could in a way be Uloohiyyah, so I do not see why you have to divide it into a fourth category. If you mean Allah is the governor of the universe, that portion of Haakimiyah falls under ar-Rububiyyah. If you mean what I am going to talk about next (the next category of Shirk al-Uloohiyyah) – if you mean submitting to the rule of Allah, meaning that one must accept the Sharee'ah of Allah, one must implement it and accept the only legislation is the rule of Allah subhaanahu wa ta'aala, then that falls under Uloohiyyah. So it has a Rububiyyah aspect to it and it has an Uloohiyyah aspect to it. This is very similar to the rules of Laa Ilaaha Illallah. Some said it is seven and then some said it is eight. Even though Kufr in Taaghoot is included in the seven, some separated it into a separate category to give it more importance.

Back in the days when the Murji'ah were popping up and spreading, this happened in the old days. The Salaf used to say Imaan is action, saying and belief. Action (both in the tongue and the physical action), then the saying and the belief. When the Murji'ah came about, the Salaf began to say Imaan is action of the pillars, saying and belief, so they added 'Amalun Bil-Arkaan (عمل بالأركان). They added the word pillars because now they are facing the Murji'ah, whereas before they did not need it to clear an issue and to draw the distinction between us and the Murji'ah. Like I said, some felt the need to make it a fourth category because of the epidemic of lack of ruling by Sharee'ah today, and no one with his right mind can doubt that.

I like to stick to three and if you want to put emphasis to it, then you can do it within the context of the three. Back in the days of Muhammad Ibn Abdul-Wahhaab Rahimahullah, it was an epidemic that there was grave worshippers, building over graves, and worshipping and sacrificing for graves. Today the epidemic is the lack of ruling in the Sharee'ah of Allah. We can emphasise it, but under one of the three. If someone chooses to do it as a fourth which is not the way I teach it, then he is not a Muftadi'. It is a different style of teaching.

THE THIRD TYPE: SHIRK IN GOVERNORSHIP

Having said that, we can move on to the third type of Shirk al-Uloohiyyah, and that is Shirk in at-Taa'ah or Shirk in governorship. And Shirk here also means to obey other than Allah like you obey Allah.

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Tawraah and the Injeel] to worship none but One Ilaah (God - Allah). (Surat at-Tawbah: 31)

Once while the Prophet sallallahu 'alayhi wa sallam was reading this verse, 'Adee Ibn Haatim said O Prophet of Allah, they do not worship the Rabbis and monks (because he came from a background from them). The Prophet sallallahu 'alayhi wa sallam said yes they do, they worship the Rabbis and the monks. The Rabbis and the monks make legal things that Allah made illegal, and make illegal things that Allah made legal. The Jews and Christians follow them and by following them, they really worshipped them. That is worship. So listening to them in the Haraam and Halaal became a matter of worship.

In the seventh volume, Ibn Taymiyyah talks a lot about this. He said they listened to their monks in telling them what is Halaal and what is Haraam, knowing that they changed the Deen of Allah, yet they still followed them. That is Shirk even if they do not make Salah or Sujood to them. Listening to them in the Haraam and the Halaal, and knowing that they are making a new legislation is Shirk even if they do not make Sujood and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat. Whoever derives his legislation (his Halaal and Haraam) from the rules of democracy or other man-made rules or ideology, knowing they changed the Deen of Allah, has in reality worshipped democracy or those man-made rules, laws or whatever they may be. He followed them and he committed Shirk, even if he does not make Sujood and Salah to democracy or to those man-made laws. Those who give blind obedience to those who they claim 'Ulamaa, saints or an A'imma (أئمة) (the twelve Imaams for example) to the point that those 'Ulamaa become their source of Haraam and Halaal, and it opposes the Haraam and Halaal in the Qur'an and Sunnah, then they have worshipped them. This is a summary of some of the stuff that Ibn Taymiyyah said.

Philosophers and some modernists for example who reject the Qur'an and the Sunnah for their mind or their rationale, giving their mind and rationale precedence over the Qur'an and the Sunnah and judging the Qur'an and the Sunnah according to what their mind tells them, and they call those who adhere to the Qur'an and the Sunnah as people of Bid'ah or Kufr – they have worshipped their minds and their rationale instead of Allah, even if they do not bow and prostrate for their minds and their rationale.

Let us take some more practical examples of Shirk in governorship. The first one is one who thinks the rule of other than Allah is better or like the rule of Allah. He is a Mushrik and it is Shirk Akbar because he is disbelieving in the clear verses.

أَفْحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۗ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

﴿المائدة: ٥٠﴾

Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith. (Surat al-Maa'idah: 50)

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿التين: ٨﴾

Is not Allah the Best of judges? (Surat at-Teen: 8)

These are rhetorical questions and they do not need an answer. It is a statement.

Another form is to merely think it is permissible to rule by other than Allah and that which other than Allah revealed. That is Shirk Akbar. Why? Because it is against what is in the verses, the Hadith and Ijmaa', prohibiting judging by other than what Allah has ordered. A third scenario is to legislate laws or a Sharee'ah different than what is in the Qur'an and the Sunnah, believing this law is permissible to judge by or believing this law is better or equal to the laws of Allah. That is Shirk Akbar (legislating in contrary to what Allah has ordered).

A fourth example is willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedence over the Qur'an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is okay to be governed by other than the rules of Allah, and by believing this rule or law is better than the rule of Allah or like it.

... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿المائدة: ٤٤﴾

And whosoever does not judge by what Allah has revealed, such are the Kaafiroon (i.e. disbelievers). (Surat al-Maa'idah: 44)

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَخْبَطَ أَعْمَالَهُمْ ﴿محمد: ٩﴾

That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc), so He has made their deeds fruitless. (Surat Muhammad: 9)

One quick note on this. I can give a very long talk on this, but I want to try to summarise it. Some who read a few quotes from the two Imaams in particular and it always happens – they like to read a few quotes and then start declaring people Mushrikeen and Kuffaar left and right. This is an issue that I plan Inshaa Allah Ta'aala to write a book on, but I will summarise it real quick. It stems out of the matter about mainly those who are in the west. For example, someone who tries to retrieve a devastating loss of wealth or kids through legal custody. If one's heart is full of belief in Allah and he goes to retrieve that right which causes him extreme and severe hardship, if it is a major catastrophic loss or if one loses for example kids who are going to grow up to be non-Muslims, if it is an extreme and devastating loss and his purpose is only to retain a right taken from him, then you do not call him a Mushrik if he goes to a court in the west. If he has Kufr in Taaghoot and belief in Allah, and he is just going to retrieve a right.

The Prophet sallallahu 'alayhi wa sallam witnessed the covenant of al-Mutayyibeen. It was a covenant that the Prophet sallallahu 'alayhi wa sallam praised, and the wording itself is taken from the word Tayyib (طيب) (good) – a name given to those who conducted that treaty. He said:

شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّبِينَ ، فَمَا أَحَبُّ أَنْ أَنْكُتَهُ ، وَ أَنْ لِي حُمْرَ
النَّعَمِ

So the Prophet sallallahu 'alayhi wa sallam praised that covenant that was done prior to his Messagehood and he attended it. He praised it after and it was attended by Banu Hishaam and Banu Zahrah, and it was in the house of Ibn Jad'aan. That covenant was to retrieve the rights of those who were oppressed or wronged and to give them their rights back. That treaty made and entailed law which people are judged by, and they would have to accept the decision when settling disputes of those who are oppressed. No one can say that when the Prophet sallallahu 'alayhi wa sallam said that statement and praised those, that he approved the laws of Tawaagheet because he attended it in his Jaahiliyyah or praised it after Islam. A treaty by the leaders (the heads of Kufr) entailed judgment in courts to settle disputes for those who were oppressed. When the Sahaabah were brought before an-Najaashi, it was like a court. You cannot say they were forced because they could have chosen to go back to Makkah.

More clear than that and more proof on that is the story of al-Hajjaaj Ibn ‘Allaat as-Sulami, the Sahaabi who was a very rich merchant. He went after the Battle of Khaybar and asked the Prophet sallallahu ‘alayhi wa sallam permission to go back to Makkah and live there for a while. He needed a term to live there and be kind to Quraysh to retrieve his wealth. He has to go and talk to the leaders of Quraysh and sweet-talk them to get his money back. He even told the Prophet sallallahu ‘alayhi wa sallam it may be that he has to speak ill about the Prophet sallallahu ‘alayhi wa sallam, and the Prophet sallallahu ‘alayhi wa sallam allowed him to go.

This is a matter that a full book needs to be written on and I can explain more on it and both opinions fully. The point is not to encourage people to go to courts of the Tawaagheet and we are not talking about that. This is an exceptional circumstance of one whose heart is full of Imaan, full of Tawheed and he despises the Tawaagheet, yet he has a right taken away that causes him extreme and devastating hardship, and he cannot get it but through those courts. Each situation of what constitutes a hardship is judged individually. We cannot generalise what constitutes a Dharoorah (ضرورة) and extreme hardship. A major catastrophe, not just something minor. Even if it is a major catastrophe he can handle without going into the courts of Tawaagheet, do not go. Seek re-compensation from Allah.

... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (Surat at-Talaaq: 2)

If one cannot handle the situation, it is an extreme hardship, there is no other way to retrieve his right and he goes to retrieve that right, while his heart is full in accepting the laws of Allah and despising the Tawaagheet, then you do not call him a Mushrik Kaafir. This is my point.

Several months ago, a group of brothers wanted me to speak to one of their peers who was running around calling his other brother a Mushrik Kaafir, because he fought a custody battle to get his daughter from the hands of a woman who was going to take her and raise his daughter a Mushrikah Kaafirah. He is calling the brother who fought to get that daughter in court a Mushrik Kaafir for going to that court. His proofs are quotes taken out of context from some of our prominent ‘Ulamaa like Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. He began to repeat the quotes over and over – Kufr in Taaghoot. You know with some people it is like a shell that you know about (Kufr in Taaghoot), but they do not know what is in it. At the end, I finally asked him who are the ‘Ulamaa you look up to? He said well you are number one and then he said Shaykh Ali al-Khudayr is number two. Love his Fataawa, you know his Fataawa on Takfeer are full of proof and he knows what he is talking about Shaykh Ali al-Khudayr. I said put me aside and go read what Shaykh Ali al-Khudayr

wrote about this issue. He mentioned it in one of his books and I directed him to go there to where Shaykh Ali al-Khudayr mentioned it. May Allah hasten his release, him and his brothers and all our brothers and sisters in prison.

Generally speaking in all matters, if one did not study the works of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab fully and thoroughly and does not know their style of writing, do not sit there and take quotes out of context and call people Kuffaar and Mushrikeen, making Takfeer left and right. Especially with Ibn Taymiyyah – if you do not fully study his work and read his complete Fataawa, do not think you are at a status of taking snippets and quoting it. I do not care how high one thinks he is. For those who do not know the works of Ibn Taymiyyah, he has many matters that appear to be contradictory. For example, the recent one about the half of Sha’baan. To one who does not know his work, he has matters that appear to be contradictory.

You see one who has never opened a volume of Fataawa Ibn Taymiyyah. He never of course read it cover to cover, let alone studied it. In fact, he does not know the language of the Fataawa to read it, but he takes snippets out of the Fataawa in second and third hand translations and issues Takfeer and Shirk. That is why there are elucidations like what we do, and explanations of the books of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. Wallahi there is books written on the style of the works of Muhammad Ibn Abdul-Wahhaab (on his style of writing). That is why I said there are those who devoted years and years to the study of giants like this – to show what the words mean, what appears to be contradictory in one Fatwa to another Fatwa, how to combine between the two and what the circumstances were.

Place the quotes of ‘Ulamaa to situations where they intended them to belong, not where you feel they belong, and do not declare others Mushrikeen Kuffaar in matters the giants disputed. That is what I am trying to say. Yes it is a disputed matter, but do not declare one a Kaafir if his heart is full of Imaan, he hates the Tawaagheet and he goes to retrieve a right. It is a matter that giants disputed, so do not declare people Mushrikeen Kuffaar on it. Like I said, you can read what Shaykh Ali al-Khudayr and others wrote about this matter and if Allah permits, I am going to write a detailed book on this matter.

Let us move on. I mentioned the four examples of Shirk in governorship. The fifth example of Shirk in governorship is to call to rule by other than the Sharee’ah of Allah, like those who call for laws that allow women to walk with no Hijaab, those who call for laws to have open usury in the society, or those who call for laws to stop the law of having four wives. The call to any of that is major Shirk and takes one out of Islam, because calling to such a call can only stem from a heart that admires laws of other than Allah in those matters and deems those better than the laws of Allah. The call to it implies that clearly and openly, and it implies hatred to the laws of Allah. That is major Shirk. He is also most likely a Munaafiq because he will tell you he is a Muslim and he is a supporter of the Muslims, and he will bring you a picture of him in the Jumu’ah Salah.

The one who declares a matter Halaal and it is Haraam, and he is a sincere and genuine Mujtahid, then that is a totally different situation. A Mujtahid may declare a matter Halaal and say it is Halaal (and the opposite) by error, for one of many excuses that 'Ulamaa outlined in this matter. For example, the most popular scenario is the Hadith did not reach him, so he considered a matter Halaal because the Hadith did not reach him. The error of a reputable and genuine Mujtahid is not Kufr or Shirk. It is not even a sin and it is actually something he will get one reward for. For one who knows it is wrong and follows a path different from the path of the Prophet sallallahu 'alayhi wa sallam knowingly, then that is Shirk.

In the third volume of his Fataawa, Ibn Taymiyyah said when one makes Halaal Haraam or the opposite, or switches and replaces the Sharee'ah (meaning replaces the Sharee'ah with another), then it is consensus he is Kaafir by Ijmaa' of the Fuqahaa'. In volume thirty five, he spoke about 'Ulamaa as well pertaining to this matter. He said when an 'Aalim leaves his knowledge of the Qur'an and the Sunnah and follows a ruler who is in opposition to the rules of Allah and His Messenger, and apostate legislations, he is worthy of punishment in the life after and he is an apostate.

In the thirteenth volume of Bidaayah Wan-Nihaayah (بداية والنهاية), Ibn Katheer said whoever leaves the Shar' that was revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam and chooses to be governed by other than the Sharee'ah – he is Kaafir. He means if you leave the Qur'an and Sunnah to go to the laws of the Tawraah and the Bible. He went on to say that is for those types of laws, and at one point in time those were the laws from Allah. Before they were tampered with and before they were abrogated, those were laws that Allah sent to people. He said if that is for those types of laws today because they are now abrogated, imagine how it is for one who chooses to be governed by other laws. Whoever does so is Kaafir by Ijmaa'.

After mentioning some proof in Adhwa' Al-Bayaan, ash-Shanqeeti said a beautiful quote. Look at these beautiful quotes. I love this beautiful quote – he said whoever follows man-made laws made by devils on the tongues of humans, contrary to the Sharee'ah of Allah that is on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam, there is no doubt he is a Kaafir and a Mushrik. The only one who doubts that is one who Allah obliterated his vision and blinded him from the brightness of revelation.

When Shaykh Muhammad Ibn Ibraheem mentioned:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ... ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu 'alayhi wa sallam) judge in all disputes between them. (Surat an-Nisaa': 65)

He said Allah denied Imaan for those who do not put the Prophet sallallahu ‘alayhi wa sallam as their judge in their disputes. This is a denial with an oath.

There is a lot more I wanted to talk about, but I think that is a sufficient summary.

THE PROOF OF THE AUTHOR

At the end, the author uses the proof:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨ ﴿

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

The places of worship are for Allah alone, so do not invoke anyone other than Allah. We mentioned that verse several times. Allah alone is the One deserving of having the right to be worshipped.

This verse basically summarises the Tawheed in Uloohiyah to Allah. Anna (أَنَّ) is Tawkeed.

Anna is to affirm that Tawheed is only for Allah. Now why did Allah mentioned Masaajid? Why was al-Masaajid (the places of worship) mentioned here? Masaajid are to establish the two types of Ibaadah we talked about. Firstly, the Du’aa and invocation to Allah (Du’aa al-Mas’alah (دعاء المسألة)) – an Ibaadah of directly asking Allah that we mentioned. The

Masaajid are to do that in. The Masaajid are to worship Allah – Salat al-Fardh and Sunnah, learning and teaching. That is all called Du’aa al-Ibaadah. Du’aa al-Ibaadah is all other types of Ibaadah.

They are all called Du’aa al-Ibaadah because even though you are not directly asking Allah, your Salah, your Siyaam and your Ibaadah are in a way asking Allah for Jannah. You are asking Allah to help keep you away from Jahannam through those Ibaadah. You are asking Allah to be pleased with you and asking Him not to be displeased with you through those deeds. So those are the two types of Ibaadah and we do them in the Masaajid. The Masaajid are established for those two types of Ibaadah, which are all the Ibaadah in totality. So the verse is saying do not do either of those but for Allah in the Masjid, and do not do them for anyone other than Allah outside of the Masjid as well.

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ...﴾ غافر: ٦٠ ﴿

And your Lord said: “Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation).” (Surat Ghaafir: 60)

Here Du’aa is Du’aa al-Mas’alah, meaning Yaa Allah grant me. Some scholars said in that verse it is Du’aa al-Ibaadah, which means all forms of Ibaadah. I am just trying to explain Du’aa al-Ibaadah and Du’aa al-Mas’alah. If it means to invoke Me (Du’aa al-Mas’alah), then I will respond to you at the end of the verse means He will give you what you asked for. If it means Du’aa al-Ibaadah, then the end of the verse means I will give you your reward. I am just trying to show you the two Ibaadahs.

The verse here:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

Encompasses both Ibaadahs (Du’aa al-Mas’alah and Du’aa al-Ibaadah). When other faiths used to worship in their places of worship, they used to commit Shirk, so Allah is trying to tell you that you should not do Shirk in these places of worship and you should not do Shirk outside of them. Some said Masaajid means the entire universe, because you know the Hadith where a speciality of the Prophet sallallahu ‘alayhi wa sallam is that he makes Salah everywhere and that is a speciality of this Ummah. So the meaning is the whole universe is for Allah (the whole universe is a Masjid), so do not make your worship to other than Allah.

Sa’eed Ibn Jubayr said that:

وَأَنَّ الْمَسَاجِدَ

Is the limbs of Sujood – the forehead, the hands, the knees and the feet. That is what he took it to mean – that these are for the sake of making Sujood solely for the sake of Allah, so do not use them to make Sujood to anyone other than Allah. Whatever meaning you take or choose, the verse clearly means one thing – to establish pure Tawheed in your Ibaadah for the sake of Allah.

CONCLUSION

With this we will Inshaa Allah conclude. May Allah grant us beneficial knowledge, and may Allah make the knowledge that we learned in this and in previous classes beneficial knowledge. I ask Allah subhaanahu wa ta’aala to reward you for attending and being so eager in pursuing the classes. And I have to mention specifically, I have a very very special

place in my heart for our Talabat al-'Ilm who follow the classes online. As'alullaha Subhaanahu Wa Ta'aala An Yazeehum Khayraa (أَسْأَلُ اللَّهَ سُبْحَانَهُ وَتَعَالَى أَنْ يَزِيَهُمْ خَيْرًا). May Allah subhaanahu wa ta'aala make the time you took in learning and applying this Tawheed be the heaviest deed on your scale in the Aakhirah.

Just as we met for the sake of Allah and His sake only, there is many I know who I will possibly never meet in this world who are so thirsty for pure Tawheed. One can only love them for the sake of Allah subhaanahu wa ta'aala because of their pursuit of knowledge in this day and age, and in the circumstances that the Ummah is going through. I ask Allah subhaanahu wa ta'aala to reunite us under the throne of Allah on the Judgment Day, and then in our lofty palaces in the Jannah. We got no materialistic gain out of this, but we did strike a business deal with Allah – a sure trade-gain that will never perish.

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّنْ تَبُورَ ﴿٢٩﴾ لِيُوفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ فَضْلِهِ ۗ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾ ﴿فَاطِرٌ﴾

Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqaamat as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish, that He may pay them their wages in full and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). (Surat Faatir: 29-30)

I ask Allah that we be called on as the learners of Tawheed, together in groups.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۗ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ

﴿الزمر: ٧٣﴾

And those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: "Salaamun 'Alaykum (peace be upon you)! You have done well, so enter here to abide therein." (Surat az-Zumar: 73)

You get called in groups to enter Jannah, and I ask Allah that we enter in a group of those who got together for His sake to learn Tawheed, implementing the pure Tawheed as strangers in this Ummah.

CLASS TWENTY

This is our twentieth class of Sharh Al-Usool Ath-Thalaathah and it is after a very long Ramadhaanic vacation or break. I mentioned in two previous classes the structure and breakdown of this book Al-Usool Ath-Thalaathah, meaning how it was organised. You can refer to that in previous classes and it is important to know that to understand the book. In summary, I will give you what we took so far.

Chapter One was four introductory principles – al-‘Ilm, al-‘Amal, ad-Da’wah and as-Sabr. Then we took Chapter Two and Chapter Two has three matters or subsections to it. The First Matter was pertaining to Lordship and the Creator, and if you remember that in itself had a lot of subsections. Then the Second Matter was pertaining to Shirk, and of course the opposite of Shirk is Tawheed. That is where we stopped. Now our topic today is the Third Matter, and it pertains to and roams around Walaa’ and Baraa’. I believe the closest terms to it in English are alliance and disassociation, but we will use the Arabic terms Walaa’ and Baraa’. Alliance and disassociation is Walaa’ and Baraa’.

What do we mean by alliance or Walaa’? Loyalty to Allah, to the Prophet Muhammad sallallahu ‘alayhi wa sallam and to the believers who obey Allah and His Messenger, and disassociation from the enemies and those who fight and oppose Allah subhaanahu wa ta’aala, the Prophet Muhammad sallallahu ‘alayhi wa sallam and the believers. It is really pretty basic and simple. It is a very straightforward and simple matter. After we conclude Walaa’ and Baraa’ which I doubt we will be able to do today, we will conclude Chapter Two and we will move on Inshaa Allah to Chapter Three.

Walaa’ and Baraa’ is a very lengthy topic. Ever since I was young when I read books, I would write the titles categorised by subjects. When I looked under Walaa’ and Baraa’ several days ago, I had a list of over forty five books, booklets or portions of books that have chapters on Walaa’ and Baraa’. That is to show you how intensive and deep this matter is, and that the ‘Ulamaa gave it plenty of attention and consideration. Walaa’ and Baraa’ is worthy of an entire in-depth series by itself, because it branches out into details and it is among the main aspects of Laa Ilaaha Illallah that the Ummah needs today. In fact, the author’s own grandson Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab was one of the top ‘Ulamaa who carried on the Manhaj of his grandfather, and he felt the need to write an entire separate booklet on Walaa’ and Baraa’ called Awthaq ‘Ural-Imaan (أوثق عرى

الإيمان).

We will Inshaa Allah mention essential matters that everyone needs to know, and in the future if Allah grants us life and time, we may go into deeper detailed issues that students of knowledge like to hear and know.

THE THIRD MATTER: WALAA' AND BARAA'

The author says:

الثَّالِثَةُ : أَنَّ مَنْ أَطَاعَ الرَّسُولَ وَوَحَّدَ اللَّهَ

The Third Matter is that whoever is obedient to the Messenger sallallahu 'alayhi wa sallam, and singles out Allah with his worship and Tawheed.

So here the author is saying if what we established earlier in this booklet is implemented – if you are obedient to the Prophet Muhammad sallallahu 'alayhi wa sallam and if you only worship Allah alone, then that necessitates something. That is basically what he is trying to tell you. If you have those matters we talked about established, then that entails and necessitates something. What does it entail or necessitate?

لَا يَجُوزُ لَهُ مُوَالَاةٌ مِّنْ حَادِّ اللَّهِ وَرَسُولِهِ وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ

It is not permissible for him to have alliance (Muwaalaah (موالاة)) with those who oppose Allah and His Messenger, even if he is the closest of the close to you.

PROOFS ON WALAA' AND BARAA'

What is your proof? Where did you get this from? His proof that he states is:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ
أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿المجادلة: ٢٢﴾

You (O Muhammad sallallahu 'alayhi wa sallam) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger

(Muhammad sallallahu ‘alayhi wa sallam), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful. (Surat al-Mujaadilah: 22)

Allah says you O Muhammad sallallahu ‘alayhi wa sallam will not find people who believe in Allah and the Last Day making Muwaalaah with those who oppose Allah and His Messenger sallallahu ‘alayhi wa sallam, even if they were their own fathers, their own sons, their own brothers, their own kindred or their tribesmen. Whoever they may be!

For those who have Muwaalaah to Allah:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself.

More proof on this matter is in Surat al-Mumtahanah.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ
وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِّنَ الْحَقِّ... ﴿المتحنة: ١﴾

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur’an, and Muhammad sallallahu ‘alayhi wa sallam). (Surat al-Mumtahanah: 1)

Take not My enemies and your enemies as Awliyaa’.

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ
اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿التوبة: ٢٤﴾

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger, and striving hard and fighting in His Cause, then wait until Allah brings about His Decision (torment). And Allah guides not the people who are Al-Faasiqoon (the rebellious, disobedient to Allah). (Surat at-Tawbah: 24)

If you love any of that more than Allah, await catastrophes, torment, lowliness, massacres, genocide and humiliation. When does that happen Yaa Allah? When you love anything more than Allah and His Messenger. It is not just the enemies of Allah you cannot love more than Allah and His Messenger, but it is even your wealth and your family. You cannot love anything more than Allah and the Messenger sallallahu 'alayhi wa sallam. Love is at the core of Walaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُورًا وَلَعِبًا مِّنَ الَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ... ﴿المائدة: ٥٧﴾

O you who believe! Take not for Awliyaa' (protectors and helpers) those who take your religion for a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers. (Surat al-Maa'idah: 57)

How could you take someone and be loyal to him, when he is one who takes your religion (the dearest thing to you) as mockery, play and jokes? You cannot take them as Awliyaa'.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بِطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا
عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۗ قَدْ بَيَّنَّا
لَكُمُ الْآيَاتِ ۗ إِن كُنْتُمْ تَعْقِلُونَ ﴿آل عمران: ١١٨﴾

O you who believe! Take not as (your) Bitaanah (advisors, consultants, protectors, helpers, friends, etc) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayaat (proofs, evidences, verses) if you understand. (Surat Aali 'Imraan: 118)

What does Bitaanah mean here? Bitaanah means those you take as consultants, protectors and advisors. Do not take them from those outside your religion. Why Yaa Allah? Why are You telling us this? What is the reason?

لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ

They will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse.

These are clear verses in the Qur'an. I am not bringing anything from my pocket. The textual proof on this is so much and so many, from the Qur'an, from the Sunnah, from the Sahaabah and from the 'Ulamaa.

In his book Sabeel An-Najaah Wal-Fikaak (سبيل النجاة والفكاك), Imaam Hamad Ibn 'Ateeq Rahimahullah said:

ليس في كتاب الله تعالى حكم فيه من الأدلة أكثر ولا أبين من هذا
الحكم - أي الولاء والبراء - بعد وجوب التوحيد وتحريم ضده

Imaam Hamad Ibn 'Ateeq said after the proofs on the Oneness of Allah and its opposite which is prohibiting Shirk, there is no ruling with more clear and decisive proof than this matter that we have here. Which matter? Walaa' and Baraa'.

So first we took the proof and I could go on for this entire Halaqah with verse after verse and Hadith after Hadith on this essential topic.

THE IMPORTANCE OF WALAA' AND BARAA'

The second point I want to talk briefly about is the importance of Walaa' and Baraa'. What is it overall? How can we understand it? What is this thing they call Walaa' and Baraa'? Especially for you who are young and growing up in this country. What is this thing Walaa' and Baraa'? How is it a main part of Laa Ilaaha Illallah?

This topic really does not need a single verse or a single Hadith to prove it. The proof for this topic is Laa Ilaaha Illallah Muhammadur-Rasoolullah. Walaa' and Baraa' does not need a single letter of proof more than the word Laa Ilaaha Illallah Muhammadur-Rasoolullah. The Qurayshians who fought the Prophet Muhammad sallallahu 'alayhi wa sallam understood Walaa' and Baraa' from the mere word of Laa Ilaaha Illallah, and they did not need anything else. They knew it from Laa Ilaaha Illallah. This matter was so clear to everyone in earlier generations that they did not need to write about it, explain it, elucidate and argue back and

forth. Walaa' and Baraa' was clear. It was not an issue needing an explanation or talk, until those philosophers who gave their undeveloped minds precedence over the texts of the Qur'an and the Hadith came out giving their input. That is when the explanations, the elucidations and what the 'Ulamaa meant were needed. They are the ancestors of those who gabble today in what they do not know, thinking they know it all.

I do not know anything about football. Wallahi I put in effort to learn football several times, but I could not. I do not know the details of it, and that is even though I grew up here. Subhan Allah, Allah blocked my mind from it for some reason even though I tried, because my nephew is a professional player. May Allah protect him and safeguard him. I never could learn this game and I do not know what they are doing when they are playing. There is one thing I do know for sure about that sport. When you join a football team and you cheer for the opposite team, what happens? In Mexico, people get hurt for matters like that in soccer. Why? It is embedded, it is natural and it is Fitrah. You do not need to be told this.

You are part of the team and you are a team player, so you owe a duty of loyalty and alliance to your team. It is commonsense when you join a team that you are part of that team and you do not cheer for the opposite team. You do not ever cheer for the opposite team. You do not even wish in your heart that they win. You are deceiving your team even if it is in your heart. You cannot take the coach or captain of the opposite team and hail him with praises, love and loyalty. You just cannot do that. You cannot tell the coach of the opposite team a weakness that you see in your own team. Whether you are joking, whether you are serious or whether you did not mean it, you do not do that.

Let me take it further. When your own team makes mistakes and that happens a lot in sports – they get angry, missed passes or lost place. The team may scream and yell at each other, and sometimes it gets out of hand where they push and shove. Sometimes it gets fully out of hand where the teammates of one team fight. That happens. My question is do you go to the rival team, the coach or captain of the rival team and say my team members did not pass the ball at the proper time and complain to them? Do you go to the coach, captain or the players of the opposite team and tell them come here, help me fight my own teammates, massacre them and commit genocide with them?

The core structure of gangs (bums in the streets and criminals) is Walaa' and Baraa' to that gang. In all religions, the core matter of it is Walaa' and Baraa'. The core matter of the structure of nations is Walaa' and Baraa' to that nation. If you look at nations and countries, the worst crime in a nation and in a country is treason against that country and against the government. It is dangerous to the security of that nation to have people commit treason. Treason is Walaa' and Baraa' to that country.

Now pay attention. If Walaa' and Baraa' is essential to a little soccer league or a football team, and if it is fundamental to the progress, continuation and success of any nation, why is it so difficult for Muslims today to have Walaa' and Baraa' to Laa Ilaaha Illallah

Muhammadur-Rasoolullah? That is Walaa' and Baraa'. It is Fitrah and it is commonsense. Merely Laa Ilaaha Illallah Muhammadur-Rasoolullah says Walaa' and Baraa'. You do not need any of the proofs that I mentioned to you. You do not need a single verse on that, but Allah revealed them all and the Hadith to emphasise the importance of this matter. Today the deluded Munaafiqeen want you to join the team of Laa Ilaaha Illallah, but they want you to cheer, to support, to clap, to aid and to abet everyone and everything but the team of Laa Ilaaha Illallah Muhammadur-Rasoolullah that you joined.

THE DANGER OF HAVING ANY DEFICIENCY IN THE BELIEF OF WALAA' AND BARAA'

This is an important topic because this topic is the identity of a Muslim. Let me repeat – Walaa' and Baraa' is the identity of a Muslim. Walaa' and Baraa' is the selfhood of a Muslim. Without this topic fully embedded in your hearts, especially in non-Muslim lands, the grandparents and great-grandparents of today are giving birth to future non-Muslim grandkids and great grandkids. Whoa, what? Let me repeat that to you. Listen closely. Without true belief and understanding of Walaa' and Baraa' for everyone, but more so for those in non-Muslim lands, the grandparents and great-grandparents (us who are Inshaa Allah going to have kids, grandkids and great grand kids) are giving birth to future non-Muslim grandkids and great grandkids.

What do you mean? Let me tell you what I mean over here. Let me tell you this example so you understand it. There is a family I know very well and I could even name their names. In 1920 or so, two brothers came to this country from Jordan. One of them settled and one of them returned. The one who returned did not like it here or it did not go well for him, so he returned. One of them stayed and that one who stayed here – there is possibly four or five generations now since it was in the 1920s. The great-grandfather who returned to Jordan – his descendants overall are all Muslim and they all have the spirit of Islam. At the end of the day if you ask them, they will tell you we are Muslim. Yes some of them are astray and some of them are sinners, but Inshaa Allah they all have Tawheed and Laa Ilaaha Illallah in their hearts, and Inshaa Allah one day they will come back to the true teachings.

The other brother remained in this country and died here, and I believe most of his first-generation children are dead now. There is now four to five generations from that man. They grew up in a city and there is so many of them that a city in the United States is named after them. Do you know from the descendants of that man who remained in this country from the 1920s, there is not a single one who says I am a Muslim? I am not saying that they neglected their Salah so they are not Muslim. That is not what I am saying. I am saying when you ask them what is your religion, he is either Christian, Catholic, Buddhist, Hindu or Atheist, and a lot of them are Atheists. This is something I know firsthand with names and

details. We ask Allah subhaanahu wa ta'aala to guide them back to Tawheed and Islam. We have to ask why?

We said many, many times that non-Muslims can never be compelled to say Laa Ilaaha Illallah. It is impossible.

لَا إِكْرَاهَ فِي الدِّينِ... ﴿البقرة: ٢٥٦﴾

There is no compulsion in religion. (Surat al-Baqarah: 256)

Even when Islam is ruling a nation and there is non-Muslims living under it, it is impossible that we force or coerce anyone into Islam. Even when the rulers of that country are by the solid and ideal Sharee'ah, and it is the ideal Khilaafah, they get the utmost protection from Muslims while they are on their false belief. Wallahi under Muslim rule, non-Muslims get treated better than they treat us when we are under their rule. Under Muslim rule, non-Muslims get treated better than their own people treat them when they are under the rule of their own people. That is when there is the ideal Khilaafah.

But at the same time and here is what I am trying to get at – that treatment does not mean we approve or condone their false, tampered and made-up belief. Ahl ath-Thimmah (أهل

الذمة) (those who live under Muslim rule) are weak and vulnerable because they are living under Muslim rule. There is a lot of Muslims, and Muslims are the popular and the strong ones. They live under Muslim rules and at times the Muslims have to protect them, but we teach our kids and we put it in our hearts that their faith is a false faith. We embed it in our hearts, in our minds and in the minds of our kids that the cross they are wearing – if someone died believing in it then they will be in blazing Hell forever. You have to teach that, you have to know that and you have to solidly believe that.

You have Muslims who are taught that the faiths have minor differences amongst them. They downplay the difference in belief (in Shirk and Tawheed) and say it is not a biggie. They say we are all going to Heaven. Your religion and my religion, we have the same God and we are all going to Heaven so nothing really matters. They say 'Eesa is the son of God and we say he is the Messenger of God, but it really means the same thing when you get down to it. It is really a technical linguistic difference. When you boil it down, we are all the Abrahamic religions. They say oh the Qur'an said everyone is going to Heaven. They say it is in the Qur'an, and they falsify and tamper. Explicitly or implicitly, the deviants also say that anyone who mentions Hell or that someone is going to Hell is a radical extremist. These days without Walaa' and Baraa', to many Jahannam has become like an abandoned dwelling that no one enters. It is just there to be there and no one is going to Hell. It is as if Allah (Ma'aath

Allah) created it in vain. That is basically what they are saying. Ma'aath Allah, Ta'aal Allahu 'An Thaalika 'Aluwan Kabeeraa.

What is the result of that distorted teaching? Without Walaa' and Baraa', the first generation of Muslims will possibly hold some ground to Laa Ilaaha Illallah. The second generation and possibly the third generation may have the smell of Laa Ilaaha Illallah. The fourth, fifth and ongoing will be Atheists, Jews, Christians, Hindus, Buddhists and Scientologists. Whatever you want, they have it without Walaa' and Baraa'. That is all because of the deficiency in Walaa' and Baraa', because it is your religious identity. That is what it is. Walaa' and Baraa' is our religious uniqueness as Muslims. Walaa' and Baraa' is our personality.

Fifteen years ago, I was at a lecture and a famous lecturer gave a very popular talk that he always goes around giving, about the early on Muslims in this country and early on Masaajid. He had a projector with pictures of old Masaajid. That particular lecture was about Muslims who came from overseas as slaves and those who embraced Islam in this country, and he had some real solid evidence of the existence of Islam very early on. Everyone was so happy to hear about the Masaajid back in the 1800s or even before that or after that, I do not remember.

After the lecture we sat down to eat and I said those Masaajid are gone, but where are those communities of Muslims? Where are the Muslims? Where are the descendants of those Muslims that you have been talking about for the past hour and a half? I know and I understand that structures and Masaajid burn down, they fall and they deteriorate over time, but what Masjid did the congregation transfer to? Where on earth are the descendants of those people you are talking about? Those Muslims you were talking about in the 1800s were all barren? They did not have any kids that we can see today? If they were barren, I can understand that. They did not have kids, so that means there is no Muslim kids that came out of them.

According to the numbers that he was talking about, for example the overwhelming majority of African Americans are supposed to be Muslim, and there is more than that from other origins. Muslims should be way more and I want to know where they are at. It is impossible that they were all barren and could not conceive kids. He said that is a good question. I do not know and there should be studies done on that. I said do you not think that over the decades and the centuries, they were washed out of Islam? I am going to save you some time and you do not have to do any studies. Do you not think they were washed out of Islam?

No Walaa' and Baraa' embedded in their hearts. If this was back in the days where there was no Walaa' and Baraa' merely due to ignorance, imagine how it is today and what your kids are going to turn out to be when it is not only ignorance in Walaa' and Baraa', it is a full-blown war on the teachings of Laa Ilaaha Illallah and Walaa' and Baraa'. The bombshells

falling on Walaa' and Baraa' by those who claim to be of our own (claiming to be Muslim, Du'aat and Shuyookh) are more dangerous and more lethal than the bombshells that fall on the heads of the innocent brothers and sisters throughout the world. Wallahil-'Adheem, there is a war on Walaa' and Baraa'. Do not get me wrong – the enemies of Islam always had an issue with Islam, and they always had an issue with Walaa' and Baraa'. It is nothing new and it is nothing to be surprised about, but now the problem is with the Munaafiqeen of our Ummah that claim to be followers of this Ummah, who are spreading a contaminated form of Walaa' and Baraa'. It is a lethal dosage of Walaa' and Baraa' that is going to take you out of your Islam.

Locally, my father was a founder of a local Masjid. He took the responsibility of that Masjid and he was at the core of changing it. It was built in the thirties, but my father (may Allah subhaanahu wa ta'aala grant him a long life full of deeds) was a main person in charge of it in the sixties and the seventies, along with a Shaykh from Yemen who was one of the first graduates of the Islamic University of Madinah and came here as a Daa'iyah. May Allah raise his rank to Firdaws as I heard he died recently. He left me some books to read when I was a young boy and one of them was Kitaab At-Tawheed. The upper floor of that Masjid was a Masjid, and the bottom was a wedding hall where they had music and parties, and at times alcohol was served in it. My father and this Imaam went over the Masjid and changed the upper part and basement of it to a Masjid.

I remember my father would go make Salah and sit from Maghrib to Isha'. On a good Jumu'ah (not on a good day but on a good Jumu'ah), there would be three to four old men. My father would be the youngest and I was the only kid. At times, I remember when they would sit in Maghrib and Isha' and there was parties downstairs. Wallah I remember the old men would go downstairs and tell them to lower the music for five minutes, so they can offer Maghrib or Isha'. Wallahi, I remember it as a kid. We know the names and families of the founders of that Masjid in the thirties. I just want you to do one thing – go do a study on what happened to most of their grandkids. Where are they? What happened to them? I am not going to talk about it. It is hurtful to talk about it, but you are going to be surprised at the results you are going to see. Do a study and come back and tell me what you find.

I do not want to sit and make our precious moments of this Tawheed class storytelling ones, but this needs to be told so you can know what Walaa' and Baraa' is, and know the danger of having a deficiency in the belief in Walaa' and Baraa'. It must be said like it is by the 'Ulamaa, by the Shuyookh, by the Du'aat and by the Muslims. Why? To discharge our duty before our Lord and free ourselves from guilt before Allah when we meet Him.

THE GOAL AND RESULT OF DILUTING WALAA' AND BARAA'

Diluting this topic makes what every enemy of Islam wants. What is it they want? They want Muslims that appear from the outside like they are Muslims (a Muslim name and on his card

he is Muslim), but inside they are like a tree trunk that is hollow and rotted out. That is what they want to see. You look at the tree and you think it is nice, it is beautiful and big. You get close and you see a hole in it. The slightest breeze, push or touch will blow down to the ground that huge trunk that you thought was strong. The enemies of Islam hate this topic with a passion. Why? It is nearly close to impossible to take someone out of Islam into another faith. It happens and I am not going to deny it, but it is extremely rare. It is very difficult to get a Muslim and take him out of his faith into another faith. Tawheed is very heavy on the hearts. Laa Ilaaha Illallah Muhammadur-Rasoolullah leaves a deep impact on the heart when one believes in it.

A Daa'iyah told me once that Evangelists or missionaries went to a very impoverished, poverty and drought stricken Muslim town or towns, and they had a crew of doctors, loads of food and medicine, construction workers and equipment. You know how parents are when their kids get sick – they get desperate for help from anyone and they are probably at times willing to do anything for it. They brought these simple vaccinations for the kids and they helped the kids. And when they would help or do anything, they have a picture of what they claim is 'Eesa 'alayhis-salaam and they say this is from your lord 'Eesa. They helped them reconstruct their mud houses, they helped them bring food, they helped them every step of the way and every step of the way, they would tell them this is from 'Eesa your lord.

Finally before they were about to leave, they were done and they thought these people graduated. They thought they had them and they had a goodbye party. They brought generators and they wanted to show them a movie on the projectors. These people do not know what electricity is and now suddenly they are watching movies on a projector. The projector brings an image of what they claim is 'Eesa 'alayhis-salaam and the projector brings this image closer and closer. The picture gets bigger and bigger and the Evangelist (the Crusader) tells them this is the son of Allah or this is Allah. This is the one who cured you and brought this and this for you. Just when they thought they had them, one of the leaders of those tribes innocently jumped up in astonishment when he saw what they claim is Allah. He jumped up in astonishment and he said Laaaa Ilaaha Illallah! That is Allah?! In astonishment, the word of Tawheed came out of his tongue. They had hope, but it did not work because Laa Ilaaha Illallah leaves an impact on the heart. It is extremely difficult to take Laa Ilaaha Illallah out of the hearts.

So number one – Laa Ilaaha Illallah is difficult to take out of the hearts. Number two – many knowledgeable in their falsified scripture and those who really know what they are talking about and their scriptures, fear that a Muslim or even an ex-Muslim is not worthy of joining their religion. We do not want these people, so what is the solution? We do not want them as Muslims, but we do not want them in our faith. The conclusion is that the goal of the haters is not to take Muslims into their faith, but rather to take Muslims out of their faith. Just take Muslims out of their faith and let them run like wild animals astray in the wilderness.

This is why they openly intervened in Muslim countries and Muslim curriculums, namely in the lands of the Haramayn (our holiest), to remove and delude this topic of Walaa' and Baraa' in their curriculum. They ordered in particular that the authorities in the lands of the Haramayn remove and change the curriculum of Walaa' and Baraa' in the grade school, and even in the universities. These are public facts. I am not saying anything from myself. This is not hidden and this is not made-up. Go research it and you will see. It started, it intensified or it got to the media around 2003, and then in 2006 and 2007. The stooges and subordinates in Bilaad al-Haramayn said to their masters what they should have said to Allah. They said to their masters we hear and we adhere, we will take care of it. In fact, it got to a point where even Saalih al-Fawzaan openly and publicly stood up against this matter. He objected to the change in the curriculum in public and he wrote against it.

After the curriculum changed and matters changed, over time they made out of Makkah a centre to call for interfaith. They mask it with this dialogue baloney, but it is really interfaith. I wrote an article on our old site and I do not know what happened to the article, but I gathered thirty names of thirty 'Ulamaa in the lands of the Arabian Peninsula who called someone Kaafir or Kufir who believe, adopt or promote interfaith. There is even a Fatwa by the official 'Ulamaa (Hay'ah al-Kibaar al-'Ulamaa) considering it Kufir. Wallahi, one scholar who the Murji'ah attribute themselves to in the lands of Haramayn said whoever calls for interfaith is worse than Jews and Christians. Every main aspect of interfaith is aimed to attack and demolish our 'Aqeedah, and Walaa' and Baraa'. The purpose of interfaith is to destroy Walaa' and Baraa'. I am going to be clear with you.

Now we have the Du'aat who we call Ruwaybidhah (روبيضة), and their ultimate purpose has become to demolish the 'Aqeedah of Laa Ilaaha Illallah Muhammadur-Rasoolullah. They use interfaith as a sneaky way to mask their demolition of Walaa' and Baraa' and the true authentic belief of Laa Illaha Illallah Muhammadur-Rasoolullah, or rather Islam because Islam is Walaa' and Baraa', and Walaa' and Baraa' is Islam. These Ruwaybidhah have made fools out of themselves, even to the Kuffaar themselves (the ones they aim to please). This week I heard an expert on what they claim is radical Islam and terrorism, and he said in the west they have been teaching such a deluded form of Islam that it is no longer making sense to the youth, rather it is generating an opposite of what it was intended to do. It is creating Jihaadists. This is an expert saying this and making fun of them.

Many of the Du'aat and Shuyookh today who are anti-Walaa' and Baraa', deluded in the teaching, taint the version of Islam and work for the enemies of Islam, twelve years ago this week those same men appeared in their teaching as solid on Walaa' and Baraa' as can be. Notice I say appeared, because a Muslim does not moult. Twelve years ago, they appeared to be solid on Walaa' and Baraa'. They appeared, meaning if you go back twelve years ago to their recordings and before that, it will refute what they are barking about today and what they have been poisoning the Ummah with in the past twelve years. I do not think you

need a rocket scientist to tell you what changed. You can guess on your own. This is Du'aat not only in the west, but in the east there is just as many if not more. Look at their faces and look at their 'Aqeedah twelve years ago and before that, and look at them today. Look at them and listen to them now. They clipped their Walaa' and Baraa', so Allah clipped their appearance from the honour of looking like the Prophet Muhammad sallallahu 'alayhi wa sallam. Compare, analyse and think.

Now do not tell me they are the Shaafi'ees of our time. They saw circumstances and they recanted, and because of different circumstances and different situations, they changed like ash-Shaafi'ee. I have personally heard some of them use this excuse. They say we are like ash-Shaafi'ee. In Iraq, he had his own Madhab. Then he went to Egypt and the people and circumstances were different, so he had a totally different Madhab for the people in Egypt there.

الشافعي في القديم ، الشافعي في الجديد

They make it as if ash-Shaafi'ee Rahimahullah established laws of Islam for Iraq where he was, and a different set of laws of Islam for the people in Egypt, because of different circumstances, different natures and different people. I am going to address that later on, but that is one of their claims.

TWO ATHAAR REGARDING THOSE WHO CHANGE IN THEIR BELIEF

In Ibn Abi Shaybah and al-Haakim, Hudhayfah Ibn al-Yamaan said:

مَنْ أَحَبَّ أَنْ يَعْلَمَ أَصَابَتْهُ الْفِتْنَةُ أَوْ لَا ، فَلْيَنْظُرْ

You know who Hudhayfah is – the trustee of the secrets of the Prophet sallallahu 'alayhi wa sallam. Hudhayfah said if you want to know if you were hit by a Fitnah by Allah (if Allah misguided you), then look. If you want to test it and if you want to know, then look. He gave us a test to see if Allah hit one of us with Fitnah or not (if Allah misguided one).

فَإِنْ رَأَى حَرَامًا كَانَ يَرَاهُ حَرَامًا

If he used to regard matters as Haraam and now he changed it. He flipped it.

أَوْ يَرَى حَرَامًا كَانَ يَرَاهُ حَرَامًا ، فَلْيَعْلَمْ أَنَّهُ قَدْ أَصَابَتْهُ الْفِتْنَةُ

Or he made matters Haraam which he used to deem Halaal, then he has been hit with a Fitnah by Allah.

What Hudhayfah means is not an innocent person learning and he finds out this is Haraam and Halaal, or a Shaykh over time finds out the proof was not authentic on one issue here or there or something like that. What Hudhayfah means by switching the Haraam to Halaal and the Halaal to Haraam, is those who change their Haraam to Halaal and their Halaal to Haraam to make it easy and pleasurable to them, and to please others who are not Muslims. That is what he means. If he is talking about Haraam and Halaal, then worse than that is those who change their 'Aqeedah. What a coincidence – the changes in the principles of Islam so suddenly and so drastically all happened twelve years ago. What is going on here? What happened? Did they all suddenly get some type of revelation we do not know about? What was it that happened that their 'Aqeedah so suddenly and drastically changed overnight?

In another narration in Musannaf Abdur-Razzaaq and in Sunan al-Bayhaqi, Abu Mas'ood al-Badri entered upon Hudhayfah. Abu Mas'ood al-Badri walked in on the Sahaabi Hudhayfah – the same Sahaabi we were talking about who is the holder of the secrets of the Prophet sallallahu 'alayhi wa sallam. He said advise me. He is seeking advice from the man the Prophet sallallahu 'alayhi wa sallam trusted with secrets. He said:

إِيَّاكَ وَالتَّلَوْنَ ، فَإِنَّ دِينَ اللَّهِ وَاحِدٌ

Do not be like a snake shedding skin in the Deen of Allah.

The skin of a Muslim does not moult in the Deen of Allah. The moulting in the Deen of Allah by some Du'aat has become a topic of mockery to the non-Muslim journalists and non-Muslim experts in these matters. Being firm on the correct way is an honour. Say Alhamdulillah if you are on the correct way and you have been on it. Wallahil-'Adheem, it is the biggest blessing you could get.

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ

دِينًا... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (Surat al-Maa'idah: 3)

It is an honour many had but Allah deemed them unworthy of it, so He stripped many of that honour and kept the very few. There are those who bolster in interviews about having been on the 'Aqeedah of the Sahaabah and now they left it. They bolster about that today.

Do not bolster about that big boy. Wallahil-'Adheem, following in the footsteps of the Sahaabah was an honour and Allah the Almighty stripped you from it.

Who keeps people firm on the right 'Aqeedah and who takes them away from the right 'Aqeedah? Allah tells His own beloved sallallahu 'alayhi wa sallam:

﴿۷۴﴾ وَلَوْلَا أَنْ ثَبَّتْنَاكَ لَقَدْ كِدْتَّ تَرَكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿الإِسْرَاءُ: ٧٤﴾

And had We not made you stand firm, you would nearly have inclined to them a little. (Surat al-Israa': 74)

Muhammad, you would have been misguided if Allah did not keep you on the right guided path. That is talking to the Prophet sallallahu 'alayhi wa sallam.

An Arabic poet who saw changes in his scholars in his area said:

ليس الخليل على ما كنت تعهده ، قد بدل الله ذاك الخل ألوانا

Your friends are no longer what you used to see them as. They went through phases and phases of moulting and changing. As Fitan go on and as the snow keeps melting, you will see the reality of many more. That is the great benefit of the struggles that the Ummah goes through. The snow melts, and you see what is under it.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۗ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿الْأَنْفَالُ: ٣٧﴾

In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! It is they who are the losers. (Surat al-Anfaal: 37)

Do you not know and do you not see those who went from twelve years ago teaching Tawheed, Shirk and Walaa' and Baraa', to suddenly becoming like Gloria Borger wannabes (the chief analyst of CNN). You look left and right, in front of you and behind you – where are the people of the Haqq? And that reminds me of a statement Shaykh Kishk Rahimahullah used to say back in the sixties. He used to say the real and true Islam is behind the prison walls.

A SPECIAL CATEGORY OF CARRIERS OF KNOWLEDGE

There are the pure and there are many of them, but they are the few. Regardless of their number, they are the few. They are the pure and they are the prophecy of the Prophet Muhammad sallallahu 'alayhi wa sallam. Let me conclude with this Hadith. Listen to this Hadith, which is a prophecy of the Prophet sallallahu 'alayhi wa sallam. Even though some spoke about the chain of authenticity of this Hadith, it is authenticated by many and among them is Imaam Ahmad Ibn Hanbal, and Ibn al-Qayyim mentioned this Hadith in Miftaah Daaris-Sa'aadah. You will find good talk on the chain of authenticity and its narration in Takhreej Ahaadith Mishkaat Al-Masaabeeh (تخريج أحاديث مشكاة المصابيح).

It is on the authority of Usaamah Ibn Zayd, Abu Hurayrah, Ibn Mas'ood, Ali, Ibn Umar, Mu'aadh and other Sahaabah. It is a prophecy and an honour for a category of people of knowledge. May Allah subhaanahu wa ta'aala allow us to be amongst them. The Prophet sallallahu 'alayhi wa sallam said:

يَحْمِلُ هَذَا الْعِلْمَ مِنْ كُلِّ خَلْفٍ عُدُولُهُ

There will be just and credible descendants who carry this knowledge from their forefathers.

A praise from the Prophet sallallahu 'alayhi wa sallam for the few righteous that carry on this Deen, as pure as it was when it was first revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam. What are their main duties? What are their characteristics? In this Hadith, the Prophet sallallahu 'alayhi wa sallam mentions three characteristics. He mentions three qualities of these people that he praised and glorified. They are worthy of praise and glory because of three characteristics.

يَنْفُونَ عَنْهُ تَخْرِيفَ الْغَالِينَ

The first characteristic has Ghaal (غال) in it. Ghaal is one who exceeds his limits. Here of course, it means one who exceeds his limits in matters pertaining to religion, meaning those who go to an extreme. For example, like the Khawaarij who went to an extreme. They took texts intended to be geared to the Kuffaar and put them on the sinners of the Ummah. They went to an extreme. The Prophet sallallahu 'alayhi wa sallam warned about Ghuloo (غلو) in Ibaadah as well, which is the word similar to extreme. He said why do certain people do this and this and that in the famous Hadith. You see that in Takfeer and you see that in Walaa' and Baraa'. You see those who do a domino effect Takfeer among Muslim inhabitants of an

entire nation. I would not believe it if I did not hear it myself. They consider an entire nation Kuffaar.

There is this Ghuloo in Walaa' and Baraa'. Some went to an extreme, especially lately when the 'Ulamaa began to no longer teach this topic. The west put a ban on it thinking they are smart, and in the east they did not let them teach it. Many young brothers went out on their own reading the texts or the secondhand texts of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab, and few may have went to Ghuloo in it. Many who have never touched the original works of Ibn Taymiyyah firsthand, use snippets of his work to declare Muslims Kuffaar in totality. Like I said, I would not believe it if I did not hear it myself. One person declared an entire nation Kuffaar.

I have read the works of Ibn Taymiyyah several times, from the first to the last. Every time you read it, it is mind boggling. You need giants to break it down for you. You need to be careful and have thorough knowledge of his style, as well as comprehensive reading of his entire work, or at least comprehensive reading of his entire work on the area you are trying to talk about. Especially with Ibn Taymiyyah – to understand his Fataawa on crucial matters, you need to gather the shattered Fataawa throughout his Majmoo' and you have to take them collectively to understand. Then go and understand who he was talking about in each Fatwa to understand the circumstances behind the Fatwa, if you want to adopt it and go by it.

Today you see some (not many Alhamdulillah) who take from secondhand booklets in translated languages, and then want to declare an entire nation Kuffaar. You can take statements out of context from the Imaams of Najd, and nearly declare everyone who is living in the west today a Kaafir. Ma'aath Allah that they say that, that we say that or that anyone would say that, but I am just saying you can take certain statements out of context. That is why it is essential to study these books with the 'Ulamaa.

So the first characteristic of the people that the Hadith mentions is:

يَنْفُونَ عَنْهُ تَحْرِيفَ الْغَالِينَ

They protect and guard this religion from the distortion of taking matters to an extreme.

The second characteristic is:

وَأَنْتَحَالَ الْمُبْطِلِينَ

Wallahil-'Adheem, it is as if the Prophet sallallahu 'alayhi wa sallam is sitting amongst you here today, talking to you and telling you this Hadith. It is a prophecy of the Prophet sallallahu 'alayhi wa sallam and it is true today. These are those who take the text out of its

context, and bend and twist its meaning to suit their desires. They crop the proof out like you crop a photo in a Photoshop program. Like saying:

فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الماعون: ٤

So woe unto those performers of Salat (prayers). (Surat al-Maa'oon: 4)

And putting a period there. A more practical example is Walaa' and Baraa' – those who take one category of Walaa' and Baraa', crop it from the other categories and make it as if it is the only branch of Walaa' and Baraa' that there is. We will talk about it Inshaa Allah in the next Halaqah. As many 'Ulamaa mentioned and you can read it in Al-Farooq by al-Qarraafi who mentioned it in his book, part of Walaa' and Baraa' is to be peaceful and kind to non-warrior non-Muslims (Ahl ath-Thimmah). That is part of Walaa' and Baraa'. In fact, at times Muslims are responsible before Allah to defend the non-Muslims. They have to put their life at stake for that. Al-Qarraafi mentioned this in Walaa' and Baraa' when he speaks about this matter. Now you have the modernists who take that category, crop it out from the rest of Walaa' and Baraa', and make it seem like it is all of Walaa' and Baraa'. It is as if the Prophet sallallahu 'alayhi wa sallam is here teaching you.

وَتَأْوِيلَ الْجَاهِلِينَ

The third characteristic of the people the Prophet sallallahu 'alayhi wa sallam praised with knowledge, are those who protect knowledge from Ta'weel al-Jaahileen. The first one was those who protect the teachings from Ghuloo. The second one was those who protect it from the likes of the modernists who crop, bend and twist the proofs to suit their desires and their masters at times. The third category is about those who are ignorant. There is some who are ignorant, who speak in ignorance. They misrepresent text and they interpret it wrong. All of them have no knowledge, because they are ignorant. They have no knowledge and they have no foresight. They hit you with verse after verse and Hadith after Hadith, not even knowing what the 'Ulamaa said about them and not even knowing if they are abrogated or not.

Those are the ignorant people. Some may not mean to be evil, but their actions speak for themselves. And some really are evil and ignorant people. Both the evil and non-evil have in common that they speak without knowledge, and they are the likes of those I mentioned when I talked about who is not a Shaykh today. If you look at for example eating swine and drinking alcohol, you will see there is exceptions where one can eat and drink that if there is a necessity (if there is a Dharoorah). But speaking about Allah without knowledge – there is no exception to it.

Commenting on this Hadith, Imaam Ahmad Ibn Hanbal said Alhamdulillah in every era, Allah has those few who call people to the correct guidance and deter people from evil. How many killed by Iblees did they bring back to life. How many slaughtered by the Shaytaan did they bring back to life. How many astray and misguided did they bring back to the right path. How beautiful is their affect on people. They are the honourable guardians of the Deen of Allah, and then he mentions the statements of this Hadith.

CONCLUSION OF THE HALAQAH

In conclusion for today, I want to say Walaa' and Baraa' is at the core meaning of Laa Ilaaha Illallah Muhammadur-Rasoolullah. It is one of the top meanings after the Oneness of Allah. Walaa' and Baraa' is the identity of a Muslim. Walaa' and Baraa' is the armour that protects the descendants from changing their faith decades and centuries from now. You have to look to that, plan from now and have the proper belief in Walaa' and Baraa'. They hate Walaa' and Baraa' so much because it is the identity of a Muslim, which they do not want us to have. They want our religion to melt in their melting pot. That is what they want.

Before I started the class today, I asked you all a question when we were having the little talk. I said what are the biggest rival football teams? You said in Michigan, it is Michigan versus Michigan State. And on the professional level, you told me it is the Pittsburgh Steelers versus the Baltimore Ravens. I am not here to talk about sports, but I am here to make a point. I am not trying to keep up with sports and it does not interest me at all Wallahi, but I am trying to make a point.

What would you say if I was a player on the field for the Pittsburgh Steelers, wearing the shoulder pads, the helmet and all the gear, and I intentionally pass the ball to the Baltimore Ravens? What do you say about me? What do the hundreds and thousands in those stands say? Or imagine I am a player benched, I am sitting at the bench drinking the water and I play for the Pittsburgh Steelers. My heart gets delighted and happy, and I cheer, clap and jump up and down every time the Baltimore Ravens score. What do you think about me? Or I am on the team of the Pittsburgh Steelers, but when they come to interview me, I keep praising and glorifying the Baltimore Ravens. I say they are the best, they are the most qualified, they are the greatest, they are the strongest and they are the sincerest.

What do you call me? A traitor. Those are the characteristics of a traitor, a treasonist and a collaborationist. That is Walaa' and Baraa'. Those deviant Shuyookh of today want you to call yourself Muslim, but cheer, praise, love and support everyone but your own side (the side of Laa Ilaaha Illallah Muhammadur-Rasoolullah). The world today wants Walaa' and Baraa' snatched out of your hearts, not because of harm it did to them, but because of what Allah said in the Qur'an:

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ
عِنْدِ أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿البقرة: ١٠٩﴾

Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad sallallahu ‘alayhi wa sallam is Allah’s Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things. (Surat al-Baqarah: 109)

Many of the people of the Scripture wish that they could turn you away as disbelievers after you have believed. Why do they want to do that? Why do they want that Walaa’ and Baraa’ out of our hearts? Out of envy from their own selves, even after the truth has become manifest and known to them.

فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.

We will Inshaa Allah continue in our next Halaqah with this topic.

CLASS TWENTY ONE

We continue on our Tawheed class and this topic is a continuation of Walaa' and Baraa'. Let me say that each point we mention or even each subpoint that we mention is worthy of an independent class, or even possibly many classes or lessons. The explanation of elucidation that we do expounds on the book more than any of the 'Ulamaa that taught me, and I told you in the beginning that I have learned it with many of the 'Ulamaa. The reason we expound to this extent is because this is our first chapter as part of an ongoing curriculum that we plan Inshaa Allah Ta'aala. We are building a foundation and it saves us time in the future because we could refer to matters that we took here, or the least of it is that it will make difficult matters that we may be studying in the future easier to understand and comprehend. Nas'alullaha An Yutimma 'Alaa Khayr (نسأل الله أن يتم على خير).

I make this comment here in response to the many brothers and sisters who ask to elaborate on issues of interfaith. Since interfaith is nothing but a cannon directed at Laa Ilaaha Illallah and Walaa' and Baraa', they have a right to ask. That is a very good question and Inshaa Allah like I said, we will probably do classes just for that.

TYPES OF PEOPLE WHO PROMOTE INTERFAITH

Those who attend interfaith or go to programmes under the banner and platform of interfaith are one of two categories. They are either ignorant people who may love Da'wah, but they are ignorant. They love to spread Islam and they think that is the proper way to do it. That is their ideal way of doing it or one of their ways of doing it. Those are the type of people who should temporarily withdraw from the Da'wah field and arena, and sit back and learn before they misguide and get sins instead of the deeds that they are expecting. We are pro-Da'wah and I said it many times. Our life roams around it. I said convey what you know of 'Ilm, which is true solid 'Ilm. No matter how much you know and even if it is a little bit, convey it. We spoke in this class on how to be kind and wise in conveying the Da'wah, so you can open the hearts and your message can reach them, but interfaith and Da'wah are two opposites.

So a group of those who promote this and attend these and their platforms are Islamically untaught. Their idea of Da'wah is a photo shoot sitting and standing with a priest and a Rabbi, and then at the end of the day returning to their wives on a full meal, thinking they have accomplished something big in Da'wah. They have accomplished nothing more than getting the title of being total losers, as a declaration by Allah from on top of seven skies.

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ
الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾ ﴿الكهف﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! (Surat al-Kahf: 103-104)

Allah says to the Prophet sallallahu 'alayhi wa sallam shall We tell you the greatest of the losers? They are those whose efforts have been wasted in this life, while they thought that they were acquiring good by their deeds. They thought they were doing good deeds and acquiring good deeds, but in reality what they were doing was sins and they are losers. Allah said they are losers.

Some do not know the difference between Da'wah and interfaith, its origin and root, and the history behind it. There is a history behind it. Some do not know how it started in Judaism, how it started in Christianity, and then how some of the so-called Muslims began to promote it and what their agenda is. Then at the end, he goes to interfaith and blames you saying why do you talk about interfaith? I am doing Da'wah. These are true losers. They do not know what they are doing. They are accumulating sins and thinking they are doing something noble, which is Da'wah. They are ignorant and they should withdraw until they learn. Ask them the history behind it and they could never tell you.

The second category is those who promote the history and the ideology behind it. The second category is those who promote it with knowledge of aspects of it or they are believers of it. Like I say that is a total belief, yet they still promote it. These are the Ruwaybidhah and the Munaafiqeen of this Ummah and of our time. They believe in this ideology and they are the ones that help the enemies of Islam stop the spread of the true and real Islam (*The Islam*). They are seeking a version of Islam that pleases the enemies of Islam, when in fact they are supposed to please Allah.

NEVER WILL THE JEWS NOR THE CHRISTIANS BE PLEASED WITH YOU

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ...

﴿البقرة: ١٢٠﴾

Never will the Jews nor the Christians be pleased with you (O Muhammad sallallahu ‘alayhi wa sallam) till you follow their religion. (Surat al-Baqarah: 120)

It is a verse in the Qur’an. Allah is telling the Prophet sallallahu ‘alayhi wa sallam that never will the Jews and Christians be pleased with you, until you follow their religion. Now if followers of any faith, ideology or religion who are not Muslims say that Muslim, that preacher, that Shaykh, that group or that organisation is good, that means one of two things. Number one – they are liars and they are just saying that. Or number two – if they are truthful, that means that person, that Shaykh or that organisation is not on the path and the Islam of the Prophet sallallahu ‘alayhi wa sallam, because Allah said:

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ

Allah does not lie.

...وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا... ﴿النساء: ١٢٢﴾

And whose words can be truer than those of Allah? (Of course, none). (Surat an-Nisaa’: 122)

So if they will never be pleased with you, should we join them? What do we do? Allah keeps giving us guidance in the next part of the Ayah. Allah says:

...قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ... ﴿البقرة: ١٢٠﴾

Say: “Verily, the Guidance of Allah (i.e. Islamic Monotheism) that is the (only) Guidance.” (Surat al-Baqarah: 120)

Tell them the only guidance is the guidance of Allah. Do not follow in that interfaith and in their footsteps. All the guidance is the guidance of Allah. Interfaith is a Kufr ideology. Da’wah is the path of our beloved Muhammad sallallahu ‘alayhi wa sallam. Comparing between the two is like attempting to compare between apples and oranges, the oranges being the interfaith and a rotten orange for that fact.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ١٠٠﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Not equal are Al-Khabeeth (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc) and At-Tayyib (all that is good

as regards things, deeds, beliefs, persons, foods, etc), even though the abundance of Al-Khabeeth (evil) may please you.” So fear Allah much [(abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)], O men of understanding in order that you may be successful. (Surat al-Maa'idah: 100)

Never will they be equal. They are not equal. The things that are filth can never be equal to the good. The filth for example like interfaith can never be equal to the good (Tayyib), like Da'wah.

The next part of the verse is:

وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ

Even though the abundance of Al-Khabeeth (evil) may please you.

The next part of the verse is even though the abundance of the filth may dazzle you. When you look around, that is what scores points for Du'aat today.

THE STATEMENT OF ABUL-WAFAA' IBN 'AQEEL

Abul-Wafaa' Ibn 'Aqeel who died 513 years after the Hijrah said:

إِذَا أَرَدْتَ أَنْ تَعْرِفَ مَحَلَّ الْإِسْلَامِ مِنْ أَهْلِ الزَّمَانِ

If you want to see the status of Islam in any era.

فَلَا تَنْظُرْ إِلَى زِحَامِهِمْ فِي أَبْوَابِ الْجَوَامِعِ

Do not look to how crowded they are at the doors of the Masaajid.

وَلَا ضَجِجَهُمْ فِي الْمَوْقِفِ بِلَبَّيْكَ

Nor look at their loud wailing of Labbayk during Hajj. That is not what you look at.

وَأِنَّمَا أَنْظُرْ إِلَى مُوَاطَّاتِهِمْ أَعْدَاءَ الشَّرِيعَةِ

Rather, look to their status in Walaa' and Baraa'.

So he is saying if you want to see the status of Islam in any era, do not go to the doors of the Masjid to see how crowded they are over there. Do not go see how loud they are in Labbayk. Go to their level of Walaa' and Baraa' and see what level it is at.

Like I said last week, Walaa' and Baraa' was such a simple matter until the underdeveloped minds wanted to give their input and cast doubts, so the 'Ulamaa had to stand up and show the pure form of this matter. Now we have the modernists and all kinds of groups who have been casting doubts and if we respond to them, we would stay here in this topic for weeks to come. I advise those who can read in Arabic to read a great book on this topic of interfaith by Shaykh Bakr Abu Zayd, may Allah raise his rank to Firdaws. I am not sure if it is translated. There is also another book better than that one, which is a four volume in-depth book on interfaith by a professor called al-Qaadhi. An amazing book that talks in-depth about it.

A RESPONSE TO THOSE WHO CLAIM TO BE LIKE ASH-SHAAFI'EE

I mentioned last class that many had drastic change in their Walaa' and Baraa' in the past decade, and they moulted in their belief like snakes moult their skin. We spoke on that. This happened in both the Muslim world and in the west in the past decade or so. What I needed to finish off mentioning which I said I will talk about, is that some of them attribute their drastic change in Walaa' and Baraa' and justify it by using the change of ash-Shaafi'ee in his Madhab. You hear some of them say we changed like ash-Shaafi'ee. Ash-Shaafi'ee changed and we changed.

What happened is ash-Shaafi'ee basically has two Madhabs. Initially in the early part of his life, he was in Iraq. He had his rulings, his teachings, his writings and his students there. Then he travelled to Masr (Egypt) later on in his life, and then he had his rulings, teachings, writings and students there. Many of those who changed in their 'Aqeedah say they changed like ash-Shaafi'ee changed. Let me respond to that quickly, so we will not be fooled by them saying oh ash-Shaafi'ee changed so later on if you want to change your Deen and moult in your Deen, you can change.

In I'laam Al-Muwaqqi'een (إعلام الموقعين), Ibn al-Qayyim said in addition to the textual knowledge of the Qur'an, Sunnah and Ijmaa', to give a ruling a Faqeeh has to know the tradition, the timing, the custom and the settings that surround the matter he is going to be talking about. A Faqeeh must know that, but that is in Fiqhi. 'Aqeedah does not change. Even in Fiqhi, the entire Madhab does not change like ash-Shaafi'ee changed based on traditions, customs, timings or places. It may be a few issues that are affected by those timings and settings, the people and the status.

The change that happened with the Madhab of ash-Shaafi'ee was due to exposure to more proof. When he left Iraq, he went and accumulated more proof. The first point is that if you analyse the Madhab of ash-Shaafi'ee, he did not change after he got to Egypt. His reform and change began before he left Iraq. Right before he left Iraq, he began to change. The change in Iraq before he left to Egypt was because more proof was reaching him. His change was not to make the inhabitants of a country happy, or to make it easier, or to please authorities or anything of that nature. It was because of more exposure to proof and it started where? It started in Iraq.

The second point is had ash-Shaafi'ee intended on making two Madhabs (one in Iraq and one in Masr) based on traditions, to please western authorities there or whatever other factor they may claim, he would have said I wrote this in Egypt and that is for Egypt, and what I had wrote in Iraq is for Iraq. Had he said that, we would have understood that every country has its own circumstances and different set of rulings from the Qur'an and Sunnah. That is not ash-Shaafi'ee. That is not the way ash-Shaafi'ee works. Ash-Shaafi'ee is actually quoted as saying the opposite to that, because that is not how ash-Shaafi'ee works. In Al-Bahr Al-Muheet (البحر المحيط), az-Zarkashi quotes ash-Shaafi'ee saying it is prohibited for anyone to narrate any of my old Madhab when I was in Iraq. He did not base his new change on circumstances, climate, lifestyles and wishes of the people, or to make it easier to please authorities, but rather on more proof that he was exposed to. He clearly abrogated his old Madhab.

A third point on this matter is that had it been that he changed because different Fatwas suit different people in different countries, his students who know him best in Iraq would have kept promoting his work in Iraq and they did not do that. Number four – the real genuine followers of ash-Shaafi'ee and they know him best, never mentioned that he changed because of a different country, different people, circumstances or any of that. In fact if you analyse and read carefully, you would realise that when and if his students adopted opinions from his old Madhab, it was because some of his students became Mujtahideen. If any of them adopted opinions from his old Madhab that he changed from because they deemed it strong, they adopted that opinion because as Mujtahideen they deemed that opinion strong. They would take that opinion but not attribute it to their Shaykh, because he retracted his entire Madhab. If they preferred one of his old opinions and they chose it because they are Mujtahideen, they would use it without attributing that to him. Why? Because he abrogated it. They are doing it on their own and they do not want to attribute something to him that he did not want.

The fifth point is that if ash-Shaafi'ee changed his Fiqh based on change of countries, nature of people, circumstances or whatever reason people claim and if it was not based on proof, then he would have said only the people of Egypt follow this Madhab. And if you are in Iraq then follow the Madhab in Iraq, and no one else. He would not have allowed followers from

any portion outside of that country where he was in to follow the Madhab he was forming, teaching and outlining. That never happened. In fact, an-Nawawi Rahimahullah (who is an Imaam in the Shaafi'ee Madhab) said in his book Al-Majmoo' that any time you see two opinions from ash-Shaafi'ee, the correct opinion is the new one (meaning the one where he was after he travelled).

The sixth point I wanted to mention on this matter is that those who use the Shaafi'ee change say it to justify their change of being astray and making matters easy or popular. They will choose the popular matter at that time to please others because that scores points. They do that even if it is against the Qur'an and the Sunnah, so they want to make matters easy to please people. Not only do they do it in Fiqhi, but they took it a step up to doing it in 'Aqeedah to please people and make it easier, and it is bad in both. But if you analyse the works of ash-Shaafi'ee in Egypt and Iraq, his overall views in the new Madhab are considered harsher and tougher, so he changed to a harsher view and he did not shed out of his principles in 'Aqeedah. How so? Look at the changes that took effect in his Usool (his principles) that he founded his new Madhab on.

Point A – in his new Madhab, he based a lot on precaution. When you base a lot on precaution, that makes matters tougher. Point B – he did not use the principle of al-Masaalih al-Mursalah (المصالح المرسله) (the consideration of public interest), which makes matters slightly easier. He did not use that in his new Madhab. Point C – he used more of text that reached him over 'Urf (عرف), which is custom. You will understand more how he changed to a harsher view when he changed those principles. Not harsher but the correct view, but it was harsher than the old view.

For example, in Iraq he used to dislike using silver and gold plates. When he went to Masr, he said it is Haraam. In Iraq it was Makrooh and in Masr it is Haraam, so he changed to a harsher view. In Iraq he adopted the opinion that if one forgets al-Faatihah in Salah, he does not have to make it up. In Egypt he said one must make it up, meaning if you remember afterwards then you have to make it up, so he changed to a harsher view. In Iraq he used to say that washing from the saliva of a dog is not obligatory (Waajib). When he went to Masr, he changed to the opinion that it was obligatory. He went to a harsher view, so do not use ash-Shaafi'ee as justification. Another example – in Iraq he used to say if one does not follow the order in Wudhu (like if he does his feet before his face), that is acceptable in the Madhab. It is not preferred, but it is acceptable. When he went to Egypt, he said if you do not do the Wudhu in order, then that invalidates the Wudhu and you must repeat it. In Iraq he used to say that one sleeping does not negate Wudhu. When he got to Egypt, he changed that view and he said sleeping negates one's Wudhu.

In Iraq he ruled that if a woman has a husband who did not return, then after four years expire, she can consider him dead and do the 'Iddah automatically. You know how they

used to go on a journey back then and sometimes they would not return. In his new Madhab in Egypt, he ruled that she cannot make her 'Iddah after four years nor marry. She has to keep waiting until he returns, and it could be ten years or more. Of course there is other ways around it, but before he said automatically after four years. Now he said no, not four and not even ten years. It does not matter. Like I say, there is other detailed ways around the matter, where she can go to a Khaleefah or a judge. This particular Fiqhi matter has two opinions by Sahaabah. Ibn Abbaas had the same view that ash-Shaafi'ee had in his old Madhab, which is the easier of the two. Ibn Abbaas had his opinion in Iraq of four years. There is another opinion on this matter by Ali Ibn Abi Talib radhiallahu 'anhu, which is that she must wait no matter how long. The opinion of Ali radhiallahu 'anhu is harsher than the first one by Ibn Abbaas. There is a choice between the opinions of two Sahaabah. In the new Madhab, he left the easier opinion. He could have chosen either one because these are the views of the Sahaabah, but he chose the opinion of you have to keep waiting and waiting (it could be ten years or fifteen years).

The point of all this is do not disrespect ash-Shaafi'ee. Do not change and then claim that your change is like ash-Shaafi'ee. The change of ash-Shaafi'ee was because he left Iraq and he travelled through Makkah and al-Hijaz. When he travelled, he went through towns and he was exposed to more proof. His change was in Fiqhi, not in 'Aqeedah and Walaa' and Baraa'. When you ask these people who change in Walaa' and Baraa', they loosely claim oh we are like ash-Shaafi'ee.

Back then they did not have an iPhone with six thousand volumes on it, where you can click search on a word and get all the references on that. They had little to work with and they had to travel continents to get a Hadith. In Manaaqib Ash-Shaafi'ee (مناقب الشافعي) by al-Bayhaqi, Imaam Ahmad who is considered a student of ash-Shaafi'ee said ash-Shaafi'ee began to outline his new Madhab at the end of his time in Iraq, but he was not able to affirm it until he got to Egypt, so stick to his teachings in Egypt. This is Imaam Ahmad who is a student of ash-Shaafi'ee. Like I say, ash-Shaafi'ee changed because of exposure to more proof and he changed to a harsher view, not for Nifaaq and pleasing the enemies of Islam. And it was not even in 'Aqeedah – it was in the Fiqhi matters.

THE WAR ON CHANGING ISLAMIC TERMINOLOGY

Part of understanding Walaa' and Baraa' today is to understand that there is a war on changing the Islamic terminology, manipulating it, deleting it and cancelling it out altogether. It is both a Shaytaan and Fir'awnic tactic, and the Munaafiqeen of today follow in no other than the footsteps of the Shaytaan and Fir'awn. They either change the terms, change the meaning and definition of it, or they try to cancel it out.

When the Shaytaan told Aadam ‘alayhis-salaam to eat from the tree, he did not just say eat from the tree. He masked it with something nice and made it look good.

... يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبُلَى ﴿طه: ١٢٠﴾

“O Aadam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?” (Surat Taha: 120)

He did not just say tree. He said Tree of Eternity, making it seem like it is good. Shaytaanian terminology. It is a scheme to convince one that something doomed is actually good. That is how they convince people – by changing the terms (the Islamic titles).

It is a prophecy by the Prophet Muhammad sallallahu ‘alayhi wa sallam.

لَيَشْرَبَنَّ نَاسٌ مِّنْ أُمَّتِي الْخَمْرَ ، يُسَمُّونَهَا بِغَيْرِ اسْمِهَا

In Sunan Abu Dawood.

There is another narration in Ibn Maajah:

لَا تَنْتَهِي اللَّيَالِي وَالْأَيَّامُ حَتَّى تَشْرَبَ طَائِفَةٌ مِّنْ أُمَّتِي الْخَمْرَ ، وَيُسَمُّونَهَا
بِغَيْرِ اسْمِهَا

The Prophet sallallahu ‘alayhi wa sallam is saying there is going to be a group in this Ummah who will drink alcohol, yet name it some other name.

Take alcohol and name it another name, and likewise take usury and name it interest. When you change the name of alcohol to spirits or in Arabic today they call it Mashrubaat

Roohiyyah (مشروبات روحية), you feel a different feel about it. With Khamr, you know all the

Hadith that the Prophet sallallahu ‘alayhi wa sallam cursed people for it and it hits your heart. But when it is Mashrubaat Roohiyyah or spirits, it is a different thing. New names for Shoora for example – now they call Shoora democracy. Why? When you call Shoora democracy and democracy Shoora, it justifies all the Kufur of democracy to seem like it is Islamic. It is a mental game. Before saying anything, they call it Shoora. It has already manipulated the minds of the masses into thinking that Shoora is democracy and the opposite, so then everything about it is good. That is good, we have a chapter about it and it is commanded.

You hear some who change and reform, and they say Islam says you can reform. They say we are reforming our speech. Then you look at it and it is not reforming their speech or the way they are talking or presenting Islam, but they are in reality reforming the teachings of Islam, not the way they are conveying it. There is room to use technology and to develop. I do not have to use the same sentence you used to bring someone to Islam. We do not have to use the same sentence and we do not have to use the same subject to bring them to Islam. You can use English and you can use social media, but there is no room to reform Islam or the teachings of Islam. What they have been doing is reforming the teachings of Islam and saying oh I am just reforming the way I am presenting it.

Like the Shaytaan, Fir'awn as powerful as he was could not get the control he got without using this devilish and Fir'awnic tactic – the one that the Munaafiqeen of today use. What did he say? He used to tell them:

﴿... وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ غافر: ٢٩ ﴿

“And I guide you only to the path of right policy!” (Surat Ghaafir: 29)

I show you that which is the correct path. I am guiding you guys. So now they take the correct path as the path of Fir'awn. He changed Sabeel ar-Rashaad (سَبِيلَ الرَّشَادِ) (the path of right policy) to being his path, and that is what the masses think. The ignorant people assume it is the right path. It is embedded in their mind because he defined it as that. That changed the evil path to being the path of Musa 'alayhis-salaam and Haroon. In fact, he went on to explicitly say so when he said:

﴿... إِنَّ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَنْ يُخْرِجَاكَ مِنْ أَرْضِكَ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثَلَّى﴾ طه: ٦٣ ﴿

“Verily! These are two magicians. Their object is to drive you out from your land with magic, and overcome your chiefs and nobles.” (Surat Taha: 63)

﴿... فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَا مُوسَىٰ مَسْحُورًا﴾ الإسراء: ١٠١ ﴿

Then Fir'awn said to him: “O Musa! I think you are indeed bewitched.” (Surat al-Israa': 101)

Now when they see Musa and Haroon, they think oh those guys are magicians and they are bewitched.

Then he went further to change the definition of Lord to mean himself. So now when one says Lord, it is Fir'awn. He said:

... أَنَا رَبُّكُمْ الْأَعْلَى ﴿النَّازِعَاتُ: ٢٤﴾

“I am your lord, most high.” (Surat an-Naazi'at: 24)

Changing and twisting the definitions of words. The Shaytaan and Fir'awnic tactic of yesterday, and the Munaafiqeen tactic of today is to flip the meanings of terms and give Islamic terminology a new definition, to cover the truth and dismiss the usage of the terms altogether. With that, truth becomes Nifaaq and Nifaaq becomes truth, and you do not know which is which. Taa'ah is Fisq and Fisq is Taa'ah, and you do not know what is going on because they played around with the terms and their definitions.

CHANGING THE TERMINOLOGY IN THE AREA OF WALAA' AND BARAA'

Changing and tampering with the terms is one of the biggest causes of leading people astray in 'Aqeedah, and in Walaa' and Baraa'. Today in the west, the entire aspect of changing the terms or their definition or deleting them, is in itself a missile aimed at Walaa' and Baraa'.

Let me give you this scenario. If you tell a true knowledgeable Raafidhi of the group of Rawaafidh that are closest to Ahlus-Sunnah that I do not believe in your twelve Imaams like you do, they will tell you that you are a Kaafir if they know what they are talking about. And if you do not want to hear it from them, go open Al-Kaafi (one of their top references) and it will clearly tell you. If you do not believe what they believe, and they have special belief in the Imaams, then you are a Kaafir. You have to believe in all twelve Imaams. If you tell a Christian I only believe in 'Eesa as a Prophet and not as Allah or a saviour, and I do not believe that he was crucified, to them you are a Kaafir. They will tell you that. The ones who are truthful will tell you that. In fact, you can do every imaginable sin and believe 'Eesa is a saviour, and to them you have hope. If you do all the good and you do not believe that, they will believe that you are a Kaafir (a disbeliever).

Muslims have deemed a word Allah used too harsh on their Namby Pamby hearts. Every bit of mercy you see anywhere, you heard of or will hear of in the future or that happened in the past, from the time of the creation until the time of the Judgment Day, is one portion of a hundred portions of the mercy of Allah, and He reserved ninety nine for the Judgment Day. May Allah subhaanahu wa ta'aala grant us His mercy on that Day. When they take Kaafir out of our vocabulary, they are tampering with the terms and claiming that they have more mercy than the All-Merciful who called them Kuffaar.

Kaafir is in the Qur'an – Kufir, Kaafireen, Kuffaar and Allatheena Kafaroo (الَّذِينَ كَفَرُوا). That is in the Qur'an more than four hundred times. Just like the word Kaafir and its derivatives, Mushrik and its derivatives are in the Qur'an over two hundred times. Kuffaar is in the Qur'an fourteen times. Its plural Kaafireen is in the Qur'an fifty five times. Allatheena Kafaroo is in the Qur'an a hundred and fifty two times. A term repeated so many times to know that a believer is a believer, and a Kaafir is a Kaafir. Part of Walaa' and Baraa' is that you must know that. You must believe that and you must believe in the terms too. In Kashaaf Al-Qinaa' (كشاف القناع) by Bahuti and of course others said the same thing, he said whoever does not believe one who took another religion out of Islam like Christianity or Judaism is a Kaafir, then he is a Kaafir.

Those who want Kaafir out of our vocabulary or tamper its definition not only claim with that act they are doing that they think they are more merciful than Allah, but they think they are in the position to proofread and edit the Qur'an.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Surat Aali 'Imraan: 85)

Whoever chooses a path other than Islam. You cannot edit or change the Islamic terminology, no matter how hard you try.

Look at the verse of Allah in the Qur'an:

هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ... ﴿التغابن: ٢﴾

He it is Who created you, then some of you are disbelievers and some of you are believers. (Surat at-Taghaabun: 2)

Some of you are disbelievers and some of you are believers. Allah said there is two groups. There is no third. That is Walaa' and Baraa'. Allah the Creator declared His creation are two groups, not three. Then you get one who is created from a despicable semen saying that no Yaa Allah, I believe You got it wrong. Their actions say that. They say there is a third category, and many of you heard that. Many of you asked me about that because you have heard it elsewhere. That is in reality what they are saying. Ma'aath Allah Wa Ta'aal Allahu 'An Thaalika 'Aluwan Kabeeraa.

Back in the days, Ibn al-Qayyim wrote about this. He said about those who play with the terminology, that they added the sin of playing trickery with Allah to the sin of committing a sin. He said that is Khidaa' (خداع), that is Ghish (غش) and that is Nifaaq. That is deception, that is cheating and that is hypocrisy. That was about changing the terminology, but do you know what he was talking about? Back in the day, they were not playing with the terms of 'Aqeedah. They were playing with the terminologies of prohibitions, which is bad as well. For example, changing the name of alcohol to justify it. He said in addition to whatever sin they did, they added to it a bigger sin which is playing trickery and games with Allah by changing the name. Imagine if he lived to see those who are here today changing the terms not in matters of Halaal and Haraam, but at the core of Laa Ilaaha Illallah and words inside the Qur'an. Ayyub said what do they think they are doing playing tricks with Allah like kids play tricks with their parents? And of course he was talking about the same thing (matters of Halaal and Haraam). Imagine if they lived to see it in 'Aqeedah.

Walaa' and Baraa' protects the overall terminology of Islam in general, and Walaa' and Baraa' is to protect the real meanings in terms of matters that pertain specifically to Walaa' and Baraa', so it is a general and specific matter.

CATEGORIES OF WALAA' AND BARAA'

Now I am going to give you a very simple and easy way to understand and never forget the categories of Walaa' and Baraa'. You have to know them all. Some pick and choose, and that is why they go astray in this matter.

THE FIRST CATEGORY: TAWALLI

The scholars refer to it as Tawalli (تولي) and it is the Kufir category – the one that takes one out of Islam wal-'Iyaathu Billah. This is what is meant in many proofs on this, but one of the main proofs is:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ
بَعْضٍ ۗ وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

O you who believe! Take not the Jews and the Christians as Awliyaa' (friends, protectors, helpers, etc), they are but Awliyaa' to one another. And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

If anyone amongst you takes them as Awliyaa', then he is one of them. One must be free and immune from the enemies of Allah, and that which they worship besides Allah.

Hudhayfah Ibn al-Yamaan said:

لِيَتَّقِيَ أَحَدُكُمْ أَنْ يَكُونَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَهُوَ لَا يَشْعُرُ ، ثُمَّ قَرَأَ : وَمَنْ
يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

We told you last week who Hudhayfah Ibn al-Yamaan was. Hudhayfah said I warn you. Let one of you fear becoming Jewish or Christian (meaning let one of you fear leaving Islam) without even perceiving it. Then he recited:

... وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ... ﴿المائدة: ٥١﴾

And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

Take a few examples to note. Any proof that you see where it is Kufr, then it is this category. Those of you who write, write precisely or wait for the recording because a word could throw you off with the examples. Let us take a few examples. The first example is love of Shirk. Love of Shirk in itself is a negator and a deficiency in Walaa' and Baraa'. A second example is love of the people of Shirk for their Shirk. That is automatically a negator. A third example is love of Kufr, like the first one we mentioned. Even if he is by the Ka'bah holding the gates of the Ka'bah and even if he is supplicating, that is a negator. If one is on his prayer carpet offering Salah while at the same time he loves Kufr (and we mean the belief Kufr), then he negated his Deen wal-'Iyaathu Billah.

The fourth one is similar – love of the people of Kufr for their Kufr. Even if one is laying down in his bedroom, standing on the prayer carpet or holding on the gates of the Ka'bah without doing anything, that in itself right there is a negator wal-'Iyaathu Billah. You see why Hudhayfah warned? Because it is a minor thing. For this category, he does not have to help Kufr or promote the Kufr, join them in their worship in their place of worship or in any way support Kufr. That in itself is a negator and there does not need to be additional factors. A fifth example – aiding the enemies of Islam to manifestation and emergence over Islam negates one's Imaan. All these examples and anything falling under this is Tawalli. This is the Kufr category and that is the Kufr Akbar (the major Kufr) that renders one an apostate negating his Deen. Note – aiding the enemies of Islam to manifest and emerge over Islam is a negator, even if one hates Shirk and Kufr. Even if one really hates Shirk and Kufr, aiding the enemies of Islam to manifest and emerge over Islam is a negator of his faith.

In more recent times, some people added a prerequisite to this one and they said that if one aids the enemies of Islam to manifest and emerge over Islam, he is not a Kaafir unless he loves Kufr and Shirk. They added that he has to love Kufr and Shirk. However in reality, love of Shirk and Kufr in that scenario is not a prerequisite at all. The talk on the story of Haatib Ibn Abi Balta'ah which both sides use is very lengthy, and we really cannot go through it because it is very lengthy. If it happens that one aids the enemies of Islam to emerge over Islam and at the same time loves their Kufr, then he has fell into a combo of two negators. Kufr on top of Kufr. One negator of aiding in the manifestation over Islam, and one negator of loving Kufr. He fell into two. It is not a condition, but it is two separate ones.

Ibn Hazm mentioned the Ijmaa' in his book Al-Muhallaa (المحلى). He mentioned the verse:

...وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

And he said that is a Kaafir (major Kufr), and no two Muslims can disagree on that. Note here that we mentioned Ijmaa'. Ijmaa' is proof but not only is it proof, it is decisive proof. It is one of the three pillars of proof – Qur'an, Sunnah and Ijmaa'. Ijmaa' means consensus and it is a clear solid statement to prove a matter. That means they agreed on it.

The next point is more of an Usool thing or more of a book structure thing. When they wrote, ash-Shawkaani in his book Irshaad Al-Fuhool (إرشاد الفحول), Imaam al-Haramayn and the author of Al-Minhaaj would mention Ijmaa' before the verse and the Sunnah. They said the 'Ulamaa made consensus, and some of them actually had statements that they do that. Why? Because Qur'an and Sunnah (the proof) may have Ta'weel and it may be abrogated. We said some people can go read a book from Sahih al-Bukhari, think it is proof and throw it at an 'Aalim, and the 'Aalim will tell him that is abrogated, the meaning is not like you see it and it has a different Ijmaa' meaning. The verses of the Qur'an and the Hadith are like that, but that is not how Ijmaa' is. Ijmaa' is a clear solid statement, firm and to the point – there is consensus on this matter. That is why they chose to mention that before. You need to know that if you read books, and many of you have started reading books.

As it pertains to our class, there is a solid Ijmaa' on the matter of the Kufr of one who does Tawalli. That is of course in addition to the proofs of the Qur'an and the Ahaadith. You will find that when you start reading books of the many 'Ulamaa, and some of you already did that. One of you asked me about that. They will mention Ijmaa', Qur'an and Sunnah, and now you know why they do that. It is many 'Ulamaa who do that, even some contemporary ones. They do not mean that Ijmaa' is more sacred than a verse in the Qur'an, but when it is

mentioned, it is direct, clear and solid proof on a matter. You can read it and say okay there is Ijmaa', I am done here. That is why some 'Ulamaa compiled a book on the matters that have Ijmaa' on them. With the Qur'an and the Sunnah, they are subject to Ta'weel (تأويل), Khusoos (خصوص) and 'Umoom (عموم), and Nasikh (نسخ).

So the first category is Tawalli and that is anything with proof that it is Kufr. Tawalli is the Kufr aspect under Walaa' and Baraa'.

THE SECOND CATEGORY: AL-MUWAALAAH

Muwaalaah is the second category and this is the Haraam portion of it. It is everything where the proof indicates that it is short of Kufr, which means it is Haraam (prohibited). Matters that pertain to Walaa' and Baraa' that fall short of Kufr are Haraam. They do not reach the level of a negator. For example, saying As-Salaamu 'Alaykum Wa Rahmatullah to a non-Muslim. That is a special Salaam you only initiate to a Muslim. There is actually a specific Hadith on that. That is a matter that pertains to Walaa' and Baraa', however it does not reach the matter of Kufr, so it falls under category number two.

You cannot say As-Salaamu 'Alaykum Wa Rahmatullah to a non-Muslim, however there is flexibility in greeting non-Muslims in other ways and that is what confuses many. In Arabic, there is a difference between at-Tahiyyah (التحية) and as-Salaam (السلام). As-Salaam means

As-Salaamu 'Alaykum Wa Rahmatullahi Wa Barakaatuh, and that is only for Muslims. In Arabic, that is for Muslims. At-Tahiyyah is like saying Hi, or in Arabic saying Marhabaa or Ahlan Wa Sahlan. There is flexibility in giving the greeting, but not in As-Salaamu 'Alaykum Wa Rahmatullah. However, it does not reach the category number one which is Kufr.

Another example is purposely imitating something of the non-Muslims in matters that are not Kufr. For example, greeting non-Muslims in their holidays with no additional factors to it. That falls under this. In the first volume of Ahkaam Ahl Ath-Thimmah (أحكام أهل الذمة), Ibn al-Qayyim says it is Ittiffaaq (this matter also has Ijmaa' and all scholars agree) that it is Haraam. There could be additional matters to the greeting that make it the first category, but the mere greeting falls under this.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ... ﴿المتحنة: ١﴾

O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists, etc) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islamic Monotheism, this Qur'an, and Muhammad sallallahu 'alayhi wa sallam). (Surat al-Mumtahanah: 1)

One of the main proofs for this is this verse in Surat al-Mumtahanah. O you who believe, take not My enemies and your enemies as Awliyaa', showing Mawaddah towards them while they have disbelieved in that which has come of truth to you. This is the first verse in the Surah. Note how it starts off saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا

He called them believers, even though in the next sentence He says:

تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

You show them Mawaddah.

When He addressed them as believers and He said:

تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

That means they are still believers. It is the Mawaddah that you are not supposed to do, but it falls short from the first category because He called them believers. So this is the prohibited one.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON-MUSLIMS

The third and last category is the permissible kind of relationship with the non-Muslims. That is in the verse:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Surat al-Mumtahanah: 8)

This verse is very clear on this matter. This is the third category. Many tried to deny the first two because they do not understand *Walaa'* and *Baraa'*. Part of *Walaa'* and *Baraa'* is that there is permission to be kind and just to others. That is part of the understanding of *Walaa'* and *Baraa'*. Some think that *Walaa'* and *Baraa'* means every time you see your neighbour, you have to spit on him, or take the trash and dump it on his porch every day, or break his car windows, as they used to do to us when we moved into certain neighbourhoods. They will say that because of their misunderstanding of *Walaa'* and *Baraa'*. The thing is that we have solid and firm *Walaa'* and *Baraa'*, but at the same time we treat them as we are ordered. For example, in visiting, giving gifts and *Da'wah*.

I want to talk a little bit more on this third category. That way others who are ignorant do not have room. Tell them this is a category and we believe in this, but what about the other two that you are in denial of? We will talk about it *Inshaa Allah* when we continue next week.

CLASS TWENTY TWO

Last week we started off taking an introduction into Walaa' and Baraa'. Then we took a statement of Abul-Wafaa' Ibn 'Aqeel on knowing the status of the Ummah through Walaa' and Baraa'. Then we took a brief way of replying to those who shed in their 'Aqeedah and then they claim they are like ash-Shaafi'ee Rahimahullah. After that, we took the danger of playing with the Islamic terminology and that is a cannon aimed at Walaa' and Baraa'. We stopped off at the categories of Walaa' and Baraa'.

I gave you a simple way to understand the main categories of Walaa' and Baraa'. We said that there is the first one, which is at-Tawalli. At-Tawalli is the Kufr category of Walaa' and Baraa' – the one that if one does it, it takes him out of the folds of Islam wal-'Iyaathu Billah. And this is what is meant in the verse:

...وَمَنْ يَتَوَلَّهُمْ مِّنْكُمْ فَإِنَّهُ مِنْهُمْ... ﴿المائدة: ٥١﴾

And if any amongst you takes them as Awliyaa', then surely he is one of them. (Surat al-Maa'idah: 51)

One must be free and immune from the enemies of Allah, and all that which is worshipped besides Allah. We took examples on that – loving Shirk or Kufr, loving the people of Shirk and Kufr for their Shirk and Kufr, and aiding the enemies of Islam to manifest and emerge over Islam, even if one does not love them for their Kufr. That was the first category.

The second category that we spoke about was al-Muwaalaah and this is the Haraam portion of it. It is matters where the proof indicates that they are Haraam as it pertains to Walaa' and Baraa'. This is the category that falls short of Kufr. We mentioned examples of that, such as giving Salaam to non-Muslims. As-Salaamu 'Alaykum is only for Muslims. We mentioned imitating them in some things that are special of them and that are unique of them. Also greeting them in their holidays with no additional factors, because there may be additional factors that make this matter worse, but just merely greeting them is Haraam.

Then we took the third category, which is the permissible dealings. You can call it several things – the permissible dealings or the exceptional dealings of Walaa' and Baraa'.

THE THIRD CATEGORY: PERMISSIBLE DEALINGS WITH NON-MUSLIMS

This is where we stopped off and the main proof for that is:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ
 أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Surat al-Mumtahanah: 8)

This is the main proof for this category. There is plenty of other proof, but that is the main proof. Like I said we left off right here in the beginning of this, and this is where we will take off today Inshaa Allah.

Many tried to deny Walaa' and Baraa' because they do not understand Walaa' and Baraa'. Part of Walaa' and Baraa' is permission to be kind and just with others. Some think that Walaa' and Baraa' means you have to spit on the face of your neighbours every time you see them, or throw trash in their front yard every time you leave your house, or break their windows every morning. Ignorance of people causes them to deny portions of Walaa' and Baraa', especially the modernists. They totally deny the first and second category, and that is not in their belief. We have Walaa' and Baraa', but at the same time we treat them the way Allah ordered us to treat them. Take the examples with proof.

DA'WAH TO NON-MUSLIMS

We have Walaa' and Baraa', yet at the same time we convey this message to them of Da'wah. There is no conflict. There is no inconsistency because our feelings, our emotions, our actions and every part of us is restrained by Allah who told us how to act. Having wisdom and mercy in conveying Da'wah does not in any way contradict with Walaa' and Baraa'. Da'wah is not just preaching. Many think that Da'wah is just to go and preach to them. That is one of the forms of Da'wah, but being kind so that opens the hearts of other people to Da'wah is part of Da'wah. That does not conflict with the heart belief of Walaa' and Baraa', and the love and despise portion of Walaa' and Baraa'. There is many verses in the Qur'an that back this up.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجَادِلْهُمْ بِالَّتِي هِيَ
 أَحْسَنُ... ﴿النحل: ١٢٥﴾

Invite (mankind, O Muhammad sallallahu 'alayhi wa sallam) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Qur'an) and fair preaching, and argue with them in a way that is better. (Surat an-Nahl: 125)

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... ﴿العنكبوت: ٤٦﴾

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islamic Monotheism with His Verses). (Surat al-'Ankaboot: 46)

When Allah sent Musa to Fir'awn, He ordered them to convey the message.

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لِّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ طه

“Go, both of you, to Fir'awn, verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant). And speak to him mildly, perhaps he may accept admonition or fear Allah.” (Surat Taha: 43-44)

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۖ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ... ﴿آل عمران: ١٥٩﴾

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you. (Surat Aali 'Imraan: 159)

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

And We have sent you (O Muhammad sallallahu 'alayhi wa sallam) not but as a mercy for the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Anbiyaa': 107)

Many verses show that the Prophet sallallahu 'alayhi wa sallam was lenient in Da'wah or was ordered to be lenient. He was a mercy to mankind, and not just mankind. He was a mercy to mankind and even inanimate matters. He was ordered to speak to them in the best words. And even when Allah sent Musa to Fir'awn, he was ordered to speak to him kindly.

EATING FROM THE SLAUGHTER OF THE PEOPLE OF THE BOOK

Another example of this category is eating from the slaughter of the People of the Book.

...وَأَطْعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَالٌ لَكُمْ وَأَطْعَامُكُمْ حَلَالٌ لَهُمْ...

﴿المائدة: ٥﴾

The food (slaughtered cattle, eatable animals, etc) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Surat al-Maa'idah: 5)

MARRIAGE FROM THE PEOPLE OF THE BOOK

A third example in this matter is marriage from the People of the Book.

...وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ

قَبْلِكُمْ... ﴿المائدة: ٥﴾

(Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time. (Surat al-Maa'idah: 5)

I want to talk about this point in a little bit more detail towards the end of the class Inshaa Allah.

EXCHANGING GIFTS

A fourth example is accepting gifts or giving gifts to show them Islam or open their hearts to Islam. This is speaking generally. However, we do not exchange gifts on their holidays and say oh this is to convey Da'wah. We also do not exchange gifts that are prohibited, but overall exchanging gifts is permitted.

The verse I mentioned:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ
أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Surat al-Mumtahanah: 8)

In his book, Imaam Bukhari has a section named:

بَابِ قَبُولِ هَدِيَّةِ الْمُشْرِكِينَ

Remember we talked about his chapter titles. He has a chapter called accepting gifts from Mushrikeen, and remember we mentioned that how Bukhari titles his chapters is something scholars refer to.

Ibn Umar narrated that his father Umar Ibn al-Khattab saw a silk cloak been sold by some merchant. Umar told the Prophet sallallahu 'alayhi wa sallam buy this and wear it when congregations come to meet you. Wear it when the delegates come to meet you and they visit you, and when you go to Jumu'ah. The Prophet sallallahu 'alayhi wa sallam said this is only worn by those people who have no share of the Hereafter. People doomed to Hellfire are the ones who wear this.

هَذِهِ يَلْبَسُهَا مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ

Later on some silk cloaks were given to the Prophet Muhammad sallallahu 'alayhi wa sallam as a gift, so he sent one to Umar radhiallahu 'anhu. Umar went to the Prophet sallallahu 'alayhi wa sallam and he said how can I wear it, while you are the one who just earlier told me that it is for the people who have no share in the life after. The Prophet sallallahu 'alayhi wa sallam said I did not give it for you to wear it, but rather for you to sell it or to give it to someone as a gift. Here is the point – the Prophet sallallahu 'alayhi wa sallam said he gave it to him to give away or to sell it, and if a Muslim does not wear silk then where is it going to go? To a non-Muslim.

So that is the established rule – that overall Islam permits exchanging gifts with no additional factors. There is maybe additional factors that make it prohibited. What Umar did was Umar sent it to his pagan brother in Makkah, before he migrated and before he embraced Islam. Umar gave a gift to his non-Muslim brother, and no one needs to tell you that Umar is the definition of Walaa' and Baraa'. The Prophet sallallahu 'alayhi wa sallam told him to give it as a gift or sell it. He left it open and Umar understood that he can give it to a non-Muslim, and the Prophet sallallahu 'alayhi wa sallam did not object.

VISITING NON-MUSLIMS

Also an example of this category is visiting non-Muslims for Da'wah. You have the Hadith in Sahih Muslim when the Prophet sallallahu 'alayhi wa sallam visited the son of a Jewish neighbour and he was on his deathbed. The Prophet sallallahu 'alayhi wa sallam sat by his head and he told him say Laa Ilaaha Illallah Muhammadur-Rasoolullah. The boy looked at his father and the father said listen to Abul-Qasim (sallallahu 'alayhi wa sallam). The Prophet

sallallahu 'alayhi wa sallam left happy saying Alhamdulillah, Allah rescued someone from Hellfire with me.

الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ

In two narrations.

When I mentioned two classes ago that there is those who crop out proof or portions of Walaa' and Baraa', this is what I meant. There are those who take this category and make it as if it is everything, and deny category number one and two of Walaa' and Baraa'. This category explains the dealings. You have Walaa' and Baraa' in your heart, but it explains the dealing parts. We treat them in that manner in obedience to Allah, who also told us that we must despise them and that which they worship at the same time. They have cursed Allah and transgressed on the boundaries of Allah, so they are the enemies of Allah because of their belief, yet at the same time we are restrained in our dealings with them.

TREATMENT OF NON-MUSLIMS

In his book Al-Furoo' (الفروع), al-Qarraafi said that non-Muslims living under Muslim rule have rights upon us, because they are our neighbours and they are under our protection and custody. He said that protection is a protection Allah offered them and the Messenger sallallahu 'alayhi wa sallam. We are dutiful to them, while keeping the hearts free from Mawaddah. The heart must not get tainted with Mawaddah to them. He said it only gets worse and dangerous if one's relationship to them causes him Mawaddah, to honour them or sacred their Kufr and their rituals. He said that is a dangerous part there. Once any portion of the heart is affected and is tainted, then it turns to Muwaalaah.

He also said being dutiful to them in matters that do not create deficiency in one's Baraa' from them and what they believe is permissible. He gave examples similar to the examples that I gave earlier. He also added on to that being gentle to their elders and feeding their hungry, but look at what he said – you have to keep the heart portion of it. Giving clothes to their needy, being kind to them in speech, being gentle and merciful, as long as it does not come out of fear or lowliness. Al-Qarraafi even said being patient to your non-Muslim neighbour if he harms you, being fully aware that you are at power to remove it, yet you are gentle to them not out of fear or lowliness, but for the sake of conveying this message.

And note this treatment to Ahl ath-Thimmah who are non-Muslims living under Muslim rule is emphasised by the 'Ulamaa, and more so before that by the Prophet Muhammad

sallallahu ‘alayhi wa sallam. For example in Kitaab Ad-Diyaaat (كتاب الديات), al-Bukhari Rahimahullah has a section called:

إِثْمٌ مَنْ قَتَلَ ذِمِّيًّا بِغَيْرِ جُرْمٍ

One who kills a non-Muslim living under Muslim rule for no reason.

He mentions the Hadith:

عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ قَتَلَ نَفْسًا
مُعَاهِدًا لَمْ يُرِحْ رَائِحَةَ الْجَنَّةِ ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا

Whoever kills a non-Muslim living under Muslim rule will not smell the smell of Heaven, even though the smell goes the distance of forty years.

Why is it emphasised so much to non-Muslims living under Muslim rule, even though the Muslims may mingle with them elsewhere? The reason is because when they are living under Muslim rule, they are weak and they are vulnerable, unlike when they are elsewhere where they are strong, where they have family, they have backing and they have support.

In fact to back this up, the Sahaabah gave Sadaqah (charity) to Mushriks if they need it, to win their heart to Islam. Ibn Abbaas and Ibn Umar did it radhiallahu ‘anhum. In the famous Hadith in Musnad Ahmad, at-Tirmidhi and in Bukhari, Aishah was approached by a Jewish woman who came to her house and asked her for charity. After Aishah gave her charity, the Jewish woman said may Allah protect you from the punishment of the grave. Aishah informed the Prophet Muhammad sallallahu ‘alayhi wa sallam of what happened. She was surprised at what the Jewish woman told her, so she explained the situation and told him what the Jewish woman told her. He said yes, there is the punishment of the grave. Everyone hears it (even the animals), except the human beings. Had there been anything wrong with her giving the Sadaqah, the Prophet sallallahu ‘alayhi wa sallam would have informed her because he is legislating and his silence is approval. Not having Baraa’ from them as in category one (the Kufr aspect of it), or the second one (the Haraam aspect) does not conflict with treating them with the justice of the Qur’an and the Sunnah.

Since I was a child, I do not recall we ever had a neighbour next door to my father who did not become Muslim by the will of Allah, and then after that on the hands of my father. May Allah grant him a long life full of deeds. I remember in the mid-seventies as a child, a neighbour who used to fix my bike. He was an old man retired from the navy. My father would always talk to him about Islam and I remember it as a young, young kid. This is back

in the days when Islam was not as common as you hear today. It was rare for someone to say I am Muslim or to know or hear of what Islam is. The neighbour took his Shahaadah and as a child I remember that my father never left his bedside when he was on his deathbed, and he made sure to take a few Muslims to bury him the Islamic way. He said his Shahaadah in his final moments. While he was on his deathbed and when he was no longer able to speak, my father put his hand on his hand and said squeeze my hand if you feel pleasure, and he did.

Just a few weeks ago, I was walking into the house of my father on Friday and the neighbour (an older lady) told me tell your father thank you. I said for what? She said every Friday he puts some groceries in front of my house. Wallahi, I nor any member of our family knew that he has been doing it for a very long time. As I began to speak to this old woman whose own relatives do not even visit her, she told me she took her Shahaadah. She is Muslim and she is working on her Deen. Her own sons and daughters do not do this for her. Does this treatment of kindness contradict with Walaa' and Baraa'? Absolutely not. That is why we need to understand all three categories taken together – number one (Tawalli), number two (Muwaalaah), and then the permissible type of dealings, which you can call exceptions or the permissible type of treatment.

LOVE AND HATE IS AT THE CORE OF WALAA' AND BARAA'

At the core of Walaa' and Baraa' is love and hate. Look at what the Prophet sallallahu 'alayhi wa sallam said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وُلْدِهِ ، وَوَالِدِهِ ، وَالنَّاسِ أَجْمَعِينَ

You will not be a believer until I am more beloved to you than your children, your parents and every human.

Love is at the core of Walaa' and Baraa'. Love of Allah entails love of the Prophet Muhammad sallallahu 'alayhi wa sallam.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...

﴿آل عمران: ٣١﴾

Say (O Muhammad sallallahu 'alayhi wa sallam to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you of your sins." (Surat Aali 'Imraan: 31)

If you love Allah, follow the Messenger. At the same time where there is love, one must hate or despise. Despise the enemies of Allah, and those who hate Allah and hate the Messenger. They are most worthy of despising.

The eminent creed of Walaa' and Baraa' is the strongest bond of Imaan. Mujaahid said the strongest bond of Imaan is love for the sake of Allah and hatred for the sake of Allah. It is in Musnad Ahmad.

أَوْثَقُ عُرَى الْإِيمَانِ : الْحُبُّ فِي اللَّهِ ، وَالْبُغْضُ فِي اللَّهِ

A side issue here – this statement that I just mentioned has a chain that is attributed to the Prophet Muhammad sallallahu 'alayhi wa sallam, on the authority of al-Baraa' Ibn 'Aazib. It is an authentic statement of Mujaahid, but when it is attributed to the Prophet sallallahu 'alayhi wa sallam, it has some issues with its chain.

One of the strongest ways to rejuvenate your Imaan is establishing Walaa' and Baraa' in your heart. If your heart does not feel Imaan, one of the biggest ways to rejuvenate that Imaan in your heart is through the 'Aqeedah of Walaa' and Baraa'. When your love becomes founded on being for the sake of Allah, your heart will then experience the beauty of Imaan and absolute assurance. How? By direct teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam. In Bukhari and Muslim, the Prophet sallallahu 'alayhi wa sallam said whoever possesses the following three qualities will have the delight of faith. What are the three qualities? The one whom Allah and His Messenger become dearer to him than anything else. They become dear to you and you love them more than anything else. Number two is the one who loves a person only for the sake of Allah. Number three is the one who hates to revert to disbelief, just like he hates to be thrown in a fire.

Hubb (حب) (love) is at the core of Walaa' and Baraa', in order to have truthful loyalty. In order to have Baraa' from someone, you despise that person or belief, therefore loving and despising is at the nucleus or kernel of Walaa' and Baraa'. Al-Walaa' and Baraa' is an integral part of Imaan and it is necessary for its perfection. You cannot perfect your Imaan without Walaa' and Baraa'. Listen to this authentic Hadith in Mustadarak, Abu Dawood, Ahmad, at-Tirmidhi and Sahih al-Jaami'.

مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ

Whoever loves for the pleasure of Allah and hates or despises for Allah.

The Prophet sallallahu 'alayhi wa sallam said:

وَأَبْغَضَ فِي اللَّهِ

And hates for the sake of Allah. Today the majority want this out of our vocabulary. If you do not think that despising for the sake of Allah is part of Islam, you have the wrong version of Islam. You do not know what Islam you are talking about.

وَأَعْطَى لِلَّهِ وَمَنَعَ لِلَّهِ

The next portion of the Hadith says who donates for the sake of Allah and deprives for the sake of Allah.

فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

Then that person has perfected his Imaan. You have to have all that to perfect your Imaan.

Ibn Taymiyyah Rahimahullah has so much statements and so much sections on this issue, that it is beyond that which we could cover. But let me give you one of his sentences, and remember what we mentioned on Ijmaa' and what it is. He said:

مَنْ لَمْ يُحَرِّمِ التَّدْيِينَ - بَعْدَ مَبْعَثِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بَدِينِ الْيَهُودِ
وَالنَّصَارَى ، بَلْ مَنْ لَمْ يُكْفِرْهُمْ وَيُبْغِضْهُمْ ، فَلَيْسَ بِمُسْلِمٍ بِاتِّفَاقِ
المُسْلِمِينَ

Whoever does not consider it prohibited to follow any faith after the Messagehood of the Prophet Muhammad sallallahu 'alayhi wa sallam, and whoever does not consider other faiths Kuffaar and despise them, he is not a Muslim by the consensus (Ijmaa') of all the 'Ulamaa. You cannot follow any faith other than the faith of the Prophet Muhammad sallallahu 'alayhi wa sallam.

A practical example on how you can understand this. I will give it to you in this scenario. You love your father and your father gave you a business. He opened a business for you. He owns one like it and he opened one for you. You love your dad for all he did for you, and then there is this common employee or manager who works part-time for you and part-time for your father. That employee is very, very bad to your father. He curses your father, he cheats him, disrespects him and harms him, but to you he is very good when he works with you, and you and him get along. With your father he is an oppressor, he is a liar and he is a

scammer, but with you he is good. Do you love him because he is good with you, and then you say who cares what he does with my father? Or does your love for your father entail you to despise him because he is bad with your father, even though he is good with you?

The answer is not really that simple. It is only simple for those Allah blessed with guidance. If you have no loyalty to your father, you will say I do not care about my father. He is doing good in my business and that is all that matters. That is all I care about. That same scenario is with the right of Allah. That is how you look at it. Even if a disbeliever is good to you, he is not good with Allah. If your loyalty to Allah is strong, you cannot say I do not really care. Islam regulated everything – who to love, who not to love, who to dislike and who to despise.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۗ إِلَّا تَفْعَلُوهُ تَكُن فِتْنَةً فِي الْأَرْضِ
وَفُسَادًا كَبِيرًا ﴿الأنفال: ٧٣﴾

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khaleefah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc) and oppression on earth, and a great mischief and corruption (appearance of polytheism). (Surat al-Anfaal: 73)

Disbelievers beloyal each other. Listen to the verse.

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

Those who disbelieve ally one another.

إِلَّا تَفْعَلُوهُ

This speech is for you. If you Muslims do not beloyal each other, what will happen Yaa Allah? Tell us what will happen.

تَكُن فِتْنَةً فِي الْأَرْضِ وَفُسَادًا كَبِيرًا

There will be great Fitnah and oppression on this earth. Mischief, corruption and oppression. The solution to your trials is in the Book we abandon. They beloyal each other, you beloyal each other.

BARAA' FROM KUFR AND KAAFIREEN

The next point on this issue is on despising. Some edit the Qur'an and like I just said earlier, they want to eliminate it out of the vocabulary of the Qur'an and the Sunnah. And you remember what I said – some want to eliminate and some want to change the definition. Some defined it as only despising those who kill and massacre Muslims, and that is a Dhalaal (ضلال). That is being astray in 'Aqeedah. That is the Munaafiqeen, the Ruwaybidhah and the ignorant people who want you to believe that, and it is also part of the agenda of the interfaith. Those who say that despising and Baraa' is only for those who massacre Islam and Muslims are making transgression on themselves, their lands, their nations or their family a bigger transgression than it would be if it was on Allah. Basically whoever defines despising and Baraa' narrowly like that, they say we despise and we do Baraa' on anyone who transgresses upon us, but if they transgress on Allah then it is okay with us.

If one loves Tawheed and Muwahhideen, it is immediate in his heart that he estrange himself from every opposite of it. You love your parents, so you estrange yourself from those who curse them. You love your wealth, so you estrange yourself from those who transgress on it. You love your wife, so you estrange yourself from anyone who speaks in her honour. Let me ask you this – would anyone truly love his wife, tell her I love you sweetheart day and night, and then someone calls her a prostitute, but that husband who tells her I love you day and night says I cannot hate that guy who called you a prostitute. I cannot despise him. He called you a prostitute, but I love him. You know what the result is? She is going to pack up her belongings, walk away and say all that talk of you loving me means nothing. Love for your kids makes you estrange from anyone attempting to hurt them, anyone who speaks ill of them or wants to harm them. What about Allah?!

In Sahih al-Bukhari:

يَشْتُمُنِي ابْنُ آدَمَ وَمَا يَنْبَغِي لَهُ أَنْ يَشْتُمَنِي ، وَيُكَذِّبُنِي وَمَا يَنْبَغِي لَهُ ، أَمَّا
شَتْمُهُ ، فَقَوْلُهُ إِنَّ لِي وَلَدًا ، وَأَمَّا تَكْذِيبُهُ ، فَقَوْلُهُ لَيْسَ يُعِيدُنِي

How can one not have Baraa' from one who curses Allah and transgresses on the rights of the Oneship of Allah subhaanahu wa ta'aala? He transgressed on the rights of Allah. Allah said they cursed Me. Allah is saying this in the Hadith Qudsi. Allah said the son of Adam has cursed me, and it is not his right to do so. Yashtumuni (يَشْتُمُنِي) means he cursed Me and he insulted Me. As for his cursing Me, it is when he claims I have a son. With your wife if someone curses her, you estrange yourself from him. What about someone who curses Allah?

Inanimate objects have more Walaa' and Baraa' than the hearts of many of those who call themselves believers today.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ
السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا
لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾ ﴿مريم﴾

And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzayr is the son of Allah, and the Christians say that He has begotten a son ('Eesa), and the pagan Arabs say that He has begotten daughters (angels, etc)]." Indeed you have brought forth (said) a terrible evil thing whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins, that they ascribe a son (or offspring or children) to the Most Beneficent (Allah). (Surat Maryam: 88-91)

They say Allah has begotten a son and Allah said because of those words, the heavens are almost about to be torn, the earth is about to be split and the mountains are about to fall in ruins. What words? Because they say Allah has a son.

Imaam Ahmad, Ibn Taymiyyah and others have statements on this issue that are amazingly stunning. We do not have time to go through them, but I will give you a summary of it. There is also no need to go through it because those who cannot comprehend this principle of belief are those who cannot accept the text of Allah and His Messenger sallallahu 'alayhi wa sallam. They are not entering Islam from the door. The door to Sharee'ah is through the text of it, and those who have an issue with this matter have an issue with the text of Sharee'ah. They are those who gave their undeveloped minds and devilishly tainted emotions precedence over the Qur'an and the Sunnah. They understand the text as they wish, not as the first generation understood it. The desires of both heart and mind threw them off the course and off the track. The mind has its desires, and the heart has its desires. The whim of the hearts is the desires. The whim of the minds is renegating against the textual revelation. Hearts without Walaa' and Baraa' are diseased corrupted hearts – the hearts of the Munaafiqeen.

Look at this verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ
عَلَى الْإِيمَانِ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿التوبة: ٢٣﴾

O you who believe! Take not for Awliyaa' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Dhaalimoon (wrong-doers, etc). (Surat at-Tawbah: 23)

Take not your relatives as Awliyaa'. It named individuals (your fathers and your brothers). It is not saying the Kufr in them, but it is naming individuals. They are inseparable. Kufr does not have two legs to walk on, but Kufr is in someone. Then go further with me in that verse:

إِنْ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ

If they prefer disbelief to Belief.

If they merely prefer Kufr over Islam. That is where the issue is. He did not say if they fight you, He did not say if they kill you, if they harm you, if they take your land or if they stop you from Da'wah. He said if they prefer Kufr over Islam, you do not take them as Awliyaa'. You do not take them as Awliyaa' for just merely preferring Kufr over Islam. How can one who honours the Qur'anic text deny this clear unequivocal meaning, and change it to mean only one who fights and kills Muslims, or Kufr and not Kuffaar themselves? They give their own rights a superiority over the rights of Allah.

Listen to this verse and go with me with it step-by-step.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ... ﴿الممتحنة: ٤﴾

Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allah Alone." (Surat al-Mumtahanah: 4)

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Indeed there has been an excellent example for you in Ibraheem and those with him.

He is telling us in Ibraheem is a great example to follow. Pay attention to this verse because this is a solid verse on this whole entire matter. If the verse just started off normal, we would follow the footsteps of Ibraheem because Ibraheem is the Tawheed we follow. That is

why we say Millat Ibraheema Haneefaa (مِلَّةَ إِبْرَاهِيمَ حَنِيفًا). The pure Tawheed is Ibraheem, the founder and reviver of Tawheed. But in this verse it is to add more emphasis, and to show you follow in the footsteps of Ibraheem 'alayhis-salaam. To show more emphasis, He said:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ

What did they do?

إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ

When they said to their people: “Verily, we are free from you and whatever you worship besides Allah.”

Baraa' from Kufr and Kaafireen – from both the Kuffaar and what they worship. He said you and what you worship, so that is not leaving any room for the modernists to say it is that which they worship, but not the individuals themselves.

كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا

“We have rejected you, and there has started between us and you, hostility and hatred forever.”

Baghdhaa' (بغضاء) is hatred. Hatred forever. Why? Here is another key point in this verse.

Until when Yaa Allah does this Baghdhaa' continue? Did He say until they stop fighting you? No. Until they stop oppressing you? No, that is not the issue. Until you get your lands back? That is not the issue.

حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

“Until you believe in Allah Alone.”

That is the point when despising changes to love, and we control it because we are not animals. We are human beings. What many do not understand is that we must despise them and their Kufr by a clear Ayah right here, and the proofs that I mentioned earlier.

OUR HATE IS RESTRAINED BY THE GUIDANCE OF ISLAM

What many do not understand is yes we despise them, but it is regulated. When animals or animalistic things despise, they harm and oppress. We despise them and their Kufr, but it is regulated on the account of the Qur'an and the Sunnah. Refer to the third category of Walaa' and Baraa'. It is regulated. We are not animalistic with no guidance. Even our despising is regulated. We despise them and their faith, but we do not go to our neighbour and harm them. That is not something they understand because when they hate someone, it is a total different story. What causes problems and what youth ask a lot about is that they do not understand when you despise, it is a heart feeling. The treatment of Ihsaan is another issue. Ihsaan and Da'wah is another issue, and we spoke about it in the third category. One can be a student among Kuffaar, have a job amongst them or neighbour them, despise them, and yet at the same time treat them as we mentioned in the third category.

In at-Tabaraani and many 'Ulamaa authenticated this narration, Ka'b Ibn 'Ujrah went to visit the Prophet sallallahu 'alayhi wa sallam, and it appears that the Prophet sallallahu 'alayhi wa sallam looked weak. He said O Prophet of Allah, what is wrong? The Prophet sallallahu 'alayhi wa sallam said I did not eat for three days. Ka'b said I went to a Jewish man who was giving water or something to his camels, and for every bucket that I helped him take for his camels, he gave me a date. I collected the dates and I gave them to the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam asked him where did he get the dates from and he informed him. The Prophet sallallahu 'alayhi wa sallam asked him do you love me? Ka'b said I defend you with my father O Prophet of Allah. The Prophet sallallahu 'alayhi wa sallam approved it. There is also the authentic story of when Ali worked for a Jewish man and for every bucket he carried for him, he gave him a date. The Prophet sallallahu 'alayhi wa sallam was informed of that and his silence is approval.

We are a disciplined Ummah in every single tiny detail of our life. Even our hate is disciplined and regulated. I say from the mercy of Allah is that it raises a generation of men where even their despising is regulated. Al-Qarraafi and others spoke on this matter like we mentioned. We despise them but at the same time when they are Ahl ath-Thimmah, we may have to protect them. Look at what Hasan al-Basri said:

زوج بنتك من ذي دين تقي ، فإن احبها اكرمها ، وإن كرهها لم يظلمها

He said marry your daughters off to someone who is a man of Deen and at-Taqwa. Why? Because if he loves her, he is going to honour her. If he hates her, he is not going to oppress her. You know sometimes a husband and wife have issues. Why did he say that? Because a believer even when he hates, his hate is regulated. It is indoctrinated by the guidance of the Qur'an and the Sunnah.

ISLAM RECOGNISES NATURAL LOVE AND HATE

Now let us take the next point that causes confusion. The people who like to deny Walaa' and Baraa' say Islam permitted one to marry a non-Muslim woman, but how can he marry her and despise her? All these doubts are brought by those who I know have not read a single in-depth book on this matter, looked at the Tafaseer of the 'Ulamaa in these issues or what the 'Ulamaa said about them. You have love for your religion. If one loves a non-Muslim for his Deen then he is a Kaafir, but then there is a limited conditional love where Islam made an exception or permitted it. That is al-Hubb al-Fitree al-Mawjood Fee That al-Insaan (الحب الفطري الموجود في ذات الإنسان) (the Fitrah love). It is the instinct love that is instilled in you.

It is not just with a wife that is not Muslim, but it is with relatives that are not Muslim. Someone may have a mum and a dad who are not Muslim. Asmaa' the daughter of Abu Bakr asked the Prophet sallallahu 'alayhi wa sallam about her mother. Can she visit her? Can she have a good relationship with her? First of all, why did she ask? Because she knew overall the principle of Walaa' and Baraa' applies. She wanted to know if this could be an exception.

إِنَّ أُمَّيْ قَدِمْتُ وَهِيَ رَاغِبَةٌ ، أَفَأَصِلُهَا ؟

The Prophet sallallahu 'alayhi wa sallam said:

نَعَمْ ، صِلِي أُمَّكِ

She said can I maintain good ties with my mother? She is coming to visit me. The Prophet sallallahu 'alayhi wa sallam said yes, and that is when the proof we mentioned for the third category was revealed.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ
أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿الممتحنة: ٨﴾

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity. (Surat al-Mumtahanah: 8)

Love of a Kitaabiyah (كتابية) (non-Muslim wife) or parents who are non-Muslim is natural love. There is natural love and there is natural hate. Islam recognises both. Take for example

matters that Allah legislated. If you hate a matter Allah legislated because Allah legislated it, that is Kufr that negates one's belief. But Allah said about matters which He legislated that they are disliked, and He was speaking to the believers.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ... ﴿البقرة: ٢١٦﴾

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it. (Surat al-Baqarah: 216)

كُرْهُ لَكُمْ

Allah said you dislike it. It is a natural, not a religious dislike. It is not the religious dislike some people claim. Had it been dislike because it was revealed from Allah, that is Kufr. Al-Qurtubi said it is disliked because one leaves his family, one leaves his town, one subjects himself to wounds, loss of limbs and death, and that is why it is disliked, not because it is a revelation or a command from Allah. It is disliked, but they were considered believers. Now had they disliked it because it was from Allah, that would have been Kufr. So there is a natural dislike that Islam recognises, just like there is a natural love that Islam recognises, like what we are talking about here.

Another example of Islam recognising natural love or dislike is what the Prophet sallallahu 'alayhi wa sallam said about Wudhu:

إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ

Making Wudhu on the disliked parts. It may be cold, maybe one has to wake up and wash his face. That is natural dislike. Had it been dislike for Wudhu because it is commanded by Allah or the Prophet Muhammad sallallahu 'alayhi wa sallam, that would have been Kufr and a negator, but there is a natural dislike.

Now we established that Islam recognises natural love and natural hate. A man marries a woman from the People of the Book and there is going to be natural love. You are going to love your wife, even if she is a non-Muslim. That is natural love. There is no conflict between the natural love, and the Sharee'ah love and despising that we have. Look at the love of the Prophet sallallahu 'alayhi wa sallam to his uncle.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ...

القصة: ٥٦

Verily! You (O Muhammad sallallahu 'alayhi wa sallam) guide not whom you like, but Allah guides whom He wills. (Surat al-Qasas: 56)

Verily you Muhammad will not guide whom you like or you love, but Allah guides whom He wills. Pay attention. According to one opinion, that love here was for his uncle. The love was his uncle and that would have been the natural love, like the love of a man for his non-Muslim wife, his parents and relatives that are non-Muslim. I adopt the other opinion by other Mufasssireen who said that love in this verse is the love that Allah guides him. Other Mufasssireen said that. They said the verse means you guide not whom you love to be guided. His love was for guidance for him, not for he himself. But even if we adopt the first opinion of the Mufasssireen, it would be the natural love that we are talking about here. Like the natural love for non-Muslim parents of a Muslim. His mum gave birth to him and his dad took care of him, so there is going to be natural love.

That natural love may not entail acceptance of what they do in disobedience to Allah. You have to hate that part. He does not go and carry their crosses, wear it around his neck or condone or participate in any of those rituals or activities. He does not go to his parents for dinner and if they want to initiate a prayer to Jesus (to 'Eesa 'alayhis-salaam), then he sits at that dinner table. No, he does not sit. There is natural love, but his Sharee'ah love and his Walaa' to Allah overwhelms the natural love for his parents. He will walk away, because he does not want the curse of Allah to befall on them while they are supplicating to 'Eesa. When the love of Allah is put at a test, the natural love like that of a parent or of a wife submerges, and the real ultimate love of Allah surfaces, leaving no traces of that natural love.

THE SON OF ABDULLAH IBN UBAYY IBN SALOOL

Let me conclude with this story that explains the whole issue of natural love. The head of the hypocrites in Madinah had a son who was one of the dearest and greatest Sahaabah. Both the name of the father and the son was Abdullah. The father Abdullah Ibn Ubayy Ibn Abi Salool saw a dispute among the Sahaabah in the Battle of Bani al-Mustaliq. And as the hypocrites always do, they try to blow it out of proportion and instigate problems within this Ummah to create divisions. He said:

وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

Allah quoted a portion of that statement in Surat al-Munaafiqeen. If we return to Madinah, indeed the honourable will expel the low one. He is talking about himself – Abdullah Ibn

Ubayy Ibn Abi Salool the honourable me, who was the chief of the hypocrites. He called the Prophet sallallahu 'alayhi wa sallam al-Athal (الأَذَلُّ) (the low one).

When the Prophet sallallahu 'alayhi wa sallam was told of this, he summoned the hypocrites who gave oath after oath, and they lied in their oath that they never said any of that. So judging by what is apparent, the Prophet sallallahu 'alayhi wa sallam let it go. He can only judge by that which is apparent, sallallahu 'alayhi wa sallam. And that is a lesson to us to judge only by that which is apparent, and he is the Prophet of Allah. His son went to the Prophet sallallahu 'alayhi wa sallam and listen carefully. He said O Prophet of Allah, the people of Madinah will tell you there is no man more dutiful than me to his father, and if it pleases you Yaa Allah I will bring you the head of my father. The son was a great Sahaabi. Yaa Allah, I will bring you the head of my father. The summit peak of Walaa' and Baraa'. Walaa' and Baraa', but there was natural love. Of course the Prophet sallallahu 'alayhi wa sallam deterred him from killing his father. He said:

بَلْ نَرْفِقُ بِهِ وَنُحْسِنُ صُحْبَتَهُ مَا بَقِيَ مَعَنَا

The Prophet sallallahu 'alayhi wa sallam said we will be good to him as long as he is living amongst us.

This is from the kindness and wisdom of the Prophet sallallahu 'alayhi wa sallam. That shows you how one can have natural love, yet at the same time have a strong belief in Walaa' and Baraa'. When they got to Madinah, he went to his father and he said you will not shade in Madinah nor step a foot in there until the Prophet sallallahu 'alayhi wa sallam gives you permission. You are the low one and the Prophet sallallahu 'alayhi wa sallam is the honourable. And again he went to the Prophet sallallahu 'alayhi wa sallam, and the Prophet sallallahu 'alayhi wa sallam let him go to his house safely and told him not to harm him. It shows you how you can have both.

In an extended narration of this, he said:

فَوَاللَّهِ لَقَدْ عَلِمَتِ الْخَزْرَجُ مَا كَانَ لَهَا مِنْ رَجُلٍ أَبْرَّ بِوَالِدِهِ مِنِّي ، إِنِّي
أَخْشَى أَنْ تَأْمُرَ بِهِ غَيْرِي فَيَقْتُلَهُ ، فَلَا تَدْعُنِي نَفْسِي أَنْ أَنْظُرَ إِلَى قَاتِلِ عَبْدُ
اللَّهِ بْنِ أَبِي يُمَسِّي فِي النَّاسِ فَأَقْتُلَهُ ، فَأَقْتُلَ مُؤْمِنًا بِكَافِرٍ ، فَأَدْخَلَ النَّارَ

He said Wallahi the Khazraj will tell you there is not a man more dutiful to his father than me. If you are going to order someone to kill him, let it be me. I fear that I will not be able to

handle seeing a killer of Abdullah Ibn Ubayy. He named his father by name and he did not say my father. I will not be able to see a killer of Abdullah Ibn Ubayy. I will see that killer who is a believer walking around in Madinah, and then I will end up killing him out of anger for him killing my father. So if you want anyone to kill my father, let it be me. I do not want to kill a believer for killing my father.

There is natural love, but there is the ultimate Sharee'ah love that is part of Walaa' and Baraa'. Islam recognises natural love as we have said, but it is restrained and it is controlled. When love of Allah is put at the test, the natural love submerges and the real ultimate love to Allah surfaces, leaving no traces of natural love.

CONCLUSION

There is much more to mention on this topic. The problem is Walaa' and Baraa' here in this booklet is just a small part of the curriculum of this booklet. If Allah blesses me with time and the situation is better, we will take an entire course on Walaa' and Baraa'. From the questions I got, it is almost definite that we need to take a course on Walaa' and Baraa'. And through that, we will respond to the deviants, what they say on this matter and the doubts they put into it.

Several weeks ago in my personal study time, I collected Ahaadith that say the Prophet sallallahu 'alayhi wa sallam deterred us from being similar to other faiths, and that is part of Walaa' and Baraa'. Be different from this faith and do that, like the beard, wearing your shoes when you pray and other matters. I compiled the Hadith on that matter from Bukhari, Muslim and the six books of Hadith, and then in addition to those I went to al-Haakim, Ibn Abi Shaybah and Musannaf Abdur-Razzaaq. I collected all the Hadith that I was able to get that say be different. That is an aspect of Walaa' and Baraa'. I was able to come up with between forty five to forty seven Hadith that tell us to be different from other faiths. That is a principle of Walaa' and Baraa' (being different from other faiths). A group of what I found was of course in 'Aqeedah. Be different from them in 'Aqeedah. A group of it was to be different from them in traditions and 'Aadaat (عادات), to protect our Islamic manners, heritage and traditions. Even to be different from them in our appearances, so it is a principle.

When I told the brothers both online and I told you, many wanted us to go over it. Being different from other faiths is a part of Walaa' and Baraa' because like we said, Walaa' and Baraa' is to shield and protect our identity. That is a principle – the overall principle of being different from other faiths. You be different and that does not say we cannot get along or they cannot live under Muslim rule. For example, you can have Ahl ath-Thimmah living under Muslim rule, but we have to be different. We have to protect our identity and I spoke

about the danger of not having our own identity two classes ago. We have grandkids that are going to grow up non-Muslims if we do not implement that. You be different from them.

Today I compiled over forty five Hadith on being different from other faiths in different matters, and some of them are different narrations of similar Hadith. However, when the Prophet sallallahu 'alayhi wa sallam does that and says that over forty five times, it is a principle of Walaa' and Baraa'. Now the Munaafiqeen and the people of interfaith come to you and say be like them. When you ask them, they say one of the purposes of interfaith is to bridge the gap in belief. There is no bridge in the gap in belief.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ الْكَافِرُونَ: ٦

“To you be your religion, and to me my religion (Islamic Monotheism).” (Surat al-Kaafiroon: 6)

You have your faith that I believe will land you into Hellfire, and I have my faith that will land me to Jannah. I want to be distinct and I want to shield it with Walaa' and Baraa', so I can make sure my kids and grandkids will grow up to be Muslim wherever they are brought up.

The reason I mention that is because just to go over those Hadith as many asked me to is going to be several Halaqaat, and really we cannot afford to do that within our Sharh on Al-Usool Ath-Thalaathah. So Bi'ithnillah Ta'aala in the future, we will have a Walaa' and Baraa' series if you remind me about that. Part of that would be to go over such Hadith and to refute more doubts that the Munaafiqeen and the ignorant people put and cast, because many who do not understand it like to put their input in it.

CLASS TWENTY THREE

We start off today in our Usool Ath-Thalaathah class on Chapter Three. Last week, we finished Chapter Two with Walaa' and Baraa'. We start Chapter Three and if you remember when I gave you the structural breakdown of the book, we said this is the core of the book. According to some, Chapter Three is the book. This is the chapter that has the three real, official, main fundamental principles, which you call fundamental principles. Chapter One had four introductory fundamental principles, Chapter Two had three matters or issues, and Chapter Three is the real object and subject matter of the book. It is what the book is titled after, meaning when you say Al-Usool Ath-Thalaathah or Ath-Thalaathatul-Usool (the three fundamental principles), it is this chapter.

CHAPTER THREE

He starts off the chapter saying:

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know, may Allah direct you to obedience to Him.

We spoke on why the author starts with Du'aa at least twice before. He did that before, and that is why we spoke about it. Over here he says Arshadaka (أَرْشَدَكَ), which means to direct you. Arshadaka from ar-Rushd (الرشد), meaning may Allah direct you to uprightness upon the way of truth.

Ar-Rashaad (الرشاد) is the path of guidance, like the verse says:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِيكُمْ سَبِيلَ الرَّشَادِ ﴿غافر: ٣٨﴾

And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allah's religion of Islamic Monotheism with which Musa has been sent]." (Surat Ghaafir: 38)

The man who believed said O my people, follow me. I will guide you to the way of Rashaad – the way of right conduct and guidance. So in the verse, Rashaad means correct path or guidance. And overall, guidance is four types.

TYPES OF GUIDANCE

THE FIRST TYPE

The first one is al-Hidaayah al-'Aammah al-Mushtarakah Baynal-Khalq (الهداية العامة (المشتركة بين الخلق).

It is mentioned in the verse:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿طه: ٥٠﴾

[Musa] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (Surat Taha: 50)

He created everything and He guided it. He gave each person his physical image, He gave physical parts and features, and then guided each part to what it was created for. He gave form and nature, and guided it to work for what it was created for.

THE SECOND TYPE

The second one is Hidaayatul-Bayaani wad-Dalaalah wat-Ta'reef Li-Najday al-Khayr wash-Sharr (هداية البيان والدلالة والتعريف لنجدي الخير والشر), which is guidance to direct and show you the right and evil path. This guidance shows both ways and what to choose, but it does not necessarily include or mean anything about the choice itself. We guided him to the path, and we told him follow this and stay away from this. That is all it means.

It is mentioned in the two worded verse in Surat al-Balad:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿البلد: ١٠﴾

And shown him the two ways (good and evil)? (Surat al-Balad: 10)

It is to show the good and evil. That is all it is.

It is a verse mentioned in Surat Fussilat:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ... ﴿فصلت: ١٧﴾

And as for Thamood, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance. (Surat Fussilat: 17)

أَيُّ بَيِّنَاتٍ لَّهُمْ وَأَرْشَدْنَا هُمْ وَدَلَّلْنَا هُمْ

So Allah showed them, but they chose blindness.

It is also in Surat ash-Shoora:

...وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿الشورى: ٥٢﴾

And verily, you (O Muhammad sallallahu 'alayhi wa sallam) are indeed guiding (mankind) to the Straight Path (i.e. Allah's religion of Islamic Monotheism). (Surat ash-Shoora: 52)

THE THIRD TYPE

The third guidance is Hidaayatut-Tawfeeqi wal-Ilhaam (هداية التوفيق والإلهام), which is the guidance where one is actually on the right path. This is the one that is from Allah to the righteous people. Messengers show the path, but this guidance is totally from Allah. In fact, Allah denied that Messengers have this type of guidance power.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ...

﴿القصص: ٥٦﴾

Verily! You (O Muhammad sallallahu 'alayhi wa sallam) guide not whom you like, but Allah guides whom He wills. (Surat al-Qasas: 56)

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا
الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي
الْأَرْضِ... ﴿٥٣﴾ ﴿الشورى﴾

And thus We have sent to you (O Muhammad sallallahu ‘alayhi wa sallam) Roohan (an Inspiration, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur’an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad sallallahu ‘alayhi wa sallam) are indeed guiding (mankind) to the Straight Path (i.e. Allah’s religion of Islamic Monotheism). The Path of Allah, to Whom belongs all that is in the heavens and all that is in the earth. (Surat ash-Shoora: 52-53)

In this verse He said the Messenger guides in a way, but it is not the guidance of Tawfeeq from Allah. The success comes from Allah.

Before we go on, what is the difference between the second and the third guidance? The second guidance means you have two avenues – here is the right avenue and here is the wrong avenue. Stay away from the wrong one and follow the right one. That is all it is. The third one means one is actually guided by Allah, and we ask Allah to be among those.

THE FOURTH TYPE

The fourth one is guidance to Heaven or Hell when one is taken to them – al-Hidayah Ilal-Jannah Aw an-Naar Ithaa Seeqa al-Insaan Ilayhimaa (الهداية إلى الجنة أو النار إذا سيق الإنسان إليهما).

That is mentioned in the verse:

سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾
﴿محمد﴾

He will guide them and set right their state, and admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise more than they used to know their houses in the world). (Surat Muhammad: 5-6)

He will guide them to the path of Jannah.

أَخْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ مِنْ دُونِ اللَّهِ
فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ ۖ إِنَّهُمْ مَسْئُولُونَ ﴿٢٤﴾
﴿الصفات﴾

(It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of Allah, and lead them on to the way of flaming Fire (Hell); but stop them, verily they are to be questioned.” (Surat as-Saaffaat: 22-24)

And guide them to Hellfire.

WHICH TYPE OF GUIDANCE DID THE AUTHOR INTEND?

Here in this booklet, the author is making Du’aa that Allah directs you to the guided path, which is number three.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Taa’ah (طاعة) is obedience – conformity with what is required by doing what is commanded to be done, and avoiding what is forbidden and sinful.

AL-HANEEFIYAH MILLAT IBRAHEEM

Let us go on with our phrase.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience, that al-Haneefiyah Millat Ibraheem.

What is this al-Haneefiyah Millat Ibraheem? It is in the Qur’an many times. It is all over the Qur’an and it is also mentioned in the Sunnah.

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿البقرة: ١٣٥﴾

And they say, “Be Jews or Christians, then you will be guided.” Say (to them, O Muhammad sallallahu ‘alayhi wa sallam), “Nay, (We follow) only the religion of Ibraheem, Haneefa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikoon (those who worshipped others along with Allah).” (Surat al-Baqarah: 135)

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ

المُشْرِكِينَ ﴿آل عمران: ٦٧﴾

Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon. (Surat Aali 'Imraan: 67)

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ

﴿آل عمران: ٩٥﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Allah has spoken the truth; follow the religion of Ibraheem Haneefa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al-Mushrikoon." (Surat Aali 'Imraan: 95)

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ

حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer) and follows the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibraheem as a Khaleel (an intimate friend). (Surat an-Nisaa': 125)

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۗ فَلَمَّا أَفَلَتْ قَالَ يَا

قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ

السَّمَاوَاتِ وَالْأَرْضِ حَنِيفًا ۗ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ ﴿الأنعام﴾

When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah. Verily, I have turned my face towards Him Who has created the heavens and the earth Haneefa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikoon." (Surat al-An'aam: 78-79)

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِّلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿الأنعام: ١٦١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibraheem, Haneefa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikoon.” (Surat al-An’aam: 161)

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Haneefa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikoon (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah). (Surat an-Nahl: 120)

This is just some verses and there is more. What is this Millat Ibraheema Haneefa? Before we go deeper, simply put here is the definition. Al-Haneefiyyah is the religion that is free from Shirk and founded upon purity and sincerity of intention for Allah. It is the true and straight, pure religion. It is Islam.

THE ROOT WORD OF HANEEFIYYAH

Now let us go to the root word and see the connection in the meaning.

In the real original Arabic, the old Arabs would say:

رجل حنفاء

With a Kasrah on the Raa.

ورجل أحنف

With a Fathah on the Raa.

The first one means a leg that is Hanfaa’. The second one means a man who is Ahnaf.

A female poet called Umm al-Ahnaf used to say:

وَاللَّهِ لَوْلَا حَنْفٌ بِرِجْلِهِ مَا كَانَ فِي فِتْيَانِكُمْ مِنْ مِثْلِهِ

Using this root word, a female poet used to say about someone that had he not had Hanaf in his legs, there would not be in your youth anyone compared to him. He has a deficiency, otherwise he would be the best one. We are using her line of poetry for linguistic purposes. Why would they describe legs or a man as being Ahnaf or Hanaf? Why would they use that? Because linguistically when Arabs used to use Ahnaf for the legs or to talk about a man, they meant that person has pigeon toes or what is called intoeing. Most people's toes are straightforward, but some people's toes point towards each other. We commonly refer to that today as pigeon toes, or more medically appropriate is intoeing. It is when the front portion of the feet turns inward.

THE CONNECTION BETWEEN THE LINGUISTIC AND SHAR'EE DEFINITION

Now you are saying in your mind that he gave us the definition of the Shar'ee meaning (that it is the purity and sincerity and away from Shirk and all that), then you went a million miles away explaining the linguistic root meaning of Haneefa. What is the purpose? I did that to draw a connection between the linguistic meaning and the Shar'ee meaning that we took. Like linguistically, Islam means submission and that is it. The Shar'ee meaning is submission to Allah with Tawheed, following and obedience, and refraining from Shirk. Just like in Tajweed for example with the Noon as-Saakinah rules (al-Idhaar, al-Idghaam, al-Ikhfaa' and al-Iqlaab). There is always a connection between the literal linguistic meaning and the Shar'ee meaning. There is always a connection.

Now what is the connection between the linguistic meaning of Haneefa and the Shar'ee Islamic meaning that we mentioned? Haneefa literally means to lean, to turn and to incline. The connection is that it is to incline and turn totally to Tawheed, lean towards Tawheed and lean away from Shirk. Some scholars defined Haneefiyah as turning to Allah and turning away from other than Allah, because it means turn to – turning to Tawheed and turning away from Shirk. That is the connection.

Al-Qurtubi said:

حَنِيفًا مَائِلًا عَنِ الْأَدْيَانِ الْمَكْرُوهَةِ إِلَى الْحَقِّ دِينِ إِبْرَاهِيمَ

Haneefa is turning away from disliked faith, to the true religion of Ibraheem.

In his book At-Tahreer wat-Tanweer (التحرير والتنوير) which is a thirty volume Tafseer, Ibn 'Ashoor said Haneefiyah or Haneef is when you veer off track. He stated that it was considered a praise to Ibraheem. He needed to veer off track because during his time the people were in deep darkness and astray, so he turned away from that course. He veered away, meaning he veered off the course of Shirk. He turned away from Shirk and he turned to the path of Tawheed. Sometimes it is good to be different. Sometimes it is best to take a detour that no one else is taking or a detour everyone else is warning about. Ibn 'Ashoor said after that, al-Haneefiyah became a symbol or an honorary term of praise in honour of Ibraheem 'alayhis-salaam.

HANEEFIYAH AND ISLAM ARE INTERCHANGEABLE

Another point on al-Haneefiyah is that it also means Islam, and Islam means Haneefiyah. They can be used interchangeably during the time of Ibraheem and today in our Millah. Today not many would understand if you say I am on the Haneefiyah or you tell them I follow the Haneefiyah if he asked you what your religion is. With most you would have to sit and explain it to them, just like not many during the time of Ibraheem understood what Islam was.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ
 الْمُشْرِكِينَ ﴿آل عمران: ٦٧﴾

Ibraheem was neither a Jew nor a Christian, but he was a true Muslim Haneefa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikoon. (Surat Aali 'Imraan: 67)

Ibraheem was neither a Jew nor a Christian, but he was a Haneefa. He mentioned Haneefa first and then Muslim.

حَنِيفًا مُّسْلِمًا

Both terms were used there. Ibraheem turned away from both courses (both religions) and turned to Haneefa Muslima. We need to know that word in-depth because it is a word that is very important and essential to the people of Laa Ilaaha Illallah, especially the strong holders of Tawheed, those who study and want to master Tawheed.

Ibn 'Ashoor said during his time, Ibraheem used Haneefa in place of Islam at times because people back then did not know what Islam was, so he used Haneefa because they knew

what Haneefa was. Even though Ibraheem called himself Muslim, he used Haneefa because his people did not know it. When he built the Ka'bah, what were him and his son saying?

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ... ﴿البقرة: ١٢٨﴾

“Our Lord! And make us submissive unto You.” (Surat al-Baqarah: 128)

O Allah, make us Muslims. But then he used Haneefa. Why? Ibn ‘Ashoor said he used it because the people during his time did not know what Muslim was, but they knew what Haneefa was.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَقَّأَكُم ۖ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ ﴿يونس﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “O you mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship, besides Allah. But I worship Allah Who causes you to die, and I am commanded to be one of the believers. And (it is inspired to me): Direct your face (O Muhammad sallallahu ‘alayhi wa sallam) entirely towards the religion Haneefa (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikoon (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah). (Surat Yunus: 104-105)

Allah is directing the Prophet sallallahu ‘alayhi wa sallam to follow this Haneefiyyah.

A similar verse in Surat ar-Room:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۗ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ﴿الروم﴾

So set you (O Muhammad sallallahu ‘alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah’s Fitrah (i.e. Allah’s Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

In Musnad Ahmad, the Prophet sallallahu ‘alayhi wa sallam said:

إِنِّي أُرْسِلْتُ بِحَنِيفِيَّةٍ سَمْحَةٍ

I was sent with Haneefiyyah Samhah.

And in Musnad Ahmad when the Prophet sallallahu ‘alayhi wa sallam was asked what is the religion most beloved to Allah, he said:

الْحَنِيفِيَّةُ السَّمْحَةُ

What is al-Haneefiyyah as-Samhah? We took al-Haneefiyyah, and as-Samhah means the easygoing religion. It is the religion that is very easy and as you know, our religion is founded on being easy. If you look at our religion overall, it is very easy and when matters are very difficult on one where he cannot do them, they turn to be easy with the exception rules that we have. However, there may be some details that are difficult and that one has to do if they are under his means. There is some aspects that are difficult.

Now the point is that Haneefiyyah and Islam can be used interchangeably. You have to understand that.

HANEEFIYYAH AND THE AHNAAF ARE DIFFERENT

The last detail on this Haneefiyyah issue is that do not get Haneefiyyah and Ahnaaf messed up. Al-Haneefiyyah (the Millah of Ibraheem) is one thing, and the Ahnaaf (the followers of the school of Fiqhi that Abu Haneefah established) is a total different thing.

A DREAM PERTAINING TO HANEEFIYYAH

Before we move on, let your fingers relax and your minds relax a moment. Let me tell you this personal dream that I always remember when I talk about this issue. Thirty five years ago or close to it, as I always say Islam back then was not popular or common. The movements on the scene were the secular movements, the nationalistic movements, the communist movements and the socialist movements, and they were even dominating among those who claimed to be Muslim. Marx and Lennon were like the stars and heroes

for many who called themselves Muslim all over the world, and more particularly in countries with calamities and countries that are trying to liberate lands taken from them. Allah did not take our lands and put us in the predicament that we are in today for anything small or vain, or because He oppressed us Ma'aath Allah. He touched the Ummah for a tiny bit of their sins and forgave a lot.

I remember my father bringing group after group who were Muslims and trying to convince them that Allah exists, because now suddenly they adopted communist and atheist ideologies. Some were growing beards not to look like our beloved sallallahu 'alayhi wa sallam, but rather to look like Castro and Guevara. Truly I am telling you facts. Others saw Gamal Abdel Nasser in Egypt and his nationalistic movement, and the movement of Michel Aflaq as the route to victory. Others went with the secular route of Yasser Arafat. Each path stinkier and filthier and more rotten than the other path. The few who were called religious were at many times people of Bid'ah, and then there was always the few few few who were on the truth. Many of you do not know this historic background because you were either young or not born back then. Actually I myself was a child.

So basically Islam was not as popular or as common as you see today, or anywhere close to that. It was during those times that my father wanted to continue studies in Madinah to face the challenges and doubts and better his knowledge, even though at that time he was very knowledgeable and he had already learned with many Mashaa'ikh. I told you people change and moult in their belief. They change with how the news changes and how the circumstances and the governments change. From the will of Allah and His biggest blessing on our family which is rare to see, is that the Manhaj I am on today Wallahil-'Adheem is the Manhaj my father taught me when I was a little kid. Not a tiny bit changed, and I say Alhamdulillah Thumma Alhamdulillah that one had Istiqaamah from young days and did not moult and change.

Let me say also having lived through this pre-Islamic awakening stage and you see the drastic ongoing changes in the world, I really make Du'aa and very much anticipate that within this decade the Ummah will wake up to a sudden day of victory. A day that will please every believer and seeker of peace, and displease every tyrant and oppressor and enemy of Allah. The day that we all long for when we hear of the Khilaafah established on this earth. I believe Inshaa Allah Ta'aala it will be in this decade.

So in the seventies, my father had the ambition to study in this university no one knew about, and he wanted me and my two sisters to go along and memorise the Qur'an. May Allah protect my sisters and raise the rank of my mother to Firdaws. At that time, many 'Ulamaa had come and visited us in the States and they saw the Da'wah activity of my father which impressed them. They encouraged my father to cut his Da'wah activity or pause it, go to Madinah and come back, which only added more inspiration to what he wanted. Among those who visited was ash-Shaykh al-Harakaan Rahimahullah who was the head of the Muslim World League back then, and Abdullah Ibn Qa'ood Rahmatullah 'Alayhi who was

among the high 'Ulamaa. There is also Shaykh Sa'd al-Husayyan who was in charge of the Islamic affairs in Jordan for Sa'oodiyyah. Then he involved his two brothers – Ibraheem al-Husayyan who was the right-hand man and trustee of Ibn Baaz for decades, and they had a third brother which is Saalih al-Husayyan who you may have heard of. He just died recently months ago, and he was the head of the committee for the Haram in Madinah and Haram in Makkah. And there were many others who all pushed and helped my father to fulfil his dream to go to Madinah, and many helped him get accepted. All those who I mentioned are dead, with the exception of Shaykh Sa'd. May Allah have mercy on those who died of them.

Let me tell you another side issue. Shaykh Saalih al-Husayyan who was the head of the two Haram and just died recently – he is probably one of the most humble men you will ever meet in your life, and possibly one of the richest at the same time. When I used to sit in the Haram and memorise the Qur'an every day from 'Asr to Isha' and my father would be in a Halaqah with other Mashaa'ikh learning, he would take me and say come on let us go have lunch and come back, your father is not going to get mad. And really that was the only person my father would trust me to go with. I would go with him and one thing I learned about this man is he was teaching me how dutiful he was to his mum. He told me if his mum is on a higher level, he will not go above that level and sleep. If she is on the second level, he will stay on the first or second level and sleep. He will not go on a higher level and disrespect her. He took it as a form of disrespect, even though he was in a high position and very wealthy. It shows you how some take their mother and be dutiful to her, so take advantage if your mum or your parent is alive and be dutiful to them.

So my father had obstacles in going and these people helped him. Among the obstacles was for example that he could not take the family. Back then, it was impossible to take a family. Allah made it easy and I ask Allah subhaanahu wa ta'aala that He made it easy out of His love to my father, because that is who he grants knowledge to.

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah wants good in someone, He will grant him Fiqhi of the Deen. That is a clear Hadith.

So like I said, one of the obstacles was that back then it was almost impossible and actually it was not known among any student to take his family along with him. That did not happen back then and if you tried to do it illegally, they had checkpoints set up every two weeks. Madinah was very small and they had checkpoints where they would clear out anyone who was illegal. Unlike today where there is permits for students in Madinah and also there is other ways the students find around taking them. My father wanted us all to benefit and he wanted us to memorise the Qur'an. If they declined us, he was going to reject the acceptance.

In the midst of the days spent in anticipation, looking forward to going to Madinah and if they will allow us all to go, he had a dream and he saw himself riding on a horse entering Madinah with Ibraheem 'alayhis-salaam welcoming him to Madinah. In the dream, Ibraheem 'alayhis-salaam was telling my father you will be on the Haneefiyah, you will master the Haneefiyah, you will live on it and you will die on it, or a statement close to that. May Allah make that true. Months after that dream, we were all in Madinah. At the front gate of the university, my father looked at it and said do you remember the dream I told you about? This is the scene I saw in the dream. I told you this because every time I remember, teach or mention Haneefiyah, or a lot of times when I recite it or read it, I remember the dream my father had. I ask Allah subhaanahu wa ta'aala to keep you and our beloved followers and students all over the world steadfast on Millat Ibraheema Haneefa, that we live on it, that we die on it and that we be resurrected on it.

MILLAT IBRAHEEM

Now let us go back to our text.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

THE DEFINITION OF MILLAH

Al-Millah (الملة) means the way. Here it means the way which Ibraheem followed in religion.

Millah is the way which Ibraheem followed in religion.

WHO IS IBRAHEEM?

We took Millah, so now the next word is Ibraheem. We know Ibraheem 'alayhis-salaam. Allah said about him:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ
حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And who can be better in religion than one who submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism); and he is a Muhsin (a good-doer) and follows the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah Alone). And Allah did take Ibraheem as a Khaleel (an intimate friend). (Surat an-Nisaa': 125)

Allah took him as His friend and Allah chose him as His friend. The Khaleel of the Most Merciful is Ibraheem. He is the father of the prophets and his way is mentioned repeatedly, so that it will be adhered to and it will be followed.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ
الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ... ﴿المتحنة: ٤﴾

Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: “Verily, we are free from you and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred forever, until you believe in Allah Alone.” (Surat al-Mumtahanah: 4)

Ibraheem is a Qudwah (قدوه) (an example) for the Prophet sallallahu ‘alayhi wa sallam. He is a Qudwah and he is an example for this Ummah.

He is the one-man nation.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation. (Surat an-Nahl: 120)

Allah gave him wisdom when he was a young boy, as He said in the Qur’an:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿الأنبياء: ٥١﴾

And indeed We bestowed aforesaid on Ibraheem his (portion of) guidance, and We were Well-Acquainted with him (as to his Belief in the Oneness of Allah, etc). (Surat al-Anbiyaa’: 51)

A boy raised in a house where his father made statues to be worshipped instead of Allah. He was raised in an environment where statues were worshipped all around him. That was his environment and that is how he grew up. He stood against the people of his time.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ
لَا أُحِبُّ الْآفِلِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ
قَالَ لئن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى
الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي
بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ ﴿الأنعام﴾

Thus did we show Ibraheem the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people." When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah." (Surat al-An'aam: 75-78)

A young man who stands tough and teaches us the tactical debate to impose on your opponent, in a way that shows them how ridiculous and pathetic that belief is. Impose that idea on them to show them how pathetic and ridiculous it is.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ
الْمُشْرِكِينَ ﴿الأنعام: ٧٩﴾

"Verily, I have turned my face towards Him Who has created the heavens and the earth Haneefa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikoon." (Surat al-An'aam: 79)

I turn my face to Allah and only Allah. I turn my face – that is Haneefa.

Ibraheem is the ideal Daa'iyah. He is the one who has wisdom in Da'wah. He was the one who has manners in Da'wah. He was talking to a father who has opposed him and was his enemy, yet he is still telling him:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا
 ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۖ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا
 ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ
 لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ ﴿مريم﴾

“O my father! Verily! There has come to me of knowledge that which came not unto you. So follow me. I will guide you to a Straight Path. O my father! Worship not Shaytaan. Verily! Shaytaan has been a rebel against the Most Beneficent (Allah). O my father! Verily! I fear lest a torment from the Most Beneficent (Allah) overtake you, so that you become a companion of Shaytaan (in the Hellfire).” (Surat Maryam: 43-45)

And then when he disbelieved and he got arrogant, he said:

...سَلَامٌ عَلَيْكَ... ﴿مريم: ٤٧﴾

“Peace be on you!” (Surat Maryam: 47)

Look at the manners. Look at the wisdom in Da’wah.

When matters got serious, he got serious. He displayed his Baraa’ from them and he said:

...كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ... ﴿المتحنة: ٤﴾

“We have rejected you, and there has started between us and you, hostility and hatred forever.” (Surat al-Mumtahanah: 4)

When they stepped it up, he stepped it up and he said:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿الأنبياء: ٥٧﴾

“And by Allah, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs.” (Surat al-Anbiyaa’: 57)

فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ
هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿٥٩﴾ ﴿الأنبياء﴾

So he broke them to pieces, (all) except the biggest of them, that they might turn to it. They said: "Who has done this to our Aalihah (gods)? He must indeed be one of the wrong-doers." (Surat al-Anbiyaa': 58-59)

Who has done this to our gods? Even though their lords were dust and dirt, they still called them lords. When the Fitrah goes from Haneefiyah to its opposite, it no longer has sense. They are calling dust their lord.

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿الأنبياء: ٦٠﴾

They said: "We heard a young man talking (against) them who is called Ibraheem." (Surat al-Anbiyaa': 60)

They took him to court, and in court he was the one-man nation. He was a one-man nation that spoke like a real man, even though he was a young teenager. He did not cower and dilute his teaching or back away.

He said:

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

"Fie upon you, and upon that which you worship besides Allah! Have you then no sense?" (Surat al-Anbiyaa': 67)

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ ﴿الأنبياء: ٦٨﴾

They said: "Burn him and help your Aalihah (gods), if you will be doing." (Surat al-Anbiyaa': 68)

They said burn him. What did he say? He said:

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Allah said:

... يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿الأنبياء: ٦٩﴾

“O fire! Be you coolness and safety for Ibraheem!” (Surat al-Anbiyaa’: 69)

This is our Ibraheem ‘alayhis-salaam. The one Allah took Khaleel. The one Allah says he is a one-man nation. The one Allah says he is a Khaleel. The one we are ordered to follow in his footsteps. The one our Prophet was ordered to follow in his footsteps. The universal reviver of Tawheed on this earth.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation. (Surat an-Nahl: 120)

Allah gives certification to this man as being a one-man nation. It was not through luxury and comfort that he got it. It was through hardships, difficulties and trials that he got it. It was through Walaa’ and Baraa’, through firmness and steadfastness, through Da’wah and unwavering belief. May Allah bring about in this Ummah more one-man nations, or we need more one-woman nations to revive this Haneefiyyah of Ibraheem ‘alayhis-salaam.

Now you know what the author meant in his statement:

الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

When you read it in different forms throughout the Qur’an and Sunnah or when you see it anywhere, now you know what al-Haneefiyyah Millat Ibraheem is.

CLASS TWENTY FOUR

We stopped at the first phrase of the first sentence in Chapter Three.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to obedience to Him, that al-Haneefiyah is Millat Ibraheem.

Before we go on any further on Millat Ibraheem, I wanted to make a couple of more points.

WHY DID ALLAH SPECIFY IBRAHEEM AND NOT ANY OTHER MESSENGER?

Why did Allah subhaanahu wa ta'aala emphasise to the Prophet Muhammad sallallahu 'alayhi wa sallam to follow Millat Ibraheem 'alayhis-salaatu was-salaam, even though Nooh, 'Eesa and all the Messengers and Prophets 'alayhimus-salaatu was-salaam were on the pure Tawheed?

Allah said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

النحل: ٣٦

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. do not worship Taaghoot besides Allah)." (Surat an-Nahl: 36)

Every one of them was on the pure Tawheed.

Why did Allah subhaanahu wa ta'aala specify Ibraheem?

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

النحل: ١٢٣

Then, We have inspired you (O Muhammad sallallahu ‘alayhi wa sallam saying): Follow the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikoon (polytheists, idolaters, disbelievers, etc). (Surat an-Nahl: 123)

He directed the Messenger sallallahu ‘alayhi wa sallam to follow Millat Ibraheema Haneefa. Why did He emphasise to follow Millat Ibraheema Haneefa, not Millat Nooh Haneefa, Millat ‘Eesa Haneefa, or any of the other Prophets and Messengers? The core message of pure Tawheed was the common denominator among all of our Prophets and Messengers. The details may have been different, but the Tawheed of all the Messengers was the pure Haneefiyyah Tawheed. Now why did Allah subhaanahu wa ta’aala tell the Prophet sallallahu ‘alayhi wa sallam in specific to follow Millat Ibraheem Haneefa?

The answer is because when Allah subhaanahu wa ta’aala sent the Prophet Muhammad sallallahu ‘alayhi wa sallam to Makkah, nearly everyone in his vicinity was claiming to follow Millat Ibraheem. Quraysh (statue worshippers) were attributing themselves to Ibraheem ‘alayhis-salaatu was-salaam. The Jews were attributing themselves to Ibraheem ‘alayhis-salaatu was-salaam. The Christians were claiming to follow Ibraheem ‘alayhis-salaatu was-salaam and claiming that he is their father. Allah wanted to show that there was only one who was following him – the path of the Prophet Muhammad sallallahu ‘alayhi wa sallam. It was important to show at that time and for future times and generations until the Judgment Day, that the path of Millat Ibraheem ‘alayhis-salaam that everyone claims to follow is the path of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

SALAH AND SALAAM ON THE PROPHETS AND MESSENGERS

The author said:

أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

If you look in your copies, you are not going to see ‘alayhis-salaam or ‘alayhis-salaatu was-salaam anywhere there. Some may have added it, but the original text does not have ‘alayhis-salaatu was-salaam.

WHY DID THE AUTHOR MENTION IBRAHEEM WITHOUT ADDING ‘ALAYHIS-SALAAM?

Those who mastered the work of the author (Ibn Abdul-Wahhaab Rahmatullahi ‘Alayh) said one reason may be because it is not Waajib and it is Sunnah, but he may have had some type of reason or assumed that the reader would say it. An-Nawawi Rahmatullahi ‘Alayh narrated that there is an Ijmaa’ (consensus) that just like we say sallallahu ‘alayhi wa sallam about the Prophet Muhammad sallallahu ‘alayhi wa sallam, we can say Salah and Salaam on

all the other Messengers. Not meaning it is obligatory on all the other Messengers, but we can also give Salah and Salaam on all the other Messengers, meaning it is permissible.

In fact, Ibn Hajr and an-Nawawi disliked for one to say Salah on the Prophets and Messengers without adding Salaam to it. For example, like Ibraheem ‘alayhis-salaatu was-salaam. That is how they meant it should be, instead of Ibraheem ‘alayhis-salaam. The formal way is to say Ibraheem ‘alayhis-salaatu was-salaam. Ibn Hajr further commented on the disliking, and he said the disliking is for one who continuously says the shorter form and never ever says the other one. For example, one who always says ‘alayhis-salaam about other Prophets, but does not at times add ‘alayhis-salaatu was-salaam. The formal way is to say ‘alayhis-salaatu was-salaam.

SAYING SALLALLAHU ‘ALAYHI WA SALLAM AND WRITING IT FULLY

The other point we will go over that relates to this is about saying sallallahu ‘alayhi wa sallam. The mention of the Prophet Muhammad sallallahu ‘alayhi wa sallam in writing, in saying or in social media, and saying sallallahu ‘alayhi wa sallam. We know we must say that, but what about in writing since it relates to this issue? When you do write or type, always write it out fully (sallallahu ‘alayhi wa sallam) and say it fully. Do not abbreviate and do not shorten. When you are reading a book, do not just say it in your heart because that is not considered saying. That is thinking. Once you utter it on your lips whether silent or out loud, then it becomes saying. The point is write sallallahu ‘alayhi wa sallam fully. Do not abbreviate and do not shorten.

Ibn Salah Rahimahullah the ‘Aalim, the giant of Hadith and other sciences, but mainly of Hadith, he died 643 years after the Hijrah. He wrote a book that talks about manners and the style of how to write Hadith, how to document it, how it was compiled and matters related to that. He died 643 years after the Hijrah back in the inkpot and feather era, and not with lavish pens and keyboards to write which take less than a second. He probably had to stick that feather in the inkpot several times to get through sallallahu ‘alayhi wa sallam. He said speaking to his students, do not ever get bored from writing sallallahu ‘alayhi wa sallam fully as many times as you mention him in your writing. He wants people to write it. He said it is among the best and biggest early benefits students of Hadith reap from their knowledge. He said that back in the days when there was only few who wrote. Many would mention Hadith, but unlike these days it was not many who wrote. He was directing his talk to the students who wrote, so it really applies to anyone who writes. Today everyone writes, today everyone uses social media and everyone passes on Hadith. It is widespread to text and write, unlike back in the old days.

That is how giants became giants of Hadith. They held matters we consider nothing in very high regard. PBUH, other abbreviations many use or even saying sallallahu ‘alayhi wa sallam has become a heavy thing on the tongues today, but our Imaams and our Salaf deemed that

in high regard. That is why Allah honoured them, that is why Allah blessed their lives and that is why Allah blessed their knowledge. It is a sign of their Taqwa.

... وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ ﴿الْحَج: ٣٢﴾

And whosoever honours the Symbols of Allah, then it is truly from the piety of the heart.
(Surat al-Hajj: 32)

Ibn as-Salah said writing sallallahu 'alayhi wa sallam fully is among the best and biggest early benefits that students of Hadith or 'Ilm reap. Then he said whoever neglects that has been deprived of something mighty. What are you talking about Ibn as-Salah? What is that mighty thing? Writing sallallahu 'alayhi wa sallam fully. Subhan Allah. That tells you how these Imaams became Imaams. Ibn as-Salah then said we saw that people who write it fully every time his name is mentioned or written were people who had righteous dreams. Then he mentioned what I really wanted to get at. Let not anyone use symbols nor abbreviations. He deterred people from using symbols or abbreviations.

Hamzah al-Kanaani said I used to always write sallallahu 'alayhi, not PBUH, S, Saad or Saad, Laam and Meem as they abbreviate in 'Arabi. He said I used to write the Hadith and say sallallahu 'alayhi, without wa sallam. He said then I saw in my dream that the Prophet sallallahu 'alayhi wa sallam was telling me why do you not finish it with sallam? He said I never ever wrote his name after that except I wrote it fully (sallallahu 'alayhi wa sallam). Ibn as-Salah went further to say it is also disliked to write 'alayhis-salaam about the Prophet sallallahu 'alayhi wa sallam. Write fully sallallahu 'alayhi wa sallam.

Sakhaawi died 902 years after the Hijrah (approximately five hundred years ago), still in the feather and inkpot era. In the book Fath Al-Mugheeth Fee Sharh Al-Fiyatil-Hadith (فتح

المغيث في شرح ألفية الحديث) by Iraaqi, he said a statement back then that is as if he is talking to the Ummah of today. He said refrain from using abbreviations in your writing. He specifically said such as using two letters. Do not use the two letter abbreviation. Do not use any abbreviation and he specifically said do not be like the non-Arabic ignorants in how they abbreviate. He said that is not our trend. He was probably talking about the newcomers to Islam who he mentioned as 'Ajm (عجم). They were probably abbreviating it and he wanted to kill that trend back then. Then he said write the full sallallahu 'alayhi wa sallam instead of Saad, Saad and Meem, or Saad, Laam, 'Ayn and Meem. That is diminishing your Ajr and not the best method. In Tadreeb Ar-Raawi (تدريب الراوي), as-Suyooti said similar statements in disliking the abbreviation or shortening of sallallahu 'alayhi wa sallam.

Let me add to that more contemporary issues. If you are speaking or you are typing to a Muslim audience who speak English, use sallallahu 'alayhi wa sallam. Write it either in 'Arabi or maybe transliterate the wording in English, but in 'Arabi words (sallallahu 'alayhi wa sallam). Meaning write sallallahu 'alayhi wa sallam, not peace be upon him or other translated statements. That would be the best way to do it. Now if the audience you are writing to or you are talking to may not understand what you are saying and it is for Da'wah purposes, maybe you can put peace be upon him or another translated statement for the purposes of telling them what you are saying, what it means or what we say about the Prophet sallallahu 'alayhi wa sallam.

Now as to situations like Twitter where your characters are limited or if you are in a lecture like here taking notes, you do not have time and you cannot write it, then it is best to utter the full sallallahu 'alayhi wa sallam of the Prophet and leave it out without any abbreviations. At least say it. Those who I mentioned are the biggest Imaams of Mustalah al-Hadith and they all disliked abbreviations and shortening. So instead of abbreviating on Twitter where you are desperate for characters and promoting something that is disliked by the Imaams of Hadith, leave it out, but most definitely say it and help revive the Sunnah of writing it fully where you are able to.

Al-Khateeb al-Baghdaadi said I saw some written work in the handwriting of Imaam Ahmad Ibn Hanbal where he put the name of the Prophet sallallahu 'alayhi wa sallam, but he did not put sallallahu 'alayhi wa sallam. He said I was told that he verbally said it every time he read it. He probably did it for his own writing or his own note taking, maybe it was lack of ink or lack of time like in lectures. He did not put sallallahu 'alayhi wa sallam and he did not abbreviate. That is my point. He did not abbreviate, but what was important is that he would verbally say it. This applies to Twitter or in classes like here where you are rushing to write notes and may not have time to write sallallahu 'alayhi wa sallam. What is sad today is that not only do Muslims neglect typing or writing sallallahu 'alayhi wa sallam, but the saying of it has become abandoned. I give lectures sometimes or Khutab, you look at the audience and there is really rarely anyone saying sallallahu 'alayhi wa sallam when you mention the name of the Prophet sallallahu 'alayhi wa sallam.

IS IT WAAJIB TO SAY SALLALLAHU 'ALAYHI WA SALLAM?

Is it Waajib to say sallallahu 'alayhi wa sallam every time you hear his name or not? At-Tahaawi and al-Haleemi said every time the name of the Prophet sallallahu 'alayhi wa sallam is mentioned, it is Waajib to say sallallahu 'alayhi wa sallam, meaning you get sins for not saying it. This is a disputed matter. Other 'Ulamaa said it is only Waajib one time per setting and there is a few other opinions in-between that. It is sufficient for me and you to know that Salah on the Prophet sallallahu 'alayhi wa sallam is ordered in the Qur'an.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿الْأَحْزَابُ: ٥٦﴾

Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc) on the Prophet (Muhammad sallallahu 'alayhi wa sallam) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad sallallahu 'alayhi wa sallam), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salaamu 'Alaykum). (Surat al-Ahzaab: 56)

Allah started with Himself, then secondly mentioned the angels, and then ordered the Ummah to make Salah on the Prophet sallallahu 'alayhi wa sallam.

It is sufficient to know the Prophet sallallahu 'alayhi wa sallam said the stingy one is one who my name is mentioned, and he does not say sallallahu 'alayhi wa sallam.

إِنَّ أَبْخَلَ النَّاسِ مَنْ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi and Musnad Ahmad.

And more so, he made Du'aa on those who his name is mentioned and they do not say sallallahu 'alayhi wa sallam.

رَغِمَ أَنْفُ رَجُلٍ ذُكِرْتُ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ

In Sunan at-Tirmidhi. May Allah smother his nose in dust, meaning may Allah humiliate him. May he be humiliated. Who? One who when my name is mentioned, he does not say sallallahu 'alayhi wa sallam.

TO WORSHIP ALLAH ALONE

Now let us move on to the next sentence.

أَنْ تَعْبُدَ اللَّهَ وَخَدَهُ مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ
خَلَقَهُمْ لَهَا

The next phrase is:

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ

To worship Allah alone.

The reason why we were created, the reason why the universe was created, and why the Messengers 'alayhimus-salaatu was-salaam were sent.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I (Allah) created not the Jinns and humans except they should worship Me (Alone).
(Surat ath-Thaariyaat: 56)

Verily, I created humans and Jinn to worship Me. Ibn Abbaas said worship Me here is Tawheed (the true religion). It is to worship Allah, making all of the religion purely for Allah. That is why Allah commanded the people of Tawheed and ordered them to follow the path of Tawheed.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

﴿الأنبياء: ٢٥﴾

And We did not send any Messenger before you (O Muhammad sallallahu 'alayhi wa sallam) but We inspired him (saying): Laa Ilaaha Illaa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). (Surat al-Anbiyaa': 25)

We did not send any Messenger before you O Muhammad, except that We revealed to him that none has the right to be worshipped except Allah, so make all of your worship purely for Him. That is Ibaadah – pure Tawheed to Allah.

THE DEFINITION OF IBAADAH

Linguistically, Ibaadah means lowliness or humiliation.

In Arabic, you say:

طريق معبد

A street that is Mu'abbad. A street that has been stepped on, meaning humiliation and lowliness.

The Shar'ee meaning of Ibaadah entails both humility and love. Worship (Ibaadah) in its general sense is submitting one's self to Allah with love and awe. How? By doing that which He has ordered and avoiding that which He has forbidden, in the manner laid down and prescribed by Him. Submitting one's self to Allah with love and awe by doing that which He has ordered and avoiding that which He has forbidden or prohibited, in the manner laid down and prescribed by Him.

Now the specific definition of worship is like the definition of Shaykh al-Islam Ibn Taymiyyah Rahimahullah. This is the best definition you will see. He said Ibaadah (worship) is a comprehensive term covering what Allah loves. It is everything Allah loves and whatever He is pleased with. Whatever Allah loves and whatever Allah is pleased with, both saying and actions. The apparent and the hidden, such as fearing, having awe, paying Zakah, fasting and any other practices prescribed by Islam. That is the best and most comprehensive definition for Ibaadah. Salah, Zakah, Hajj, treating parents good and being dutiful to them, ordaining the good and forbidding the evil, Da'wah and Tawakkul – all of that is included in Ibaadah. Ibaadah is everything that pleases Allah, with pure Niyyah and in accordance with the teachings of the Prophet Muhammad sallallahu 'alayhi wa sallam.

In Sahih Muslim, the Hadith narrated by Abu Dharr. People came to the Prophet sallallahu 'alayhi wa sallam and the poor people said the wealthy people get higher grades at the end because they spend a lot. At the end of the Hadith the Prophet sallallahu 'alayhi wa sallam said even sexual relationship, you will have reward for it. They said we get reward for sexual relationship with our wives? He said if you do it in Haraam, would you not get sins? They said yes. He said and likewise when you do it in Halaal, you get reward. So if one has the intention to have relationship with his wife to preserve himself from Haraam, to have kids to benefit this Ummah with or to follow in accordance with the teachings of the Prophet sallallahu 'alayhi wa sallam and to get married, he will get reward for that. We mentioned this in a little bit more detail in a previous class and you can refer to it. We spoke about how regular day-to-day traditions can be transferred from traditions to Ibaadah. For example, sleeping and working out. We specifically said those two.

Ibaadah is when Allah says I order the person to do, and he says I hear and I obey. Heart, limbs, brain and all of him submits totally and fully. That is Ibaadah.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا

شَرِيكَ لَهُ... ﴿١٦٣﴾ ﴿الأنعام﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). He has no partner." (Surat al-An'aam: 162-163)

Your eyes, your heart, your hands and your brain all submit to Allah, the One who ordered you to worship. The prerequisites of Ibaadah are to do it for the sake of Allah on the avenue of the Prophet Muhammad sallallahu ‘alayhi wa sallam. The summary of the Deen is to worship Allah as He wants, and that can only come through the avenue of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Two principles and the biggest proof you need for them is Shahaadatayn. Firstly, Laa Ilaaha Illallah – to do it for Allah. Secondly, Muhammadur-Rasoolullah – to do it on the path of the Prophet Muhammad sallallahu ‘alayhi wa sallam.

There are those who make that which is permissible into Haraam, and what is Haraam into permissible. Those who do that and those who follow them – that is one of the ways of having Ibaadah to other than Allah. You remember the Hadith of ‘Adee Ibn Haatim when he heard the Prophet sallallahu ‘alayhi wa sallam reciting:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

They (Jews and Christians) took their Rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam, while they (Jews and Christians) were commanded [in the Tawraah and the Injeel] to worship none but One Ilaah (God - Allah). (Surat at-Tawbah: 31)

When he heard that, to his mind what was meant by worshipping is that it is bowing and prostrating to someone else, supplicating and sacrificing. That is what came to his mind, but the Prophet sallallahu ‘alayhi wa sallam informed him that their obedience to their Rabbis and monks in forbidding that which is permissible and permitting that which is forbidden was a form of worship, because they made their Rabbis and monks partners to Allah in obedience and in ordaining the law.

Other more common ways where Ibaadah is dismissed to Allah is to know that everything in the universe could not harm you if Allah did not will it. It is to know that everything in the universe could not help you, unless Allah willed it. Ibaadah is not only Salah, Hajj, fasting and ‘Umrah like many think, but your obedience to your parents is Ibaadah just like Hajj and ‘Umrah. Leaving Riba and Zina is also Ibaadah. Your love for the sake of Allah and your hate for the sake of Allah (your Walaa’ and Baraa’) is all included in Ibaadah. Today some think that when you leave the Masjid, you leave Islam behind your back at the doorsteps. That is the thinking of a Jewish mentality and one of the reasons they went astray.

...أَفْتُمُونَن بَبْعِ الْكِتَابِ وَتَكْفُرُونَ بَبْعِ... ﴿البقرة: ٨٥﴾

Then do you believe in a part of the Scripture and reject the rest? (Surat al-Baqarah: 85)

Allah reprimanded them and rebuked them for doing that.

WHY DID ALLAH ORDER US TO WORSHIP HIM?

Some today say why do we worship Allah? Allah does not need us as you say, but why do we worship? You tell us in a lecture that Allah does not benefit from our obedience and does not get harmed from our sin, He is independent and He is Sovereign, but then you come up and say you have to worship. Why do we worship if He does not need us?

ALLAH DOES NOT BENEFIT FROM OUR OBEDIENCE AND HE IS NOT HARMED BY OUR SINS

Rest assured and know for a fact that if the entire universe left Ibaadah, Allah is Ghanee.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۗ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

﴿فاطر: ١٥﴾

O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise. (Surat Faatir: 15)

He does not benefit from our obedience, nor does He get harmed from our sins. Keep that as a fact. His kingdom does not get more by the entire universe thanking, praising and glorifying Him, nor does it become any less with the Shirk of the Mushrik or the sin and the slander of those who curse and slander Him, by claiming that He has a son or in any other way or form. It does not become any less with that.

In Sahih Muslim, the Hadith al-Qudsi. O My servants, you sin by night and by day and I am here to pardon your sins, therefore seek forgiveness from Me so I may grant you pardon. O My servants, you can neither do me any harm nor can you do me any good. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinn became as pious as the most pious heart of anyone amongst you, it will not add anything to My power or My kingdom. O My servants, if the first amongst you and the last amongst you and the whole human race and then the Jinn tagged along with you

became as wicked as the most wicked heart of anyone amongst you, it would not decrease anything from My power or kingdom.

It is all summed up in one verse.

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ ۗ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

﴿فاطر: ١٥﴾

O mankind! It is you who stand in need of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise. (Surat Faatir: 15)

There is two types of being poor or in need to Allah. The first one is the universal poverty or need to Allah. The biggest, strongest, wealthiest and most arrogant Kaafir is in poor need of Allah. He needs the sun, he needs the land and he needs the oxygen. This is called Idhtiraari (إِضْطْرَارِي) (by force). That is what is mentioned in this verse:

...وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

﴿آل عمران: ٨٣﴾

While to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Surat Aali 'Imraan: 83)

They are in desperate need of Allah.

The second one is Faqr Ikhtiyaari (فقر إختياري) (by choice), and we ask Allah subhaanahu wa ta'aala to be amongst them. It is to have awe, humility and reverence to Allah. The more you advance in your humility and lowliness to Allah, the richer you become with Allah. As we say many times, never show arrogance in your Ibaadah. You are doing favours for yourself, not for Allah.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا

يَسْتَحْسِرُونَ ﴿الأنبياء: ١٩﴾

To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). (Surat al-Anbiyaa': 19)

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ كُلُّ لَّهُ قَانِتُونَ ﴿٢٦﴾ الروم: ٢٦

To Him belongs whatever is in the heavens and the earth. All are obedient to Him. (Surat ar-Room: 26)

If all humans and Jinns in the universe turn away from Ibaadah, the angels will continue to worship Him, and He does not need the humans, the Jinns or the angels. Al-Bayt al-Ma'moor above the Ka'bah – seventy thousand enter there every day and never return until the Judgment Day.

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ ابراهيم: ٨

And Musa said: "If you disbelieve, you and all on earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise." (Surat Ibraheem: 8)

There are many other verses like that in the Qur'an.

...وَأِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾ النساء: ١٣١

But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise. (Surat an-Nisaa': 131)

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ... ﴿٧﴾ الزمر: ٧

If you disbelieve, then verily, Allah is not in need of you. (Surat az-Zumar: 7)

All I mentioned so far is to show you how low me and you are to Allah subhaanahu wa ta'aala, how desperate and poor we are to Allah subhaanahu wa ta'aala, and how we worship Him while we desperately need Him and He does not need us, Jalla Fee 'Ulaah (جل

(في علاه). Now let us answer the question – the wisdom behind us worshipping Allah if He does not need us and does not need our worship, nor does He need the worship of the Jinns and even the worship of the angels He does not need.

IBAADAH IS A RIGHT OF ALLAH UPON US

First of all, Allah has a right over us. That is part of our belief in Allah, in His name and in His qualities and attributes. He loves to be worshipped and glorified, and you and me have to give Him His right over us. You find that kings in this world love matters and hate matters. Allah has the most supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Allah loves that His slaves worship Him and glorify Him.

In Sahih al-Bukhari and Muslim, Hadith Mu'aadh:

كُنْتُ رَدِيفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِي : يَا مُعَاذُ ، قُلْتُ : لَبَّيْكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ ، قَالَ : أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ ؟ قَالَ مُعَاذُ : اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : حَقُّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا ، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا ، قَالَ مُعَاذُ : قُلْتُ أَفَلَا أُبَشِّرُ النَّاسَ يَا رَسُولَ اللَّهِ ؟ قَالَ : لَا تُبَشِّرُهُمْ فَيَتَكَلَّبُوا

فأخبر بها معاذ رضي الله عنه عند موته تأثما أي خشية من وقوعه في إثم

لكتمان العلم عن رسول الله صلي الله عليه وسلم

In this long Hadith, let us just take the point for this class. The Prophet sallallahu ‘alayhi wa sallam was teaching Mu’aadh. Mu’aadh was riding on a donkey with him and the Prophet sallallahu ‘alayhi wa sallam takes the time to teach him. He was teaching him the right of Allah over us, and rights Allah put upon Himself that He will give us if we do the conditions that He tells us. Mu’aadh never said this Hadith to anyone except on his deathbed. That is because the Prophet sallallahu ‘alayhi wa sallam told Mu’aadh not to spread it for fear that it had so much hope in it that people may slack off on their deeds, depending on the great hope that Allah gave us in this Hadith. The Hadith is that Allah has a right upon us that we must worship Him without Shirk. It is normal and not surprising that Allah has a right over us. That is normal. What is astonishing and amazing is for people to renegade against the right of Allah upon us. That is what is amazing.

People do a small favour for you and you never forget it for the rest of your life. In Madinah I had a teacher who taught me Qur’an as a child. When I returned to Madinah, he was teaching in the Masjid an-Nabawi by the doorway where the Prophet sallallahu ‘alayhi wa sallam said in his farewell words, close all the alleys leading to the Masjid except my alley and the alley of Abu Bakr. It is still known until today. I was occupied in the university classes and plenty of private classes, and I did not have time to go to him. In the last four months I had in Madinah, I went to him to seek additional Ijaazah in the Qur’an. He took out a piece of paper, he wrote my name down and he said come back and see me in three years if I am still alive. I said but Shaykh, I am only going to be in Madinah four more months and I am going to be done. Inshaa Allah I am going back to my country. My father told me to get an Ijaazah from him no matter what it takes. He told me that Ijaazah from him is more important to me than the degree you are going to get from the university. Wallahi he said that. He had a high chain Ijaazah and he was one of the teachers of al-Hudhayfi, and more importantly he was among the best Qur’an teachers possibly of our time. Rahmatullahi ‘Alayh.

He said he cannot do anything, so then I got my father involved and I told my father to call him, and that is how I got most of my private classes with many of the Shuyookh there. He agreed if his students agree. He told my father if my students agree then I will do it, because everyone had a set time. He asked them would you be willing to take a little bit of time out so we can get Ahmad involved and they all agreed. Jazaahum Allah Khayr. It may be something simple and it may be something big. That was nearly twenty years ago and I never forgot it, nor did I forget what his students did when they all agreed to give me a portion of their time. Possibly for twenty years, I do not remember a day I do not make Du’aa for him and them unless I forgot. Even very recently, I was checking to send him a gift and I found out that he died three years ago. Rahmatullahi ‘Alayh. So people who do a little bit of good for you, you cherish that from them. What about Allah?

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

You could never count the blessings of Allah over you. You in yourself. You and your skull and how it was perfected. Your eyes, your eyelids and your eyebrows. Your neck and your heart.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾ وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ
﴿٢١﴾ الذَّارِيَاتِ ﴿٢١﴾

And on the earth are signs for those who have Faith with certainty, and also in your own selves. Will you not then see? (Surat ath-Thaariyaat: 20-21)

You read about the eye and how it was slanted inwards in precision and perfection, designed so no sweat will go in it. The doctors say that. I read it in an article once. Just go down from the top of your head to the bottom of your feet, and there is blessing after blessing that you could not count. That is just in yourself, so take all the blessings from the cradle to the grave. You could not count it.

Leave everything and just look at the blessing of Islam.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۗ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُم ۗ بَلِ اللَّهُ يَمُنُّ
عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنْتُمْ صَادِقِينَ ﴿الحجرات: ١٧﴾

They regard as favour upon you (O Muhammad sallallahu ‘alayhi wa sallam) that they have embraced Islam. Say: “Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true.” (Surat al-Hujuraat: 17)

It is a privilege from Allah. It is a mercy from Allah.

So the first wisdom is that Ibaadah is a right of Allah upon us. It is His right over us.

IBAADAH IS FOR OUR OWN BENEFIT

Secondly, Ibaadah is for us. We do it for Allah but the benefit is really for us, not for Allah. Allah is Raheem. The quality we mention to Allah – the Most Merciful. Allah sent down one of His mercies to His entire creation from the beginning of the creation to the end, and He

saved ninety nine for the Judgment Day. He is Ar-Raheem and He is Ar-Rahmaan. From the biggest aspects of His Rahmah is that He allowed us and taught us to worship Him.

Ibaadah is nourishing to the soul and to the heart. Your body and soul both need food to survive. Your physical body needs air and water. You need food to sustain it and nourish it. Your spiritual soul screams for needs as well, and that need is Ibaadah. It will be fulfilled with Ibaadah. Only Allah knows the details of the soul, therefore its food and nourishment is prescribed by Allah through His Messengers 'alayhimus-salaatu was-salaam. No way can we live without it. Without Ibaadah, the hearts rust like metal. They wear out like clothes. You spray the rust off by Ibaadah. You refurbish the heart by Ibaadah.

Ibaadah is means to take away your problems, so the benefit is for you. It brings you nearer to Allah, so the benefit is yours. In every aspect of Ibaadah, there is a benefit for you in it. And in every sin, there is harm for you in it. You are the one benefitting from it and the verses by that are many in the Qur'an.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ

﴿فصلت: ٤٦﴾

Whosoever does a righteous good deed, it is for (the benefit of) his own self, and whosoever does evil, it is against his own self, and your Lord is not at all unjust to (His) slaves. (Surat Fussilat: 46)

You do good, and it is for you. You are doing it for yourself.

...وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

﴿النمل: ٤٠﴾

“And whoever is grateful, truly, his gratitude is for (the good of) his own self, and whoever is ungrateful, (he is ungrateful only for the loss of his own self). Certainly! My Lord is Rich (Free of all wants), Bountiful.” (Surat an-Naml: 40)

You are thanking for your own good. It is only for your own good.

You worship Him because you are in desperate need from Him. That is another wisdom.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ
 أَلِلَّهُ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ
 وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ أَلِلَّهُ مَعَ اللَّهِ ۗ تَعَالَى
 اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِّنَ
 السَّمَاءِ وَالْأَرْضِ ۗ أَلِلَّهُ مَعَ اللَّهِ ۗ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ
 ﴿٦٤﴾ النمل

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? Little is that you remember! Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any Ilaah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)! Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any Ilaah (god) with Allah? Say, "Bring forth your proofs, if you are truthful." (Surat an-Naml: 62-64)

Your worship of Allah is an honour for you. The benefit is for you. You honour yourself by being a slave of the Creator of the universe, because when you become a slave of Allah and worship Him, you are not a slave for anything else. Ibaadah is to benefit you and not Allah.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
 ﴿البقرة: ٢١﴾

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious). (Surat al-Baqarah: 21)

Your benefit from your worship is Taqwa.

اَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ... ﴿العنكبوت: ٤٥﴾

Recite (O Muhammad sallallahu 'alayhi wa sallam) what has been revealed to you of the Book (the Qur'an), and perform As-Salat (Iqaamat as-Salat). Verily, As-Salat (the prayer) prevents from Al-Fahshaa' (i.e. great sins of every kind, unlawful sexual intercourse, etc) and Al-Munkar (i.e. disbelief, polytheism, and every kind of evil wicked deed, etc). (Surat al-'Ankaboot: 45)

Your Salah benefits you because it deters you from disbelief, polytheism, every evil wicked deed and even bad manners.

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ
سَكَنٌ لَهُمْ... ﴿التوبة: ١٠٣﴾

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allah for them. Verily! Your invocations are a source of security for them. (Surat at-Tawbah: 103)

Your Ibaadah of Zakah is to purify and sanctify you. You! Us! For us!

CLASS TWENTY FIVE

We are at the heart of the book in this twenty fifth class of Al-Usool Ath-Thalaathah. We are in the beginning of the main chapter of the book (Chapter Three).

اعْلَمَ ارْشَدَكَ اللهُ لِمَا لَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ اِبْرَاهِيمَ اَنْ تَعْبُدَ اللهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ

We stopped off at:

مُخْلِصًا لَهُ الدِّينَ

Making the religion purely and sincerely for Him.

We are going to stay with that statement because it is an essential statement. Inshaa Allah we will devote this entire Halaqah to it.

IKHLAAS

اَنْ تَعْبُدَ اللهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ

To worship Allah alone and make religion only for Allah. Mukhlisan (مخلصا) means purely and sincerely. Lahu (له) means for Him alone. The Haa in Lahu refers to Allah and for Him means for Allah. Ad-Deen (الدين) is religion and it actually refers to belief, to actions and to sayings.

In the grammatical context, Mukhlisan is referred to as a Haal (حال). A Haal is the equivalent of circumstantial accusative. That is what it is in English. A Haal describes the circumstance under which an action takes place. That is the definition of a Haal. So over here it means during your worship, you worship Allah alone. During your life, you make your religion sincerely and purely for Allah subhaanahu wa ta'aala. A life with no Shirk. Mukhlis (مخلص) is sincerity and it encompasses sincerity in everything that falls under Laa Ilaaha

Allah Muhammadur-Rasoolullah. Al-Ikhlaas (الإخلاص) means to purify. What is meant here is that by his worship, the person intends and desires the face of Allah and to reach Jannah. A person does not worship anything along with Allah. Not an angel, a Prophet nor a Messenger.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ

﴿النحل: ١٢٣﴾

Then, We have inspired you (O Muhammad sallallahu ‘alayhi wa sallam saying): Follow the religion of Ibraheem Haneefa (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikoon (polytheists, idolaters, disbelievers, etc). (Surat an-Nahl: 123)

And then We revealed to you O Muhammad that you should follow the religion of Ibraheem who was a Muslim upon the true religion, and was not among those who worshipped idols and associated partners to Allah subhaanahu wa ta’aala. So it is the pure religion to Allah.

One of the antonyms of Ikhlaas is Riyaa’ (رياء) (insincerity). It is more commonly known or widespread on our tongues as show off. For example, showing off in reading Qur’an, in Dhikr, in Salah, in learning or in teaching. In this classroom setting, if you come to the classroom for show off or I come here for show off. Also in Jihaad or Ibaadah. People do that to gain praise and be thought of in a good way. Insincerity has many different types and we want to go through those types.

DEFICIENCIES IN IKHLAAS

THE FIRST SCENARIO

The first scenario of insincerity is one who enters Islam or his entire Islam is based on Riyaa’. That is Kufr. That is what we call the major Nifaaq.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجْهَ
النَّهَارِ وَآكْفُرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿آل عمران: ٧٢﴾

And a party of the people of the Scripture say: “Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.” (Surat Aali ‘Imraan: 72)

So their belief was for worldly gains and it was insincere. That is the first one and that is Kufr – one who enters Islam based on Riyaa’ or all of his Islam is only for Riyaa’.

THE SECOND SCENARIO

The second scenario is to show off in matters that if one abandons them, it is Kufr. He has Riyaa’ in all those matters. For example Salah, meaning all of my Salah from beginning to end, every part of it, all of it as a whole and every one of them is Riyaa’. The ruling on that is what Ibn Rajab said in Jaami’ Al-‘Uloom Wal-Hikam (جامع العلوم والحكم):

هَذَا الرِّيَاءُ الْمَحْضُ لَا يَكَادُ يَصْدُرُ عَنْ مُؤْمِنٍ فِي فَرَضِ الصَّلَاةِ وَالصِّيَامِ

He said this type of show off is nearly impossible to come from a believer.

So the second one is one who does Riyaa’ (as a whole and in detail) in matters that if one leaves them, it is Kufr.

THE THIRD SCENARIO

The third scenario is if the overwhelming majority of one’s actions are insincere and for show off. That is the style of the hypocrites. Allah said pertaining to this:

...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالِي يُرَاءُونَ النَّاسَ...

النساء: ١٤٢ ❁

And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men. (Surat an-Nisaa’: 142)

So if the overwhelming majority of one’s deeds (all of it from beginning to end) are for Riyaa’, it falls under this category (the category of Nifaaq).

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ...

And be not like those who come out of their homes boastfully and to be seen of men. (Surat al-Anfaal: 47)

These are aspects of the Munaafiqeen. A more practical example that falls under this scenario is rulers who govern by other than Islam. They replace the entire Sharee'ah with another of their own, but then show off for political purposes or for some gain. They show a little bit of Islamic significance for the ignorant and the bird-brained. They change the Sharee'ah and replace it. They officially promote, spread and sponsor interfaith, give their Walaa' and Baraa' to the enemies of Allah, and then build a little couple of Masjids or pass out a couple of Qur'ans and say look what we do. That can only fool the bird-brained people, not a generation raised on Tawheed. It can only fool traitors and the bird-brained, but not a generation well-founded and rooted on Tawheed.

Another example is what secularists do. The ideology of the secularists is not Islam, but they will put a touch, smell or scent of Islam in their Kufr founded ideology as an appearance, so that people will accept them or for other purposes and so they will not be rejected. It is the same with those who embrace the new religion – the Western Islam. That is a religion and that is not Islam. That is a Western Islam and that is a religion in itself. We embrace and submit to the pure unadulterated Islam (Millat Ibraheema Haneefa). Others choose a different brand of Islam which is called the Western Islam, but then you will see they will put a touch or smell of our Islam in it to fool the bird-brained. That will only fool people who are not well-founded, rooted and established on Tawheed.

All of that is deficiency in Ikhlaas. Those three scenarios are deficiencies in Ikhlaas and they are between Kufr and Nifaaq. If one's overwhelming majority of their Ibaadah is to be seen by men, then it falls under this category of Nifaaq like Ibn Rajab Rahimahullah said.

THE FOURTH SCENARIO

The fourth scenario is having Riyaa' (insincerity) in matters of Ibaadah where if you leave them, it is not considered Kufr. It is the opposite of scenario number two. Matters where leaving them is not Kufr, but someone has Riyaa' in them. This category is the small Shirk. That is the small Shirk (the minor Shirk) that opposes Ikhlaas. We spoke about the minor Shirk and the punishment when one stands before Allah, and I gave you the dispute on that. We took the Du'aa to seek refuge in Allah from that minor Shirk and you can refer to it back there. We do not want to repeat to preserve time, but there is other matters that we can talk about.

In this category, leaving a Naafilah is not like leaving a Fardh in the second scenario. That is why they are in different categories. Leaving Salah falls under the second scenario, which is the major Riyaa'. This one is about Nawaafil for example. Here it is non-obligatory matters or matters that if one leaves them, it is not considered Kufr. Let us assume for example Riyaa' entered one's Niyyah in something that is not obligatory and if you left it, it is not Kufr. He really devoted his worship to Allah, and then the Shaytaan came to him. This fourth scenario has many forms.

CATEGORY 4A

The Shaytaan came to him and he started getting insincerity. If he rejects and resists it, fights and fends it off, he is not harmed nor sinned at what the Shaytaan whispers and instigates to him.

إِنَّ اللَّهَ عَفِيٌّ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ

The famous Hadith you all know in Sahih al-Bukhari. Allah forgives my followers of what their souls may whisper to them or suggest to them, as long as they do not act on it or speak of it.

So it is just whispers and this person fought the whispers. Ibn Rajab said if he does not let it find its way to him, it will not harm him. Meaning if he resists it, it will not harm him. In fact, he may get reward because he is resisting the Shaytaan.

CATEGORY 4B

He lets the Riyaa' go on without resisting or fighting it. He does not fight the show off or the insincerity. Now this one is disputed. Keep in mind that all of the fourth category is one who started his act sincerely, but the whispers came to him. This reminds me of a story Ibn al-Jawzi mentioned in Akhbaar Al-Hamqa Wal-Mughaffaleen (أخبار الحمقى والمغفلين). He said the people walked into a Masjid and saw a man praying so good and how long his Salah was. He heard them talking about him, he looked to the side of him as he was making Salah and he said I am fasting too. But here in this scenario, it is someone who did not go that far.

4A is someone who resisted that. The Shaytaan came to him, the insincerity came to him, the whispers and thoughts came to him, and he fought it. He initiated that Ibaadah totally for the sake of Allah, but the whispers came to him and he fought it. We said that it will not affect him. In fact, he most likely will Inshaa Allah get reward. 4B is one who did his Naafilah for the sake of Allah then got the whispers, but did not resist it. We said there is a dispute here.

Ahmad, Ibn Jareer at-Tabari and al-Hasan al-Basri said Inshaa Allah his deed will be accepted, and they mention the Hadith that is Mursal in Sunan Abu Dawood:

عَنْ عَطَاءِ الْخُرَاسَانِيِّ أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ بَنِي سَلَمَةَ كُلَّهُمْ يُقَاتِلُ ، فَمِنْهُمْ مَنْ يُقَاتِلُ لِلدُّنْيَا ، وَمِنْهُمْ مَنْ يُقَاتِلُ نَجْدَةً ، وَمِنْهُمْ مَنْ يُقَاتِلُ ابْتِغَاءَ وَجْهِ اللَّهِ ، فَأَيُّهُمْ الشَّهِيدُ ؟ قَالَ : كُلُّهُمْ ، إِذَا كَانَ أَصْلُ أَمْرِهِ أَنْ تَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

This Hadith is Mursal in Abu Dawood. The Prophet sallallahu ‘alayhi wa sallam was told all of Bani Salamah fight. Some for Dunya, some to aid their friends, and some fully for the sake of Allah. The Prophet sallallahu ‘alayhi wa sallam was asked which is the martyr? He said all of them, and this is what this group said.

Now that is for one who did Jihaad initially for the sake of Allah. That initial intention was for the sake of Allah, but it was tainted afterwards with other matters (the matters that we mentioned). Ibn Jareer said the dispute is for actions that are all tied together like Salah, Siyaam and Hajj. Salah is not proportional. It starts with Allahu Akbar and ends with As-Salaamu ‘Alaykum Wa Rahmatullah. The dispute of the ‘Ulamaa in 4B is in matters like Salah or fasting. You start for the sake of Allah then your intention changes or the whispers come to you, but you cannot stop Salah. Salah is not stoppable, breakable or proportional. You cannot stop your fasting and it is not proportional. This is where the dispute lies.

That which is not tied together and is proportional – if the insincerity seeps in, you start over and you renew your intention. For example, recitation of the Qur’an, Dhikr, giving charity, teaching or learning. Ibn Jareer is saying if the deed is breakable and proportional. Like glorifying Allah – if I am doing Tasbeeh, I get to fifty five and my Niyah gets affected, I can stop and renew my Niyah. There is no problem there and that is not disputable. I am reading Qur’an and I start for the sake of Allah, but as I read a few pages a man walks in and my Niyah is gone. I stop and renew my Niyah. I must renew my intention.

Sulaymaan Ibn Dawood al-Haashimi said I give a talk sometimes and my intention changes. He gives a talk like we are doing today. He said my intention changes, so I have to renew my intention several times in one teaching setting. He stops in the class, renews his intention and goes on. That is how pious they were. That is not applicable for example in Jihaad, because Jihaad starts at the line and you do not leave until the battle is over. It does not apply to Salah because Salah starts with Allahu Akbar and ends with Tasleem. You cannot

renew your intention in the middle of these. Hajj starts with one Sha'eerah and it goes on until one shaves his head, and even after that. It is not breakable.

Even though it is disputed, if Riyaa' kicks in one and he does not resist nor fight off the whispers of the Shaytaan or what he thinks of and he lets it flow freely, the correct opinion is the action is void. That is the correct opinion because of the Hadith of Abu Hurayrah:

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي ، تَرَكْتُهُ وَشِرْكُهُ

In Sahih Muslim. Whoever does an action for the sake of someone else as well as Mine, I will leave him with whoever he associated with Me, meaning he will not get any blessings for that deed.

Like I said it is disputed, but because of this Hadith it is more likely that his deed will not be accepted, because he did not fight off the whispers or the thoughts. This is Riyaa' in non-obligatory matters or matters that if you leave them, they will not negate your Deen. 4A is one who resists it and 4B is one who does not resist it.

CATEGORY 4C

4C is after the deed. After the deed, something comes to him about the deed which causes him to doubt his sincerity. That does not affect your deed if it is after the deed. Why? Because Riyaa' is what is in an action. Remember what we said earlier when I gave you the grammatical context – I said it is a Haal. It is during or before, not after.

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي ، تَرَكْتُهُ وَشِرْكُهُ

Feehi (فيه) (in it). Whoever commits a Shirk, and the word is in it – in the deed itself. This happening afterwards does not affect the deed.

DOES PRAISE OF PEOPLE NEGATE ONE'S IKHLAAS?

It does not negate one's Ikhlal because of the Hadith in Sahih Muslim:

عَنْ أَبِي ذَرٍّ قَالَ : قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَرَأَيْتَ الرَّجُلَ
يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ ؟ قَالَ : تِلْكَ عَاجِلُ بُشْرَى

الْمُؤْمِنِ

This is the point:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

A man told the Prophet sallallahu 'alayhi wa sallam that a person does a deed of good and then people thank him, praise him and speak good of him. The Prophet sallallahu 'alayhi wa sallam said that is the early glad tiding of a believer. That is the point of this Hadith. It means Allah put in the hearts of the believers acceptance of that person, what he did, what he said or the deed that he did, and that is the early sign that Inshaa Allah it is accepted. Had it negated his deed or had it been insincerity, the Prophet sallallahu 'alayhi wa sallam would have pointed it out, but he said:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

Ibn Rajab Rahimahullah said if one does a sincere act, then Allah grants him acceptance after by people praising him, and at the same time his heart becomes happy that the believers like what he did. He led Taraweeh and they liked the way he led Taraweeh or whatever deed he did. That does not affect his Ikhlās or sincerity as Ibn Rajab said. That is also the opinion of Imaam Ahmad, Ishaq Ibn Raahawayh and others.

أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، الرَّجُلُ يَعْمَلُ الْعَمَلَ يُسِرُّهُ ، فَإِذَا أُطْلِعَ عَلَيْهِ
أَعْجَبَهُ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَكَ أَجْرَانِ : أَجْرُ السِّرِّ ،
وَأَجْرُ الْعَلَانِيَةِ

A man asked the Messenger sallallahu 'alayhi wa sallam about someone who does a secret deed or a sincere one, the people then see after he does the sincere deed, and he likes that people know about it after. The Messenger sallallahu 'alayhi wa sallam said you get two rewards.

(أَجْرُ السِّرِّ) أَيُّ لِإِخْلَاصِهِ (وَأَجْرُ الْعَلَانِيَةِ) أَيُّ لِلِإِقْتِدَاءِ بِهِ

The Prophet sallallahu 'alayhi wa sallam said the first deed is for your sincerity because you did it solely for the sake of Allah. You did not care about the people, but you get another deed on top of that after people knew. You did not care about them, you did not do it for them and you did not even think about them, but afterwards they came and knew about it.

Then you get the reward for people knowing about it and imitating, following and mimicking you.

THE FIFTH SCENARIO

The fifth scenario is let us assume someone leaves a matter for the sake of people. Is that Riyaa'? The previous scenarios were that he does it, but this one is that he leaves it. He fasts Mondays and Thursdays, but people find out so he leaves it. They walk into the Masjid and he is reciting Qur'an from memory or he has a nice voice, so he stops his recitation. Does leaving deeds for fear of Riyaa' fall under Riyaa'? There are two opinions by the 'Ulamaa on this. If it is a Waajib matter, then it is Riyaa' and more because leaving a Waajib is a sin. You cannot leave it for people. This part is clear. You cannot leave a Waajib for people. You have to work and struggle with your intention.

The dispute is if it is Sunnah. The first camp said it is not Riyaa' to leave it. If it is a Sunnah matter, then he can leave it and it is not Riyaa'. In Tuhfat Al-Ahwadhi (تحفة الأحوذى), at-Taybee said there is proof on reciting out loud and proof on reciting low. We have Hadith that go both ways. We combine between the proofs by saying one who fears Riyaa' can do it silently or should do it silently, and if he does not fear Riyaa' then he does it out loud. That is one opinion. The second opinion is that leaving a matter for fear of Riyaa' is Riyaa'. Al-Fudhayl Ibn 'Iyyaadh Rahimahullah has the famous quote, like in Shu'ab Al-Imaan (شعب

الإيمان):

تَرَكُ الْعَمَلِ مِنْ أَجْلِ النَّاسِ رِيَاءٌ ، وَالْعَمَلُ مِنْ أَجْلِ النَّاسِ شِرْكٌ

Leaving a deed for the sake of people is in itself show off, and he went on to say doing it for them is Shirk.

What one should do is do the deed and resist the Riyaa', and he will get more reward Inshaa Allah for resisting the whispers. In Talbees Iblees (تلبيس إبليس) by Ibn al-Jawzi, al-Haarith Ibn Qays radhiallahu 'anhu said:

إِذَا أَتَاكَ الشَّيْطَانُ وَأَنْتُ تُصَلِّي فَقَالَ : إِنَّكَ تُرَائِي ، فَزِدْهُ طَوْلًا

If the Shaytaan comes to you while you are making Salah and whispers to you that you are doing it for Riyaa', he said make it even longer. Fight the temptation of the Shaytaan and make it even longer.

In Sharh At-Tareeqah (شرح الطريقة), he said from the traps of the Shaytaan is that one may meet people who are not at his level of Ibaadah. They do not make their Salah at night or they do not do Ibaadah that he does. The Shaytaan will whisper to him that you should not do it yourself. You should not do your Tahajjud, you should not do your Qur'an and you should not do your Du'aa because it is going to be Riyaa'. Then he will leave it, and he said that is wrong.

The correct of the two opinions on this is most definitely that one should not leave a deed for fear of Riyaa'. That is the correct opinion. However if one leaves a deed for people, is that Riyaa'? You really cannot call that Riyaa'. It depends on the intention of the person. At times it may be, and at times it may not be. The summary is do not leave a deed for people. Do the deed and fight the whispers. Leaving the deed is not Riyaa' unless there is something in the intention that makes leaving it Riyaa'. That is the summary.

When show off comes knocking on your heart and whispers come to you, remember that if you get in a problem or situation in this life, you will see nearly everyone walk away and give you their back. Even 'Ulamaa from older times struggled and suffered from this. You will be lucky if some of your family stick by you. Remember that. Are those people worth doing a deed for or leaving a deed for? Who are they? Who are they when they are not going to be next to you in hard times and difficult times when you desperately need them in this world, and more importantly when you stand before Allah, are any of them going to be there? That is one of the best ways to fix your Niyyah and your Ikhlaas to Allah.

THE SIXTH SCENARIO

The sixth scenario is another common scenario. Someone does not do a deed but people are around him and they fasted, so he fasted. They said oh we are going to fast because tomorrow is Monday, so he fasted. He stays with them, they are roommates or something and he did it. Or for example they do Iftaar, he is sitting with them and they say come on let us go to Taraweeh. He does not usually go to Taraweeh, but he ends up going with them. That is not Riyaa'.

Listen to this Hadith by Handhalah. He said I found Abu Bakr or Abu Bakr found me and asked how are you doing Handhalah? And Handhalah said I feel like a hypocrite. Abu Bakr said Subhan Allah. He was amazed at that statement, but look at what happens later in the Hadith. Handhalah said when we are with the Prophet sallallahu 'alayhi wa sallam, he reminds us of Jahannam and Jannah. And when we leave, we leave and go play with our kids

and our family and forget a lot. He is explaining to Abu Bakr. Abu Bakr said Wallahi that is true, I feel the same. Let us go to the Prophet Muhammad sallallahu 'alayhi wa sallam. They told that to the Prophet Muhammad sallallahu 'alayhi wa sallam. The Messenger sallallahu 'alayhi wa sallam said by Allah, if you were to remain on the status that you are on while you are with me, the angels would shake your hands in the alleys and in your houses. But one hour and one hour, meaning one hour intensive Ibaadah and study, and then take a break for another hour. You have to take a break. He told them that the Imaan is not going to be at the same level. The Ibaadah is not going to be at the same level.

حَنْظَلَةُ الْأُسَيْدِيِّ قَالَ - كَانَ حَنْظَلَةُ مِنْ كُتَّابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
- لَقِينِي أَبُو بَكْرٍ فَقَالَ : كَيْفَ أَنْتَ يَا حَنْظَلَةُ ؟ قَالَ : قُلْتُ نَافِقَ حَنْظَلَةُ
، قَالَ : سُبْحَانَ اللَّهِ مَا تَقُولُ ! قَالَ : قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ ، فَإِذَا خَرَجْنَا مِنْ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ
فَنَسِينَا كَثِيرًا ، قَالَ أَبُو بَكْرٍ : فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا . فَاَنْطَلَقْتُ أَنَا وَأَبُو
بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ : نَافِقَ
حَنْظَلَةُ يَا رَسُولَ اللَّهِ ! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَمَا ذَاكَ ؟
قُلْتُ : يَا رَسُولَ اللَّهِ ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى
عَيْنٍ ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ ، نَسِينَا
كَثِيرًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَالَّذِي نَفْسِي بِيَدِهِ ، إِنْ
لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ ، لَصَافَحْتُكُمْ الْمَلَائِكَةُ عَلَى
فُرْشِكُمْ وَفِي طُرُقِكُمْ ، وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةٌ وَسَاعَةٌ ، وَلَكِنْ يَا حَنْظَلَةُ !

سَاعَةٌ وَسَاعَةٌ ، وَلَكِنْ يَا حَنْظَلَةَ ! سَاعَةٌ وَسَاعَةٌ

The point is he was saying that during Halaqaat with the Prophet sallallahu ‘alayhi wa sallam, our Imaan is boosted. They remember Jannah and Jahannam, their deeds are much more and their Imaan is strong because he is with the group. Then he goes back and plays with his kids and his family, and his Ibaadah and his Imaan is at a lower status. The Prophet sallallahu ‘alayhi wa sallam did not consider him a hypocrite as he thought about himself radhiallahu ‘anhu. Rather, he considered it normal. That is a normal way. That is not Riyaa’ in itself. When you are with the companionship of righteous people, your Imaan goes up and your deeds are more. That is why you are encouraged to choose the right friendship. So that is not a deficiency in Ikhlaas right there.

THE SEVENTH SCENARIO

The seventh scenario is doing Ibaadah purely for Dunya, or Dunya and Deen mixed together. Let us take it by examples. It will become clear by examples. If one goes to Hijrah just for Dunya, that is minor Shirk. If one does Athaan just to get the paycheque from the Masjid or from the government at the end of the month, that is minor Shirk. If one teaches Islam purely for the paycheque, that is small Shirk. If one visits relatives and upholds the ties of kinship just for wealth or personal gain, that is small Shirk. If one is studying Islam just to bank off of it in the future, it is a minor Shirk. Note, we carefully said in each of those examples that it is purely for worldly purposes. The whole deed was for worldly purposes. That is pretty clear. Now let us take something different.

We just said right now about someone who did Hijrah for Dunya and not for Deen. That is small Shirk. The opposite of that is someone who did Hijrah to a Muslim country for the sake of Allah, and that is reward. He wants his kids to grow up in a Muslim country. That is reward and that is Hijrah. The third scenario is that he mixes the intention – he wants Deen and Dunya. He wants to make Hijrah to a Muslim country, he wants to live among the Muslims, but he also wants a job. That happens a lot to many brothers who travel to Muslim countries. Now the problem is with the third one where he mixed his intention, and that depends on the percentage. If it is eighty percent for Allah and twenty percent for the job, it is not Shirk. If the majority of the percentage is for Allah, it is accepted Inshaa Allah and he will get reward Inshaa Allah. He is not going to get the reward of the one who did it one hundred percent for Allah. The reward may diminish. Eighty percent for Allah and twenty percent for a job is not like one who did it one hundred percent for the sake of Allah. He is not looking for a job there.

What is the proof on that? In Surat al-Baqarah when Allah talks about Hajj, He permits those going to Hajj to seek trade. They are going for the sake of Allah to do Hajj, but He permits

them. He said there is no sin on you if you seek the bounty of your Lord. The bounty of your Lord here is trading during Hajj (business deals). There is nothing wrong with that.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ... ﴿البقرة: ١٩٨﴾

There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc). (Surat al-Baqarah: 198)

If one went purely a hundred percent for that Hajj and one took a few things to sell over there, both get reward but not the same reward. If the majority of the intention was for Allah but there was less than fifty percent for worldly matters, Allah will Inshaa Allah accept it with of course a diminished reward.

Now let us assume the intention was right at the middle – fifty percent for Allah and fifty for the job. This is different. This becomes minor Shirk because of the Hadith:

أَجَعَلْتَنِي لِلَّهِ نَدًّا؟

The Prophet sallallahu ‘alayhi wa sallam rebuked someone by saying you make me equal to Allah? He made that equal to Allah. He did not give Allah the overwhelming majority. When his Hijrah was fifty percent for Allah and fifty for the job, he made it equal to Allah. He made the job equal to Allah unlike the previous one, which was for example eighty percent and twenty percent.

In Sahih Muslim:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
قَالَ : إِنَّ الْغَزَاةَ إِذَا غَنِمُوا غَنِيمَةً ، تَعَجَّلُوا ثُلثِي أَجْرِهِمْ ، فَإِنْ لَمْ يَغْنَمُوا
شَيْئًا ، تَمَّ لَهُمْ أَجْرُهُمْ

The proof on that is that the Prophet sallallahu ‘alayhi wa sallam said if the soldiers go and fight and they gain some booty (they gain some wealth), two thirds of their reward is hastened to them in this life. But if they go and fight for the sake of Allah and return without anything, they get the full reward.

Ibn Umar used to say if one goes to Jihaad for the sake of Allah and ends up getting booty or wealth, there is no problem with that. But to only go for money or worldly purposes, that is

not accepted. We take analogy on that, so likewise is the matter we did on Hijrah, Hajj or other matters. Al-Awzaa'ee and Imaam Ahmad had similar opinions to what I just said.

Keep those seven scenarios in mind, write them down and look over them. Pay attention to them and work on them, but now let us talk about Ikhlaas in seeking knowledge.

IKHLAAS IN SEEKING KNOWLEDGE

Seeking knowledge and Ikhlaas are intertwined. You will not have Tawfeeq in seeking knowledge without Ikhlaas. When you study, you apply and you convey this Deen, you need the aid and help of Allah in that honourable task of both learning and teaching. You lack Ikhlaas in seeking knowledge and teaching Islam, and Allah will render you on your own. What students of knowledge need to keep in mind is when we have a deficiency in Ikhlaas, our punishment is worse than anyone else. If we attribute ourselves, we try and we ask Allah subhaanahu wa ta'aala to be students of knowledge, then if we do not fix our intentions, our punishment is worse. Allah subhaanahu wa ta'aala chose you as a student of 'Ilm to honour you with that 'Ilm. Allah honoured you with that and Allah gave it to you. A student of 'Ilm should walk around feeling they have a crown of honour on their heads from Allah subhaanahu wa ta'aala, because they were chosen by Allah to absorb and convey this message, so they cannot have any deficiency in Ikhlaas.

مَنْ يُرِدُ اللَّهَ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ

Whoever Allah wants good in, He will grant him knowledge of the Deen.

The opposite meaning (Mafhoom al-Mukhaalafah (مفهوم المخالفة) in Arabic) is whoever Allah does not want good in, He will deprive him of this knowledge. That is why you see many people deprived. Some people are so eager and they come and want to study, but after the first two or three classes they are gone. Allah did not want any good in them. Allah chose to honour you with this noble task and if you have any deficiency in your Ikhlaas, then you chose other than Allah or gave a percentage to other than Allah. Is that a just way of dealing with Allah? Allah chose you to honour you. He chose you. He could have chosen other than you, and you choose other than Allah with that which He chose to honour you with?

The punishment comes worse in a student of 'Ilm. Who is the first one to go to Jahannam? Wal-'Iyaathu Billah. An 'Aalim, a Qaari' and a Mujaahid. One of the most horrific Hadith for us is this Hadith that makes the hairs stand on end, Wallahil-'Adheem. He learned, he is knowledgeable, he studied and he had knowledge, and that gets him to Jahannam wal-'Iyaathu Billah. He learned and he taught to be called an 'Aalim or for worldly gain. People

gave him respect, they gave him a title, they honoured him because Allah honoured him with that knowledge, but he chose worldly gain. The second is a reciter who recited so people can say he is a reciter, look at his voice and look at how he memorises the Qur'an. The third is a Mujaahid who fought to be called a hero.

In all of them, the intention was the deficiency. People looked up to these three categories because they are among the best categories. Ordaining the good and forbidding the evil, reciters who recite and teach, and those who defend this Ummah – they are the purest Ibaadaat and that is why they are the first to enter Jahannam (wal-'Iyaathu Billah) with deficiency in Ikhlaas. A sincere Mukhlis who is sincere in being an 'Aalim, a reciter or a Mujaahid gets among the highest ranks in Jannah. If Allah gives the sincere Mukhlis the high ranks in Jannah, then the opposite is true in that one who negated the Ikhlaas in those matters will be punished most severely in Jahannam. They are the first to go to Hell if they lacked sincerity. The opposite is true – those who fix their sincerity are among the first to enter Jannah and get the highest levels in Jannah. Those who did not are first in Jahannam and in the bottom of Jahannam.

If I had a friend, student or a brother, I brought him close to me and then he betrayed me, is that not worse than a stranger or an enemy betraying me? No doubt about it. Remember I tweeted upon my release that at the end, we will remember not the words and torture of our enemies, but the silence and betrayal of our friends. Betrayal from a close one is much more hurtful, whereas sometimes you care less about what comes from strangers or enemies. In fact, you expect it. No matter what they do, you expect it and more. Allah subhaanahu wa ta'aala honoured you with knowledge, so man up to the task with sincerity. He brought you near Him in this Ibaadah and in this honourable task, so do not betray it with insincerity. Do not be one who gives Allah his back and people his face, after he was honoured with knowledge. When you give sincerity to other than Allah, that is just like you giving your back to Allah. He gave you that knowledge, and you gave your back to Allah and your face to people who did not give you that knowledge.

This is a matter that we need to work on day and night. You will find with more Ikhlaas, the Barakah becomes more and more. The Barakah will be in your life and in your knowledge. Every aspect of your life will have Barakah in it with sincerity in Talab al-'Ilm. You will find that a Taalib 'Ilm who is sincere, Allah will give him Barakah in his life and his wealth. You will find a Taalib 'Ilm who may not have for example maybe twenty dollars, yet people perceive him to be wealthy. Allah blessed him. Allah gave him Barakah in his knowledge, in his wealth and in his happiness in his life. With proper intention, Allah (Ash-Shakoor) showers one with sweetness in his heart and blessings in this life before the next. And that is the meaning of Ash-Shakoor – the Most Appreciative. With sincerity comes Barakah in knowledge. When one is sincere, you will study and absorb more. You will feel that with sincerity. The same book you have been studying or the Qur'an you have been reading for so long – when you work on your sincerity, Allah will open your mind to deeper meanings

you never thought of before. It is the same book, so what is the difference? Sincerity (Ikhlaas). That is why you get astonished at how the older 'Ulamaa took lessons from verses. You say how did they get that out of the verse?

The point is clear your intention in this path. Every word you say in Da'wah – why did I say this? Why did I type this status? Why did I send that tweet? Every time. Sometimes you are on social media, you are giving Da'wah and you get slandered or you get dragged into an argument or a debate. If you merely fear that your reply is in retaliation for your own person and not for the cause that you were giving Da'wah in, then back away and do not send it. Complete silence for Allah is better than responding and quarreling that ends up being half for Allah and half for personal gain. Do not worry about your person. Defend the cause, not your person.

When knowledge is barricaded from sincerity or action, it becomes something one will regret and its harm is more than its help. Knowledge was not meant to gain followers. Knowledge was not meant to impress sisters or to marry a second and third and fourth wife, or to get popular. Talabat al-'Ilm are not rock stars and comedians. They are Talabat al-'Ilm. As the Salaf used to say – when one used to seek knowledge, it became apparent on his actions. You would see it on him. You would see it in his attitude and in his appearance once they turned to knowledge. You could see the change for the better. That is what they mean. 'Ilm is not something to play those games with. The first to go to Hell is an 'Aalim. Wallahil-'Adheem, that is something to be taken seriously. That is not something to be taken lightly. Be careful.

Do you know this Hadith that I just mentioned to you, which we say and we take so casually is the Hadith that made Abu Hurayrah radhiallahu 'anhu fall unconscious in fear three times, before he was able to say it. That Hadith about an 'Aalim entering Hell – Abu Hurayrah tried to tell that to someone and he fell unconscious three times before he was able to say it, out of fear of his intention. In Sunan at-Tirmidhi, Shafee al-Asbahi (a Tabi'ee) said I went to the Masjid and I saw people gathering around a man. I said who is this man? He said Abu Hurayrah. I said that is Abu Hurayrah? He said I stood there until people left. When I was with him alone, I said teach me a Hadith you fully comprehended from the Prophet sallallahu 'alayhi wa sallam. He said:

نَشَغَ أَبُو هُرَيْرَةَ

What does Nashagha (نَشَغَ) mean? Nashagha means he took a deep sigh and he fainted unconscious. He was about to say the Hadith, then he took a deep sigh and fell unconscious. He said I will tell you the Hadith, then he fell unconscious. He awoke, he wiped his face and said I will tell you the Hadith. Then as he was about to say this Hadith:

نَشَعَ أَبُو هُرَيْرَةَ

He fell unconscious again. He took a deep sigh and he fell unconscious. He wipes his face a second time, and then he falls unconscious a third time. Then he awoke and he was finally able to mention this Hadith. Abu Hurayrah radhiallahu ‘anhu feared that Hadith? I ask you by Allah, what are we going to say today? That is something to analyse and look at. That is why I told you we will devote a Halaqah to this topic today. Sincerity is not easy and it needs a lot of work on it. If Abu Hurayrah radhiallahu ‘anhu passed out three times fearing a Hadith that has sincerity in it, Ahmad Jibril what should you say? Ahmad Jibril should be in a coma right now. Wallahi that is true.

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ
عَرَضًا مِنَ الدُّنْيَا ، لَمْ يَجِدْ عَرَفَ الْجَنَّةِ

Narrated by Abu Dawood. Whoever studies knowledge and does not do so except for worldly matters will not get the ‘Arfal-Jannah (عرف الجنة). ‘Arfal-Jannah is the smell of Heaven.

We have to check our Ikhlaas day and night. Every detail of our path and every little tiny deed that we do – fix the intention. When one commits a sin, they get a black dot on their heart wal-‘Iyaathu Billah, unless they wash it off with repentance.

كَلَّا ۚ بَلْ ۚ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

Nay! But on their hearts is the Raan (covering of sins and evil deeds) which they used to earn. (Surat al-Mutaffifeen: 14)

One who does not wash it off will have a darkened heart and when it is dark like that, it becomes like a cup that is upside down. You try to put water in it and it rejects the water. That is why when you talk to some people, they are in one avenue and you are in one avenue. Deficiency in Ikhlaas is very similar in that it starts small like those dots. The deficiency starts in little matters. It starts like tiny hair strings that make a rope. A little deficiency in Ikhlaas is like a hair string. If you do not get rid of that string by fixing your intention and clearing your intention, washing your intention and making it pure, you get another hair string like those dots, and another hair string. Before you know it, the heart is swaddled in a tight rope of complete insincerity. Once that rope swaddles, that is the point of no return or almost no return. That is when seeking knowledge becomes for fame and

teaching is for money, prestige and to impress the community. A Daa'iyah becomes known more for his personal life, wealth and hotels that he goes in and out of, than his Da'wah itself. So clean the heart from those hair strings, before the rope swaddles your heart in insincerity.

Pertaining to Ikhlaas, the heart has a face and it has a back. You can either face Allah with your heart of Ikhlaas, or face people in worldly matters. It is one or the other. You cannot do both because it has one face. If you face people in Ikhlaas, you gave Allah your back. If you face Allah in Ikhlaas, you gave people your back in Ikhlaas and that is where you want to be. That is where you want your heart to be. When one is in a noble task of learning and teaching, he is walking on a thin line. There is no room for play. When you are walking on a thin line suspended in air, do you sit around and play up there? Like they do in the circus. Do they sit and play on the rope? You have to be walking on a thin line. One sees his followers, one sees people who get listening to him, he starts to win arguments and debates or begins to correct people, or even at times when someone is in the most noble duties he sees some Karamaat of victory. At that point you cannot let your Ikhlaas relax, and that is what happens a lot of the time. The tainting in Ikhlaas begins to seep in if one does not constantly wash it out.

Look at the flipside of it all. We said the higher rank in Jannah goes to certain people – those who held themselves to a higher standard. If the first three to enter Hell are an 'Aalim, a reciter and a Mujaahid, then the opposite is true. We always said Allah holds you to a higher standard. The first to enter Jannah after the Prophet Muhammad sallallahu 'alayhi wa sallam are the Messengers, because they are the heads of the 'Ulamaa. They are the heads of the ones who ordain the good and forbid the evil. That is why the 'Ulamaa are called the inheritors of the Messengers. The closer one is to them in his actions and deeds, the closer he will enter Jannah after and right behind them and near them. If you want that high rank and that honourable entry with the Messengers, you need to know that you are going to be held at a higher standard. A standard so high that if you mess up, you will be the first to enter Jahannam wal-'Iyaathu Billah. Do you see how dangerous that is?

Sometimes 'Ilm, learning and teaching becomes a desire in itself for itself. It becomes like food, water or even like sexual relationship. We do not have time but I can give you many examples where it becomes an addiction for itself. Some people learn just to learn. It is an addiction and joy. That is not why we learn. We learn for the sake of Allah and that is another matter we need to purify our hearts from. Knowledge is joyful to learn, but we learn for the sake of Allah (to fix ourselves and others). Our Messenger sallallahu 'alayhi wa sallam taught Tawheed for thirteen years. Nooh taught them nine hundred and fifty years worth of Tawheed (Laa Ilaaha Illallah). They knew Allah subhaanahu wa ta'aala chose them for the task, so they remained firm with Ikhlaas on that task.

It would not be an exaggeration to say the majority of the problems of this Ummah come from insincerity, especially of Talabat al-'Ilm and 'Ulamaa. If me and you learn for the sake

of Allah, we go about and teach for the sake of Allah (the pure unadulterated teaching) and it is all for the sake of Allah, can you tell me where the tyrants are going to find so-called Shuyookh to give them the free open Fatwa? Today some 'Ulamaa give a blank paper to the tyrant rulers with the bottom of it signed and stamped. Go ahead and just write whatever you want on the top. The tyrants need 'Ulamaa to back them to stay in power. Sisi needs it and other tyrants need it. That is why they always turn to them. Now if there was Ikhlāas, where would the rulers find these people? You need to ask why am I studying? Why am I teaching? So the people can point the finger at me? So I can get a good salary? Is it because at times today, an Imaam and a Daa'iyah makes better than a lawyer and a doctor? We spoke briefly on this before, but we devote this class Inshaa Allah to Ikhlāas so we can work on our Ikhlāas. It is worthy of devoting not one class, but many more classes.

Sufyaan ath-Thawri said:

مَا عَالَجْتُ شَيْئًا أَشَدَّ عَلَيَّ مِنْ نِيَّتِي

There is nothing I struggled with more than my intention. That is Sufyaan ath-Thawri speaking. Ibn Wahib said I saw Sufyaan ath-Thawri make Sujood in the Masjid al-Haram after Maghrib, and he never raised his forehead from that first Sajdah until he heard the call for Isha'. One Sajdah was from Maghrib to Isha', and he says the worst thing I struggled with was my intention.

Abu Hurayrah falls unconscious from it. Ali Ibn Fudhayl said I walked around the Ka'bah seven times while Sufyaan ath-Thawri was still in one Sajdah. Ibn al-Mubaarak said I wrote from one thousand and one hundred scholars, and there was not one more knowledgeable than Sufyaan ath-Thawri. Sufyaan said I do not know anything better than seeking knowledge with sincerity. All that and he says about himself that he struggles with Niyah so much, that it is the biggest matter he had to struggle and deal with. If Sufyaan said that, may Allah have mercy on us. Abu Yusuf told his students be sincere in your deeds. I never sat in a setting where I intended to be humble, except that Allah elevated and raised me. And I never sat in a setting where I wanted to be supreme over others, except that Allah lowered and humiliated me. Ikhlāas is the water to the heart that keeps your heart alive. Deficiencies in Ikhlāas dry up that water and kill the heart.

Finally, never say I am giving up, I guess this is too much and I would rather not study. We already hinted about that in previous classes. You want the high rank and the first row to enter in the eight gates, so your standard has got to be different. Habeeb Ibn Abi Thaabit said:

طَلَبْنَا هَذَا الْعِلْمَ وَمَا لَنَا فِيهِ نِيَّةٌ ، ثُمَّ جَاءَتِ النِّيَّةُ وَالْعَمَلُ بَعْدُ

We studied the knowledge and our intention had deficiency in it or we had no intention, then with persistence Allah granted us intention and action on top of that.

So you be persistent and you keep working on that. That is what you have to do. You work on the intention and you work on acting on the knowledge, and you will achieve intention and Ikhlaas. If you did not get anything out of this 'Ilm in general and more specifically the 'Ilm of Tawheed, but to keep Tawheed fresh on your mind and your heart so you can say Laa Ilaaha Illallah on your deathbed, then that is a sufficient goal.

TAWHEED AND IKHLAAS

Let me tell you this recent story. I had this old friend – a Shaykh and he is an Imaam of a Masjid in the Arabian Peninsula. I wanted to check up on him and maybe a couple of months ago, I finally found the contact details of his wife. When I asked about him, she said he has been in prison for approximately seven years. No charges of course, but in prison. I have not spoken to him or heard of him in over twelve years or so. These are my brothers that I had known for some time and they are 'Ulamaa, so I check up on him to see when he is released or maybe the Du'aa of someone will be answered and he will be released.

I ended up finding the name of his son who was just killed in Syria. I had forgotten he had an older son because when I knew him, his son was just a youth (maybe a pre-teenager). I found out his son was a teacher of Al-Usool Ath-Thalaathah in Syria. He is the one who used to travel around the camps and areas there, and teach the young kids Al-Usool Ath-Thalaathah and Qur'an. In fact, those young kids that you see who have clips reciting Al-Usool Ath-Thalaathah or a portion of it – a lot of them were his students. He was in a camp and they were attacked or something I am not sure, but he had his camera on and I saw this footage. He went to defend and help his brothers, he had the camera on and the camera was recording. Suddenly he got bullets that he himself did not know about.

You know what happened? As soon as the bullet stung him and at the spur of the moment, he uttered Ash-Hadu Alla Ilaaha Illallah Wa Anna Muhammadar-Rasoolullah. He said it maybe fifteen or twenty times, and then he began to pray two Rak'aat. No one came to his aid. Maybe one person possibly came to his aid and ended up getting shot as well over him, and he ended up praying two Rak'aat. The camera is on recording all this. Then he said Yaa Allah I seek refuge in You from a day, not to spend the evening of it in Jahannam. Then he began to recite more Qur'an as the camera is rolling on, until he died.

I ask you by Allah, when one gets in a car accident or he is hitting a nail in the wall and the nail hits his finger, what is the first word he utters? I am not saying bullets in the spur of the moment and there is no one around to help him, but what happens when he hits his finger with a hammer by accident? What is the first word he says? Or when he gets in a fender bender, what is the first word one says? Is it Ash-Hadu Alla Ilaaha Illallah or one of those

words that we cannot even mention in this Halaqah? It is the Tawheed and Ikhlāas. He was walking around teaching Al-Usool Ath-Thalaathah, and it is not about Al-Usool Ath-Thalaathah. It is about the Tawheed and Ikhlāas in the heart.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...

﴿ابراهيم: ٢٧﴾

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. (Surat Ibraheem: 27)

If you do not get anything but that out of Tawheed – that you say Laa Ilaaha Illallah in a hospital when you are on your deathbed, in a car accident or whatever way we may die, then that is one of the biggest things and the best thing you can get out of Tawheed. Tawheed and Ikhlāas is what causes someone who is in prison for nineteen years to say I feel I am one of the happiest people on the face of this earth. It is only pure Tawheed and Ikhlāas that does that.

CLASS TWENTY SIX

This is our twenty sixth class on the explanation of Al-Usool Ath-Thalaathah. We are still in the core part of the book, which is the main chapter. This is the chapter which is meant to be the real book and it is the essential part of the book. We are still on the introduction of that chapter. What we have taken so far of Chapter Three is only an introduction to the main part of the chapter. If you do not have Tashkeel on your books, you should write them down.

اعْلَمَ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ
تَعَالَى : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَاتُ : ٥٦﴾ وَمَعْنَى
يَعْبُدُونَ يُوَحِّدُونَ . وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ ،
وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ وَهُوَ دَعْوَةٌ غَيْرِهِ مَعَهُ وَالِدَلِيلُ قَوْلُهُ تَعَالَى :
وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النِّسَاءُ : ٣٦﴾

We stopped at the statement:

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ

This is what Allah commanded all people with.

WHAT DID ALLAH COMMAND ALL PEOPLE WITH?

To worship Allah alone sincerely. All that we spoke about in the previous two classes when we started Chapter Three – following Millat Ibraheem and following it sincerely – that is what he means when he says this is what Allah commanded all people with. That is why last week, we gave a practical example on following Millat Ibraheem sincerely and Ikhlāas. A practical example of a present-day situation, what we see and what appears to us, and Allah knows what is in the hearts.

THIS COMMAND IS WAAJIB

The author said Allah commanded all people. Commanded here is what is Waajib, because the word commanded (Amara (أمر)) comes to mean a Waajib. It can come to mean a Mustahabb (مستحب) as well, which is liked or preferred. That which is liked or preferred to do can come as an Amr. Here in this sentence, what he means is the Waajib type and we will talk about that Inshaa Allah in Usool (when it is Waajib and when it is not). Here it is not only Waajib, but the highest level of Waajib because this is the principle, root and foundation of the Deen and belief. It is the foundation that everything is founded on.

ALLAH COMMANDED THE HUMANS AND THE JINN

He said Allah commanded all people and he used the word an-Naas (الناس). He said an-Naas which means human beings, Muslim and Kaafir. An-Naas includes all human beings, Muslim and Kaafir. Now here when he said Allah commanded all people and he used an-Naas, had the author Rahmatullahi 'Alayh used Khalq (خلق) (meaning creation) instead of Naas, that would have been more precise and many 'Ulamaa who taught me commented on that. Rahmatullahi 'Alayhim.

Why? Because Naas means humans, which is right because Allah commanded people, but there is more than Naas that were commanded with Tawheed. There is the Jinn. The Jinn are not included in the Arabic word Naas. Khalq would mean creation, and that would include the Jinn and the humans. Jinn are obligated to follow the Tawheed sincerely like us, so it probably would have been more accurate to use the term Khalq instead of Naas, because Naas only includes human beings. Khalq means human beings and Jinn, and Allah commanded the Jinn and the humans to follow the Tawheed.

HE CREATED THEM FIRST AND THEN HE COMMANDED THEM

Then the author says:

وَخَلَقَهُمْ لَهَا

And it was for this that He created them.

He created them for what? For what we have been talking about for the past two classes since we began this chapter – to follow Millat Ibraheem (which means follow the pure Tawheed) with sincerity.

I just said right now that had he used the word Khalq instead of Naas, it would have been more accurate and precise. There is another issue here. Pay attention to what he said. He said this is what Allah subhaanahu wa ta'ala commanded all people with, and this is what He created them for. Now had he switched the statements around, it would have been better. Why would it have been better to say He created them for it and He commanded them with it? Because which comes first? Were we created first or were we commanded first? He created then He commanded, so some of the 'Ulamaa said it would have been better that he mentioned them in order.

JINN AND MANKIND HAVE BEEN CREATED FOR WORSHIP

Then he mentioned the proof for this, as he always does at the end of the sentences.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I (Allah) created not the Jinns and humans except they should worship Me (Alone).
(Surat ath-Thaariyaat: 56)

﴿وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَخَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى : وَمَا خَلَقْتُ
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

Let us pause with this verse now.

Wa Maa (وما) means I did not, and Khalaqt (خلقت) means I create – I did not create.

THE JINN

Al-Jinn (الجن) (the Jinn) are a matter of al-Ghayb (the unseen). Jinn are an entity that is invisible. We do not see it. Sometimes we may see it, but that is exceptional. Its original creation is that it is unseen and we do not see it. We know of it that which Allah told us. They were created from fire. They were called Jinn because of the root word of Jinn which means hidden, and they are a hidden creation. The word al-Junnah (الجنة) is derivative from the same root word as Jinn, and it is a name for Niqaab. Why is it a name for Niqaab? Because it is a covering for a woman, which keeps her hidden. That is why it was called that – because her face remains hidden. It is from the same root word.

الجنة غطاء لرأس المرأة ووجهها ماعدا العينين

Al-Junnah is a cover for a woman where she shows only her eyes, which keeps her hidden.

Also, al-Jinaan (الجانان) which is the heart comes from the same root word. Why is the heart called Jinaan? Because it is hidden in the ribcage. Someone will say well we can see the heart with an operation. Yes of course you can, but the origin of it is that it is not seen and it is exceptional to see it. Just like the Jinn – their origin is that they are hidden from us, even though in exceptional situations one may be able to see them. More than that, from the same root word is al-Jannah (الجنة). May Allah grant all of us Jannah. Among the reasons it was called Jannah is because its delights are hidden from us.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

﴿السجدة: ١٧﴾

No person knows what is kept hidden for them of joy as a reward for what they used to do.
(Surat as-Sajdah: 17)

أخفى الجزاء لأنهم أخفوا العمل

Allah hid the reward because they hid the deeds. So Allah kept something hidden for you, and that is in Jannah.

Jinn are part of believing in the Ghayb and anyone who denies them is Kaafir because they are in the Qur'an, the Sunnah and Ijmaa'.

THE INS

After He mentioned the Jinn, He mentioned the Ins (إنس). Like we said, Ins is humans.

Allah said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي﴾ الذاريات: ٥٦

And I (Allah) created not the Jinns and humans except they should worship Me (Alone).
(Surat ath-Thaariyaat: 56)

They were called Ins from amiability, because people like and need amiability among each other. It is essential to human beings and they strive for it, so that is where the root word of Ins or humans comes from in 'Arabi.

HASR WA QASR

Illaa (إِلَّا) means except that they should. Illaa Li (إِلَّا لِي) is a tool to limit and restrict. It is called Hasr Wa Qasr (حصر وقصر) in 'Arabi. The way it is worded here is among the highest levels and forms of limiting and restricting something. All matters and wisdoms behind the creation of human beings and Jinn were denied, except for worship. It is limited and restricted to worship. It is called Hasr and Qasr in 'Arabi – limiting and restricting to a certain matter. And in this verse, Illaa Li is among the highest ways to do that.

THE DEFINITION OF WORSHIP

Then he commented on the verse saying:

وَمَعْنَى يَعْبُدُونَ يُوحِّدُونَ

And the meaning of worship (Ibaadah) is to single out Allah in worship (in Tawheed).

IBAADAH IS BROADER THAN TAWHEED ALONE

When he said the meaning of worship is to single out Allah in worship and Tawheed, he means that Tawheed is from the meanings of Ibaadah. He is trying to define Ibaadah and Tawheed is among the meanings. He defined Ibaadah, but that is not a definition. Here he means that Tawheed is from or among the meanings of Ibaadah, but not the full definition. You should know that Ibaadah (worship) is broader than just Tawheed, so he did not mean it is only Tawheed. Ibaadah is Tawheed, but not only Tawheed. It includes other aspects. It includes Salah, Siyaam, Hajj and other matters that fall under Ibaadah, not just Tawheed.

In Arabic it is common and known to define a term with a portion of what it means, and this is what he did here. In 'Arabi, it is called Tafseer ash-Shay' Bi-Ba'dh Afraadih (تفسير الشيء ببعض أفراده).

Here, that is exactly what Imaam Muhammad Ibn Abdul-Wahhaab

Rahimahullah did. He defined Ibaadah (worship) in a portion of its definition, which is Tawheed. He can do that, but you have to know and we have to know that is not all of the definition, because Ibaadah is broader than that like I said.

The author may possibly have chosen this definition because it was narrated by Ibn Abbaas radhiallahu ‘anhu who said everywhere in the Qur’an that you see l’budullah (اعْبُدُوا اللَّهَ), it means Wahhidullah (وَحَّدُ اللَّهَ). At-Tabari also narrated that Ibn Abbaas interpreted the verse in Surat al-Faatihah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الفاتحة: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

And he said:

إِيَّاكَ نُوحِّدُ وَنَخَافُ وَنَرْجُو

So it is possibly because of that.

A BROADER DEFINITION OF WORSHIP

Another more widely accepted interpretation for Ya’budoon (يعبدون) (Ibaadah) is to show humbleness and humility (Dhull (ذُلُّ)) in obedience, and the head matter of that obedience is Tawheed. To show humbleness and humility in refraining from prohibitions, and the head matter to refrain from is Shirk. This is a broader definition than the earlier one, and it is more encompassing and better. This second definition is supported by a statement from Ali Ibn Abi Taalib radhiallahu ‘anhu and it is the definition also chosen by Ibn Taymiyyah.

By choosing his definition of Tawheed for Ibaadah, the author wanted to show that if your worship is not founded on Tawheed, it is not really Ibaadah. Tawheed is an essential part of Ibaadah. It is a pillar of it and it cannot stand without it. So the author chose to define Ibaadah with an essential pillar of Ibaadah (which is Tawheed), but it is not all of Ibaadah and that is the point.

THE AUTHOR IS REFERRING TO TAWHEED AL-ULOOHIYYAH

We took three types of Tawheed before – Rububiyah, Uloohiyah and Asmaa’ was-Sifaat. We took these and we studied them. Which Tawheed is he referring to in this statement? He is referring to Tawheed al-Uloohiyah. He did not mean all three branches of Tawheed. He was specifically referring to Tawheed al-Uloohiyah. How do we know that he meant this

branch and that it is the Tawheed al-Uloohiyyah branch? Because he said singling out Allah in Ibaadah, and that is an exact definition of Tawheed al-Uloohiyyah.

TAWHEED AL-ULOOHIYYAH IS TAWHEED AL-IBAADAH

Tawheed al-Uloohiyyah is also called Tawheed al-Ibaadah. That is another name for it. They are just two different names and you can use any one of them interchangeably. You can use Tawheed al-Ibaadah and Tawheed al-Uloohiyyah and both mean the same. Why are there two names? If you look at it from the angle of Allah being worshipped alone, it is Uloohiyyah (it comes from Ilaah). If you look at it from the angle of the human being or Jinn who is doing the act and the act being solely for the sake of Allah, then it is Ibaadah. It is Tawheed al-Ibaadah, so both terms work for Tawheed al-Uloohiyyah. This Tawheed requires you to face Allah in your worship directly and your act to be solely for the sake of Allah. Nothing small or big to be to other than Allah, and then to learn that the Ibaadah is proper. That is part of Tawheed al-Uloohiyyah.

IT IS THE IBAADAH WE WERE CREATED FOR

The Tawheed that the author is referring to here is the Tawheed of worship. It has got to be sincere and in accordance. This was the Tawheed that the Mushriks went astray because of during the time of the Prophet sallallahu ‘alayhi wa sallam. Most of the striving of the Messengers ‘alayhimus-salaam with their people was because of this category of Tawheed.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. do not worship Taaghoot besides Allah).” (Surat an-Nahl: 36)

Worship is not correct except for Allah subhaanahu wa ta’aala. Whoever violates this Tawheed is a Mushrik, even if he believes in Tawheed ar-Rububiyyah and Tawheed al-Asmaa’ was-Sifaat.

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...

﴿المائدة: ٧٢﴾

Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. (Surat al-Maa'idah: 72)

Keep in mind that the type of worship in the verse encompasses all of worship.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦ ﴿﴾

It is all worship, but it mainly means the worship that is the test from Allah on this earth. That is the real core meaning of it. The worship that is a test and that determines who accepts the truth and who rejects the truth. It determines who ends up being a winner in the life after and who ends up being a failure in the Akhirah. The type of worship here is the same type that Allah mentioned in many other verses. The worship meant is the worship of Allah alone. It is the worship or test that has been commanded on people and is the main worship – the Tawheed of Allah which is mentioned in other verses.

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ...﴾ البقرة: ٢١ ﴿﴾

O mankind! Worship your Lord (Allah). (Surat al-Baqarah: 21)

It is the main Tawheed.

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...﴾

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. do not worship Taaghoot besides Allah)." (Surat an-Nahl: 36)

﴿ذُلِكُمْ اللَّهُ رَبُّكُمُ ۖ لَا إِلَهَ إِلَّا هُوَ ۗ خَالِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ...﴾

﴿الأنعام: ١٠٢﴾

Such is Allah, your Lord! Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone). (Surat al-An'aam: 102)

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿الزخرف: ٤٥﴾

And ask (O Muhammad sallallahu 'alayhi wa sallam) those of Our Messengers whom We sent before you: "Did We ever appoint Aalihah (gods) to be worshipped besides the Most Beneficent (Allah)?" (Surat az-Zukhruf: 45)

This verse and the verses that I mentioned have the worship that is a test from Allah and determines who goes to Heaven and who goes to Hell.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ... ﴿الملك: ٢﴾

Who has created death and life, that He may test you. (Surat al-Mulk: 2)

The test – the one that Allah created us for.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ... ﴿الانسان: ٢﴾

Verily, We have created man from Nutfah drops of mixed semen (discharge of man and woman), in order to try him. (Surat al-Insaan: 2)

The test – that is what we were created for.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ... ﴿الكهف: ٧﴾

Verily! We have made that which is on earth as an adornment for it, in order that We may test them (mankind). (Surat al-Kahf: 7)

All these verses say test.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ... ﴿هود: ٧﴾

And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you. (Surat Hud: 7)

So the Ibaadah here is the test that we were created for, and it is the test that will determine who goes to Heaven and who goes to Hell. Ali Ibn Abi Taalib and Ikrimah said Ibaadah here means that they worship Me alone. That is it – that is the test we were created for. Ar-Rabee’ Ibn Anas and Ibn ‘Atee attributed this Tafseer that I just mentioned to Ibn Abbaas as well.

THIS IS NOT THE FORCED TYPE OF IBAADAH

Another opinion is that some said Ya’budoon (يعبدون) here means that they are forced into submission. This is a different meaning. They are forced into submission and humility to Allah, willingly or unwillingly. That is a true fact, but not the most accurate Tafseer of this particular Ayah. Why? Because the verse specifies Jinn and Ins. Had it been the forced type of Ibaadah where we are forced to submit to Allah in a way, it would have included other than the humans and Jinn because everything submits to Allah, not just the humans and the Jinn. Everything submits in humility to Allah by force. It would have included animals, mountains, trees and rocks. Not having that in the verse shows that this Ibaadah here is the test from Allah to worship Him. It is the test that we are tested with in this life – *the* test of our life that shows who wins and who loses.

The verse also says Li-Ya’budoon (ليعبدون) meaning that there is an act we have to do, which is to worship Him. Had the Ibaadah that is in this verse been the one that is a forced submission to Allah, then there would be no act needed on the behalf of human beings or Jinn. Allah forced them into submission so no act is required on behalf of creation, yet the verse specifies Li-Ya’budoon – that there is an act that is requested of people. So the worship in this verse means we have to do something and for forced submission to Allah, we do not need to do anything because it is forced. Here it says Li-Ya’budoon, so there is something we have to do. It shows that it is the Ibaadah that is a test from Allah in this life.

Also, the verse comes in a chain of verses to vilify those who worship other than Allah. Had the verse meant the forced submission to Allah as some stated, there would be no need to vilify or warn, which is contrary to the chain of verses that we have here. He vilified and warned those who do not follow the righteous way, and the forced submission does not need that.

TYPES OF WILLS OF ALLAH

Allah said He created us for His worship. He commanded us to worship Him, so why is everyone not worshipping Him then? This applies to dozens or hundreds of verses in the Qur’an and the Hadith.

For example, in this verse Allah said He created us. We got that part, but then He said to worship Him. He created us and we know that. We are here so that means He created us, but why is everyone not worshipping? That is a problem. He ordered we be created and we are. He ordered we worship Him, but not everyone is worshipping Him. In order to understand this verse and similar verses, you have to understand there are two forms of wills for Allah. There are two forms of Mashee'ah (مشيئة) (will). Number one is al-Iraadah al-Kawniyyah (الإرادة الكونية), and number two is al-Iraadah ash-Shar'iyyah (الإرادة الشرعية).

AL-IRAADAH AL-KAWNIYYAH

In English, I believe a good interpretation of it would probably be universal will. Now this will (Mashee'ah) is the will of Allah in which His order is carried out. This is the type of will of Allah that we say whatever will Allah wills happens, and whatever He does not will, it will not happen. This is a will (Mashee'ah) like death, health and sickness. Everyone is equal in these (Muslim, Kaafir, righteous or not righteous), and they are Kawniyyah (universal). For example, what happened to Ayyub.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

﴿الأنبياء: ٨٣﴾

And (remember) Ayyub, when he cried to his Lord: “Verily, distress has seized me, and You are the Most Merciful of all those who show mercy.” (Surat al-Anbiyaa’: 83)

Verily, distress has seized me. It seizes the Messengers and it seizes other people. It seized Ayyub ‘alayhis-salaam and it seizes other people. Hardship afflicted His Messenger.

﴿يس: ٨٢﴾

Verily, His Command, when He intends a thing, is only that He says to it, “Be!” and it is! (Surat Yaseen: 82)

This is another example of this. The general order of Allah (be and it is done) falls under this will.

﴿النساء: ٤٧﴾

And the Commandment of Allah is always executed. (Surat an-Nisaa’: 47)

This is another example. The commandment of Allah is always executed.

This will is a general universal will that encompasses everything in the universe, good and bad. His order is carried out in this, but it will not necessarily mean that He likes it. It is not necessary that all actions of His creations are liked by Him. Rather, you know many of their acts are disliked by Allah, but He willed for them to pass. Their acts are disliked by Allah, but Allah willed for them to pass. This is Iraadah al-Kawniyyah or universal will. For example, Allah subhaanahu wa ta'aala created the Shaytaan. I was giving a lecture once and someone before me who spoke was asked did Allah create the Shaytaan? He did not know this stuff so he said no. Allah created the Shaytaan and He disliked him. He created the Kaafireen and He disliked them.

...إِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿آل عمران: ٣٢﴾

Allah does not like the disbelievers. (Surat Aali 'Imraan: 32)

He created the Kuffaar and He is not pleased with Kufr.

...وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ... ﴿الزمر: ٧﴾

He likes not disbelief for His slaves. (Surat az-Zumar: 7)

Not everything Allah permits to exist or He creates means that He loves it. This will is the universal will (al-Kawniyyah), and it is that not everything Allah permits to exist and He creates necessarily means that He loves it. Under this will, Allah may decree to pass things which He does not command His slaves to follow (like Kufr and disobedience). Orders carried out by Allah in this type of will does not necessarily mean He likes it.

AL-IRAADAH ASH-SHAR'IYYAH

I believe the most accurate term for this would possibly be judicial will. It is the will of Allah which is in accordance to the legislation of Allah. It is related to what Allah likes. This Mashee'ah of Allah may take place and it may not.

Look at the verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ... ﴿الأعراف: ٢٨﴾

And when they commit a Faahishah (evil deed, going round the Ka'bah in a naked state, every kind of unlawful sexual intercourse, etc), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands Faahishah." (Surat al-A'raaf: 28)

It is under the universal Mashee'ah. Under the Shar'iyyah Mashee'ah, He wants you to follow the straight path.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿النساء: ٢٦﴾

Allah wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise. (Surat an-Nisaa': 26)

This is an example of this one. Allah wants to guide you and forgive you. This is the will that is Shar'iyyah. This will – He likes it, but not everyone does it.

...وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿البقرة: ١٩٥﴾

And do good. Truly, Allah loves Al-Muhsinoon (the good-doers). (Surat al-Baqarah: 195)

He commands us to be righteous. He wants everyone to be righteous, but not everyone does this will of Allah. Some respond to this will of Allah that He ordered and commanded, and others do not.

For example, the acts of obedience of a believer are loved by Allah. Your Ibaadah, your prayer at night, your Fardh and your Sunnah (your deeds). They are passed under His universal will (Kawniyyah), and they are passed by His judicial will. Both of them apply. In the case of an obedient believer and Inshaa Allah in our case – in our Tawheed and our Imaan, both wills apply (the Shar'iyyah and the Kawniyyah). Allah passed it as a universal will and we accepted that. When we accepted it, that would be the judicial will. Both wills apply to the obedience of a righteous believer.

Allah likes for a non-believer to believe. What is that? Shar'iyyah (judicial will), but it does not necessarily have to happen, and it does not happen because he is a Kaafir. Had it been universal will, it is most definitely going to happen (like creating us). Judicial will does not necessarily have to happen. Basically under al-Iraadah ash-Shar'iyyah (the judicial will), it is not necessary that His commands will be executed, carried out or followed. Those are the wills that are liked to Allah from us.

Here in the verse:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

Allah orders to do Ibaadah to Him, meaning to be Muslim and to win the test in this life. Now take it as a rule – all orders to do Ibaadah in the Qur'an are the will that is Shar'iyah. They are the second type of will of Allah that He likes and that He commands people to do. Also, Ibaadah Shar'iyah means it is not the type of will that is necessarily going to be executed. That is why you do not see everybody worshipping Allah or on the Tawheed. Allah likes it and He wants people to do it, but it is not necessarily going to be executed.

So in a nutshell, there is two differences between the two wills. The first will is the general universal will (Kawniyyah). The second one (Shar'iyah) is a specific will. The first universal will (Kawniyyah) is that Allah creates everything and orders everything, and it is all carried out by His will because nothing gets in the way of Allah. What He wills happens. He orders that which He likes and that which He does not, and it is always executed. The will that is Shar'iyah (the judicial will) is what He likes, but it does not mean that it will necessarily be executed by people. General matters of this universe fall under the Kawniyyah (the universal will). The obedience of a servant is both Kawniyyah and Shar'iyah. One who is not obedient, rather a Faasiq who does not do his duties or ordains or is a disbeliever – that is Kawniyyah. It happened under the will of Allah and He could have stopped it, but Allah allowed it to happen so that is under the universal will.

If you understand this, you understand Allah. This is also like a response to those who object to Allah and say why are there problems in the world going on. The Syrians are being killed or the Falasteenis, or we go through hard times. A lot of the atheists say why does Allah see and let this happen and not change it? Because there are two wills of Allah (al-Kawniyyah and ash-Shar'iyah), and He has Sunan on this earth. Some of them He likes, and some of them He does not. Having understood that, it puts you at peace.

TYPES OF IBAADAH

Let us go on further to a more narrow explanation of this. It is very similar, but a little bit more narrow. There is a Shar'iyah and Kawniyyah in Ibaadah.

IBAADAH KAWNIYYAH

Ibaadah Kawniyyah (عبادة كونية) is submission to Allah (what He commanded and decreed in creation) by force. This is the submission that is common over all creation and no one can escape it. Humans, Jinn, rocks, trees, the sun and the moon – all those submit to Allah by

force. Can anyone run away from Allah? Ma'aath Allah. No one can run away, so everything submits to Allah by force.

Allah said:

﴿إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ مريم: ٩٣﴾

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

All in the heavens and in the earth will come to Allah on the Day of Judgment as submissive slaves. This type of servitude covers the believers and non-believers, the humans and non-humans, the righteous and the wicked. Everything is forced to submit to Allah. The first type of servitude is not something for which a servant is commanded. There is nothing you are commanded in this. You are not commanded to do this, because this is by force. You do not get reward for it in itself because you did not do anything. This is by force. The first type of servitude is not something for which a servant is commanded, because there is no action.

For example, hardships are by force. You did not do anything and you have hardships. You must submit to them by force. You do not get reward for them because you did not do anything. Muslims get them, non-Muslims get them and animals get them. They are imposed on you from Allah by force. However if a hardship comes, you are patient and you thank Allah, then that is totally different. Your time of ease is by force. You do not get reward for that in itself because that was imposed on you by force. If you thank Allah, then that is the next category. You get reward for the thanking, but not the ease or the hardship in itself.

IBAADAH SHAR'IYYAH

The second one is Ibaadah Shar'iyyah (عبادة شرعية) (judicial Ibaadah). This is to obey and submit to the laws and commands of Allah. This is particular to those who are obedient to Allah and those who comply with that which the Messengers of Allah 'alayhimus-salaam came with.

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾ الفرقان: ٦٣﴾

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. (Surat al-Furqaan: 63)

One is not rewarded for the previous Ibaadah of Kawniyyah because it is imposed by force and you are forced to submit to Allah in some matters. You did not do anything to earn it. In the second type of Ibaadah (servitude), the person is commanded and he will be rewarded and punished (depending on whether he does it or he does not do it).

THE IMPORTANCE OF THE DISTINCTION BETWEEN KAWNIYYAH AND SHAR'IYYAH

Why do you need to know this Ibaadah and Iraadah Kawniyyah, and this Ibaadah and Iraadah Shar'iyyah? Allah said in the verse that He created us to worship Him. The creation half of that verse is the universal will of Allah. We all see each other and we are created. It happened and we see it. The next part is to worship Him. Had it been universal worship (Kawniyyah), it would be that everyone you see on this earth is worshipping Allah. Had it been universal will, that means people bowing to statues are worshipping because the same way He created you by force and brought you to this earth, your worshipping also. The second part of the verse is not Kawniyyah because some worship and some do not, and some associate partners to Allah.

The creation part of the verse is Kawniyyah:

... خَلَقْتُ الْجِنَّ وَالْإِنْسَ ... ﴿الذاريات: ٥٦﴾

The worship part is Shar'iyyah:

... لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

Meaning He ordered them to worship. He did not create them worshipping. He ordered them to worship and they have a choice. That is why it is Shar'iyyah. He likes it and He ordered it but unlike the first one, it is not necessarily going to have to happen.

Similar to this verse:

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ... ﴿النساء: ٦٤﴾

We sent no Messenger, but to be obeyed by Allah's Leave. (Surat an-Nisaa': 64)

If you say obedience in this verse is Kawniyyah, it means everyone on the face of this earth is obedient to Allah and of course obedient to the Messenger, which is obedience to Allah. The reality is some obey and some disobey. That is why it is called Shar'iyyah and it is not Kawniyyah. He sent the Messengers so people can obey Him. He likes it and He ordered it, but it does not necessarily have to happen.

In our verse, He created humans and Jinn to worship Him. Some worship and some do not. Now you know the difference between the will (Mashee'ah) Shar'iyyah and Kawniyyah, and Ibaadah Shar'iyyah and Kawniyyah.

THE TYPE OF LAAM IN LI-YA'BUDOON

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦ ﴿﴾

In Li-Ya'budoon, the Laam as the first letter comes for two things (either Shar'iyyah or Kawniyyah). Laam at-Ta'leel (لام التعليل) is the Laam for reason, meaning the reason for their creation is that. I created humans and Jinn for the reason of – that is Shar'iyyah and that is the Laam we want. I created them for that – for worship. In Arabic that Laam also comes as Laam as-Sayroorah wal-'Aaqibah (لام الصيرورة والعاقبة), which is the Laam of a result. In this verse it is not the Laam of result because if it was the Laam of result, it would mean Kawniyyah and it is not Kawniyyah. If it was this Laam, the verse would mean I have created every human and Jinn to worship Me, and every individual worships me. That is how it would have been.

Laam here is Laam at-Ta'leel (of reason), which means it is Ibaadah Shar'iyyah. It is not Laam as-Sayroorah wal-'Aaqibah which means Kawniyyah, and the result is that they all worship Me. In this verse, this is Ibaadah Shar'iyyah not Kawniyyah. He mentioned the first which is the creation (Kawniyyah), so we can do the second which is worship Him (Shar'iyyah). The creation of Allah aspect is Kawniyyah (universal). Everyone was created by Allah. The worship part of it is Shar'iyyah, meaning He wants us all to do something which is to worship Him.

We already mentioned before how traditional acts can be turned into worship by simply changing your Niyyah. We mentioned if you go to sleep in the daytime and you just put in your intention that you want to sleep so at night-time you can wake up for Qiyaam al-Layl, that in itself will change that sleep into Ibaadah. We talked about working out. Someone goes and works out for one reason and others go for another reason. One gets reward, one may get sins, and one just does not get anything.

CLASS TWENTY SEVEN

This is our twenty seventh class on Al-Usool Ath-Thalaathah and Alhamdulillah that it got this far. We are still on Chapter Three, which is the core chapter and the main part of the book. We left off at the sentence:

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

And the greatest of all that Allah commanded is Tawheed.

Tawheed – to single Allah out with worship. To believe in His unity, which entails offering all worship to Allah subhaanahu wa ta’aala and only to Allah.

THE GREATEST MATTER ALLAH COMMANDED IS TAWHEED

The proof that this is the greatest matter is all throughout the Qur’an. However, the verse the author used and chose is a very wise choice and we will see why and how.

The verse that he chose for proof is:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا
فَخُورًا ﴿النساء: ٣٦﴾

Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masaakeen (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful. (Surat an-Nisaa’: 36)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah and join none with Him in worship.

So the first matter Allah orders is Tawheed and to stay away from Shirk. This is a very important verse. The verse mentions ten essential rights and duties that you are ordered to do. The first one of the ten important rights or duties is Ibaadah to Allah and deterrence from its opposite, which is Shirk. So the author is trying to tell us the most important matter Allah ordered and commanded is this Tawheed. The Tawheed that we have been studying about – the Tawheed of Millat Ibraheema Haneefa – to worship Allah and to worship Him a pure worship.

The creation were created to worship in Tawheed.

﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ﴾ ﴿المؤمنون: ١١٥﴾

“Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?” (Surat al-Mu’minoan: 115)

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ ﴿القيامة: ٣٦﴾

Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]? (Surat al-Qiyaamah: 36)

We were not created in vain. We were created to worship – to follow the ordains and to refrain from the forbidden. The most important of all that is Tawheed. The most important order is Tawheed. The most important matter to refrain from is Shirk. Rest assured all of the commands of Allah are important. Every single one of them and all of them. All that which Allah subhaanahu wa ta’aala told us to do and what the Prophet sallallahu ‘alayhi wa sallam ordered us. When it comes to legislation, it is all from Allah and we talked about that earlier. However, not all of the commands of Allah are at the same level. They are all important and they are all essential. We cannot diminish their importance, but some are more important than others. Some prohibitions are worse than others and some ordains are more important than others. The most important of all is your Tawheed and I am sure everyone got that by now. We stressed that a lot.

Why is Tawheed important? Because you did not enter Islam except with Tawheed, and the opposite of that is what exits you out of Islam wal-‘Iyaathu Billah. Your ultimate success and failure relies on it. The Messengers never called for anything before it and nor did they deter from anything before deterring from the opposite of Tawheed. When the Prophet sallallahu ‘alayhi wa sallam used to send his Sahaabah, it was Tawheed that he ordered them to teach.

﴿فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ﴾

THE DEFINITION OF TAWHEED AND 'AQEEDAH

THE DEFINITION OF TAWHEED

Let us take the linguistic definition of Tawheed (توحيد). It is a verbal noun from the verb:

وَحَدَّ يُوحِدُ

Wahhada is something unified – something that is made into one. That is the linguistic meaning.

The Shar'ee meaning is to believe Allah is One with no associates and no partners, singling out Allah Jalla Jalaaluhu (جل جلاله) with all that which is particular to Him. You do not worship any Prophet, angel or creation. You single out Allah alone in your worship, veneration, longing, love and awe. That is the pure Tawheed to Allah.

THE DEFINITION OF 'AQEEDAH

Another related term commonly used in this area is 'Aqeedah (عقيدة). What is 'Aqeedah?

Linguistically, that comes from the word:

عَقَدَ الْجَمَلُ

Tying something. When they used to tie the camel, they would say 'Aqadal-Jamal. When you affirm something and when you tie a knot very tight, that is how 'Aqeedah has to be in your heart (which is Tawheed). That is why some refer to Tawheed as 'Aqeedah, because you have to tie it good in your heart. It has got to be firm. Linguistically, the word was used in the Qur'an.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ

الْأَيْمَانَ... ﴿المائدة: ٨٩﴾

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths. (Surat al-Maa'idah: 89)

The word 'Aqqattum (عَقَّدْتُمْ) is used in its literal form in this verse. Allah does not hold you accountable for unintentional oaths, but He holds you accountable for your firm oaths. So you have firm oaths, which is:

عَقَّدْتُمُ الْإِيمَانَ

Or 'Aqdil-Yameen (عقد اليمين), and that is where 'Aqeedah comes from. So the verse is trying to tell us that there is 'Aqdil-Yameen which is the firm Yameen, and there is Lahwil-Yameen (لهو اليمين) which is the unintended. You are held accountable for 'Aqdil-Yameen, which is the firm Yameen that you give. So it is like tying a knot and affirming something. That is what 'Aqeedah is linguistically and that is where it comes from. You have to affirm your Tawheed. It has to be firm in your heart, and that is why Tawheed was called 'Aqeedah.

THE SHAR'EE MEANING OF TAWHEED AND 'AQEEDAH

In the Shar'ee meaning, 'Aqeedah and Tawheed can be used interchangeably. 'Aqeedah is Tawheed and Tawheed is 'Aqeedah. That is really the bottom line of it. 'Aqeedah and Tawheed means to have firm heart intent (a firm determination in the heart). You cannot have but absolute firm belief. It has to be firm without any doubt. Any type and level of Rayb (ريب) (doubt) is not allowed.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا...

﴿الحجرات: ١٥﴾

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not. (Surat al-Hujuraat: 15)

You cannot have any percentage of doubt in your Tawheed.

IS THERE A DIFFERENCE BETWEEN TAWHEED AND 'AQEEDAH?

Some defined 'Aqeedah as slightly broader than Tawheed. Tawheed would be knowing the basics of your faith (what you really have to know), but then they defined 'Aqeedah as broader in that you know the doubts, the disputes, the proofs and how to respond to them.

Meaning Tawheed is knowing the bare minimum that you need to know with its proof. The 'Aqeedah is a step higher over that, which is knowing what other sects say and how to respond to it or other details that are secondary in this area.

But in reality, they are both one and the terms can be used interchangeably. Why do I say that? Because some of the Salaf named their Tawheed books as 'Aqeedah. Abu Uthmaan as-Saabooni Rahimahullah named his book on Tawheed as 'Aqeedah ('Aqeedatis-Salaf Ashaab Al-Hadith (عقيدة السلف أصحاب الحديث)). He considered it 'Aqeedah. The great Imam al-Laalaka'ee Rahimahullah had a book on Tawheed and he called it I'tiqaad ('Aqeedah) (شرح أصول اعتقاد أهل السنة (والجماعة)). So they can basically be used interchangeably.

TAWHEED IS TO AFFIRM AND DENY

We already went over the three types of Tawheed so there is no need to go over it. However, one thing we need to understand is that Tawheed is not only affirmation (Ithbaat (إثبات)). We do not only affirm that Allah is One. That is part of it and half of it. You cannot have Tawheed except through denial as well, which is Nafi (نفي). It has got to go along with Ithbaat. Ithbaat and Nafi.

The Tawheed of a person is not complete if he says he bears witness to Allah alone. That is affirming (Ithbaat) and that is fifty percent of it. He must also bear witness that none has the right to be worshipped except Allah. That is Nafi and that is the other fifty percent. He must deny the right to be worshipped for everything besides Allah. He affirms it to Allah alone and he denies it from everyone else (that is Nafi). That is the Tawheed portion of the statement of the author.

THE WORST MATTER ALLAH PROHIBITED IS SHIRK

Then after he talked about Tawheed, he said about Shirk:

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ

The worst matter that Allah prohibited or forbade is Shirk, which is associating partners with Him.

And then he defined Shirk as:

وَهُوَ دَعْوَةٌ غَيْرُهُ مَعَهُ

To invoke others beside Him along with Him.

Keep in mind how he defined Shirk – to invoke others beside Him along with Him. Of course then he mentioned the proof.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾

Remember a second ago on Tawheed, I used the proof that the author used to show that the most important matter is Tawheed.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Worship Allah and join none with Him in worship. (Surat an-Nisaa': 36)

When Allah gave the series of ten orders, the first one was pertaining to Tawheed and Shirk. That in itself is proof that the most important warning is to Shirk. Like I said, that was a very wise choice by the author to choose this verse out of the many in the Qur'an to show that Tawheed is the most important and that Shirk is the biggest forbidden.

However, similar to that verse is:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِّنْ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿الأنعام: ١٥١﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawaahish (shameful sins, illegal sexual intercourse, etc) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a

just cause (according to Islamic law). This He has commanded you that you may understand. (Surat al-An'aam: 151)

You cannot join anything in worship to Allah – that is number one and that is our point over here. Number two – you have to be good and dutiful to your parents. Number three – do not kill your children because of poverty. Number four – do not go near al-Fawaahish, what is apparent of them and what is concealed. The fifth one is do not kill anyone whom Allah has forbidden. Over here the verse mentions five of the greatest forbiddens, and the one to top the list as number one is Shirk. That is our point – Shirk is the greatest transgression. Allah said about it:

...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿لُقْمَانُ: ١٣﴾

Verily! Joining others in worship with Allah is a great Dhulm (wrong) indeed. (Surat Luqmaan: 13)

It is a great manifest transgression.

THE DEFINITION OF SHIRK

Let us take the definition of Shirk. Linguistically, Shirk comes to mean a share or a portion. There is a Hadith that uses it linguistically, which is:

مَنْ أَعْتَقَ شِرْكَاً لَهُ فِي الْعَبْدِ

Whoever frees Shirkan (شِرْكَاً) of a slave. What does it mean? Whoever frees his ownership of the slave, meaning his portion of the slave.

It also comes to mean equal.

طريق مشترك

A Mushtarak (مشترك) pathway means a pathway that everyone is equal in it. So it also comes to mean equal.

Over here, the author meant both the minor and major Shirk. He defined Shirk as:

دَعْوَةٌ غَيْرُهُ مَعَهُ

To call others with Him. But can only that be Shirk? He said to call (to invoke) others with Allah. Is that how we define Shirk? Is that really the true definition and why did he define it like that? Is it only invoking and calling others that is Shirk or is it broader than that? And why did he only use invoking or calling?

Look closely at the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

He said do not invoke. Invoking and calling (making Du'aa) also means worship in this verse. In this verse in Surat al-Jinn, Tad'oo (تَدْعُوا) means worship.

So why did the author use the definition:

وَهُوَ دَعْوَةٌ غَيْرُهُ مَعَهُ

He said Shirk is to invoke others with Allah, whereas Shirk can be invoking in Du'aa and it could be in other matters of worship. The answer is Du'aa or invoking (the word Tad'oo (تَدْعُوا) in Arabic) comes in two ways, and the author here meant both ways (as in the verse in Surat al-Jinn).

TYPES OF DU'AA

DU'AA AL-MAS'ALAH

Du'aa al-Mas'alah is the regular type of invoking. When you say Yaa Allah, Yaa Kareem, Yaa 'Afoo – that is Du'aa al-Mas'alah. When it starts with Yaa (Harf an-Nidaa' (حرف النداء)), that is Du'aa al-Mas'alah. You are invoking Allah and you are calling on Allah. You do not say Yaa Ali, Yaa Husayn or Yaa Badawi. We do not say that. That is the first type of Du'aa.

DU'AA AL-IBAADAH

The second type of Du'aa is Du'aa al-Ibaadah (دعاء العبادة) – the invocation of Ibaadah, which is every other type of Ibaadah outside of Du'aa (invocation). Meaning everything that

comes without using the call and invocation Yaa (Harf an-Nidaa') is included. Like Salah, sacrifice, fear, hope and everything like that.

So in a quick summary, Du'aa comes to mean two definitions. Du'aa of invocation, which is preceded with the letter or word Yaa. It is when you call and invoke – the type of Du'aa that we all know. The second one is Du'aa of worship, which is every other type of worship. So when the author defined Shirk as invocation of others with Him, he means all types of worship and not just the traditional regular Du'aa that we do. Just like it means so in the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the mosques are for Allah (Alone), so invoke not anyone along with Allah. (Surat al-Jinn: 18)

WHY ARE TAWHEED AND SHIRK THE MOST ESSENTIAL MATTERS?

The bottom line of all that is the greatest matter that Allah commanded is Tawheed and the most serious forbidden matter is Shirk. Why is it? If you look at it from every angle, it is the most important command. For the Akhirah, Tawheed and Shirk determine the everlasting abode. It is either success or failure based on your Tawheed. Jannah is Haraam on a Mushrik. In Sahih Muslim:

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا
دَخَلَ النَّارَ

Whoever dies with Tawheed will enter Jannah, and whoever dies committing Shirk will enter Jahannam wal-Iyaathu Billah.

Tawheed determines the ultimate success or the ultimate failure – Jannah or Jahannam.

...إِنَّهُ مَنْ يُشْرِكُ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿المائدة: ٧٢﴾

Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Dhaalimoon (polytheists and wrong-doers) there are no helpers. (Surat al-Maa'idah: 72)

So it is what determines your life after and your final destiny.

Tawheed is also important because it is the Fitrah.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿الروم: ٣٠﴾

So set you (O Muhammad sallallahu 'alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

Face your face on the Deen (on Islam) in matters of worship that are internal and external.

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind.

It is the natural instinct that Allah created people on.

The Hadith in Sahih al-Bukhari that everyone knows:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

In another narration:

عَلَى الْمِلَّةِ

So anyone who is deficient, lacking or has a manipulated version of Tawheed, he has a tainted Fitrah.

A third thing – Tawheed is the covenant that Allah took from the children of Adam.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
 أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ
 هَذَا غَافِلِينَ ﴿الأعراف: ١٧٢﴾

And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.” (Surat al-A’raaf: 172)

A fourth matter – Tawheed is the most essential ordain because if you were given the choice of a universe full of wealth and luxury with Kufr, or a life on tiny crumbs of bread and Tawheed, it is Tawheed that you should choose (if you were wise).

عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يُقَالُ لِلرَّجُلِ
 مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ : أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ ،
 أَكُنْتَ مُفْتَدِيًّا بِهِ ؟ قَالَ : فَيَقُولُ : نَعَمْ ، قَالَ : فَيَقُولُ : قَدْ أَرَدْتُ مِنْكَ
 أَهْوَنَ مِنْ ذَلِكَ ، قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا ،
 فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي

In Sahih al-Bukhari and Muslim. Allah will tell a man from the people who were doomed to Hell – if you were to have the globe of wealth, would you ransom that to be out? And of course he is going to say of course Yaa Allah. Allah subhaanahu wa ta’aala will say I asked you for much less than that (the covenant that I took upon you). I asked you for much less than that, and you refused and you committed Shirk.

It is also because of Tawheed that Allah sent the Messengers.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
 ﴿الأنبياء: ٢٥﴾

And We did not send any Messenger before you (O Muhammad sallallahu ‘alayhi wa sallam) but We inspired him (saying): Laa Ilaaha Illaa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else). (Surat al-Anbiyaa’: 25)

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allah (Alone), and avoid (or keep away from) Taaghoot (all false deities, etc, i.e. do not worship Taaghoot besides Allah).” (Surat an-Nahl: 36)

That is why Allah sent the Messengers.

Tawheed is the most important because it was for Tawheed that Allah revealed the books.

الر ۚ كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ ۚ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۚ إِنَّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ ۚ ﴿هُود﴾

Alif-Laam-Raa. [These letters are one of the miracles of the Qur’an and none but Allah (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc), and then explained in detail from One (Allah), Who is All-Wise and Well-Acquainted (with all things). (Saying) worship none but Allah. Verily, I (Muhammad sallallahu ‘alayhi wa sallam) am unto you from Him a warner and a bringer of glad tidings. (Surat Hud: 1-2)

A Book that was revealed so that you can worship Allah.

Tawheed was the first call to people. When the Prophet sallallahu ‘alayhi wa sallam sent Mu’aadh to Yemen:

إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ أَنْ يُوحِّدُوا اللَّهَ

Let the first thing be that you call them to Tawheed.

Tawheed is important because it is what divides people. It is what Walaa’ and Baraa’ is founded on. When it comes down to it, Tawheed is more important than family bonds.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ
كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ
اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿المجادلة: ٢٢﴾

You (O Muhammad sallallahu ‘alayhi wa sallam) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad sallallahu ‘alayhi wa sallam), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Rooh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful. (Surat al-Mujaadilah: 22)

In Surat al-Mujaadilah (the Surah of Walaa’ and Baraa’), where the determining factor between family members is Laa Ilaaha Illallah Muhammadur-Rasoolullah.

Tawheed is the word that makes the difference between us and the people of the Book.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا... ﴿آل عمران: ٦٤﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him.” (Surat Aali ‘Imraan: 64)

Allah says O people of the Scripture, come to a word that is just between us and you. What is the word that is just between us and you? The word of Tawheed.

Tawheed is the first ordain and its opposite is the first prohibition.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا...

﴿الأنعام: ١٥١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.” (Surat al-An’aam: 151)

The verse we mentioned earlier. It is the first ordain and its opposite is the first prohibition.

Tawheed is the right of Allah over us, like the Prophet sallallahu ‘alayhi wa sallam said in the Hadith:

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Tawheed is the most important ordain because it demolishes sin.

يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً

Drops of Tawheed demolish and melt down mountains of sins. In the Hadith al-Qudsi – O son of Aadam, if you were to come to Me with sins that are close to filling the entire earth and you meet Me without ascribing any partners to Me, I would certainly forgive you. Drops of Tawheed demolish mountains and mountains and a globe full of sins.

Tawheed is the most essential command because it is means for Barakah.

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿الأعراف: ٩٦﴾

And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc). (Surat al-A’raaf: 96)

If the people of the towns had believed (which is Laa Ilaaha Illallah Muhammadur-Rasoolullah) and had Taqwa (piety), certainly We would have opened for them the blessings from the heavens and the earth. But they disbelieved, so We took them with punishment for what they used to do and they earned.

Tawheed is the first question in the grave.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...

﴿ابراهيم: ٢٧﴾

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. (Surat Ibraheem: 27)

You see why the author said the most important is Tawheed and its opposite is the biggest forbidden? It is the first question in the grave. The verse says Allah will keep firm those who believe with the firm word in this life and in the life after. By Ijmaa' of the 'Ulamaa, the part in the life after is the question in the grave, which is Tawheed.

Tawheed is important because in order to get intercession, the number one rule is Tawheed.

أَسْعَدُ النَّاسِ بِشَفَاعَتِي مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، خَالِصًا مِنْ قَلْبِهِ

The Prophet sallallahu 'alayhi wa sallam said the most fortunate of people to get my Shafaa'ah (my intercession) on the Day of Resurrection are those who say Laa Ilaaha Illallah (Tawheed) purely and sincerely from their heart.

Tawheed is the most important command or ordain because it is the way for leadership on this earth.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ

كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿النور: ٥٥﴾

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security

after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Faasiqoon (rebellious, disobedient to Allah). (Surat an-Noor: 55)

Allah promised He will certainly grant us succession (make us rulers and leaders) on this earth, but what is the condition after all the promises?

يَعْبُدُونِي لَا يُشْرِكُونَ بِي شَيْئًا

(Provided) they (believers) worship Me and do not associate anything (in worship) with Me.

They worship Me and commit no Shirk.

Tawheed is the most important command because it brings you content and happiness in this world. Why do you think the Prophet sallallahu 'alayhi wa sallam taught Ibn Abbaas when he was a young boy that if the world came to benefit you, they will not benefit you unless Allah wrote it for you. And if the globe came after you to harm you, they will not harm you unless Allah wrote it. If you and I raise our children like that on Tawheed, you are going to live a happy, content, stress free life.

We can go on and on about why Tawheed is the number one command from Allah. And of course, impliedly included in all what I said is that if it is the most important command, then its opposite is the number one forbidden from Allah.

THE PROOF OF THE AUTHOR

Moving on, he said:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾

Let us go back to the proof that he mentioned. We said this is a very comprehensive proof that shows the biggest obligation is Tawheed and the biggest forbidden is Shirk.

The verse says:

وَاعْبُدُوا اللَّهَ

Worship Allah.

Who is Allah directing this speech to? Is it Muslim and Kaafir or Muslim alone? It is actually for Muslim and Kaafir. It includes Muslim and Kaafir.

It is for all mankind and it is more specific in another verse in Surat al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمْ... ﴿البقرة: ٢١﴾

O mankind! Worship your Lord (Allah). (Surat al-Baqarah: 21)

Allah did not say O you who believe. When Allah mentions Ibaadah, it is for everybody. He is ordering everybody to do Ibaadah and worship. But when He mentions the fruits of it, it is only for the believers.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ ۗ هُدًى لِّلْمُتَّقِينَ ﴿البقرة: ٢﴾

This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are Al-Muttaqoon [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)]. (Surat al-Baqarah: 2)

The benefit of the Book is only for who? Everybody? No, it is for those who are pious (the believers) and the non-believers are excluded. The order to worship goes for the Muslim and Kaafir, but the fruits are only for those who believe.

He orders Ibaadah. What type of Ibaadah? The Ibaadah here is not restricted, so it is any type of Ibaadah. It is general and it is left open, so it is every Ibaadah. It is the principle, root, foundation Ibaadah (which is Tawheed in itself) and then all secondary types of Ibaadah (like Salah, Siyaam, Hajj, fear, love, hope and Du'aa). The worship has to be based on Tawheed first. The pillar is Tawheed. If someone refers to it as Ibaadah and he is worshipping other than Allah, it is null and void. It is false Ibaadah. It is not Ibaadah. It is null and void and false Ibaadah. Ibaadah without Tawheed is like Salah without Wudhu. Just like your Salah is not accepted without Wudhu, Ibaadah is not accepted without Tawheed. Shirk voids Tawheed, just like breaking your Wudhu invalidates your Tahaarah (your purification).

وَلَا تُشْرِكُوا بِهِ شَيْئًا

And join none with Him in worship.

Allah ordered us to worship Him alone, then He deterred from Shirk. He said do not commit any Shirk.

وَاعْبُدُوا اللَّهَ

It means to worship Allah alone. If they worship Allah alone, then Wa'budullah (وَأَعْبُدُوا اللَّهَ) in itself does not need any additions. It is sufficient in itself. That in itself deters from Shirk, but there is also a Nafi part to assure the matter. The next part of the verse is Nafi.

وَلَا تُشْرِكُوا بِهِ شَيْئًا

And join none with Him in worship.

It is to ensure that one will not associate partners in any way. It is not initiating a new concept, but it is elaborating on Wa'budullah. When He followed with this, that is to affirm. He is not initiating a new fact, but the fact was already established right there (to worship Allah alone). It is to ensure. That is to show the importance of Tawheed and the danger of Shirk.

Now does Shirk here include both minor and major Shirk? The verse is broad and that is how it is best to leave it. It includes both major and minor Shirk. We spoke in the past on minor Shirk and you can go refer back to it. Let me give you the grammatical breakdown for those who want it to show you how Shirk is actually general (to encompass minor and major). These are detailed grammatical benefits and you really do not have to know them unless it interests you. Some of the brothers here are interested in that. Maybe if we do an Arabic class in the future, it will become much easier to understand.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Shay'a (شيئا) here is Nakirah (a common noun). A common noun in the context of deterring makes it general.

شَيْئًا نَكْرَةً فِي سِيَاقِ النَّهْيِ فَتَعْمُّ

A common noun (Nakirah) in the context of a sentence of deterring makes the matter general, so Shay'a means everything (associating an angel, Messenger, Prophet, saint or anything else).

The general speech:

تُشْرِكُوا

Is everything but to top it off more, the Nakirah Shay'a adds emphasis as well because this is a dangerous matter.

Through all that, keep in mind that even though the verse would have been perfectly okay without Shay'a, it was added for emphasis because it is a dangerous matter. It is reiterated because it is a dangerous matter and because the proper worship cannot be completed without staying away from all forms of Shirk (apparent and hidden), and that is an essential factor for your Ibaadah to be accepted. The second factor is to be in accordance to the Qur'an and Sunnah.

وَأَعْبُدُوا اللَّهَ

Here the order is for Wujooob (وجوب). Sometimes orders in the Qur'an and Sunnah are for Wujooob and sometimes for Sunnah. Here it is for Wujooob.

Whoever does not worship Allah is an arrogant Kaafir (Kaafir Mustakbir (كافر مستكبر)).

Whoever worships someone with Allah (associates a partner) is a Kaafir Mushrik (كافر

مشارك). Whoever worships Allah alone is a sincere Muslim (a Muslim Mukhlis (مسلم

مخلص)). That is the three categories.

THE THREE PRINCIPLES

Now let us move on. The author said:

إِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينِهِ ، وَنَبِيِّهِ مُحَمَّدًا

These are the three principles that you must know. If you are told what are the three principles that every human is obligated to know, it is to know your Lord, your religion and your Prophet.

As you can see, this is the core and this is the heart of the book. What we took so far in this chapter is just an introduction to the heart of the book, which is the main part.

THE DEFINITION OF USOOL

What are the three principles in Arabic? It is called Usool (أصول). That is what the book is named after. Usool means something which other things are built, founded or based on.

أصل الشجرة

The trunk of a tree where branches spring from.

أصل الجدار

The foundation of a wall.

WHY DID THE AUTHOR USE A QUESTION AND ANSWER FORMAT?

The author introduced this part of the book in a question form, which he did not do in the past two chapters. He said and if you are asked, and why did he do it like that? Because it is important of course and he wanted to draw attention like that. It is a tactic used by writers, scholars and 'Ulamaa (the question and answer format). It is a change and it is a good style. It draws attention and gets your attention, instead of the systematic laying out of information that is used by many educators. So that is a good way to draw attention.

However, I believe the reason is possibly because these three questions (principles) are the ones you are going to be asked about, so it suits it that he brought it in a question form. Everyone is going to be asked about it. Every human being and every Jinn is going to be asked about it, and the answer is what will determine if one is wretched or happy. When you are asked about them in the grave, it is in a question and answer style, so it is very thoughtful to start this section off by making it a question.

LIVING AND DYING BY TAWHEED

Everyone needs to know these questions. Learned, illiterate, educated, layman – it does not matter. Happiness and failure in both worlds depends on these principles.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ

وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ ابراهيم: ٢٧

Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allah Alone and none else), and in the Hereafter. And Allah will cause to go astray those who are Dhaalimoon (polytheists and wrong-doers, etc), and Allah does what He wills. (Surat Ibraheem: 27)

These are the questions that your Tawheed is based on. Anyone can memorise them. We would have only had to do five minutes in the first class and we would have been done if that was all of Tawheed. Memorising these questions is part of it. Applying them, living and dying by them – that is the kind of Tawheed that we want. That is why the author did not just say there are these three principles. He gave a strong introduction before he mentioned the three principles. Remember we talked about Haneefiyyah and Millat Ibraheem, and just earlier today about how important Tawheed is and how dangerous Shirk is.

Like I said, if you get nothing out of Tawheed except that you say it on your deathbed (Laa Ilaaha Illallah), then you have succeeded. You have got all you needed. That is the biggest change right there. If you live by it and you die by it, and you pass over the first hurdle in this life, the first hurdle of the life after is the grave.

THE FIRST HURDLE OF THE LIFE AFTER IS THE GRAVE

إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرَ مِنْهُ ،
وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدَّ مِنْهُ

In Sunan at-Tirmidhi. The grave is the first hurdle or the first stage of the Hereafter. Whoever is saved from it, whatever comes after it will be easier. But if he is not saved from it, whatever comes after it is going to be even worse.

So you pass the first hurdle in this life when you say Laa Ilaaha Illallah on your deathbed. Inshaa Allah we all say it. Now the second hurdle is in the first stage of the life after. The Prophet sallallahu 'alayhi wa sallam said I have never seen a scene but the grave is more frightening than it. Tawheed is your way out of it. Tawheed is your means to get through it. Tawheed and namely these three questions. Pertaining to your life in the grave (the life in the Barzakh), these three questions in the grave are like the relationship between a heart and a body. Just like the status and wellbeing of the body depends on a healthy heart, the status and wellbeing of the life after depends on what happens in the grave with those questions. If it is good and you pass the questions, whatever is after it is better. And if not wal-'Iyaathu Billah, whatever is after it is worse.

When the most cherished loved ones put the dirt over the deceased, the deceased hears the footsteps of those walking away and two angels come. They sit him and ask him. At this point in the stomach of the earth and lonely in the grave under the dirt, your means of

rescue is Tawheed (what you did in Tawheed). After the soul is restored to the body, the fearsome scary angels (Munkar and Nakeer) come for interrogation, and this is Al-Usool Ath-Thalaathah. They sit someone up and they ask him who is your Lord? The believing soul will say my Lord is Allah. What is your religion? My religion is Islam. Who is the man who was sent amongst you? And it is Muhammad sallallahu 'alayhi wa sallam. He quickly goes over them. He studied Tawheed, he lived and died by Tawheed, and that is the first stage. If he is healthy in that stage then that is it. After that, it is going to be better. Then they will ask him how did you get this knowledge? What was the source of your knowledge? And he will reply I have read the Book of Allah, I believed in it and I declared it to be true. That portion of the Hadith is in Sahih al-Bukhari.

Now if he is among the evil ones wal-'Iyaathu Billah, who is your Lord? Haah Haah, I do not know. Alas alas, I do not know. What is your religion? Haah Haah, I do not know. Nas'alullaha Salaamah. What about the Messenger sallallahu 'alayhi wa sallam? Haah Haah, I do not know. He does not know, but note what he says. He says I do not know, but I used to say what the people used to say. It will be told to him you did not know nor did you take the guidance (meaning the guidance of the Qur'an). The people who pass will be told look at your place in Paradise. They will see an opening in the grave and they will see their place in Paradise, and they will be told that is what is awaiting you. The dead person (both righteous and not righteous) will see both places. After not answering, the non-believer will be hit with an iron hammer between his ears, with a force that is so violent that it will crumble a mountain. He will cry and that cry will be heard by whatever approaches him, except the human beings and Jinn. A call is then heard from Heaven – he lied, spread out the carpets of Hell for him and take him to his place in Hell. Nas'alullaha Salaamah.

اللهم إنا نَعَذِّبُكَ مِنْ عَذَابِ الْقَبْرِ ، اللهم نَجِّنَا مِنْ عَذَابِ الْقَبْرِ ، اللهم
أَعِزَّنَا مِنْ عَذَابِ الْقَبْرِ

Then after that, ugly beings wearing ugly garments and giving out foul offensive odours come to the disbelieving soul. They say be grieved with what displeases you, and of course the opposite is true for the righteous. This is the day that you have been promised. This is the day we told you about. He is going to ask who are you? Your face is so ugly (it looks like evil). That person will say I am your wicked deeds. We do not want to go through the whole Hadith but of course for the believer, the opposite is true.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ
أَشَدَّ الْعَذَابِ ﴿غافر: ٤٦﴾

The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!" (Surat Ghaafir: 46)

عَنْ عَائِشَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : إِنَّ لِلْقَبْرِ ضَغْطَةً ،
لَوْ كَانَ أَحَدٌ نَاجِيًا مِنْهَا لَنَجَا مِنْهَا سَعْدُ بْنُ مُعَاذٍ

The grave has a squeeze. If anyone was to be relieved from it, it would have been Sa'd Ibn Mu'aadh.

In Bukhari and Muslim, the man about whom the Prophet sallallahu 'alayhi wa sallam said:

أَهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ

The Throne of Allah shook for his death.

He lived from thirty to thirty six in Islam. He died thirty six years old, and six years was his age in Islam. Seventy thousand angels were in his funeral procession and the Throne of Allah shook when he died. If anyone was to be relieved from that squeeze, it would be Sa'd Ibn Mu'aadh. Scary and terrifying, but what is slightly comforting is what Abul-Qaasim as-Sa'di said in his book Ar-Rooh (الروح) – no one is relieved from the squeeze of the grave except the righteous. They get a simple squeeze and then it is eased, but the disbelievers will get an ongoing, everlasting, powerful squeeze. Life on Tawheed (living, surviving and dying on it so you can be resurrected on it) is our goal Inshaa Allah.

My hope Inshaa Allah Ta'aala is that we finish this book within less than ten classes. I am saying this to keep you inspired. Do not give up hope. If you have reached this far, there is only a little bit left.

اللهم ارزقنا حسن الخاتمة ، واجعل خير أعمالنا خواتيمها ، واجعل خير
أيامنا يوم لقاءك ، اللهم ثبتنا عند الموت بلا إله إلا الله ، وثبتنا عند سؤال
الملكين بالقول الثابت ، واجعل قبورنا روضة من رياض الجنة ، ولا تجعله
حفرة من حفر النار

CLASS TWENTY EIGHT

We are still at Chapter Three – the core chapter of the book. The chapter that has the three fundamental principles (the three questions that one will be asked about in the grave), and it is the heart of the book like we said.

We left off at the phrase:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينَهُ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي جَمِيعَ
الْعَالَمِينَ بِنِعْمِهِ ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى
: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

If it is said to you what are the three principles which a person must know? Then say it is the knowledge of the servant of his Lord, his religion and his Prophet Muhammad sallallahu 'alayhi wa sallam.

TWO TEACHING TACTICS OF THE AUTHOR

Here he used two different teaching tactics. One we mentioned in our last class. We mentioned presenting the heart of this book (the three fundamental principles) in a question format. I said it was a teaching tactic to change the method and style, drawing interest to what he is about to talk about. But more so, I believe it is because one will be asked about these and questioned about them in his grave, so it was suitable that he present them in a question and answer format.

The second style of his writing is that he gave the answers in general – your Lord, your religion and your Messenger. Brief and short, and then in the next paragraph he repeated each one of these three principles in detail. That is a style known to writers in English and in 'Arabi. It is a style to draw interest. Give a summary (be brief) and then go into detail. Even in English, if you look to the diagram structure of a well written essay, you find that they start general and then in the following paragraphs they get specific. You start with an

attention getter and orient the reader with a summary, and then go to detail. That is what the author did here when he was talking about al-Usool Ath-Thalaathah.

WHY IS THE ONE ASKING NOT MENTIONED?

He said:

فَإِذَا قِيلَ لَكَ

So if it is said to you. Who is the one asking here? Who is the one saying this to us? He left that out. He left out the Faa'il (فاعل) (the doer) – the questioner. Why? For two reasons.

Number one – because what is important is the answer. That is what really matters here. The answer is what matters. Number two – there are matters that may depend on the one asking but here in this matter, the answer does not depend on who is asking. It can be anyone. The answer does not depend on who is asking, so leaving it out is very appropriate. It could be your parents asking, it could be an angel or it could be a Messenger of Allah. It could be anyone who is asking. It does not really matter. The answer in this matter will always be the same answer, so it does not matter who is asking the question.

THE THREE PRINCIPLES

He said:

الثَّلَاثَةُ

The three principles. 'Al' in Ath-Thalaathah meaning the three known principles. 'Al' (the) in this one means it refers to something known from the situational context of the speaker and listener. If I say the Masjid and leave it just like that, it means the Masjid we always attend because you already know it from the conversation between me and you. If I say al-Kitaab and just leave it like that, you automatically know it is the Qur'an or a certain book that is in your hand. Ath-Thalaathah means the three fundamental principles. We know from the situational context between the author and us that it is the three fundamental principles (the popular and well known principles).

THESE ARE NOT THE ONLY PRINCIPLES OF THE DEEN

These are the three principles that are the foundation of the Deen. Now you have to understand that these are not the only principles of the Deen, because Islam has more

principles than these three. For example, in the future we are going to talk about belief in angels and belief in Messengers. Those are principles, but they are not included with these three over here. So there are other principles outside these three principles.

These principles here are just like the other principles, but the difference is these principles are like the mother principles, whereas other principles branch off from these in one way or another. Take the first question for example – knowing Allah and Tawheed in Allah. That is the head of all other principles and matters. For example, we have the principle of believing in angels and Messengers. Those are principles, but those principles become useless without that mother principle of belief in Allah subhaanahu wa ta'aala. So these are not the only three principles, but they are like the mother principles where other principles follow along behind them.

The next word is Asl and the plural of it is al-Usool. We mentioned last class that it is the foundation which other matters are based on, like the foundation of a wall.

KNOWING THESE MATTERS IS WAAJIB

الَّتِي يَجِبُ

Means which a person must know. Yajibu (يَجِبُ) – a must. This is the ruling on these three matters – it is a must. Yajibu means Waajib. You must know it. This is not any ordinary Waajib, but it is the top of the Waajib.

عَلَى الْإِنْسَانِ

A person must know. Al-Insaan is a person. Insaan is a human like we said, and it refers to Muslim, Kaafir and Jinn. This call to the three principles refers to Muslim, Kaafir and even Jinn. The call to the principles of Islam (the call to Tawheed) is a call to Muslim, Kaafir and Jinn by Ijmaa'. Like we said last Halaqah and we mentioned what Insaan was.

مَعْرِفَتُهَا

That you must know. Ma'rifah here is defined like knowledge. Ma'rifah is to know (knowledge).

WHAT IS THE METHOD TO ATTAIN THIS MA'RIFAH?

Now pay attention with me here. The author said we must know these matters, but he did not tell us how we know. What is the method of attaining this Ma'rifah? What is the method

of attaining this knowledge? Maybe it is to keep the book short or for other obvious reasons that he did not mention it, but it could be by asking, reading, listening or sitting with others. Some matters are by Fitrah and some by intellect.

MA'RIFAH INCLUDES BELIEF AND ACTION

The author said to know the three matters. Is just merely knowing them sufficient? Ma'rifah has two conditions. Number one is to know, and number two included and essential in Ma'rifah is action. You cannot say Wallahi Imaam Muhammad Ibn Abdul-Wahhaab said in his book to know these matters, I know them and that is it. That will take you to the Irjaa' (إرجاء). He said you have to know them, but included in that is to believe in them and act according to them. If there is no fruit to Ma'rifah (which is acting and believing in it), there is no Ma'rifah. If the knowledge does not produce the fruit of acting, then it is useless. One must act on their belief, submit to and accept the laws, rules and regulations.

Fir'awn knew his Lord and so did the Shaytaan, but it did not do them any good. It was useless. Ma'rifah here is equal to 'Ilm (knowledge). It is knowledge. It is to place it in your heart, but the fruits must show on the body parts in the form of action. That show of Ma'rifah in the action is like following the ordains, being submissive to the Sharee'ah of Allah and following the commands of Allah. If merely knowing the question was sufficient to pass the test in the grave, then the Shaytaan would get an A-plus on it because what did he say in the Qur'an?

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (Surat al-Hijr: 36)

So if it was only just knowing them, the Shaytaan knows it. There is knowing, there is believing and there is acting on them, and you need all three.

You have to take this part of the book with Chapter One. He mentioned that in Chapter One when we went through the four introductory principles early on. Part of it was:

...الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

Those who believe (in Islamic Monotheism) and do righteous good deeds. (Surat al-'Asr: 3)

You know, you believe and you act. If one wants to answer the question in the first hurdle of the life after (in the grave), he needs to act on it and believe in it. The level of what one achieves of Tawheed will be the level of success in this Dunya and in the Akhirah.

Look at the gauge and the measure for success in the Qur'an.

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

﴿الأنعام: ٨٢﴾

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Dhulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided. (Surat al-An'aam: 82)

Those who believe but do not taint their Imaan with Dhulm. Of course Dhulm here is Shirk.

You do complete Imaan and you get complete Aman (أمن), which is security in both worlds.

And on top of that, Huda (هدى) which is guidance. For who? For whoever brings this

Tawheed complete without any deficiencies in it. Therefore, the more deficiency in Tawheed means the less dosage of Aman and Huda (security and guidance).

THE MEANING OF MA'RIFAH

MA'RIFAH CANNOT BE USED FOR ALLAH

Note here he used the word Ma'rifah. We defined Ma'rifah as 'Ilm (knowledge). In Arabic, it is very similar to knowledge. Ma'rifah and 'Ilm are very similar. However, there are detailed linguistic differences that you should keep in mind. Number one – with us (the creation), you can describe me and you as Ma'rifah. If we knew something, we can describe it as Ma'rifah just like the author mentioned here. To Allah subhaanahu wa ta'aala, you do not use Ma'rifah. In describing and giving the quality of Allah, you do not use the word Ma'rifah. Why? Because Ma'rifah means you knew something and it was preceded with ignorance. One was ignorant of something, then he had Ma'rifah. You cannot use that with Allah subhaanahu wa ta'aala.

Now the term 'Ilm is used instead as a quality of Allah. How? Sometimes 'Ilm refers to one who was ignorant at a time before. Like today – whoever did not know matters we are talking about has 'Ilm now and before they were ignorant. When we speak about the 'Ilm of Allah as it pertains to Allah, it was not preceded with ignorance. To us, yes it can happen

that it is preceded with ignorance. You cannot use Ma'rifah with Allah because the definition of Ma'rifah refers to that which is preceded with ignorance. Therefore, you cannot say Allah has Ma'rifah. Allah has 'Ilm. Why? Because it was not preceded with ignorance. You can apply both, but when we are talking about Allah, it was not preceded with ignorance.

Let me repeat it. Ma'rifah and 'Ilm both mean knowledge. To us humans, they can be used interchangeably. You can say Ahmad has 'Ilm and that is good. You can say Ahmad has Ma'rifah and that is good, and I can say the same about you. The word Ma'rifah is knowing after you did not know. That is us humans. You cannot say Allah has Ma'rifah because the 'Ilm of Allah is eternal. It was not preceded with ignorance. Ma'aath Allah.

With Allah we use the word 'Ilm. 'Ilmullah not Ma'rifatullah. Why? 'Ilm may mean like Ma'rifah (that which is preceded with ignorance), so that may apply to me and you. But unlike Ma'rifah, 'Ilm also has another definition where it does not necessarily always mean that it was preceded with ignorance. That is why we can use that term when we are speaking about Allah subhaanahu wa ta'aala. When 'Ilm pertains to us humans, it could mean Ma'rifah (knowledge after ignorance). When 'Ilm pertains to Allah, it is the definition which is the knowledge that is not preceded with ignorance. That can be a definition of 'Ilm, but it is not a definition of Ma'rifah since Ma'rifah is strictly preceded with ignorance.

MA'RIFAH IS USUALLY IN THE CONTEXT OF VILIFICATION IN THE QUR'AN

Another nice delicate meaning in this word Ma'rifah is that Ma'rifah is mostly used in the context that someone is being vilified in the Qur'an. Some kind of context where it is talking about someone who is vilified. For example, it comes in the Qur'an followed by talking about those who are denying the truth.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا
 أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿الأنعام: ٢٠﴾

Those to whom We have given the Scripture (Jews and Christians) recognise him (i.e. Muhammad sallallahu 'alayhi wa sallam as a Messenger of Allah, and they also know that there is no Ilaah (God) but Allah and Islam is Allah's Religion), as they recognise their own sons. Those who destroy themselves will not believe. (Surat al-An'aam: 20)

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿النحل: ٨٣﴾

They recognise the Grace of Allah, yet they deny it (by worshipping others besides Allah) and most of them are disbelievers (deny the Prophethood of Muhammad sallallahu ‘alayhi wa sallam). (Surat an-Nahl: 83)

Talking about vilified people, He used Ma’rifah (that they knew). In those and similar verses, He said they knew the truth and rejected it. He used the word Ma’rifah instead of ‘Ilm, although ‘Ilm could have been applied there as well. So a nice delicate linguistic difference between ‘Ilm and Ma’rifah is that Ma’rifah is usually in the context of vilification in the Qur’an. Usually in the Qur’an and in the Hadith it is like that, but not always. Whereas on the other hand, ‘Ilm usually comes in praise.

There is a Hadith that is Sahih in Sahih Muslim. Ibn Abbaas radhiallahu ‘anhu narrated in one of the narrations of it:

أن النبي صلى الله عليه وسلم قال لمعاذ لما أرسله لليمن : فليكن أول ما
تدعوهم إليه أن يعرفوا الله

The Hadith when the Prophet sallallahu ‘alayhi wa sallam sent Mu’aadh to Yemen. He said:

أن يعرفوا الله ، فإن هم عرفوا الله ، فأخبرهم أن الله افترض عليهم خمس
صلوات

We mentioned this Hadith before, but in one of its narrations when the Prophet sallallahu ‘alayhi wa sallam was telling Mu’aadh what to talk to the people in Yemen about, he said teach them Ma’rifatullah. He used Ma’rifah instead of ‘Ilm. If they have Ma’rifah of Allah, then let them know that there are five obligatory prayers.

Our point here is that the Prophet sallallahu ‘alayhi wa sallam used Ma’rifah in a praiseworthy context. Why? We just said Ma’rifah is usually in the context of vilification, but not necessarily always. It could come in a praiseworthy context like in this Hadith, and this is one of the exceptions. This is why the author used it in this sentence instead of ‘Ilm, meaning there is no reason to object at him for using Ma’rifah. He is not wrong for using Ma’rifah instead of ‘Ilm, because sometimes it is used in a praiseworthy context. Knowledge (‘Ilm) is the opposite – it is usually in the praiseworthy context and it is rarely in a negative context.

THERE IS NO ROOM FOR DOUBT IN THIS MATTER

Moving on, he said:

فَقُلْ

When you are asked this, say and say firmly. Give your answer firmly, firm in your belief. You must be firm. There is no room for doubt in this matter.

Allah said in the Qur'an:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا...

﴿الحجرات: ١٥﴾

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not. (Surat al-Hujuraat: 15)

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ

Then say the knowledge of the servant of his Lord.

Be firm in both your answer and your belief.

THE TWO TYPES OF SERVANTS

مَعْرِفَةُ الْعَبْدِ

The knowledge of the servant. Which servant? There are two types of servants – one that is by force and then the servant by choice.

THE SERVANT BY FORCE

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

There is none in the heavens and the earth but they will come to Allah subhaanahu wa ta'aala as slaves (by force).

THE SERVANT BY CHOICE

Then there is the servant who is by choice, who does that which Allah told him to do.

'Uboodiyah at-Taa'ah wal-Imtithaal (عبودية الطاعة والامتثال), and that is like the characteristics in Surat al-Furqaan:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ
قَالُوا سَلَامًا ﴿الفرقان: ٦٣﴾

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness. (Surat al-Furqaan: 63)

That is for the believers by choice, because they chose to do that. Those who answer the questions and live by them are of course the second category (the worshippers by choice). We ask Allah subhaanahu wa ta'aala that we be among them.

THE THREE PRINCIPLES IN SUMMARY

THE FIRST PRINCIPLE

IS THE TEST IN THE GRAVE ONLY A TEST OF LORDSHIP?

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

You must know your Lord. Note the word Lord, from Lordship. We know Rabb is Lord and it refers to what? Tawheed ar-Rububiyyah (Lordship) – that Allah is the Creator, Sustainer, Maintainer and so on. We already went through the Tawheed of Lordship.

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

That refers to Lordship but when you are asked in the grave who is your Lord (من ربك), is it Lordship only? Is the test in the grave only a test of Lordship? Because the Hadith says Man Rabbuk and that is Lordship right there. Rabb, Rububiyyah, Lordship. The question appears to only state that it will be asking about Lordship, but what about Uloohiyyah? What about the Oneness of Allah when we give our worship to Allah? If we are only going to be tested on Lordship (Rububiyyah) and that is all we are going to be asked about, then Quraysh who opposed the Prophet sallallahu ‘alayhi wa sallam would all pass the test, since the Qur’an clearly states that Qurayshians believed in Lordship. In fact, in many verses Allah used their belief in Lordship to convince them to believe in the Uloohiyyah (worship) aspect. Not only will Quraysh pass that test in their grave, but the devil will also pass it.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: “O my Lord! Give me then respite till the Day they (the dead) will be resurrected.” (Surat al-Hijr: 36)

He used to say Rabbi.

In the grave, you are going to be asked Man Rabbuk (who is your Lord) – that comes from Rububiyyah. If it is literally Rabb of Rububiyyah, then nearly everyone will pass because even the Kuffaar of Quraysh did not have a problem with it. That is why Allah says:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Surat Yusuf: 106)

They believe in Tawheed ar-Rububiyyah. The Hadith says we will be asked about Rabb, which is ar-Rububiyyah. Does that mean Abu Jahl will pass the first hurdle in his grave? Let me answer that.

ULOHIYYAH INCLUDES RUBUBIYYAH AND RUBUBIYYAH REQUIRES ULOHIYYAH

Rububiyyah in this Hadith (Man Rabbuk) is Rububiyyah, but it also includes Ulohiyyah in it. Remember we said before that Rububiyyah requires Ulohiyyah. Ulohiyyah includes Rububiyyah and Rububiyyah requires Ulohiyyah. Rububiyyah here requires Ulohiyyah. How? Look at what Allah says in the Qur’an.

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ... ﴿الزمر: ٣٨﴾

And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allah (has created them).” (Surat az-Zumar: 38)

So they believe in Tawheed ar-Rububiyah.

After that, Allah said:

... قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ
كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۗ قُلْ حَسْبِيَ
اللَّهُ ۗ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿الزمر: ٣٨﴾

Say: “Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?” Say: “Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust.” (Surat az-Zumar: 38)

As in many other verses, Allah is telling them that if you believe in the first part which is Lordship (you believe He is the Creator and Sustainer), then based on that you are required and you must believe in the second one which is Uloohiyah (to direct your worship to Allah subhaanahu wa ta’aala).

Let me explain it in a scenario which will explain this verse that I just mentioned and similar verses like it throughout the Qur’an where Allah spoke about Rububiyah and said if you believe in this, then you are required to believe in Uloohiyah. You gave me a hundred dollars. You provided me with a hundred dollars. You are the provider of that one hundred dollars. I agree that you are the provider of that one hundred dollars, but then I turn to someone else and I say thank you to him. I say I owe you a lot of favours and I am very grateful to you.

Allah has the supreme example. He gives, He provides, He sustains and He maintains, then one directs his worship or a portion of it to other than Allah. That is how Rububiyah requires Uloohiyah. If one perfects his Uloohiyah, that means his Rububiyah is included in it. How? If I say to someone thank you, you gave me a hundred dollars, I really appreciate it and you have done me a lot of favours, when I thank him that includes within it that I believe he is the giver of that one hundred dollars. I agree to that. When one directs his worship to Allah, it means his Rububiyah is included. It means he agrees to the Lordship of Allah overall. Someone who worships One Allah and devotes his Ibaadah to his Lord has affirmed that the Creator and Sustainer is One.

ULOHIYYAH IS INCLUDED BY PURPOSE AND INTENT

Now going back to our issue at hand, in the grave the question is Man Rabbuk (who is your Lord). That is the first question of the hurdles that you are going to have to go through – the first principle of the three fundamental principles. It must include Ulohiyyah. Even though the word is Rabb (from Rububiyyah), it includes Ulohiyyah in it. Why and how? First of all, sometimes Ulohiyyah is included in matters like this by the purpose and intent. We know overall by the purpose and intent. The Messenger of Allah sallallahu ‘alayhi wa sallam was sent to teach Tawheed and his struggle with Quraysh was in Ulohiyyah. Do you think that we will be asked about Rububiyyah and not about Ulohiyyah and then that is it? We will pass the test?

Some ‘Ulamaa said that when Rububiyyah is mentioned, Ulohiyyah is included by purpose and intent, because the rule as we took it is Rububiyyah requires Ulohiyyah. Rububiyyah requires belief in Ulohiyyah, therefore it is included when one is going to be asked about Man Rabbuk. We will be asked in the grave Man Rabbuk (Lordship), but Ulohiyyah is included in there. Allah did not send the Messenger sallallahu ‘alayhi wa sallam with Ulohiyyah in vain like that.

RUBUBIYYAH AND ULOHIYYAH RESEMBLE IMAAN AND ISLAM

Others said the same thing but in a different way. The second opinion is Ulohiyyah is included in Rububiyyah when one is questioned in the grave, but they came at it from a different angle. They said the terms Rububiyyah and Ulohiyyah are like the terms of Imaan and Islam. How are Rububiyyah and Ulohiyyah resembling Imaan and Islam? With Imaan and Islam, whenever they are together in one sentence or statement (in a Hadith or in an Ayah), each has its independent meaning. But if they are separated (meaning Imaan is alone in an Ayah or in a Hadith, or Islam is by itself in an Ayah or a Hadith), then Imaan would include what falls under Islam and Islam would include what falls under Imaan. We will talk about that in the future Inshaa Allah when we get to the pillars of faith, but that is the rule on Imaan and Islam.

So the ‘Ulamaa said the same applies to Rububiyyah and Ulohiyyah. If you say Imaan and Islam together in one sentence or see it in the Qur’an or in a Hadith, then each one has a different detailed meaning. Imaan has its detailed meanings and Islam has its detailed meanings. If they are separate and alone, meaning I mention Imaan alone by itself or you find it in the Qur’an or in the Hadith and it is detached from Islam and separate, then Imaan includes the meanings of Islam. And when Islam is separate in a Hadith or an Ayah, it includes the meanings of Imaan. They said the same applies to Tawheed ar-Rububiyyah and Tawheed al-Ulohiyyah. If they are mentioned together, they have their own detailed meanings. When ar-Rububiyyah (Lordship) is mentioned alone like the Hadith that we have here about the question in the grave, they said in such Ahaadith it includes the meanings of

Uloohiyyah in it. And if Uloohiyyah is mentioned alone, then it includes Rububiyyah in it. For example, Allah says:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿فصلت: ٣٠﴾

Verily, those who say: “Our Lord is Allah (Alone),” and then they Istagaamu, on them the angels will descend (at the time of their death) (saying): “Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!” (Surat Fussilat: 30)

The verse is about those who say Allah is our Lord and follow along with it. Rabbunaa (ربنا), which means Lordship. There is nothing in that verse about worship. It does not mention Uloohiyyah in it. They said in a verse like that, it also includes Uloohiyyah in that word.

In another verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ... ﴿محمد: ١٩﴾

So know (O Muhammad sallallahu ‘alayhi wa sallam) that Laa Ilaaha Illallah (none has the right to be worshipped but Allah). (Surat Muhammad: 19)

This is Uloohiyyah. Worship (Uloohiyyah) is mentioned alone here, but the rule says Rububiyyah is included in such a verse. Like Islam and Imaan, like Faqeer and Miskeen – all of them have the same rule.

THE TEST IN THE GRAVE INCLUDES ULOOHIYYAH

Why did we mention this? To show that when you are asked who is your Lord in the grave, the Hadith is Lordship alone but it includes worship within it. This is not just Lordship that you are going to be asked about. It includes within it Uloohiyyah. So the ‘Ulamaa have two avenues on how Uloohiyyah is included, and both really lead to the same point that they do not question the matter that Uloohiyyah is included in such a Hadith like we have over here (Man Rabbuk). That rule on Uloohiyyah and Rububiyyah applies not only here, but in all other Ahaadith and verses that include Rububiyyah and Uloohiyyah in them (either together or alone). If it was a test on Man Rabbuk and you say it is just Man Rabbuk and that is all, the Mushrikeen, the Muwahhhideen, the Shaytaan and everybody would be equivalent because many affirm Tawheed ar-Rububiyyah.

THE SECOND PRINCIPLE

Now we go to the second principle. He said:

وَدِينُهُ

The second principle is you will be asked about your religion (your Deen). In a way, Deen can be defined as worship or obedience. Why? Because your Deen means to do what one is obligated to do and to leave that which one is supposed to be refraining from. That in itself is obedience. It is worship. When you are obedient to Allah, that is worship, so that could be a definition of Deen. Note we are going through the three principles in the summary stage. This is just the summary stage. In the following paragraph, the author will elaborate on each one of them.

THE THIRD PRINCIPLE

Then after Deen, he mentioned:

وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third principle is the Prophet Muhammad sallallahu 'alayhi wa sallam. Why would the Prophet sallallahu 'alayhi wa sallam be the third principle? Because it is a question in the grave. When it is a question in the grave, you better believe it is going to be a principle.

He sallallahu 'alayhi wa sallam is the mediator between us and Allah subhaanahu wa ta'aala in learning this Deen, just as all Messengers are. They are the ones who brought these teachings to us. Allah created people to worship Him and it is unseen. The way we worship Him is Ghayb, so it is essential that He send Messengers to teach us the religion and convey it to us. Therefore by proof of text and intellect, sending Messengers is essential to this universe so they can teach us that guidance. We believe in Ghayb. We would have never known the knowledge of Ghayb or the knowledge of this Deen without the Messengers and more particular for us, the Messenger sallallahu 'alayhi wa sallam.

The Messenger is important, therefore it is a fundamental principle that one will be asked about in his grave. The message he brought us (the Deen) is important, so it is a principle. The Book is another principle and part of the Deen. Of course the one who was sent with it (the Prophet sallallahu 'alayhi wa sallam) is a principle, and the One who sent him (Allah subhaanahu wa ta'aala) is a principle. So they all relate to each other in a way. The importance of knowing the Prophet sallallahu 'alayhi wa sallam and his life comes from the importance of the One who sent him (Allah subhaanahu wa ta'aala who we worship and we

worship alone), and it also comes from the importance of the message that he was sent with. He was sent by Allah with the Sharee'ah and the Prophet sallallahu 'alayhi wa sallam is the third principle.

He concludes his introductory brief statement on the three fundamental principles right here, and now he is going to repeat the three principles and elaborate a little bit more on each one of them. That is why I said he is going to talk about them briefly to make sure you have a super basic outline of what it is, and then he is going to go in depth. So now he is going to start going in depth.

THE THREE PRINCIPLES IN DEPTH

THE FIRST PRINCIPLE

He goes on to say:

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ

So if it is said to you who is your Lord? Then say my Lord is Allah.

FAA' AL-FASEEHAH

فَإِذَا

The Faa' here is Faa' al-Faseehah (فاء الفصيحة) (the Faa' by itself). Al-Ifsaah Bi-Ma'na al-Bayaan (الإفصاح بمعنى البيان), meaning the Faa' explains. It is going to explain an answer to a question. This type of Faa' means an explanation is going to follow. What is the explanation here? The answer to if you are asked Man Rabbuk (who is your Lord). Now he is going to explain it.

WHO IS YOUR LORD?

فَإِذَا قِيلَ

Qeela (قيل) – if it is said to you. We said he did not say who is asking because the answer is what matters and it does not matter who is asking. The answer remains the same regardless.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

So if it is said to you who is your Lord? We established that worship is included in Lordship in this statement. Who is your Lord means who is your Lord who created you, gave you life, prepared you, gave you your provision and continues to provide you with all your needs.

DO NOT DISDAIN THIS QUESTION

مَنْ رَبُّكَ ؟

It is a simple question and a lot of people say oh we know it, let us move on. The fact that you know it is simple and you believe in it is something worthy of saying Alhamdulillah day and night, that Allah guided you to this simple question. It is true and I agree with you that Man Rabbuk is a simple question. For you and me, that is the Fadhl (فضل) of Allah upon us that we believe it is a simple question and we know it, and we ask Allah to keep us steadfast on it. But the obvious belief in this question – masses and millions do not know it or do not believe in it.

Allah said it:

... وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هُود: ٤٠﴾

“And none believed with him, except a few.” (Surat Hud: 40)

Only a few believed in it. Millions do not believe in it.

وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ...

﴿الأنعام: ١١٦﴾

And if you obey most of those on earth, they will mislead you far away from Allah’s Path.
(Surat al-An’aam: 116)

The majority will lead you astray.

﴿يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ﴾ يوسف: ١٠٦ ﴿

And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikoon – polytheists]. (Surat Yusuf: 106)

The majority will not believe except with Shirk.

... وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾ سبأ: ١٣ ﴿

But few of My slaves are grateful. (Surat Saba': 13)

A few are the ones who are thankful.

... وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا

الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ... ﴿٢٤﴾ ص: ٢٤ ﴿

“And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few.” (Surat Saad: 24)

So yes it is a simple question. Alhamdulillah that we believe in it. These are verses stating that the majority do not believe or do not accept, or they reject this. So when we pass by this simple question and you say this is very obvious, do not ever disdain it. Instead say Alhamdulillah Thumma Alhamdulillah Thumma Alhamdulillah that we believe in it, and may Allah continue to keep us steadfast on it.

THE DEFINITION OF RABB

مَنْ رَبُّكَ؟

He said the question is Man Rabbuk. Let us look at ar-Rabb (الرب).

THE OWNER OF SOMETHING OR ONE IN CONTROL OF SOMETHING

If you take out 'Al' which means the, then it is the owner of something who controls something or who rules something. One who has a position over something under his

control. Like the famous Hadith when they came to destroy the Ka'bah in the year that the Prophet sallallahu 'alayhi wa sallam was born in. His grandfather went and he said to them:

أَنَا رَبُّ الْإِبِلِ وَلَلْبَيْتِ رَبٌّ يَحْمِيهِ

He said I am the lord of the camels (give me my camels back), and the Ka'bah has a Lord that is going to protect it.

NURTURE OR RAISE UP

Ar-Rabb (Lord) comes from the word Tarbiyah (تربية) (to nurture). Allah nurtured us and all of His creation with His favours and His blessings, so it stems from the word Tarbiyah. Its root word is al-Murabbee (المربي). Nearly all linguistic definitions refer to that word. Raising up, bringing up, or the more accurate word in English is possibly nurture. Rabb includes maintaining us, protecting us, the Master, the Sustainer, the Giving and the One who gives us Tarbiyah (nurturing). It means He raised us step-by-step. Allah raised us every single step of the way, from the beginning to the end.

The best and most honourable way He raised us is by sending us the Messengers to warn us and to promise us.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

﴿يونس: ٥٨﴾

Say: "In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); therein let them rejoice." That is better than what (the wealth) they amass. (Surat Yunus: 58)

That is one of the best provisions that Allah gave us. The best, purest and mightiest blessing of all blessings is that He nurtured us with Tawheed. That is part of the Tarbiyah. If you lost everything on this earth but have Man Rabbuk right, you have everything. If you have Man Rabbuk wrong but you have everything on this earth, you have nothing. You are a loser without it. If you are living on crumbs of bread and a small cup of water but you have Man Rabbuk, you have it all.

...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿طه: ١٢٣﴾

Then whoever follows My Guidance shall neither go astray, nor fall into distress and misery.
(Surat Taha: 123)

If you are in the most luxury, the best high-rise mansions and you are hopping in the best restaurants but you do not have Tawheed, that is all going to turn into misery.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

طه: ١٢٤

“But whosoever turns away from My Reminder (i.e. neither believes in this Qur’an nor acts on its orders, etc) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” (Surat Taha: 124)

Whoever turns away from My Dhikr (from my Tawheed), verily for him is a life of hardship and We shall raise him up blind on the Judgment Day.

ALLAH NURTURED THE ‘AALAM

Going back to Man Rabbuk, ar-Rabb also means that He blessed us with our physical bodies, our qualities, our desires, our thinking, our mind and more and more. We can go on for weeks talking about that which Allah provided. Not weeks, but a lifelong of lectures talking about what Allah provided us with. Also, it does not just mean individually. That is a small part of it, but it is universal. He nurtured the ‘Aalam (عالم). The universe is nurtured by Allah. Tarbiyah (the definition of Rabb) is to nurture, and part of that is also that He made choices for the universe.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ... ﴿القصص: ٦٨﴾

And your Lord creates whatsoever He wills and chooses. (Surat al-Qasas: 68)

He is the One who makes the choices. Linguistically, our Murabbee (our nurturer), our Lord and our Rabb subhaanahu wa ta’aala means the same thing as the Sustainer, the Provider, Al-Maalik (المالك), As-Sayyid (السيد), Al-Mudabbir (المدير) and Al-Mun’im (المنعم). Allah nurtures all of the creation with His favours and blessings, and He has prepared a lot for them in this life and in the life after. He supported them with all their needs. The blessings of Allah subhaanahu wa ta’aala are so many that they cannot be counted. Allah told us that. If you were to try to count the blessings of Allah, you would not be able to.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

It is impossible for us to even count it. There is no time to even give a glimpse of the detailed blessings that Allah provided us, so just know that He is the Provider and the Sustainer, He gives us and He nurtures us from the beginning to the end. You have to keep that in mind.

I remember a story by Ibn as-Sammaak (a pious scholar and an 'Aabid). He went with the leader of his time to a desert for something. The leader got very thirsty and he asked Ibn as-Sammaak for a cup of water, so Ibn as-Sammaak took the opportunity to advise him as he was giving him a nice cold drink of water. The leader is rich, wealthy and he has control. He said O leader, this cold water – if you could not get it but by paying money, how much would you pay? The leader said I would give half of my kingdom for it. Ibn as-Sammaak said what if Allah blocked that cup of water in you and you could not get it out (meaning you could not urinate it). How much would you pay to urinate it? The leader said I would pay the other half of my kingdom. Ibn as-Sammaak began to cry and he said what a kingdom that is not equivalent to a single cup of water. Go to those suffering from a kidney stone or other ailments and problems. In the midst of their suffering, tell them you will not be cured unless you give everything you own. All the money you have and all the houses you have. Not a single one of them would hesitate. They would give it to you.

وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

And if you would count the graces of Allah, never could you be able to count them. (Surat an-Nahl: 18)

That is from our Rabb. That is from the meanings of ar-Rabb (One who gives us all that). The entire universe is drowned in the blessings of Allah, from the top of their heads to the bottom of their feet. When we say the entire 'Aalam (universe), it is everything other than Allah. The 'Aalam of the Jinn, the 'Aalam of the Ins (humans), the 'Aalam of the devils, the 'Aalam of the oceans, the 'Aalam of the birds, the 'Aalam of the animals and others that we may know about, and some that we do not know about. They are called 'Aalam because they are a sign. It comes from the word sign, like a flag. A sign of the creation of Allah on this earth. Just like your laptops are a sign that someone manufactured them, we are a sign (we are like a flag) that we are the creation of Allah, and proof that Allah is our Lord who exists. And that is a response to those who are atheist.

Some defined Rabb as:

الخالق ابتداءً ، المربي غذاءً ، الغافر انتهاءً

He created us from our start, He nurtures us with all our needs and He forgives all our sins.

THE SHAR'EE MEANING OF AR-RABB

When it is mentioned here alone, the Shar'ee meaning of ar-Rabb includes the definition of ar-Rububiyyah and the definition of al-Uloohiyyah in it. Here Man Rabbuk means the Creator, the Provider and the Nurturer, which are of course Lordship qualities. We add on that the worship qualities and the definition of Uboodiyyah or Uloohiyyah, because we said when they are separate (and they are here), Rabb carries the meaning of Ilaah (like Imaan and Islam). When accompanied with each other, Rabb has its meaning and Uloohiyyah has its definition and meaning.

Later on the author mentioned that ar-Rabb is:

الْخَالِقَ الْمَعْبُودَ

Al-Khaaliq means the Creator and Ma'bood is Uloohiyyah. That is to show you that he includes both of them in that.

ULOHIYYAH IS INCLUDED IN RUBUBIYYAH WHEN MENTIONED ALONE

Some said when they are separate, they include each other. And then when they are together, each has its own meaning. We mentioned that earlier. I want to get back to that and talk a little bit more about that. That is one opinion. Some even said there is an Ijmaa' on that – that they are like Imaan and Islam. That is the first one. Another group which I told you about included it by intent and purpose. They said Lordship here is by itself and it is only Lordship. So the question to them is are you saying Uloohiyyah is not included in passing the test? They said no. Here Lordship is by itself, but we arrive at the same conclusion as the other people. Both of them are correct and it is good for the student of knowledge to know this. They said Rububiyyah is meant here alone, but you cannot have that Rububiyyah unless you have Uloohiyyah. They said that is the Qur'anic method of combining between the two. So when you are asked who is your Lord, they said it includes worship.

Worship is part of the foundation of Rububiyyah. How? Allah said in the Qur'an:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
﴿٢٢﴾ البقرة

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). (Surat al-Baqarah: 21-22)

In the beginning it starts with worship your Lord. Note this starts with Uloohiyyah and ends with Uloohiyyah. He says worship and then at the end, He said do not make Shirk in Uloohiyyah. Who do we worship? He mentions qualities and all these qualities are qualities of Lordship, because He is trying to tell us if you believe in Lordship (the foundation), then you should believe in the worship and make Tawheed in it. All those qualities that He mentions in the verse are qualities of Lordship, so Allah established the Lordship qualities (Rububiyyah which is the foundation). First He says worship (worship is Uloohiyyah). Who do we worship? Worship the One who created you and those before you.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ
بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you.

What are all these qualities? These are qualities of Rububiyyah.

Then at the end He says:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

Do not commit Shirk in Uloohiyyah. All the qualities were Rububiyyah. Once He established that foundation because they believed in it, He said do not commit Shirk in Uloohiyyah.

Both approaches I mentioned in including Uloohiyyah in Rububiyyah are good, and both of them lead to the same thing. The second approach is that Rububiyyah is a foundation and an essential part of that foundation is Uloohiyyah. They said that because of how the Qur'an is, like the verse I mentioned. The first approach was that when Rububiyyah is not in a sentence with Uloohiyyah, they include the terms and meanings of each other (like Imaan and Islam). Two avenues lead to the identical same ending and both ways of thinking are right. I just gave you that to open the mind of a student of knowledge.

I believe it may be that the author was slightly lenient towards the second approach, but Allahu A'lam. We cannot tell for sure. After he established the foundation of Rububiyyah, he mentioned worship because he said:

هُوَ مَعْبُودِي

Allahu A'lam. It could be that he was slightly lenient towards the second approach.

RUBUBIYYAH AND ULOOHIYYAH ARE DIFFERENT TYPES OF TAWHEED

Either avenue is good, but do not leave here saying Rububiyyah means Uloohiyyah and Uloohiyyah means Rububiyyah. You fall in the belief of the Mubtadi'ah (مبتدعة). They are completely different. They are different types of Tawheed. Claiming they are one is the talk of Ahl al-Bid'ah. In fact, Shaykh Ali al-Khudhayr has a response to that. He wrote a letter responding to that. Uloohiyyah has its definition and meaning, and Rububiyyah has its definition and meaning, but what we mentioned of the two avenues is to show how they are inclusive in Ahaadith like this one over here, and in many verses and Ahaadith other than that. So what we just mentioned is to show you how Uloohiyyah is inclusive in Man Rabbuk. When one is being asked in the grave who is your Lord, we know that Uloohiyyah is included in that as well.

MY LORD IS ALLAH

Then he said:

رَبِّي

Meaning He created me, He placed me in existence, He blessed me with external and internal provision.

He made it more general and broader after that as well. He said:

وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning when he said the first statement, it is not only for me (that He nurtured me). No one is special. He brought the universe (the 'Aalam) from non-existence and provided them with His provision.

That is like:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

بِنِعْمِهِ

The Baa' is Baa' Sababiyyah (باء سببية), meaning because of His blessings. What blessings?

All the blessings that we mentioned earlier – external and internal (ظاهرة والباطنة).

Dhaahirah are blessings that you can see, touch or know of. Al-Baatinah are blessings that cannot be seen, and these blessings start when one is in the womb of his mother and even before that. In his creation, his nourishment and the angels writing what is going to happen to him, and they continue on not until death, but even way beyond that. Like we mentioned earlier, there are so many blessings from Allah.

He said when you are asked these questions, say:

رَبِّي اللَّهُ

My Lord, the One who nurtured me.

But now it is not even that. It is broader than that.

رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning everything in the universe is from the provision of Allah. It is not a speciality for you, but it is universal. Al-'Aalameen – it is everyone other than Allah.

TAWHEED AL-ULOOHIYYAH: HE IS THE ONE I WORSHIP

After he made sure one must admit Allah is the Creator (the Rabb), then the author moves on to what Tawheed al-Uloohiyyah is. This is why I told you some may state or think that he might have been lenient towards including al-Uloohiyyah under ar-Rububiyyah in this Hadith, by using the second avenue. He established Rububiyyah, and now he goes on to Tawheed al-Uloohiyyah.

وَهُوَ مَعْبُودِي

Meaning that He is the One I worship. This is a continuation. If He is the Lord who raised me and nurtured me and the universe, obviously I should worship Him.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَّا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

﴿الفرقان: ٣﴾

Yet they have taken besides Him other Aalihah (gods) that created nothing but are themselves created, and possess neither hurt nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead. (Surat al-Furqaan: 3)

In this verse, Allah mentioned seven characteristics of people unworthy of being worshipped.

لَّا يَخْلُقُونَ شَيْئًا

They do not create anything.

وَهُمْ يُخْلَقُونَ

They are created.

وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا

They cannot control if something bad happens to them and they do not have control over benefit to them.

وَلَا يَمْلِكُونَ مَوْتًا

They have no control over death.

وَلَا حَيَاةً

They do not have control over life.

وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

The seventh one is they do not have any control over the Resurrection.

Allah is saying anyone who has those qualities is unworthy of worship.

That is like many other verses in the Qur'an.

﴿الْأَعْرَافُ: ١٩١﴾ أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ

Do they attribute as partners to Allah those who created nothing but they themselves are created? (Surat al-A'raaf: 191)

The author is saying the One who nurtured this universe is the One I succumb to, I subdue myself and show my humility to, and I worship He and Him alone (Allah subhaanahu wa ta'aala). He mentioned Uboodiyah which is the second type of Tawheed, because it is the fruit of Rububiyah and it is at the core of fulfilling the duties or the worship of Rububiyah.

THE AUTHOR USED ITHBAAT AND NAFI

Then he said:

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Laysa (ليس) here is to deny (Nafi). He denies worshipping anyone but Allah. Siwaah (سواه) means anyone other than Allah. Siwaah is to affirm (Ithbaat), meaning I only worship Allah. I deny everything other than Allah. He combined between the Ithbaat and Nafi in that sentence. Remember we said Tawheed is Ithbaat and Nafi.

Earlier he said:

هُوَ مَعْبُودِي

He is the One I worship. That is sufficient right there, but he wanted to reiterate it with Ithbaat and Nafi. Ithbaat means to affirm that Allah is the only One I worship, and Nafi is to deny that I worship anyone other than Allah.

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Is to affirm the previous statement:

هُوَ مَعْبُودِي

No one is worthy of my worship but Allah subhaanahu wa ta'aala.

This refers to both major and minor Shirk. No one is worthy of me worshipping but Allah subhaanahu wa ta'aala. No statue and no angel is worthy of my worship. That we do not disagree on, but you also have to keep in mind that no Shaykh, no friend and no onlooker is worthy of me showing off and getting my Ibaadah or a portion of it cancelled out.

CLASS TWENTY NINE

We stopped off at:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟

If it is said to you what are the three principles which a person must know?

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ ، وَدِينَهُ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Then say it is the knowledge of the servant of his Lord and his religion and his Prophet Muhammad sallallahu 'alayhi wa sallam.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

If it is said to you who is your Lord?

فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّنِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Then say my Lord is Allah who has nurtured me and all of the creation with all the favours and blessings.

وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ

He is the One whom I worship and there is no one other than Him and besides Him that I worship.

TAFSEER OF AL-HAMDU LILLAHI RABBIL-'AALAMEEN

This is exactly where we stopped off:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الفاتحة: ٢﴾

The proof is all praise for Allah, the Lord of all the creation.

The Lord of the creation – that is the proof. He is the One who nurtured, He is the One who sustained, He is the One who gave us all the blessings, He is the Creator and the Owner of

the universe. He is the One who controls all the affairs, He is the Mighty and Majestic One subhaanahu wa ta'aala, He is the Lord and that is the One who is worthy of our worship.

AL-HAMDU LILLAH

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

Al-Hamdu Lillah (الحمد لله) is proof Allah is worthy of Ibaadah. How? Because He nurtured us and not only us, but the universe. Therefore, He is the only One worthy of being worshipped since He gave us all that. Al-Hamd is admitting thanks to the One being thanked.

The verse he chose is the first verse in the Qur'an. Of course there is a dispute about whether Bismillah is or not, but al-Hamdu Lillah is mostly the first verse in the Qur'an. It is also the last of the Du'aa of the people in Jannah.

...وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿يُونُسُ: ١٠﴾

And the close of their request will be: Al-Hamdu Lillahi Rabbil-'Aalameen [All the praises and thanks are to Allah, the Lord of 'Aalameen (mankind, Jinns and all that exists)]. (Surat Yunus: 10)

The Alif and Laam in al-Hamdu is called Lil-Istighraaq (لِلْإِسْتِغْرَاقِ), meaning it includes all thanks. Every type of thanks belongs to Allah subhaanahu wa ta'aala. Every type of thanks that existed, is existing or will exist. That Alif and Laam (Lil-Istighraaq) means all of that belongs to Allah.

LAAM IN LILLAH

The first Laam in Lillah (الله) comes to mean two things. It comes to mean ownership (Lil-Mulk (لِلْمَلِكِ)) when it is preceded with an appointed and specified item. For example, like saying:

الدار لخالد

The house is for Khaalid.

That means the Laam here is the Laam of ownership (Laam Mulk (لام ملك)). Why? Because it was preceded with a specified item. Li-Khaalid (لخالد) means a specified item was before it, which is the house. It could be a car, a pen or a laptop. So when it is a specified item before that Laam, that means that is the Laam of the ownership.

Laam also comes to mean Istihqaaq (إستحقاق), which means someone worthy of a quality or a matter. For example, you say:

الفخر لخالد

Honour is for Khaalid.

Honour is not an appointed item like a car, which we said earlier. Rather, it is a quality. Honour is not a specified item, so Laam in Lillah means He is worthy of and deserves all thanks. Why? Because al-Hamd before it is not a specified item, so it is Laam al-Istihqaaq (لام الإستحقاق) instead of Laam al-Mulk (لام الملك). In addition to Istihqaaq, Laam in Lillah also means Ikhtisaas (إختصاص), which means Hamd is a speciality only to Allah. It also comes to mean Ikhtisaas – only for Allah. Alif and Laam in al-Hamd means all. The Laam in Lillah means worthy (Ikhtisaas) and Istihqaaq means He deserves it. So that is the definition of al-Hamdu Lillah linguistically.

THE SHAR’EE DEFINITION OF AL-HAMD

The Shar’ee definition of al-Hamd is remembering the beauties of the One thanked (over here it is Allah), showing love, glorification and majesty to Him.

ذكر محاسن المحمود مع حبه وتعظيمه وإجلاله

That is the definition Ibn Taymiyyah chose for al-Hamd. You must have all those conditions and qualities when you remember Allah subhaanahu wa ta’aala. So if you thank Allah without the condition of love or without the condition of glorification for example, that would not constitute Hamd. That is something different called maybe Madih (مدح) which is praise, but it is not the high status of al-Hamd that we are talking about over here. So that is linguistically and Shar’ee for al-Hamdu Lillah.

THE DIFFERENCE BETWEEN HAMD AND SHUKR

What is the difference between al-Hamd and Shukr? In Arabic, both mean very similar things. They basically mean thanking someone. However, Hamd usually involves the tongue (thanking by the tongue). Shukr could be by the tongue mostly and action as well. You do not say for example:

حمد الله بفعلي

You do not say I did Hamd to Allah by my action. Generally speaking, you do not say it and that is not the way it is said.

Shukr is by tongue and by action. Hamd is usually by tongue. That is why when Allah mentioned parents in the Qur'an, what did He say? Did He say Hamd or Shukr?

... أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ... ﴿لُقْمَانَ: ١٤﴾

Give thanks to Me and to your parents. (Surat Luqmaan: 14)

Because when you are thanking your parents, you are not just saying it verbally. It involves other more broader acts of serving, and other physical acts of helping them in addition to the verbal. So He said Anishkur (أَنْ اشْكُرْ) instead of Anihmid (أَنْ اِحْمَد). In a one-liner,

Shukr is a much more broader term than Hamd and Hamd is what you may say is a part of Shukr.

TAWHEED AL-ULOOHIYYAH IN THE QUR'AN BY NAME, ACT AND ORDER

Al-Hamdu Lillah – this here shows Tawheed al-Uloohiyyah. Linguistically, the name Allah comes from al-Ilaah and we went over that. We gave you the breakdown of that before. Al-Uloohiyyah comes from Ilaah and that is Tawheed al-Uloohiyyah. They are both derivatives of the same root word, so al-Hamdu Lillah is Tawheed al-Uloohiyyah. To show you how important Tawheed al-Uloohiyyah is, look at the first Tawheed al-Uloohiyyah by name, by act and by order. There is by name, act and order. The first indicator or proof of Tawheed al-Uloohiyyah in the Qur'an by name is al-Hamdu Lillah. That is why He said al-Hamdu Lillah. He did not say al-Hamdu Lir-Rahmaan or Jabbaar. Al-Hamdu Lillah, because Allah is the name that encompasses the meanings of all other names and it shows Tawheed al-Uloohiyyah by name. That establishes Tawheed al-Uloohiyyah by name. Keep in mind like I said that the scholars dispute whether Bismillah is the first Ayah or not. So that is the first way Tawheed al-Uloohiyyah is established.

Then the Tawheed al-Uloohiyyah by act or verb is:

إِيَّاكَ نَعْبُدُ... ﴿الْفَاتِحَةُ: ٥﴾

You (Alone) we worship. (Surat al-Faatihah: 5)

That is Tawheed al-Uloohiyyah by act or by verb. That indicates not only present, because it is a Fi'l Mudhaari' (فعل مضارع). It means now and continuous in the future. Both present and continuous, and that is in a Fi'l.

The first in name is:

الْحَمْدُ لِلَّهِ... ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah. (Surat al-Faatihah: 2)

The first in an act or a verb is:

إِيَّاكَ نَعْبُدُ... ﴿الْفَاتِحَةُ: ٥﴾

You (Alone) we worship. (Surat al-Faatihah: 5)

And that is for present and continuous.

Then the first order of Tawheed al-Uloohiyyah is in Surat al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ﴿البقرة: ٢١﴾

O mankind! Worship your Lord (Allah). (Surat al-Baqarah: 21)

That is how you have the first indications of Tawheed al-Uloohiyyah in the Qur'an in name form, in Fi'l form and in Amr form. That covers al-Hamdu Lillahi.

RABBIL-'AALAMEEN

Now we move on to the next two terms.

... رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

The Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

We defined Rabb last week – the Lord of the universe. Rabb is the Lord and we mentioned that when it is combined with ‘Al’ (ar-Rabb), that can only be Allah. If you say ar-Rabb, that is only Allah subhaanahu wa ta’aala. However, I could be Rabb ad-Daar (رب الدار) (the lord of my house) because I control my family, and likewise you. But when it is ar-Rabb, that only means Allah subhaanahu wa ta’aala.

AL-HAMDU LILLAH IS TIED TO RABBIL-‘AALAMEEN

Allah says He is worthy of thanks (al-Hamdu Lillah), and He tied it to the Lord of the universe (Rabbil-‘Aalameen). Why? To show you who is worthy of worship and how He is worthy of worship. Allah said He is worthy of all thanks. He tied it to being the Lord of the universe (Rabbil-‘Aalameen) to show why He is worthy of worship. Why is He worthy of al-Hamdu Lillah (our Tawheed al-Uloohiyyah)? Because He is Rabbil-‘Aalameen.

‘Aalameen (عالمين) is plural of ‘Aalam (عالم), which is a term that means the universe. A more precise definition is that it is everything other than Allah subhaanahu wa ta’aala.

WHY DID THE AUTHOR USE IT AS PROOF?

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the ‘Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

How is it related to being proof for the statement of the author? Why did he use it as proof?

The author said:

فَقُلْ : رَبِّيَ اللَّهُ الَّذِي رَبَّنِي وَرَبِّيَ جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

He said the One who created the universe and the One who nurtured the universe – He is my Lord. Why is he my Lord? Because He is Rabbil-‘Aalameen. Why do I give Him my worship? Because He is Rabbil-‘Aalameen. Therefore when that is established (that He is Rabbil-‘Aalameen), then He is the One worthy of my Ibaadah and no one other than Him.

If you do not have the book, you are going to get lost. As you know and you noticed, we are going through this nearly word by word and sometimes almost letter by letter. Even if you have it memorised but you do not have a book in front of you, you are going to get lost so bring your copy with you. Remember my copy that I used to bring over here. That was the

one I memorised Al-Usool Ath-Thalaathah with when I was maybe seven or eight years old. Someone dear asked to keep it, so I gave it as a gift to them and I sent it to them. I will find another copy and Inshaa Allah I will start bringing it. If you are taking notes on your laptop and you are looking at it while you are typing notes, then that is good. But other than that, you should have a copy with you. Look at it because you will get lost without that.

EVERYTHING BESIDES ALLAH IS CREATED AND I AM ONE OF THOSE CREATIONS

The next sentence he said is:

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

Everything besides Allah is created and I am one of those creations.

This is really the Tafseer of Rabbil-‘Aalameen. We have number one that He is the Lord, He created everything and that is why He is worthy of worship. Al-‘Aalameen is plural of ‘Aalam like we said, and that is everything in the world. ‘Aalam al-Ins (عالم الإنس), ‘Aalam al-Jinn (عالم الجن), ‘Aalam at-Tayr (عالم الطير), ‘Aalam an-Nabaat (عالم النبات). Plants are an ‘Aalam, the Jinn are an ‘Aalam and the water is an ‘Aalam.

Then he brings it close to him. He says and I am one of that universe and I am part of that universe. Al-‘Aalameen is plural of ‘Aalam and it is all creation (all of the ‘Aalam). It is said to be derivative from the word ‘Alaamah (علامة) (a sign) because the ‘Aalam of the sky, the ‘Aalam of the earth, the ‘Aalam of the plants, the ‘Aalam of the oceans and everything we see are signs. They are the signs of the Creator – that He nourishes, sustains, takes care of and created all that.

So the author said:

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ وَأَنَا وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

Everything besides Allah is a created being and I am one of the created beings. Me who is speaking – I am part of that universe. I am nurtured, raised and created by Allah. So he is basically bringing the point home when he says and I am part of that creation.

HOW DID YOU ARRIVE AT THIS KNOWLEDGE?

Then he moves on to the next sentence:

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟

So if it said to you how did you arrive at this knowledge (that He is your Lord)?

We established the fact you know your Lord. You need knowledge which is the Ma'rifah of the Rububiyyah, and now you need to know how you found that. How did I get the answer? That is a follow-up question to the original question.

بِمَ عَرَفْتَ رَبَّكَ ؟

Here the Baa' in Bima (بِمَ) is Baa' as-Sababiyyah (بَاءُ السَّبَبِيَّةِ) (the Baa of why). It is a matter of Ghayb (unseen), so how do we know this if it is a matter of Ghayb? How did we find out this knowledge? Allah describes us as the believers in the unseen.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ... ﴿البقرة: ٣﴾

Who believe in the Ghayb. (Surat al-Baqarah: 3)

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

The answer is:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Then say through His signs and through things which He has created.

THREE COVENANTS WITH ALLAH

One way we know our Lord is by the covenants He took from us, and there are three of them. The first covenant with Allah was when Allah brought forth the children of Adam from their loins and He made them testify upon themselves.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ
هَذَا غَافِلِينَ ﴿الأعراف: ١٧٢﴾

And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify as to themselves (saying): “Am I not your Lord?” They said: “Yes! We testify,” lest you should say on the Day of Resurrection: “Verily, we have been unaware of this.” (Surat al-A’raaf: 172)

Allah said am I not your Lord? They said yes. That is the first covenant.

The second covenant is the covenant of the Fitrah (Meethaaq al-Fitrah (ميثاق الفطرة)). This is another covenant which also affirms the first covenant by Allah – that He created us on the Fitrah.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا...
﴿الروم: ٣٠﴾

So set you (O Muhammad sallallahu ‘alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah’s Fitrah (i.e. Allah’s Islamic Monotheism), with which He has created mankind. (Surat ar-Room: 30)

That is the second covenant – the Fitrah which Allah created mankind on.

You know the Sahih Hadith of Abu Hurayrah:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

Every newborn is born on Fitrah.

At the end of the Hadith, he says the parents change them into Judaism, Christianity and so on and so forth, but he does not say in the Hadith that they change them to Islam.

He said:

يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ

He did not say:

يسلمانه

Why? Because he was born Muslim. You do not change him because that is what he was born on.

The pure Fitrah is one knows his Tawheed. Is that enough? Are those two covenants enough? That is not enough. There is a third covenant and that is the covenant when Allah sent the Messengers affirming the previous covenants.

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ...

النساء: ١٦٥

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. (Surat an-Nisaa': 165)

So the Fitrah is Tawheed. If one is left alone, he would be on Tawheed.

Allah said in the Hadith al-Qudsi:

خَلَقْتُ عِبَادِي حُنَفَاءَ فَجَاءَتْهُمْ الشَّيَاطِينُ فَاجْتَالَتْهُمْ عَنْ دِينِهِمْ

In Hadith Sahih Muslim. 'Iyaadh Ibn Humaar radhiallahu 'anhu said that Allah said I created all My slaves on the Haneefiyyah (on the Tawheed) and the Shayaateen changed them.

Those are the three covenants which we must know. These are the covenants in which Allah told us the answer to Man Rabbuk. Those are three covenants you should know about.

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟ فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Through His signs and through things which He has created.

Those covenants are proof that we know Allah, that it is the Fitrah and that when He created us He said:

...أَلَسْتُ بِرَبِّكُمْ... ﴿الأعراف: ١٧٢﴾

“Am I not your Lord?” (Surat al-A’raaf: 172)

And we said yes. It is a covenant He took upon us.

INTELLECTUAL AND TEXTUAL PROOF

In addition to that, intellectual proof is also proof. Every creation needs a Creator. Do all these creations (‘Aalameen) that we mentioned about exist by themselves or by chance? If you say they exist by themselves, that is rationally impossible. It was first non-existent, so how can it exist when it was non-existent? The non-existent is nothing until it exists. It is not able to bring itself into existence. That is common sense. If you say they exist by chance, then we say this is also impossible. Do cars, planes, rockets, computers and other forms of machinery exist by chance? The atheists or deniers of Allah who do not know Man Rabbuk would definitely reply to you and tell you cars, rockets, planes and computers do not come by chance. That is impossible. They will all tell you that it is impossible. So then we say to them how can the birds, the mountains, the sun, the moon, the stars, the trees, the seas and everything that is in between the heavens and the earth exist by chance? You remember the story of Abu Haneefah and the atheist – the one when he debated over the existence of Allah and they could not believe that a ship made itself.

So the author says:

فَقُلْ : بآيَاتِهِ وَمَخْلُوقَاتِهِ

That is to prove the existence of Allah subhaanahu wa ta’aala. It is to prove this whole universe does not come by coincidence, but by a Creator.

Now when you say that:

بآيَاتِهِ وَمَخْلُوقَاتِهِ

Look at the universe, how it was created and who created it. Is that text or intellect? That is intellect overall.

The author mentioned:

آيَاتِهِ وَمَخْلُوقَاتِهِ

The signs – the night and the day, the sun and the moon, and then he followed it by two verses. He used intellect but he followed it by two verses, combining between intellect and the text of the Qur'an. He is going to mention two Ayaat to prove this. When we say intellect, some may understand that it is only the mind. But rather when we say mental proof or intellect, it is restrained and governed by the guidance and under the umbrella of the text.

Look at what I mean. When I say:

﴿فصلت: ٣٧﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ...

And from among His Signs are the night and the day, and the sun and the moon. (Surat Fussilat: 37)

That is intellect. When the Qur'an says look at the creation, that is intellect but it is derived and restrained from the Qur'an. If it is unrestrained by the Qur'an and the Hadith (the Wahi), then you open the door for the unhatched and underdeveloped minds to speak ignorance thinking they are smart, like the modernists of today do.

THE TWO TYPES OF AYAAT

So he said we know Allah:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Let us stop at Ayaat (آيات). Ayaat are two types.

AYAAT SHAR'IYYAH

Ayaat Shar'iyyah (آيات شرعية) – that is the revelation. When we say Ayaat Shar'iyyah, that is the revelation sent to the Prophet Muhammad sallallahu 'alayhi wa sallam. The revealed way, which is the Qur'an and the Hadith of the Prophet Muhammad sallallahu 'alayhi wa sallam. That is Ayaat Shar'iyyah. That is what is meant in the verse:

﴿الحديد: ٩﴾ هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ...

It is He Who sends down manifest Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc) to His slave (Muhammad sallallahu 'alayhi wa sallam). (Surat al-Hadeed: 9)

But how is revelation a miracle? He said this is proof on the existence of Allah. How is it? Because revelation is complete, it is total, it is organised, it is consistent, it is not contradictory and it is infallible. Allah said:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا ﴿النساء: ٨٢﴾

Do they not then consider the Qur'an carefully? Had it been from other than Allah, they would surely have found therein much contradictions. (Surat an-Nisaa': 82)

So the revelation (the Ayaat Shar'iyah) is proof of the Creator in itself. Also and more importantly in the challenge, which is the miracle. When we say *the* miracle of the Qur'an, it is that challenge when Allah challenged them all. Bring a Qur'an like it. They could not and we are still waiting for it.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا... ﴿القصص: ٤٩﴾

Say (to them, O Muhammad sallallahu 'alayhi wa sallam): "Then bring a Book from Allah, which is a better guide than these two [the Tawraah and the Qur'an]." (Surat al-Qasas: 49)

When they could not bring a Qur'an, just bring us ten Surahs like it. Another verse challenging them:

أَمْ يَقُولُونَ افْتَرَاهُ ۚ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَّادْعُوا مَنِ
اسْتَطَعْتُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿هود: ١٣﴾

Or they say, "He (Prophet Muhammad sallallahu 'alayhi wa sallam) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth!" (Surat Hud: 13)

Just ten Surahs like it. Then the final challenge is give us a Surah like it.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ...

﴿البقرة: ٢٣﴾

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad sallallahu 'alayhi wa sallam), then produce a Surah (chapter) of the like thereof. (Surat al-Baqarah: 23)

Three challenges. All those billions and billions and trillions on top of trillions you have been spending all these years to destroy and fight Islam – save it. Have one of your Orientalists who claim they are eloquent and they are artistic in the Arabic language and give them that. Some of them are very good in the Arabic language. Or have one of their baby chicks in the Muslim countries who align themselves with them. Bring us an Ayah like it! You prove our religion wrong and you will save your trillions, instead of fighting Islam. But they could not and they will not. This is proof of how we know Man Rabbuk. That is one of the proofs. In addition to the covenants, this is also proof.

Not only was it a dare or a double dare.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ
أُعِدَّتْ لِلْكَافِرِينَ ﴿البقرة: ٢٤﴾

But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. (Surat al-Baqarah: 24)

A challenge in the highest degree of challenge. The Qur'an says We challenge you and not only is it a challenge, but the highest degree of challenge.

وَلَنْ تَفْعَلُوا

And you can never do it.

We challenge you, and We tell you that you are not going to do it. It is impossible.

That is why he said:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

So when we say Ayaat, the first meaning of Ayaat is Ayaat Shar'iyah.

AYAAT KAWNIYYAH

The second meaning that it could mean is Ayaat (which is signs) not in revelation, but in creation. It is called Ayaat Kawniyyah (آيات كونية), as opposed to Ayaat Shar'iyah. Like the

creation of the human beings, the creation of the sky, the earth and the moon – that is Ayaat Kawniyyah. Animals and plants are Ayaat Kawniyyah. That is Ayaat Kawniyyah versus the one I mentioned earlier, which is Ayaat Shar’iyyah.

So when you hear Ayah, it could mean both Shar’iyyah or Kawniyyah. It depends on the context it is in or the intention of the one who says it. It could mean one of them. Ayaat Shar’iyyah is the revelation and Ayaat Kawniyyah are the signs of creation (like the earth, the night, the day, the animals and the plants).

WHICH DEFINITION OF AYAAT DID THE AUTHOR INTEND?

The author says:

بِآيَاتِهِ وَمَخْلُوقَاتِهِ

Why did he mention Ayaat and then Makhlooqaat? He said signs, and then he mentioned creation. Had he said Ayaat, it would include creation by both definitions we just mentioned. Why did he mention Ayaat and then add the word creation? What I am saying and what I want you to get is had he said Ayaat alone as we defined it, it would have possibly meant Shar’iyyah and Kawniyyah (which is revelation and other signs of the creations of Allah). Why did he say Ayaat and then follow it by creation? He could have said signs (Ayaat) and that is it, but he said Makhlooqaat. The answer to that is it depends on the definition of Ayaat that he intended. We do not know what he intended when he said Ayaat, so let us take the scenarios one by one.

THE FIRST SCENARIO

He could have intended the Kawniyyah and Shar’iyyah (both of them together). Now if that is his intention, why did he add Makhlooqaat (creation) then? That is mentioning something particular after something general to give importance to that specific or particular. In ‘Arabi, that is called ‘Atf al-Khaas ‘Alaa al-‘Aam ‘Alaa Sabeel al-Ihtimaam Bil-Khaas (عطف الخاص

على العام على سبيل الإهتمام بالخاص).

For those of you who memorise the Ajroomiyyah:

وذكر خاص بعد ذي عموم منبهاً بفضله المحتوم

Mentioning something particular after that which is general to give importance to the specific or particular. That is number one. That would be the answer to why he mentioned creation, if he meant Kawniyyah and Shar'iyyah by Ayaat.

THE SECOND SCENARIO

He may have intended to mean the Shar'ee definition of Ayaat alone, meaning the revelation. If he meant only the revelation, then he said creation because he needed to add that. He followed it by creation to encompass and include everything other than revelation. That is if he meant the Shar'ee meaning of Ayaat. In the second scenario, we are assuming that he is referring to the signs (Ayaat) of revelation in particular. So then he said creation as an addition, which is totally different from the first one. Right now he meant Ayaat which is revelation, so he added on creation to add all the other creation. In this scenario, Ayaat would mean revelation only, so Makhlooqaat would mean everything outside of the revelation, which is the heavens, the earth, the night, the day, me and you, the moon and everything else.

THE THIRD SCENARIO

The third scenario is that he may have meant and intended by Ayaat the Kawnee definition alone (the signs in the creation). In Arabic, it is what is called 'Atf Tafseer (عطف تفسير) if he meant that (combining between two things of the same). Meaning in this scenario, with Ayaat he meant the creation (the Kawniyyah). So then why did he say Makhlooqaat, which means the same thing? They are both the same. Why did he say two words to mean the same thing? In Arabic, that is proper and there is examples of it in the Qur'an.

...مِلَّةَ إِبْرَاهِيمَ حَنِيفًا... ﴿البقرة: ١٣٥﴾

The religion of Ibraheem, Haneefa [Islamic Monotheism, i.e. to worship none but Allah (Alone)]. (Surat al-Baqarah: 135)

Millat Ibraheem is Haneefa and Haneefa is Millat Ibraheem. It is combining between two things that are the same to stress a point.

What you need to understand is that Ayah is defined as Shar'ee and Kawnee. It has two meanings. Then what did the author mean when he said Ayaat? Did he mean both Kawnee and Shar'ee (which was the first scenario I mentioned), Shar'ee alone or Kawnee alone? And we gave the breakdown for every one of those three scenarios. The author is not here for us to ask and even if he was and we knew precisely what he meant, knowing all three scenarios, the two definitions of Ayaat and why he would add Makhlooqaat to Ayaat would give us a broader understanding. And in the future, it will make reading the books of the

'Ulamaa easier. It is matters like these that distinguish between one who has superficial knowledge and one who is a Taalib 'Ilm and a strong Taalib 'Ilm, and that is what we Inshaa Allah plan to raise. I do not want to speculate on which one of the three scenarios the author possibly intended. It does not really matter.

AMONG THE SIGNS AND CREATIONS OF ALLAH

The author says:

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ

Now he goes on to elaborate more. From the signs are the night and the day, the sun and the moon.

من هنا للتبعيض

Meaning among the Ayaat.

وَمِنْ مَخْلُوقَاتِهِ : السَّمَوَاتُ السَّبْعُ ، وَالْأَرْضُونَ السَّبْعُ

من هنا للتبعيض

He created the seven heavens and the seven earths.

وَمَنْ فِيهِنَّ

And those within them. What is within them? Creations like the mountains and the oceans in the earth. And what is in the heavens? For example, the angels, the Bayt al-Ma'moor and everything else.

Then he added:

وَمَا بَيْنَهُمَا

And what is between them (to encompass everything). Everything that is between what? Between the heavens and the earth. What we see and what we know, and that which only Allah subhaanahu wa ta'aala knows.

WHY DID THE AUTHOR DISTINGUISH BETWEEN THE TWO GROUPS?

Look carefully at the choice of examples he gave us and how he distinguished between the two. He made a distinction between the two. Follow with me so you will get it. He distinguished between the sun and the moon, the day and the night on one side, and he said they are a sign and an Ayah. The first one was signs and he gave some examples. Then he said:

وَمِنْ مَخْلُوقَاتِهِ

And he gave examples, which is the heavens and the earths. You see that in front of you in the book. There is a delicate reason for him to do that distinction. He could have combined between all of them, but he separated using Ayah for one category and creation for another. What was the purpose for separating?

First analyse with me the examples. He said from His signs (Ayaat) are the night and the day, the sun and the moon. What do you see when you see these examples? They move and they change. The night into day and the day into night. The moon and the sun change. Then he said and from that which He has created are the seven heavens and the seven earths. Seven heavens above us and the seven earths below us. Do those change? The earth has been there since you were born and prior to that, and it will be there when you die and after that. You see it every day. You see the sky every day and it does not go and come like the moon and the sun, the night and the day. It does not go. They are static, unlike the first group. They are fixed and they are unchanged. They do not go and come.

Seeing the heavens and the earth every day and day after day, mentally people get immune or what you would call numb from seeing how it is a miracle. It is a sign from Allah. Most people get used to seeing them every day, so they no longer see them as an Ayah and they need to be reminded. They become something casual because you see it every day constantly. We have to remind ourselves and we have to remind others to know and understand that this earth that we step on every single day and the heavens above us – that is a miracle. That is a sign. That is an Ayah from Allah, but a lot of people become numb to that fact because it is there and it does not change. However, those that go and come and change like the sun and the moon, the night and the day – for the general laymen, they see that as more of a miracle. Usually it is beginners who are learning this question (Man Rabbuk). If we teach it to people, it is beginners and they are usually the laymen who overlook the miracles that are constant, static and do not change.

Look closely at the story of Ibraheem. This will probably get you to understand it. He could have chosen a lot of miracles, because there are plenty of miracles to choose. When Ibraheem was debating his people, what did he use as proof? Did he use things that change or things that are not static? Look at the verses.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ
لَا أُحِبُّ الْإِفْلِينَ ﴿٧٦﴾ ﴿الأنعام﴾

Thus did we show Ibraheem the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."
(Surat al-An'aam: 75-76)

He saw the stars and he said look at that miracle. What did he use after that? The sun and the moon. He used signs (Ayaat) that move because people can relate to that. It goes and comes. Someone is bringing that and moving it. He did not say look at the heaven and look at the earth, which he could have used and they are Ayaat, but he is talking to laymen who do not understand it because they see it constantly. It is actually a very wise and calculated move by the author when he separated the examples the way he did. All are miracles and all are great miracles, but some change and some remain static, so he distinguished between the categories there.

OVERCOMING DOUBTS IN MAN RABBUK

He mentioned some of the biggest signs that we see, which are the night, the day, the sun, the moon, the heavens and the earths. For what? For proof on how you know Man Rabbuk. It is not a simple question. If it is simple to you, say Alhamdulillah. If it is deeply rooted in your heart, do not take it for granted that I know Man Rabbuk. Say Alhamdulillah because that is a big blessing. You know I get hundreds and hundreds of calls Alhamdulillah Rabbil-'Alameen. I try to answer all of them and Inshaa Allah I will answer every one of them. There are a specific number of questions that are the most common ones. Among the top questions for example is sisters or brothers who have doubts in Man Rabbuk. Amazing brothers and sisters. You can tell that they have Imaan, but the Shaytaan is working. The Shaytaan goes to the houses that have a lot of goodies in them. He does not go to abandoned houses. He goes there to destroy those houses and that is why we need this knowledge so when the doubts come, we fight them and resist them. That is why I said say Alhamdulillah if Man Rabbuk is firmly rooted in your heart.

This statement here helps a lot of those facing that struggle – the statement about the night, the day, the sun, the moon, the heavens and the earth, what is in them and what is in between them. That helps a lot of those who face that struggle, especially those who have a

calamity and their Imaan begins to shake. Why do you think they are repeated so much in the Qur'an? The beautiful sun is a sign. It is from Ayaatillah (آيات الله). The sun that rotates upon its own axis. The sun that completes a rotation almost every thirty days. The sun along with its planets orbits the centre of the galaxy (The Milky Way) at a speed of about two hundred and twenty kilometres per second. Look at the moon. The moon does not follow a regular orbit like the satellites of other planets, but it actually orbits the earth. Sometimes it moves behind it and sometimes it moves in front of it. The moon moves with the earth around the sun, and it actually follows a pattern that resembles the letter S. The sun, the planets, their satellites and other objects are in constant motion above us. There are billions of galaxies and they move through space at speeds of thousands of kilometres an hour. Do they ever collide with one another?

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۗ صُنِعَ اللَّهُ الَّذِي
 أَتَقَنَ كُلَّ شَيْءٍ ۗ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿النمل: ٨٨﴾

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do. (Surat an-Naml: 88)

When Allah talks about His creation in one of the verses like these that we are supposed to look into, contemplate and think about, He is the All-Truthful and He is the All Worthy of all our praise. He says:

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

The Work of Allah, Who perfected all things.

The unstatic sun that moves in a definite orbit is a sign of Allah subhaanahu wa ta'aala.

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ۗ ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿يس: ٣٨﴾

And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing. (Surat Yaseen: 38)

The sun is travelling at the enormous speed of seven hundred and twenty thousand kilometers an hour. The sun, the stars and the planets travel over seventeen million kilometers a day, which is 10.5 million miles a day.

وَالسَّمَاءِ ذَاتِ الْحُبُكِ ﴿الذَّارِيَاتِ: ٧﴾

By the heaven full of paths. (Surat ath-Thaariyaat: 7)

A sky full of paths and orbits.

When the Shaytaan comes knocking with those doubts, read and learn what it means when we say to look into Ayaatillah. When we say the sky is a miracle and is an Ayah to prove Man Rabbuk, do we understand what that means? Twenty billion galaxies and each galaxy has twenty billion stars in it. Most of the stars have planets and most of those planets have satellites. Who made all those bodies move in a precise and computed orbit? Who did that? Not for a year or two or a day or two, not for a hundred or two hundred years, but for millions of years. They have been moving like that for millions of years. They move and swim in such harmony. The perfected work of Allah. When the Imaan in Man Rabbuk begins to shake, ask yourself – those galaxies travelling at that great speed in a calculated, computed and planned orbit where none of those cross the path of each other and none of them collide with each other – who perfected that?

صُنِعَ اللَّهُ الَّذِي أَتَقَنَ كُلَّ شَيْءٍ

The Work of Allah, Who perfected all things.

Then after the moon and the sun and their details, look into the day and the night.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ... ﴿فَصَلَتْ: ٣٧﴾

And from among His Signs are the night and the day, and the sun and the moon. (Surat Fussilat: 37)

The night changes to day and the day changes to night. They wrap one another.

...يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ... ﴿الزمر: ٥﴾

He makes the night to go in the day and makes the day to go in the night. (Surat az-Zumar: 5)

Yukawwiru (يُكَوِّرُ) is a word used to refer to something like how one wraps a turban around his head. The day wraps into the night and the night wraps into the day.

Look at the sky. Look again and again and keep looking over and over, and then you will have no room for doubts in your heart. Allah said it.

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا ۗ مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَؤُوتٍ ۗ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿الملك: ٣﴾

Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: “Can you see any rifts?” (Surat al-Mulk: 3)

Look at this verse with me. He created seven heavens above each other. You can see no fault in the creation of Allah subhaanahu wa ta’aala. Then Allah said look again and again. He knows we are human. He knows some may have these doubts penetrate into them and He gave us the cure to them.

فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ

Then look again: “Can you see any rifts?”

سَمِعْنَا وَأَطَعْنَا

We say we hear and we obey. Let us look again and again.

The author said what is in the heavens and the earth and what is between them. Do you know Allah created the atmosphere? In ‘Arabi, it is what we call Ghilaaf al-Ardh al-Jawwee (غلاف الأرض الجوي) (the atmosphere). Do you know what that is? Had Allah not created

the atmosphere, millions of Niyazik al-Marreekh (نيازك المريخ) (meteoroids) would fall on this earth and the earth would become an unlivable and uninhabitable place. The sun moves and it releases energy. I think I read one time that a single sunburst from the sun is equivalent to over a hundred billion atomic bombs. Allah protects us from that with a creation they call the atmosphere. Does that not boost your Imaan? The atmosphere that Allah created is to protect us from the freezing colds, which range from three hundred degrees below zero.

Look at the sky and wonder. Do you know what they refer to in English as the Van Allen belt? Do you know what that is? Before I tell you what that is, do you know what toxic radiation is? You always see it around hospitals or chemical factories. Around hospitals, they

use it for cancer patients. In fact, recently I went with a dear brother to the hospital. He is cured now Alhamdulillah and he is doing good. May Allah continue in good upon him and his family. He was getting a simple one day treatment – walking in and out. What amazed me is that after I was walking with him out of the treatment, the doctors and staff were dodging us.

The area we were in is actually for radiation and when we would walk out or in the area we sat in after he was out, he said look at them – they walk and take a long way to avoid where we are sitting. They know that he just had a treatment and they want to avoid going near him because they know of the exposure of being near him. That is a small dosage. That is a simple tiny dosage of radiation. It is a very small limited dosage. The sun and the stars constantly and always emit a deadly radiation. Just imagine with me the dosage that comes from the massive outbursts of energy. The solar flares coming from the sun and the stars would destroy this earth. At an altitude of about five hundred miles that extends tens of thousands of kilometers and miles into space, there is what they call the Van Allen belt. It is a creation from Allah to shield us and protect us against harmful radiation from the sun and the stars.

صُنِعَ اللَّهُ الَّذِي أَتَّقَنَ كُلَّ شَيْءٍ

The Work of Allah, Who perfected all things.

A perfect system high above us, precisely fixed and calculated to the smallest detail. Who could have done that but Allah?

Remember the story of Abu Haneefah when he debated them. The atheists could not believe that a ship came into creation by chance. They could not believe that, but a universe could come into being by chance? Look at the Bedouin. He said the same thing we are saying in a simple and easy way. He told the atheist you see those marks in the sand – what do they indicate you dumb atheist? He said a camel went by. The footsteps look like a camel, so a camel went by. The Bedouin responded and he said did you see the camel? The stupid atheist said no, but these footsteps in the sand suggest that a camel was here. They were in a desert and he said you see those mountains? They are indicative to me that Allah made them and created them. Subhaanahu wa ta'aala, Jalla Fee 'Ulaah.

Do you see layers on top of layers above us (the heavens)? Each of those has its assigned and specific duties. A layer for rain, a layer to prevent harmful rays, a layer to reflect the radio waves, a layer to avert the harmful effects of meteors. The author told us what is in them and what is between them. Look at the mountains like the Bedouin said. The great and magnificent creation – the mountains that have a portion like them going downwards, as large as their visible parts on top of the earth. Was that by mistake? Could that have been a mistake? Mountains on this earth are like nails to keep pieces of wood together.

﴿الأنبياء: ٣١﴾ ... ﴿الأنبياء: ٣١﴾

And We have placed on the earth firm mountains, lest it should shake with them. (Surat al-Anbiyaa': 31)

What is in this earth and what is between it. In one second, approximately sixteen million tonnes of water evaporate from the earth. That is approximately five hundred trillion tonnes of water that evaporates in one year. Is that not a sign of Allah? If the universe with all their might, power and technology came to try to do that and to get the water to evaporate, they could not do that. But do you know what is even more amazing than that? Every year, the amount of water that evaporates – Allah sends us a similar amount and it falls back in rain.

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۗ كَذَلِكَ تُخْرَجُونَ

﴿الزخرف: ١١﴾

And Who sends down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so you will be brought forth (from the dead). (Surat az-Zukhruf: 11)

Bi-Qadar (بقدر) – in a specified amount. A balanced, calculated and precise amount. Every drop of rain was calculated by Allah. A continuous cycle and any minor or slight deviation from that would mean that me and you are not going to be existing. Nothing would be living. Look at the winds. You cannot see them. They move and they go to the water. In a precise, calculated and circulated motion, they move the water. That motion makes waves and that is the first of many more steps to come that Allah created as means to bring us rain.

Look at yourself. Look at you and look at me.

﴿الذاريات: ٢٠﴾ وَفِي أَنْفُسِكُمْ ۗ أَفَلَا تُبْصِرُونَ

﴿الذاريات: ٢١﴾

And on the earth are signs for those who have Faith with certainty, and also in your own selves. Will you not then see? (Surat ath-Thaariyaat: 20-21)

We are drowned above our heads in the blessings and nourishment from Allah subhaanahu wa ta'aala. I will not say look at me and you from the top of our heads to the bottom of our

feet, but rather look at what we were created from. Nutfat al-Manee (نطفة المنى) – the sperm that Allah created us from. A simple sperm and that simple sperm contains so many fluids that blow a mind. Did you know that simple drop has a calculated, specified, precise and level amount of sugar in it that gives it energy? Do you ever think about the two hundred and fifty million sperm that a male omits? Two hundred and fifty million, and only a thousand of them reach Baydhat al-Untha (بيضة الأنثى) (the ovum of a woman). A rigorous journey that is like a five minute race to reach the ovum of a woman. The ovum is half the size of a grain of salt and out of the thousand, only one of those sperms reach it. The perfect world of Allah. Two hundred and fifty million to a thousand to one, to reach its destination in a five minute race and a journey. All that and an atheist bum will come and say who did that? Who created that? I do not believe.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

Does not man see that We have created him from Nutfah (mixed male and female discharge semen drops). Yet behold! He (stands forth) as an open opponent. (Surat Yaseen: 77)

Does all that or just a glimpse of that not give you the full tranquility and Yaqeen of who my Lord and your Lord is? To our brothers and sisters who are facing these doubts in Man Rabbuk – look into the Ayaat, look into the creation and Wallahi it will leave you no room for doubts. But when you look at it, contemplate like the Qur’an says – Yatafakkar (يتفكر).

Think about it and do not just look with your eyes. It is the kind of looking that makes you think. Do not feel bad that the doubts came to you. The Shaytaan of the humans and Shaytaan of the Jinn will always come after you, but you have to take measures to resist those doubts and fight them. If you do not fight them, then that is when you are doomed. It is not about the doubts coming to you. That is not the problem. The problem is if you do not fight them and resist them.

In these countless verses in the Qur’an, Allah told us what the author told us here. He took it from the Qur’an.

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ... ﴿١٨٥﴾

الأعراف: ١٨٥ ﴿١٨٥﴾

Do they not look in the dominion of the heavens and the earth and all things that Allah has created. (Surat al-A’raaf: 185)

Look in the kingdom of the heavens and the earth. Look into it and think about it.

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا
إِلَّا بِالْحَقِّ... ﴿الروم: ٨﴾

Do they not think deeply (in their own selves) about themselves (how Allah created them from nothing, and similarly He will resurrect them)? Allah has created not the heavens and the earth, and all that is between them, except with truth. (Surat ar-Room: 8)

A SUNNAH OF THE PROPHET SALLALLAHU ‘ALAYHI WA SALLAM

I read a Hadith in al-Bukhari and I ask you to apply it every morning. It is a Sunnah.

Look at the Hadith.

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ

Ibn Abbaas said I spent the night with my aunt Maymoonah. Who is Maymoonah? Maymoonah Bint al-Haarith radhiyallahu ‘anha is our mother (the wife of the Prophet Muhammad sallallahu ‘alayhi wa sallam). She is also the aunt of Ibn Abbaas, so he said I spent the night in her house. Where did he spend the night? He spent the night in the house of Maymoonah which is the house of the Prophet sallallahu ‘alayhi wa sallam, and it was the night he spent with Maymoonah.

فَتَحَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَهْلِهِ سَاعَةً ثُمَّ رَقَدَ

The Prophet sallallahu ‘alayhi wa sallam talked to his wife (Maymoonah) for a little bit and then went to sleep. This is actually a side issue. Like I told you there are a lot of common questions, and one of the common questions is about how men treat their women. Look at how the Prophet sallallahu ‘alayhi wa sallam treats his women. Easy, laidback, humble and helpful in carrying the duties of his wives. The tasks of his wives were his tasks. The duties of his wives were his duties. We hear of some brothers’ treatment to their weak wives that makes a heart melt sometimes. Some people are tyrants in their houses. Fir’awns in their houses, yet housecats outside. Here Ibn Abbaas states this little detail – that the Prophet sallallahu ‘alayhi wa sallam had what we would call today a heart to heart chat with his wife before he went to sleep. Look how beautiful that is. The best man to walk on this earth.

فَلَمَّا كَانَ ثُلُثُ اللَّيْلِ الْآخِرِ ، قَعَدَ فَنَظَرَ إِلَى السَّمَاءِ

When it was the one third end of the night (and this is the point of why we are mentioning this Hadith), the Prophet sallallahu 'alayhi wa sallam got up. He got up and looked at the sky.

فَقَالَ : إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ
لِّأُولِي الْأَلْبَابِ

Then he recited the verses at the end of Aali 'Imraan.

Do that every morning when you wake up and get up in the one third end of the night. Open your door, go outside, look and recite:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي
الْأَلْبَابِ ﴿آل عمران: ١٩٠﴾

Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding. (Surat Aali 'Imraan: 190)

This is before he did anything. This is how he started his day. This is the start of the day before praying his Qiyaam. He got up, he looked to the sky and read the verse. Can you imagine that you look in the sky and you get reward for it? If you do it because the Prophet sallallahu 'alayhi wa sallam did it. You get Ajr for looking in the sky and reciting those verses. Not only do you get Ajr for that, but it is an Imaan booster to start your day with to cleanse your heart and mind from any doubts the Shaytaan may give you and instigate in the matter of Man Rabbuk.

ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَنَّ فَصَلَّى إِحْدَى عَشْرَةَ رُكْعَةً ، ثُمَّ أَدَّنَ بِرَأْسِهِ فَصَلَّى
رُكْعَتَيْنِ ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ

Then after that, he made Wudhu and made Sunnah. He prayed eleven Rak'aat. Then Bilal called for Athaan, so he would pray two Rak'aat Sunnah of Fajr and then he would go to the Masjid.

Why did he look into the sky before anything? Sallallahu ‘alayhi wa sallam. Why did he recite those specific verses when he was looking into the sky? Look at this beautiful Hadith. In the creation of the heavens and the earth and in the alteration of the night and the day, there are indeed signs for those who think, those who comprehend and those who have minds. Start your day like that. That is your vaccination to kill doubts and to keep you confident in your Lord and your Creator – the One who sustains you and nourishes you. If you are going to work or school, you are going to an interview or to take a final or you are going on a normal day, after you look into the sky and you recite those verses, you go with confidence. You tell yourself the One who created those will not let me down today. The One who created those in detail and in a precise and calculated way, and nourishes the skies. The Creator of that is going to protect me today. No one can defeat the Creator of that. No one can defeat the Creator of the heavens, so I am confident what happens to me is going to be by the will of Allah, because no one can defeat the One who protects me (Allah).

I saw an old man with no teeth in prison. Once someone asked him how do you get your strength? He is sentenced to life. How do you keep going? He said all I need is to go to the yard. In prison, basically you cannot see anything. You see another wall. He said all I need is to go to the yard. The yard is surrounded by walls, so all he can do is look above the large and high walls. He said all I need is to look to the sky and my dosage of Imaan is set for the day. That is all I need. A few years before my release, for the first time in my life I met a brother who became a student of mine in prison – John Lindh Walker who you all may have heard of. May Allah subhaanahu wa ta’aala hasten his release. A man who became a very close friend of mine and a student of mine in my final few years in prison. Inshaa Allah I will mention more details about that brother to raise awareness for him. May Allah hasten his release. In prison, there is a time when they open the doors for breakfast to let you go out. It was a habit for this man to go to the cage that they call the yard (it is a little simple cage like a dog cage), look into the sky and then walk back to his cell. Walk to the yard and back.

The Qur’an wants you to do that – to look into the sky and think. It said:

...فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِنْ فُطُورٍ ﴿الملك: ٣﴾

Then look again: “Can you see any rifts?” (Surat al-Mulk: 3)

Look over and over again.

If you look at skinny Hamzah over there and then you have Waleed who is a bodybuilder, the arm of Waleed is bigger than the waist of Hamzah. You look at that and you compare the two. Allah has the supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Over here, you look at the heavens and the earth, you think about it and who created them, and then you say to yourself there is nothing that can escape Him. That is the One I depend on, that is the One I worship and that is my Lord.

...وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِنْ شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ...

﴿فاطر: ٤٤﴾

Allah is not such that anything in the heavens or in the earth escapes Him. (Surat Faatir: 44)

After he mentions this, the author mentions two Ayaat. Basically, we gave an overall Tafseer of those.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ

تَعْبُدُونَ ﴿فصلت: ٣٧﴾

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. (Surat Fussilat: 37)

That is the first proof he gives and basically our talk at the end of this class is actually an overall Tafseer to that.

Then he mentions another proof.

وَقَوْلُهُ تَعَالَى : إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ

الْعَالَمِينَ ﴿الأعراف: ٥٤﴾

Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists)! (Surat al-A'raaf: 54)

Inshaa Allah we will go slightly over them next week and then we will move on.

CLASS THIRTY

After the author mentioned knowing one's Lord, his Deen and his Messenger, he said:

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟

So now we go into detail. How did you arrive at the knowledge of your Lord?

The answer he gives is:

فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

He said through His signs and those things which He has created.

Then he mentions examples of those signs.

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ ، وَمِنْ مَخْلُوقَاتِهِ :
السَّمَوَاتُ السَّبْعُ ، وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا

From His signs is the night and the day, the sun and the moon. We spoke about that. And from that which He created is the seven heavens and the seven earths, and all those within them and whatever is between them.

THE PROOF OF THE AUTHOR

After he mentioned that, he mentioned the proof.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿فصلت: ٣٧﴾ وَقَوْلُهُ تَعَالَى : إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضِ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ

النَّهَارَ يَطْلُبُهُ حَيْثُ وَالشَّمْسِ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿الأعراف: ٥٤﴾

So after he mentioned the signs (the sun, the moon, the night and the day), he followed it with a verse. Why? Because like we said, those examples are examples of intellect and intellect alone is not sufficient. Yes we use intellect, but intellect backed, supported and derived from the text. The intellect must be under the umbrella of the text. That is why he mentioned those examples and then he followed it with a verse.

We stopped off at the verses he used as proof. In the last part of the lecture, we mentioned about the creation of Allah and how they are signs. We talked about that in somewhat of detail, so now let us go through the verses.

TAFSEER OF THE VERSE IN SURAT FUSSILAT

The first one is in Surat Fussilat.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿فصلت: ٣٧﴾

And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him. (Surat Fussilat: 37)

Allah tells us some of His magnificent and great creations. Min (من) is some, meaning not all of them. They are great and they are magnificent, and as great and as magnificent as they are, do not prostrate to them because they are created and ordered by Allah – the One who you should really be prostrating for.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ

And from among His Signs are the night and the day.

From the signs of Allah are the Layl and Nahaar (the night and the day). That is from the signs of Allah and we mentioned about that at the end of the last class.

وَالشَّمْسُ وَالْقَمَرُ

And the sun and the moon.

The sun and the moon exist as signs as well.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ

Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.

What the verse is saying is these mighty and magnificent creations are the creation of Allah. They provide so much benefits, they go in such order and harmony that only Allah could have created it. If He created that and you know that, do not prostrate for them, but prostrate and worship for the One who created them. That is what the verse is trying to say.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

Prostrate not to the sun nor to the moon.

Worship Allah only and not any other creation. He declared them not to make Sujood. He said do not make Sujood for them (do not prostrate for them). Now it does not mean you do not prostrate for them, but you can go ahead and worship them. He used the term prostrate because that is one of the greatest ways and forms of showing glorification and worship to Allah subhaanahu wa ta'aala.

This is proof like the earlier proof we took. It is very parallel or similar to the proof:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

There He said if He created the universe, then worship the Creator of the 'Aalameen (the universe). Here He is saying if He created the sun, the moon, the day and the night, then that is the Lord you need to give your full worship to.

TAFSEER OF THE VERSE IN SURAT AL-A'RAAF

The next verse he uses is:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ
بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

﴿الأعراف: ٥٤﴾

Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists)! (Surat al-A'raaf: 54)

In this verse, Allah said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

Indeed your Lord is Allah, Who created the heavens and the earth in Six Days.

Now Rabb here means the One you should be worshipping.

ALLAH CREATED THE HEAVENS AND THE EARTH IN SIX DAYS

فِي سِتَّةِ أَيَّامٍ

He created it in six days. Four days were for the earth and two days for the heavens. This is something confusing to some and many get it wrong. Al-Qurtubi and others spoke about it. How so? There are verses that may confuse someone.

In one of the verses, Allah said:

قُلْ أَنْتُمْ لَكُمْ تَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۗ

ذَلِكَ رَبُّ الْعَالَمِينَ ﴿فصلت: ٩﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam): “Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the ‘Aalameen (mankind, Jinns and all that exists).” (Surat Fussilat: 9)

This verse mentions two days for the earth, but then in another verse it mentions four days.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ

سَوَاءً لِّلسَّائِلِينَ ﴿فصلت: ١٠﴾

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four ‘days’ were equal in the length of time), for all those who ask (about its creation). (Surat Fussilat: 10)

So He said in four days – two days for the creation of the earth and two days for placing the mountains and what is in Surat Fussilat. Some take the first verse which states two days and the second verse that I mentioned which states four days, and they say it is six days in total. They add them together and then they add two more for the heavens. No, the earth is a total of four days. Not two plus four, but a total of four. Six days start on Sunday and the last of the days is Friday. It seems and it is apparent as some of the Mufasssireen said that these are normal days like our days because He left it open. He did not specify days of Allah, so it is regular days.

OPINIONS ON THE WISDOM BEHIND CREATING THE HEAVENS AND THE EARTH IN SIX DAYS

Allah created these tremendous entities in six days and if He wished, He could have created them in a single moment or even less than that. But instead of doing that, He connected the affects to their causes and that is from the wisdom of Allah subhaanahu wa ta’aala that we cannot ask Him about. He could have said ‘Be’ once and it is done – it comes into existence as He wills, how He wills and when He wills. There is nothing that Allah subhaanahu wa ta’aala cannot do, but there is great wisdom in creating it in six days. First of all, Allah subhaanahu wa ta’aala cannot be questioned about what He does, while we get questioned.

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿الأنبياء: ٢٣﴾

He cannot be questioned as to what He does, while they will be questioned. (Surat al-Anbiyaa': 23)

Some scholars have attempted to explain the reason as to the wisdom behind the heavens and the earth being created in six days. Among those for example is al-Qurtubi Rahimahullah. He gave three main reasons in his Tafseer. The first one is to teach His slaves kindness and deliberation in their affairs. The second reason he said is to manifest His power to the angels step-by-step. And his third reason is because Allah has decreed a course for everything. Everything has an appointed time. For example, He delays the punishment of the sinners whereas He could punish them right now on the spot. He delays it because everything has an appointed time with Him. Therefore, He created them over time. Those are the opinions of al-Qurtubi.

Then you have for example Ibn al-Jawzi who spoke about it in his Tafseer Zaad Al-Maseer (زاد المسير) and he gave approximately five answers. He said Allah wanted to create something each day to show His power to His angels and those who witnessed it. He said that is the opinion of Ibn al-Anbaari on the wisdom behind it. Then he also said a second reason. He said He was preparing things for Aadam and his offspring before He created Adam, to emphasise the high standing of Aadam before the angels. So it is to emphasise the high honour of Aadam to the angels.

The third reason he says is when you do things in a short time, it is more indicative of power. And when you do things in deliberation over time, it is indicative of wisdom and Allah wanted to manifest His wisdom in that just as He manifested His power in it. Another reason he gives is that it is to teach us patience and deliberation. How? He taught deliberation to His slaves through the six days because if the One who does not make mistakes created the universe in a deliberate manner, then those like us who are vulnerable to making mistakes should do things in a deliberate manner as well. The final reason he mentions is that creation was accomplished step-by-step so that no one will think that this happened as the result of an accident or attribute it to nature.

Al-Qaadhi Abu Su'ood put it simpler than the previous two and I very much like what he said. He said it is clear that Allah has absolute power. He has ultimate power, He has ultimate will and He has perfect control. He has wise reasons for everything that He creates, and no one knows the reasons for the things that He created but Him. And just like He has wise reasons for everything He creates, He also has wise reasons for creating the heavens and the earth in six days, when He is able to have created them simply by 'Be' and it would have been done. I like that explanation very much.

TAFSEER OF THE VERSE (CONTINUED)

The next part of the verse is:

ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

And then He Istawaa (rose over) the Throne (really in a manner that suits His Majesty).

He (Allah subhaanahu wa ta'aala) ascended upon the Throne in a manner befitting Him.

Now the 'Arsh (عرش) is not the Kursi (كرسي). Kursi is the footstool and 'Arsh is the Throne of Allah. 'Arsh is the Throne of Allah and the 'Arsh is the ceiling of all the creations. There is no creation above the 'Arsh of Allah.

يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He brings the night as a cover over the day, seeking it rapidly.

He causes the night to cover the day, which follows it in haste. So that is more like a garment. It descends upon the light of the day and covers it, and that brings the night-time. The night covers the day which follows in haste, meaning each one seeks the other.

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

And (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists)!

The sun, the moon and the stars are all subservient and subject to the command of Allah subhaanahu wa ta'aala. He made the sun, the moon and the stars subservient to His command. He commands them as He wills for the benefit of us (the servants of Allah subhaanahu wa ta'aala).

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Certainly, creation and commandment are for Allah alone.

أَلَا حَرْفُ تَنْبِيهِ

In grammar, Alaa (أَلَا) is called a word of notification (Harf Tanbeeh).

أَلَا لَهُ الْخَلْقُ

To Allah belongs creation – matters that are Kawniyyah, like we spoke about and you already know that.

وَالْأَمْرُ

To Allah belongs Amr (commandment) – matters of Shar’iyyah.

So to Allah belongs the creation which is Kawniyyah, and commandment which is Shar’iyyah. The first one is Kawniyyah and the second one is Shar’iyyah. We spoke on what Kawniyyah and Shar’iyyah are and if you do not know it, refer to it.

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Exalted is Allah, the Lord of all the creation (the universe). Like we said, ‘Aalameen is everything other than Allah.

That is His sovereignty. It comprehends everything and His kingship is perfect. That is the creation and commandment of Allah subhaanahu wa ta’aala, so that means your worship should go back to Him.

THE LORD IS THE ONE WORTHY OF BEING WORSHIPPED

Then after this, the author goes on to say what we have been saying so much in the past one or two classes. The author says:

وَالرَّبُّ هُوَ الْمَعْبُودُ

The Lord is the One who is worshipped.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ

أَنذَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴿البقرة﴾

After the proof, he mentions:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ
لِلْعِبَادَةِ

His first statement is:

الرَّبُّ هُوَ الْمَعْبُودُ

He is saying the Lord is the One who is worshipped. Pay attention to that – the Lord is the One who is worshipped. That statement is not really accurate as it appears, but he did not really mean it as it appears. He said the Lord is the One who is worshipped, but what he really means is that Allah (the Lord) is the only One who has the right to be worshipped. He is the One who is worshipped rightfully and deservingly. That is what he means. He does not mean that everything which is worshipped is a Lord, as the statement seems to indicate.

الرَّبُّ هُوَ الْمَعْبُودُ

The Lord is the One being worshipped. Why can you not say that? Because those gods which are worshipped besides Allah or are taken as lords by those who worship them are not really lords. The Lord (ar-Rabb) is the Creator, the Sovereign, the One in control and the commander of all affairs. What we mean is Rabb does not mean the One who is worshipped. Rabb does not mean the One worshipped, as it may appear in the statement of the author. It means He is worthy of it and He is the only One worthy of it. It is not broad like the author mentioned it and he himself did not mean that.

Why is that detail important to know? Because if you define Lord as the One worshipped, it will end up meaning that everything worshipped other than Allah is a Rabb, and of course that is not true. What the author means is that the Rabb is the One worthy of being worshipped and no one else. That is what he means. He does not mean that the Lord is the One being worshipped. How do we know that is what the author meant, even though the statement seems to mean otherwise? We know that because later on he quotes the statement of Ibn Katheer which clears up the matter.

He says:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحَقُّ
لِلْعِبَادَةِ

That clarifies the statement because Ibn Katheer clearly says the Creator of those matters is the One worthy of being worshipped.

THE PROOF OF THE AUTHOR

Next the author went on to give the proof. The proof for what? That the Lord is the One who is worthy of being worshipped. That is what the proof is for. What is the proof?

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿ ٢١ ﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ
﴿ ٢٢ ﴾ البقرة

O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). (Surat al-Baqarah: 21-22)

O mankind, single out your Lord with all your worship. The call is:

يَا أَيُّهَا النَّاسُ

He addresses all people. Naas is all people – all of mankind and all the descendants of Adam. This includes Muslims (believers) and Kuffaar.

Allah subhaanahu wa ta'aala commands all to worship Him alone.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

O mankind! Worship your Lord (Allah).

All are commanded to worship Him alone having no partner, so they are not to attribute rivals with Allah in their worship. He makes it clear that He alone deserves to be worshipped, since He is the sole Creator having no partner.

اعْبُدُوا

Meaning listen to your Lord. Give your Imaan and submission to Allah, follow His commands and submit, and glorify Him in humility and reverence.

WORSHIPPING OTHER THAN ALLAH DOES NOT FALL UNDER IBAADAH

Ibaadah is to worship Allah alone so if one worships other than Allah, he does not fall in Ibaadah. That is not Ibaadah because Ibaadah is two conditions – Ikhlaas (sincerity) and Mutaaba'ah (متابعة), which is doing it in accordance. Those are the two conditions of

Ibaadah. One who gave his worship to other than Allah (fully or in part) does not fall under the term of Ibaadah. What he is doing does not fall under the term of Ibaadah because he did not fulfil both of the conditions of Ibaadah.

Now there is a problem. When you are reading, you are going to read statements in the books of some 'Ulamaa that someone worshipped Allah and worshipped other than Allah along with Him. They use the words worshipped other than Allah. Or for example like I just said, whoever gives a portion of his Ibaadah (worship) to other than Allah. I may say he gave his worship to other than Allah and I used that statement. How did the 'Ulamaa refer to this as Ibaadah? Or why did I refer to it as Ibaadah when I just said it is not considered Ibaadah if it is done to other than Allah, because the two conditions are not met?

The answer to that is that pertaining to the individual, it is Ibaadah. He thinks it is Ibaadah. That is what we mean when we refer to it as Ibaadah – the individual thinks it is Ibaadah. But when we say it is not considered Ibaadah, we mean it is not Ibaadah in the official Shar'ee meaning. It is not called Ibaadah nor is it considered Ibaadah when it lacks the conditions of Ibaadah (sincerity and accordance). But when we say Ibaadah when it has a deficiency in it, it means according to him.

THE PROOF OF THE AUTHOR (CONTINUED)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

O mankind! Worship your Lord (Allah), Who created you.

Worship the One who created you from nothing. He perfected you and He nurtured you, and that is a quality of Allah the Creator. What is the reason you should worship Him? He created you, therefore He is worthy of your worship. This is just like what we mentioned earlier and the verse previous to this.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

All the praises and thanks be to Allah, the Lord of the 'Aalameen (mankind, Jinns and all that exists). (Surat al-Faatihah: 2)

He is the Lord of the universe, therefore He is worthy of being worshipped alone. Here it is He is the One who created you from nothing and created those before you, so He is worthy of being worshipped alone. You give your complete, total, full worship to Allah.

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

Who created you and those who were before you.

The One who created you and those before you. This is a description explaining the reasons for what has preceded, meaning worship Him because He is your Lord who created you and those before you. It is a necessary duty upon you that you should worship Him. It is binding upon anyone who affirms the Lordship of Allah subhaanahu wa ta'aala that he should also worship Him alone, otherwise the person will in reality be contradicting himself.

لَعَلَّكُمْ تَتَّقُونَ

So that you may become Al-Muttaqoon (the pious).

Taqwa is to take protection from the punishment of Allah subhaanahu wa ta'aala by doing whatever He commands and refraining or keeping away from whatever He forbids. And out of the forbidden, the number one matter forbidden is Shirk (both small and big). The number one command is Tawheed.

The verse goes on to say:

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا

Who has made the earth a resting place for you.

He made the earth a resting place spread out for you and me (for His creation). We use this earth without any difficulty or hardship. We use this earth in comfort, just like one sleeps on

his bed in comfort. That is why He used the word Firaashaa (فراشا). He made this earth flat for you, so it could be productive for us and we use it without any hardship or difficulties.

وَالسَّمَاءَ بِنَاءً

And the sky as a canopy.

And He made the sky a canopy for the people on the earth (for us). He made the heavens safe and a protected ceiling like He said in another verse. Allah subhaanahu wa ta'aala said:

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

﴿الأنبياء: ٣٢﴾

And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc). (Surat al-Anbiyaa': 32)

We made the sky a safe and guarded raised ceiling, but the believers turn away from considering the clear signs. The heavens are a place for the sun, for the moon, for the stars and the stuff that we mentioned in somewhat of depth at the end of last class.

Back to the verse:

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

And sent down water (rain) from the sky.

Then He said He sent down rain from the sky for us. Like in another verse:

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

﴿النحل: ١٠﴾

He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture. (Surat an-Nahl: 10)

He sent down from the clouds pure water for us to drink, which causes vegetation to grow on this earth and allows the cattle to graze.

In Arabic, the word Samaa' (سماء) is everything above.

كُلُّ مَا عَلَاكَ فَهُوَ سَمَاءٌ

Lisaan Al-'Arab (لسان العرب) the dictionary says everything above you is Samaa'.

Maa'a (ماء) is rain. It is life, like Allah said in another verse.

...وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ... ﴿الأنبياء: ٣٠﴾

And We have made from water every living thing. (Surat al-Anbiyaa': 30)

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ... ﴿المؤمنون: ١٨﴾

And We sent down from the sky water (rain) in (due) measure. (Surat al-Mu'minoon: 18)

Back to the verse:

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ

And brought forth therewith fruits.

He brought down rain and with the rain, He brought out the crops, the grains and fruits from the earth and provision for us. That is what happens when Allah brings down rain.

Thamaraat (ثمرات) is plural of Thamara (ثمر) and it is everything that grows on the earth.

رِزْقًا لَّكُمْ

As a provision for you.

It is a gift for you, like another verse says:

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿عبس: ٣٢﴾

(To be) a provision and benefit for you and your cattle. (Surat 'Abasa: 32)

Provision for you and your cattle. It is a gift for us.

THE CONCLUSION OF THE VERSE

So after He talks about the sky, the earth and the rain, what is the conclusion of that?

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).

The conclusion of the verse is do not set up rivals for the One who created you, the One who created those before you, the One who made the earth a resting place for you, the One who made the sky a canopy over you, the One who sent down the rain from the clouds for you, the One who produced the fruits and produce with the rain He sent down for you. What is the point of all those that are mentioned in the Ayah? Do not set up any rivals with Allah.

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

Andaada (أندادا) is similar or likes. When you worship, you worship Him alone. When you love, you love Him alone. When you give your worship, it has got to be one hundred percent for the sake of Allah. According to sound intellect or even according to revelation, it is not fitting that you agree He is the Lord who does all that but then give your worship to other than Him.

وَأَنْتُمْ تَعْلَمُونَ

While you know (that He Alone has the right to be worshipped).

Do not associate partners to the One who does all of that while you know it. Know what? When you know that He has no rival and that creation, that provision, the control of the affairs and the nourishment of the universe – He does alone. So do not set up any partner along with Him in His worship. This verse means do not associate partners and you know He has no rivals.

وَأَنْتُمْ تَعْلَمُونَ

You *know* He has no rivals! You know there is none comparable to Allah.

Like the verse in Surat az-Zumar:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ... ﴿الزمر: ٣٨﴾

And verily, if you ask them: “Who created the heavens and the earth?” Surely, they will say: “Allah (has created them).” (Surat az-Zumar: 38)

You know there are no rivals because when you were asked who created the heavens and the earth, you said Allah, so give your worship to Allah. You know there are no likes nor similar to Him or His creation, so how dare you give your worship to other than Allah.

THIS VERSE CONTAINS NAFI AND ITHBAAT

We said we have Nafi and Ithbaat – you have to deny and affirm. The Nafi is:

فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا

Then do not set up rivals unto Allah (in worship).

You deny any similar to Allah.

The Ithbaat (affirming) part of it is the beginning of the verse:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

O mankind! Worship your Lord (Allah).

He is the One who is to be worshipped. The order to worship Allah alone. You affirm with:

اعْبُدُوا

Worship. And you deny that there is any similar to Him at the end of the verse.

This verse combined between the order to worship Allah alone, denying that there is any similar to Him and deterring from worshipping any other than Him.

THIS VERSE IS INTELLECTUAL PROOF TO DESTROY THE SHIRK BELIEF

If you believe He is the Creator and Sustainer and He gives life to you, then you must worship Him alone. It makes no sense to say He does all this and then go worship other than

Him. It makes no sense. You do not have a right mind if you are saying that. That is why Ibn Katheer said the Creator of all this is the One worthy of Ibaadah.

These are helpless lords that you worship. Since Allah does everything and He is the One who is the Creator, everyone other than Him is helpless.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا... ﴿الفرقان: ٣﴾

Yet they have taken besides Him other Aalihah (gods) that created nothing. (Surat al-Furqaan: 3)

They worship people who cannot even create.

THE STATEMENT OF IBN KATHEER

The author then quoted Ibn Katheer. He said:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحَقُّ
لِلْعِبَادَةِ

The Creator of these things is the One who deserves to be worshipped.

This statement of Ibn Katheer clarifies the earlier statement by the author of this book:

الرَّبُّ هُوَ الْمَعْبُودُ

As we said, he did not mean the Lord is the One worshipped. Imaam Muhammad Ibn Abdul-Wahhaab meant what Ibn Katheer said here – the Creator of the things that we mentioned is the One who deserves to be worshipped. If you go to that quote we just mentioned in the book of Ibn Katheer, it is worded slightly different. As we said many classes ago, many times Imaam Muhammad Ibn Abdul-Wahhaab rephrases the quotes that he mentions in his book. Previously, we mentioned examples of that.

A BRIEF BIOGRAPHY OF IBN KATHEER

Ibn Katheer is the 'Aalim that we all know and we mention nearly daily, and we all have his book. His Kunya is Abu al-Fidaa' (أبو الفداء). His Laqab (لقب) is 'Imaad ad-Deen (عماد

(الدين). His name is Isma'eel Ibn Umar Ibn Katheer Ibn Dhaw' Ibn Katheer Ibn Zar' al-Qurashi.

He is called Ibn Katheer because as you can probably see, he has Katheer in his name. He had two great-grandparents that were named Katheer. He was born seven hundred and one years after the Hijrah in Syria (near Dir'a which is on the border of Jordan).

When he was five, six or even possibly seven, he travelled to Damascus to learn with his brother Abdul-Wahhaab. He travelled with his brother to learn and notice that he began early. When he got to Damascus, that was the place which was a capital of many of the 'Ulamaa. Not only was his brother an 'Aalim, but he was also like a father figure to him. He stayed by the side of his brother for nearly fifty years learning from him. Ibn Katheer remained in Damascus as a teacher, a Khateeb and a Mufti until he died Rahimahullah. He remained in Damascus and that was where he was stationed all throughout his life. He did travel, but that was his station in Damascus. He was very good in memorising. He memorised the Qur'an before he was eleven years old, as was the trend of the 'Ulamaa and as is the trend of the 'Ulamaa who start young. His father Ibn Katheer was a Khateeb and also an 'Aalim in Iraq (Basra) before they moved to Syria, so originally his father is from Iraq.

His most famous book is Tafseer Ibn Katheer – the Tafseer we know. He also wrote Al-Bidaayah Wan-Nihaayah, which is a history book that starts from the creation all the way to near the eighth century. He has a book called As-Seerah An-Nabawiyyah (السيرة النبوية), he has Jaami' As-Sunan Wal-Masaaneed (جامع السنن والمسانيد), Al-Baa'ath Al-Hatheeth Sharh Ikhtisaar Uloom Al-Hadith (البعث الحثيث شرح اختصار علوم الحديث), and several other books that he wrote.

He died Rahimahullah seven hundred and seventy four after the Hijrah, which would make his age when he died approximately seventy four years old. He asked that he be buried near his Shaykh Ibn Taymiyyah Rahimahullah in the graveyard called Maqbaratus-Soofiyyah (مقبرة الصوفية), and that is where he was buried Rahimahullahu Ta'aala.

THE TYPES OF WORSHIP THAT ALLAH COMMANDED

The author says:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

Having made clear that it is obligatory to worship Allah alone, giving no share of worship to anyone other than Allah subhaanahu wa ta'aala, the author Rahimahullah now goes on to explain some of the different types of worship.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

The types of worship that Allah commanded.

IBAADAAT ARE BOTH WAAJIB AND MUSTAHABB

Amara (أمر) (commanded) could be an order of Waajib which is an ordain, or it could be a Mustahabb which is a non-ordain (recommended). Here it includes both because some Ibaadaat are Waajib (ordained) and some are Mustahabb (non-obligatory). Waajib means obligatory. Mustahabb means it is recommended and not obligatory. So when he says it is commanded, here it means both of those. In this sentence, it means both of them.

In Mustahabb and Waajib, there are some heart actions, there are some saying actions and there are some actions of the limbs, so there is a six-pronged division out of that. How? Ibaadaat that are heart Waajib, Ibaadaat that are saying Waajib, Ibaadaat that are action Waajib, Ibaadaat that are Mustahabb in the heart, Ibaadaat that are Mustahabb in the saying and Ibaadaat that are Mustahabb in the action. So it is a six-pronged division. Do not get the impression that Ibaadah is only Waajib (obligatory), and that is what many think. Ibaadah is not only Waajib. Some of Ibaadah also includes Mustahabb. Associating a partner in a Mustahabb or Sunnah Ibaadah is Shirk, just like it would be if it was in a Waajib Ibaadah.

EXAMPLES OF IBAADAAT

Then the author gives examples to those Ibaadaat. He said:

مِثْلُ الْإِسْلَامِ ، وَالْإِيمَانِ ، وَالْإِحْسَانِ

He gives examples. He says Islam (submission and obedience to Allah), and Imaan (true belief of the heart, speech of the tongue and action of the limbs), and then he mentions Ihsaan which is perfecting your worship.

HADITH JIBREEL

Now these three examples he mentions as examples of Ibaadah (Islam, Imaan and Ihsaan) – they are called the Deen, as in the narration by Imaam Muslim Rahimahullah and Hadith

Umar Ibn al-Khattaab radhiallahu ‘anhu. The famous Hadith that is called Hadith Jibreel when he said we were sitting with the Messenger of Allah sallallahu ‘alayhi wa sallam and a man came in with white clothes and very dark hair. That man had no traces of having travelled and no one knew him. No one knew him, but he did not look like he had travelled. He sat down before the Prophet sallallahu ‘alayhi wa sallam and joined his knees with the knees of the Prophet sallallahu ‘alayhi wa sallam, and he put his palms upon his thighs and said O Muhammad, tell me about Islam.

That individual (the stranger) first asked about Islam. The Prophet sallallahu ‘alayhi wa sallam said Islam is that you testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and that you establish the prayer, you pay the Zakah, you fast the Ramadhaan and you make the pilgrimage to the House of Allah if you are able to. The one who is asking (the stranger) says you have spoken correctly. Umar said we were amazed at how this man asks and then he tells him you have spoken correctly. That was the first one – Islam. It shows you how observant Umar radhiallahu ‘anhu was, especially when it came to strangers. He was always looking out when strangers came to Madinah and there is many stories of him pursuing strangers who came to Madinah. He observed that he asked and then after he asked, he said you spoke correctly. One coming to learn does not usually say that because he is coming to learn.

He said then tell me about Imaan. That is the second question. He said it is to believe in Allah, His angels, His books, His Messengers, the Last Day, and that you have true faith in the pre-decree (al-Qadar), its good and its evil. He said you spoke correctly. That was the second question. He said then tell me about Ihsaan. He said it is that you worship Allah as if you were seeing Him and even though you do not see Him, He surely sees you.

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

Those are the three that concern us out of this Hadith over here today – Imaan, Islam and Ihsaan. Then Jibreel ‘alayhis-salaam asked about the Hour and about the signs of it. The Prophet sallallahu ‘alayhi wa sallam remained silent for a while and then he said Umar, do you know who the questioner was? Umar said Allah and His Messenger know best. The Prophet sallallahu ‘alayhi wa sallam said he was Jibreel, he came to teach you your religion.

This is what we want over here:

هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Or in another narration:

So the Prophet sallallahu 'alayhi wa sallam declared all these things (Islam, Imaan and Ihsaan) to be religion (Deen). These three matters comprehend all of the religion. Those are the religion. The author gives them as examples of Ibaadah and not of Deen. He will repeat these in this booklet Al-Usool Ath-Thalaathah, so we will talk about them later on in more detail and he is going to talk about them in detail.

What we need to know for this part of the book is that the author used what the Prophet sallallahu 'alayhi wa sallam called Deen as examples of Ibaadah. He mentions Islam, Imaan and Ihsaan as examples of Ibaadah, and then in the wording of the book he separated and mentioned many examples. After Islam, Imaan and Ihsaan, he mentioned fourteen other examples. Islam, Imaan and Ihsaan – the Hadith (Hadith Jibreel) calls them Deen. Then after these, the author gives examples of Ibaadah (fourteen examples to be precise). He classified all (the fourteen plus the three) as examples of Ibaadah.

WHY DID THE AUTHOR CONSIDER ISLAM, IMAAN AND IHSAAN AS IBAADAAT?

The issue we have right now is why did he consider these first three matters as Ibaadah when they are considered as Deen in the Hadith? Islam, Imaan and Ihsaan are mentioned by the author as Ibaadaat, while Hadith Jibreel mentions them as Deen. And after the author mentions these three, he goes on to mention fourteen more which are unanimously agreed upon as Ibaadaat, like al-Khawf, ar-Rajaa', at-Tawakkul and ad-Du'aa. Some softly criticised the author for mentioning these three matters that are Deen as Ibaadaat. Not criticised as in wrong, but as 'Ulamaa go through books, they scrutinise every tiny letter sometimes. So some of them sort of softly criticised him. However, I believe the reason that he mentioned Islam, Imaan and Ihsaan that are called Deen as examples of Ibaadaat is because those three are the root of all Ibaadaat. What the author was meaning to say is that all the types of Ibaadaat go back to these three levels.

How do we know that? How do we sense that? Because he mentions the three (Islam, Imaan and Ihsaan), and then he says:

وَمِنْهُ الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ ، وَالتَّوَكُّلُ

He mentions the three, he says and from them, and then he mentions the fourteen other examples. So from those three main levels, we derive the fourteen examples of Ibaadaat. In those fourteen examples, he mixes the heart Ibaadaat, the action Ibaadaat and the verbal Ibaadaat. He gives a general variety of Ibaadaat that should be submitted fully and completely to Allah. There is fourteen plus the first three, which are Islam, Imaan and Ihsaan.

So why did he consider Islam, Imaan and Ihsaan as Ibaadaat? He mentioned them and he considered them Ibaadaat because from what I believe and sense, Ibaadaat are derived from these three. How do we know that? Because he says:

وَمِنْهُ

He mentions the three, he breaks the wording and says from it. He did not mention the fourteen and the three altogether in one sentence, which he could have easily done. He mentions the first three as Ibaadaat, he says and from them, and then he mentions fourteen other Ibaadaat. These fourteen are not all the Ibaadaat, but he just gives a general variety of them.

CLASS THIRTY ONE

A BRIEF SUMMARY OF CHAPTER THREE

Let us take a quick summary of this chapter before we start. A very quick one-liner per paragraph. This is the core chapter. If it is the core chapter, then it is going to be the chapter that mentions the title of the book, which is the Three Fundamental Principles of Islam. He stated the three principles and he stated them in literally a one-liner – knowing Allah, knowing the Deen and knowing the Messenger sallallahu ‘alayhi wa sallam. Then after that, he went on to elaborate. He started with the first one (who is your Lord), which is what we have been talking about so far. After he answered that with proof, the next paragraph is how do you know your Lord? If you remember, that is when we spoke about the signs and the proof. He said:

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ

And so on. Then so no one will think that the Lord, the Creator and the Nourisher is sufficient alone as it may appear, he ties worship into Lordship. If you meet Allah subhaanahu wa ta’ala in the grave knowing He is the Lord and one believes that, yet he does not single Him out in worship (in Uloohiyah), your Lordship is not valid. So he tied the worship into the Lordship, which we covered in the last classes.

Now after that, he went on to give examples. It is essential that he gives examples on how to single out Allah subhaanahu wa ta’ala in our worship, which is part of Lordship. As we said last class, he mentioned the root of worship which is Islam, Imaan and Ihsaan, and then he gave fourteen additional examples. These are examples to show that you must single Allah out in your worship. These are not all the Ibaadaat or even close to that, but they are mere examples to give you the general idea.

That is the summary of this chapter so far. The order of the author and why he is mentioning this is important. That is why you all need to bring your copies all the time, otherwise you are going to get lost.

We mentioned Man Rabbuk is deeper than what many assume. It includes Uloohiyah and now he is giving us examples of Uloohiyah. Last week, we left off on the first three examples (Islam, Imaan and Ihsaan). We did not elaborate as we usually do. We did not take them one by one and elaborate on them. Why? Because the author is going to talk about these three in more detail in the future, and our explanation has to coincide with the structure of the book. Here he mentioned them merely as quick examples for a certain purpose, so it would be more appropriate to elaborate on them when he mentions them in more depth later on.

The author mentions fourteen examples. Pay attention to this. He gives fourteen examples quickly right after each other, then there is a paragraph and then he repeats the examples with proof. For our purposes here, what I want you to know is that instead of going over them twice, we are going to go over them once and we will include the proof. Instead of mentioning them, elaborating about them and then mentioning them again with proof, we will just mention them one time and include the proof.

Why does he do that? Because his trend in writing this book is that he summarises and then goes into detail. He mentions the examples, gives an overall paragraph of some Ayaat, and then he repeats every single one of them with proof. That is what he did with Islam, Imaan and Ihsaan. He mentioned them quickly and then he elaborated on them. What we will do is take each one and as we speak about each one right now, we will include the proof that he is going to include later on. That way we do not have to go over them twice. Now why did he repeat them with proof? He mentioned them and then he repeated them with proof because these are examples of Ibaadaat and Ibaadaat are Tawqeefiyyah (توقيفية), meaning you need proof for every Ibaadah you do. That is why he singled each one of them out with proof.

So let us go through the list. He mentioned the statement of Ibn Katheer Rahimahullah – the one where he said the Creator of these things is the One who deserves to be worshipped. Then he said:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ الْإِسْلَامِ ، وَالْإِيمَانِ ، وَالْإِحْسَانِ ،
وَمِنْهُ : الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ ، وَالتَّوَكُّلُ ، وَالرَّغْبَةُ ، وَالرَّهْبَةُ ،
وَالْخُشُوعُ ، وَالْخَشْيَةُ ، وَالْإِنَابَةُ ، وَالْإِسْتِعَانَةُ ، وَالْإِسْتِعَاذَةُ ، وَالْإِسْتِغَاثَةُ ،
وَالذَّبْحُ ، وَالنَّذْرُ ، وَغَيْرِ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

All these types of worship that he mentioned are mere examples. They are not all of them. He mentioned Islam, Imaan and Ihsaan, and then he went on to mention fourteen other ones. He mentions fourteen other ones and we are going to start with the first one that he mentioned, which is Du'aa.

DU'AA

The first one is Du'aa. He says:

وَمِنْهُ : الدُّعَاءُ

And from that is invocation and supplication.

Invocation and supplication is Du'aa.

Then like I said, later on he mentions proof for that. First he mentions just the word Du'aa and then he mentions proof.

THE PROOF OF THE AUTHOR

What does he mention later on? He says:

وَفِي الْحَدِيثِ : الدُّعَاءُ مُخُّ الْعِبَادَةِ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى : وَقَالَ رَبُّكُمْ
ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ
دَاخِرِينَ ﴿غافر: ٦٠﴾

First he mentions the Hadith as proof for Du'aa. He says invocation is the core of worship, and then he says the evidence for that is the saying of Allah:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غافر: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Surat Ghaafir: 60)

So the first one he mentions for Du'aa is the supposed Hadith:

الدُّعَاءُ مُخُّ الْعِبَادَةِ

Mukh (مخ) literally means brain in Arabic. Du'aa is the brain of worship. Your brain is your core so when you use it in a context like this, it does not mean the literal brain of course,

but the core of something. Here it means if there is no Du'aa in your Ibaadah, then the core of your Ibaadah is missing. This Hadith right here is in Sunan at-Tirmidhi on the authority of Anas Ibn Maalik radhiallahu 'anhu. However, it is weak because in the chain is a man called Abdullah Ibn Luhay'ah and he is classified as weak for bad memory. There is some stipulation for his Hadith being accepted but it does not fall under this Hadith, so this Hadith is weak.

There is another Hadith on the authority of an-Nu'maan Ibn Basheer in Musnad Ahmad, Abu Dawood, at-Tirmidhi and others. It is very similar in wording, but the chain of authenticity is authentic. It is also in Bukhari in Al-Adab Al-Mufrad (الأدب المفرد), Ibn Abi Shaybah and others narrated the Hadith. The authentic one is:

الدُّعَاءُ هُوَ الْعِبَادَةُ

Invocation is worship.

So we say the first Hadith that is used by the author is weak. That is weak in its chain, but it is authentic in its meaning because we have another Hadith that substantiates it. The second authentic Hadith is Du'aa is Ibaadah.

THE IMPORTANCE OF DU'AA

Du'aa is an essential Ibaadah. You have to know that. One needs a bond with Allah subhaanahu wa ta'aala that fills his heart with peace and tranquillity, and that is Du'aa.

Look at the Hadith:

إِنَّ اللَّهَ حَيُّ كَرِيمٌ ، يَسْتَحِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ ، أَنْ يَرُدَّهُمَا صِفْرًا
خَائِبَتَيْنِ

If a servant raises his hands to Him (to Allah) in supplication, Allah becomes shy to return them empty.

Even though some spoke on the authenticity of this Hadith, the correct opinion is that it is authentic. Allah subhaanahu fee 'ulaah is shy to turn your hands away empty. We do not have time to make this an inspirational lecture on Du'aa because we want to get through our book, even though Du'aa is worthy of many independent talks on its own because many have neglected it.

Du'aa is the core of your Ibaadah. You get astonished when you know Allah subhaanahu wa ta'aala asks people to talk to Him and ask Him. And by not making Du'aa, you are declining the offer of Allah to talk to Him. It is a blessing Allah granted you. Use it in every status you are on.

وَأَمَّا السُّجُودُ ، فَاجْتَهِدُوا فِي الدُّعَاءِ

The Hadith in Muslim. In your Sujood, exert yourself in Du'aa. The closest you are to Allah.

Outside of your Salah and outside of your Sujood, make Du'aa. In your late nights, make Du'aa. And in your daytime, make Du'aa. During Wudhu, make Du'aa. And outside of Wudhu, make Du'aa. Do your Du'aa raising your hands. Do your Du'aa without raising your hands. You can do Du'aa in all your settings.

Du'aa patches that deteriorating heart. It softens the heart, purifies the heart and the soul, and it gives you never-ending hope. Pure souls can never do without Du'aa. It could be and it happens that if Allah subhaanahu wa ta'aala loves you, He closes all the avenues in this life in your face, so you can open that communication that you have been neglecting with Him, because He loves to hear from you. Hopes and goals that you thought were impossible could easily become a reality with Du'aa. Those who call Yaa Rabb, Yaa Rabb, never get disappointed. We are the ones who need Him subhaanahu fee 'ulaah, yet He is the One who asks us to ask Him.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غَافِرٌ: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)." (Surat Ghaafir: 60)

Look at this verse. If Allah wants mercy over you, He inspires you to make Du'aa. Thank Him for that blessing. That in itself is a blessing.

Du'aa rescued Yunus from the stomach of the whale.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿الْأَنْبِيَاءُ: ٨٧﴾

And (remember) Dhan-Noon (Yunus), when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): "Laa Ilaaha Illaa Anta [none has the right to be worshipped but You (O

Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong-doers.” (Surat al-Anbiyaa’: 87)

From the darkness of the night, the darkness of the stomach of the whale and the deep darkness of the ocean.

Du’aa destroyed the people of Nooh.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرُ ﴿القمر: ١٠﴾

Then he invoked his Lord (saying): “I have been overcome, so help (me)!” (Surat al-Qamar: 10)

Du’aa raised the level and status of Sulaymaan. Du’aa made the religion of Muhammad sallallahu ‘alayhi wa sallam supreme.

The more this life narrows, encloses and encaves on you with its hardships, trials and tribulations, the more a believer sees an opening in the heavens to the One who is over the heavens. Who could be more of a loser than one who misses out on the strongest weapon that needs no more than your set mind and a moving tongue?

A VERSE ON DU’AA IN SURAT AL-BAQARAH

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ...

﴿البقرة: ١٨٦﴾

And when My slaves ask you (O Muhammad sallallahu ‘alayhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). (Surat al-Baqarah: 186)

IT IS A DIRECT ANSWER FROM ALLAH

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

And when My slaves ask you (O Muhammad sallallahu ‘alayhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My Knowledge).

This establishes a clear principle. The verses in the Qur'an that start with if they ask you are consistent. After that, there is always tell them Muhammad (sallallahu 'alayhi wa sallam).

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ...

﴿البقرة: ٢١٧﴾

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression)." (Surat al-Baqarah: 217)

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا... ﴿البقرة: ٢١٩﴾

They ask you (O Muhammad sallallahu 'alayhi wa sallam) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." (Surat al-Baqarah: 219)

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ... ﴿الأنفال: ١﴾

They ask you (O Muhammad sallallahu 'alayhi wa sallam) about the spoils of war. Say: "The spoils are for Allah and the Messenger." (Surat al-Anfaal: 1)

... وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ... ﴿البقرة: ٢٢٠﴾

And they ask you concerning orphans. Say: "The best thing is to work honestly in their property." (Surat al-Baqarah: 220)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلَّبِينَ تُعَلَّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ... ﴿المائدة: ٤﴾

They ask you (O Muhammad sallallahu 'alayhi wa sallam) what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibaat [all kind of Halaal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and

fruits, etc.]). And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah.” (Surat al-Maa’idah: 4)

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۗ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ
وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ... ﴿البقرة: ٢١٥﴾

They ask you (O Muhammad sallallahu ‘alayhi wa sallam) what they should spend. Say: “Whatever you spend of good must be for parents and kindred and orphans and Al-Masaakeen (the poor) and the wayfarers.” (Surat al-Baqarah: 215)

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۗ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا
قَلِيلًا ﴿الإسراء: ٨٥﴾

And they ask you (O Muhammad sallallahu ‘alayhi wa sallam) concerning the Rooh (the Spirit); Say: “The Rooh (the Spirit): It is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little.” (Surat al-Israa’: 85)

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿طه: ١٠٥﴾

And they ask you concerning the mountains, say; “My Lord will blast them and scatter them as particles of dust.” (Surat Taha: 105)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۗ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ...
﴿البقرة: ١٨٦﴾

And when My slaves ask you (O Muhammad sallallahu ‘alayhi wa sallam) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). (Surat al-Baqarah: 186)

In this verse, there is no Qul (قل). The answer comes directly from Allah.

فَإِنِّي قَرِيبٌ

I am indeed near (to them by My Knowledge).

It does not say tell them. It is a direct answer from Allah. Why? Number one – it is a hint that there is no mediator. It is to get it through to you that there is no mediator. This is a relationship between you and Allah alone. Number two – it is to show you that the response will come from Allah quickly and swiftly, and it is also for you to know the love of Allah for your Du'aa. Let us pause at this verse a little bit.

ALLAH DID NOT USE THE THIRD PERSON PRONOUN

Note in this beautiful verse, Allah did not mention that He will respond in a third person pronoun. He did not say it in a third person pronoun.

فَإِنِّي قَرِيبٌ ۖ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

He did not say He will answer, but He said I will answer. The response of Allah was direct.

ALLAH DID NOT SAY I WILL ANSWER IF I WILL

There are many lessons in this verse. Another lesson is that He did not say I will answer if I will. Everything is under the will (Mashee'ah) of Allah, but to give you confidence and assurance in your Du'aa and that it will be answered, He says:

فَإِنِّي قَرِيبٌ ۖ أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

I will answer if he asks, not if I will. That is to give you confidence in your Du'aa.

THE CONDITION COMES AFTER THE RESULT

A more amazing lesson in this verse is that Allah said He will answer on the condition that we make Du'aa. Usually, the condition is mentioned first and then the answer or result after that. Here it is the opposite. They are switched around. The condition is if one asks, and the answer to that condition is I will answer. In the Arabic language, the verse should have really

been if one asks, I will answer. They are switched around in this verse to say I will answer if one asks or supplicates.

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

That is to indicate the velocity of the answer, its power and its speed.

ALLAH USED ITHAA AND NOT IN

إِذَا دَعَانِ

When he calls on Me (without any mediator or intercessor).

He used Ithaa (إِذَا). He did not say:

إِنْ دَعَانِ

He could have used In (إِنْ). In Arabic, Ithaa and In are both used interchangeably. However, even though they are used interchangeably, there is a sensitive difference in the sensitive rules of Arabic eloquency (Balaaghah (بلاغة)). There is a sensitive difference between them.

What is it? Why did He use Ithaa instead of In, even though they are used interchangeably and both are eloquent? In is used for matters far apart, doubtful to occur, exceptional to happen or maybe even impossible to happen. That is when you use In – when they are not going to happen.

Look at the consistency of the Qur'an.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ... ﴿الزخرف: ٨١﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "If the Most Beneficent (Allah) had a son (or children as you pretend)." (Surat az-Zukhruf: 81)

Does Allah have a son? Ma'aath Allah. Impossible. This is something impossible, so would He use In or Ithaa? He would use In because it is something that is impossible. It is farfetched and never going to happen, so He uses In instead of Ithaa. He did not say:

قُلْ إِذَا كَانَ لِلرَّحْمَنِ وَلَدٌ

Another example:

﴿الْحَجَرَات: ٩﴾ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا...

And if two parties or groups among the believers fall to fighting. (Surat al-Hujuraat: 9)

What are you going to use? He is going to use In. Why? Because the origin is Muslims do not fight each other. It is exceptional and rare that they do fight each other so once that happens, we use In instead of Ithaa.

Another verse:

...وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي...

﴿الأعراف: ١٤٣﴾

“But look upon the mountain if it stands still in its place then you shall see Me.” (Surat al-A'raaf: 143)

Allah told Musa go look at the mountain. If it still stands still, then you will see Me. Is the mountain going to stand still or not? He used In. Why In instead of Ithaa? Because the mountain is crumbling.

إِنِ اسْتَقَرَّ مَكَانَهُ

If it stands still in its place.

It is not going to happen. It is not going to stay still. It is going to crumble, so He used In. Just like in the previous examples – when it is exceptional, when it is unlikely to happen, doubtful or impossible, it is more eloquent to use In instead of Ithaa.

Let me give you another example.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ... ﴿البقرة: ١٨٠﴾

It is prescribed for you, when death approaches any of you. (Surat al-Baqarah: 180)

It is talking about death. Now which one are we going to use here – In or Ithaa? If death is farfetched and not going to happen, then we use In. If it is imminent, surely going to happen or more likely, we use Ithaa. Ithaa is suitable here because every one of us is going to die. This is a Balaaghah issue with In and Ithaa.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَاوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ...

﴿الكهف: ١٧﴾

And you might have seen the sun, when it rose, declining to the right from their Cave. (Surat al-Kahf: 17)

Does the sun rise upon them every day? If the sun rose every day and it is certainly going to happen every day, what would we use? In or Ithaa? If the sun is not likely to rise every day, we will use In. If the sun is going to rise imminently every day, we are going to use Ithaa. Of course the sun arises every day, so we are going to use Ithaa.

If it is imminent, we use Ithaa. If it is not, we use In. That is how we distinguish between the two. If it is imminent to happen, we use Ithaa. If it is doubtful, questionable and not likely to happen, we use In. Even though both are used interchangeably and both are correct, that is a delicate Balaaghah issue and like we always say, the Qur'an comes in the most eloquent of the Arabic language. A random writer in a book would use them interchangeably. You will not tell him this is wrong and this is right. One who had in-depth study of Balaaghah will use them in the more appropriate usage, and the Qur'an comes in the most eloquent of the Arabic language. That is a detail to keep in mind.

Another example so you understand this. Is the Judgment Day imminent or something that is farfetched, impossible and not going to happen? Is the Judgment Day impossible or possible? Is it more likely to happen or not? All the Judgment Day verses mention Ithaa because it is imminent.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿الزلزلة: ١﴾

When the earth is shaken with its (final) earthquake. (Surat az-Zalzalah: 1)

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿الواقعة: ١﴾

When the Event (i.e. the Day of Resurrection) befalls. (Surat al-Waaqi'ah: 1)

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ التَّكْوِيرُ

When the sun Kuwwirat (wound round and lost its light and is overthrown). And when the stars shall fall; and when the mountains shall made to pass away. (Surat at-Takweer: 1-3)

The point of that is when Ithaa was used, it was used to assure you that your Du'aa will be answered. In the verse, the usage of Ithaa instead of In is to show that it is imminent that your Du'aa will be answered. He put everything in that verse to show you that your Du'aa is going to be answered and to remove any doubts in your heart.

ITHAA ALSO COMES TO MEAN A LARGE QUANTITY

Another unique thing about Ithaa and In. The usage of Ithaa is to show that not only will Du'aa be imminently accepted for sure, but there needs to be lots of Du'aa and all your Du'aa will be accepted. Why? Because Ithaa comes to mean a large quantity. Ithaa also has preference over In, in that it is used for a large quantity.

Look at that in the Qur'an. When Allah talks about Wudhu, He says:

...إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ... ﴿المائدة: ٦﴾

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces. (Surat al-Maa'idah: 6)

And then He says:

...وَإِنْ كُنْتُمْ جُنُبًا... ﴿المائدة: ٦﴾

If you are in a state of Janaabah (i.e. had a sexual discharge). (Surat al-Maa'idah: 6)

When Allah talks about Wudhu, Wudhu is something you do a lot and it is frequent. You might have to do it five or maybe ten times a day. It is Ithaa when it is talking about Wudhu. When He talks about the major impurity (Junub), He uses In. Why? Because the major impurity is less in quantity than you doing Wudhu. You see that? You are likely to do Wudhu

five or ten times a day or maybe more, but taking a bath from Janaabah (the major impurity) is much less than that. Both In and Ithaa mean if, but the Balaaghah gives you deep, sensitive, specific details that strengthen your Imaan and your faith that Allah will answer you.

This is the bottom line and a one-liner about Ithaa and In. They can be used interchangeably nearly most of the time, which means if or might. However, if it is more certain to happen or it is certain to happen, it is more eloquent to use Ithaa. That is the first difference. A second difference is if it is a lot, then Ithaa has preference over In. Here, number one – certainty that your Du’aa will be answered. Number two – a large quantity of Du’aa must go up to Allah and a large quantity of answers will come down to you. All that in Ithaa.

ALLAH RESPONDS TO THE INVOCATION OF THE SUPPLICANT

More lessons in that simple verse on Du’aa. He said:

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).

He did not say:

أَجِيبُ الدَّاعِ

He said I respond to the invocation of the supplicant when he calls Me. I answer the invocation. Why did He not say I respond to the supplicant? He said He will respond to the supplication, but He did not say I will respond to the supplicant. Why did He not just say I will respond and answer the supplicant? He said I will answer the Du’aa of the supplicant because it does not matter who is invoking.

Do not minimise yourself and say Allah will not answer me. It could be Muhammad, Saalih, Abdullah or Naasir. We are all equal in the eyes of Allah. It is the Du’aa that matters. It is the invocation itself that matters. It does not matter who is making it. Fulfill the conditions of Du’aa, but it does not matter who is making it. No one is better than anyone and that is why it is like that. The Du’aa goes to Allah the same. Fulfill the conditions and that is what you need to do.

IBAADEE REFERS TO A LARGE QUANTITY OF SERVANTS

He said:

عِبَادِي

My slaves.

He did not say:

عِبَاد

He said Ibaadee with a Yaa at the end. It is different to Ibaadi with a Kasrah at the end. Look in the Qur'an – it is a Yaa at the end and not a Kasrah. Here He used the one with a Yaa (Ibaadee) which means plural and so many, meaning I answer them all no matter how many there are. That is why in the context of a lot, you will find that Yaa comes at the end. It comes when there is a lot and it means a lot.

For example, when Allah is speaking to all His servants:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ... ﴿الزمر: ٥٣﴾

Say: "O 'Ibaadee (My slaves) who have transgressed against themselves (by committing evil deeds and sins)!" (Surat az-Zumar: 53)

There is a Yaa.

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ... ﴿الإسراء: ٥٣﴾

And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Surat al-Israa': 53)

There is a Yaa because these two verses are talking about a large quantity of servants (all the servants). That is when there is a Yaa at the end – when there is an overwhelming majority. If it is not many that is meant by the verse, you are going to find a Kasrah and not a Yaa.

When Allah was directing the servants, it is all the servants so He used the Yaa because it is all of them. Now who are the righteous?

...فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

So announce the good news to My slaves. (Surat az-Zumar: 17)

Glory to My righteous servants. Glad tidings to those who hear and follow. Who follows – a lot or a little? A little bit, so is there going to be a Yaa or a Kasrah? A Kasrah. Look at it in the Qur'an.

Another verse:

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ... ﴿الزمر: ١٠﴾

Say (O Muhammad sallallahu 'alayhi wa sallam): "O My slaves who believe (in the Oneness of Allah Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him."
(Surat az-Zumar: 10)

Are the Muttaqeen a lot or a little? Not many, so it is going to be a Kasrah.

ALLAH USED INNEE TO ADD EXTREME EMPHASIS

He said:

فَإِنِّي قَرِيبٌ

I am indeed near (to them by My Knowledge).

He did not say:

أَنَا قَرِيبٌ

What is the difference between the two?

إِنِّي

The Noon has a Shaddah on it (Mushaddadah). The one He used has a Shaddah on it and that is to affirm something. I want you to be sure that I am near. It is to remove any doubt, to give you inspiration and confidence. Both mean the same, however Innee (إِنِّي) with the Shaddah is to add extreme emphasis that He is near. Do not have any doubts about that. Have confidence.

All these lessons in just a few letters of the Qur'an asking you to supplicate to Allah subhaanahu wa ta'aala and assuring you that your invocation will be answered if its conditions are met.

KHAWLAH BINT THA'LABAH

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ

تَحَاوُرَكُمَا... المجادلة: ١

Indeed Allah has heard the statement of her (Khawlah Bint Tha'labah) that disputes with you (O Muhammad sallallahu 'alayhi wa sallam) concerning her husband (Aws Bin As-Saamit), and complains to Allah. And Allah hears the argument between you both. (Surat al-Mujaadilah: 1)

Allah heard the statement of Khawlah Bint Tha'labah radhiyallahu 'anha – the one who came to speak to the Prophet sallallahu 'alayhi wa sallam concerning her husband. Khawlah comes complaining to the Prophet sallallahu 'alayhi wa sallam in a room that is nearly ten foot by eleven and a half feet (approximately three metres by three and a half metres). She is sitting there with the Prophet sallallahu 'alayhi wa sallam and Aishah. In that small room, Aishah could not hear what that woman is saying, but Allah subhaanahu wa ta'aala on top of seven heavens said Allah heard her. Aishah could not hear her in that small, tight little room. Allah on top of seven heavens heard her.

Keep Du'aa for yourself personally, for your family, for this Ummah, for your Akhirah and for your Dunya. Keep it fresh and ripe on your tongue.

WHY DOES SOME DU'AA GO UNANSWERED?

Some people ask why has Allah not answered the Du'aa of this Ummah? I get that question a lot. When the Prophet sallallahu 'alayhi wa sallam made Du'aa in Badr, when did he make Du'aa? The upper garment of the Prophet sallallahu 'alayhi wa sallam fell off in Badr and his hands were outstretched to the point that they could see his armpits. He is making Du'aa and Abu Bakr is holding up his garment saying O Prophet of Allah, Allah will grant you that which He promised. He is trying to calm the Prophet sallallahu 'alayhi wa sallam. When did he make that Du'aa? That was after he sallallahu 'alayhi wa sallam did all the means before him. He did all the action he could do, then he turned and made Du'aa. The Du'aa was after he took care of all the means.

Even more delicate than that, look at the verses that the Prophet sallallahu 'alayhi wa sallam used to wake up to every single night. He used to wipe his blessed face sallallahu 'alayhi wa sallam and recite them. They have five main Du'aa in them.

...رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا
 إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٢﴾
 رَبَّنَا إِنَّنَا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ
 لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا
 وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ
 ﴿١٩٤﴾ آل عمران ﴿١٩٤﴾

“Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire. Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Dhaalimoon (polytheists and wrong-doers) find any helpers. Our Lord! Verily, we have heard the call of one (Muhammad sallallahu ‘alayhi wa sallam) calling to Faith: ‘Believe in your Lord,’ and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abraar (those who are obedient to Allah and follow strictly His Orders). Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise.” (Surat Aali ‘Imraan: 191-194)

Five main Du’aa in that chain of verses. Look what Allah answers when He answers.

فَاسْتَجَابَ لَهُمْ دُعَائِهِمْ

Is that how the verse goes? That is not how the verse goes.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ...

﴿١٩٥﴾ آل عمران ﴿١٩٥﴾

So their Lord accepted of them (their supplication and answered them), “Never will I allow to be lost the work of any of you, be he male or female.” (Surat Aali ‘Imraan: 195)

He said I answered their actions. I am not going to let any of their actions go in vain. But that was supplication not action. It was a supplication, so why did He not say I answered your supplication? Because supplication without doing the means is no good. You cannot ask for a child if you are not married. You cannot ask for a son if you are not married.

If our heart action is tainted, what victory are we expecting? One time we have an Ummah that does not know the difference between Shar'iyah and Sharee'ah. They are willing to die for both and think that both are becoming martyrs. Wallahil-'Adheem, it blows a mind how nearly an entire Ummah with their enemies Illaa Mar-Rahimallah (إِلَّا مَنْ رَحِمَ اللَّهُ) can bandwagon with each other against the righteous, and then you think we are going to make Du'aa and Allah is going to answer? When the heart action is not even there? The heart action is not even there – the most simple part of it. Then we ask for victory and we wonder why it is not answered? Before we get off topic on this issue, let us get back to our text.

DU'AA IS IBAADAH

So the first example the author mentions is Du'aa. We mentioned its importance, how one must always keep making Du'aa and it is at the core of Ibaadah. And since it is Ibaadah, it must be directed only to Allah and that is why the author mentions it here. He mentions it is an Ibaadah and that means it has to go to Allah.

Then as proof, he mentioned the verse in the Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غَافِرٌ: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!" (Surat Ghaafir: 60)

In addition to this verse, he used the Hadith that we mentioned is weak.

THE DEFINITION OF IBAADAH

First we need to know the definition of Ibaadah because we are going to base something on it.

الْعِبَادَةُ : هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ : مِنَ الْأَقْوَالِ وَالْأَعْمَالِ الْبَاطِنَةِ وَالظَّاهِرَةِ

Ibaadah is a universal term that encompasses everything Allah loves from sayings and actions, both internal and external. It includes obligatory, recommended and Mustahabb matters. All that is Ibaadah. So for example if Allah commands the act, that means it becomes Ibaadah. That saying or act that He commands becomes Ibaadah. If Allah commands the people of that act, it makes it Ibaadah. Even if He commands the people for that act, it becomes Ibaadah.

For example:

...وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿آل عمران: ١٤٦﴾

And Allah loves As-Saabiroon (the patient ones, etc). (Surat Aali 'Imraan: 146)

Why does He love them? Because of their patience. Allah loves it and that makes it Ibaadah because we said Ibaadah is a term encompassing everything Allah loves of sayings and actions, both internal and external.

Another example:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا
خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Surat al-Anbiyaa': 90)

Once Allah praised hope, fear and Khushoo' to Him (which is humbling oneself to Allah subhaanahu wa ta'aala), what happens according to our definition? It becomes an Ibaadah.

We are going through it step by step. Once we know it is an Ibaadah, then that means it has to go one hundred percent to Allah and to no one else. So now we know what Ibaadah is and we know what happens when it is Ibaadah.

THE SHAR'EE MEANING OF DU'AA

The Shar'ee meaning of Du'aa is what we took before. Supplication when it is requesting is the Du'aa al-Mas'alah or Du'aa at-Talab. When you supplicate and directly ask Allah like Yaa

Allah or Yaa Hay, that is Du'aa at-Talab or al-Mas'alah. That is the first type of Du'aa. The second one is invocation through worship (Du'aa al-Ibaadah), which is every worship other than the first type. Why is it called Du'aa? Because in every Ibaadah you do, you want something. You are doing your Ibaadah and you want a reward. You want to be saved from Hell. You want to please Allah and you want to love Allah. So even though you are not directly asking, in reality you are asking for something.

Some 'Ulamaa said every Du'aa in the Qur'an encompasses both of those, except one in Surat al-A'raaf:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً... ﴿الأعراف: ٥٥﴾

Invoke your Lord with humility and in secret. (Surat al-A'raaf: 55)

They said this is the only one that means Du'aa al-Mas'alah – the direct Du'aa when you invoke Allah (Yaa Allah). That is the only one in the Qur'an that they said is Du'aa al-Mas'alah. Everything else in the Qur'an where there is Du'aa encompasses both meanings.

THE AUTHOR IS REFERRING TO DU'AA AL-MAS'ALAH

When the author mentioned Du'aa, he meant Du'aa of al-Mas'alah. We know that from the context of the wording. He said and from the Ibaadah is Du'aa. He said Ibaadah and then he mentioned Du'aa. He mentioned the broad one and then the narrow one. So when he mentioned Du'aa here, from the context you can tell it is Du'aa of al-Mas'alah. First he mentioned Ibaadah and then when he mentioned Du'aa again, he meant the Du'aa of al-Mas'alah otherwise it would be redundant. So here the author meant Du'aa al-Mas'alah because of him mentioning Ibaadah and then Du'aa.

THE PROOF OF THE AUTHOR ON DU'AA

Now going back to the verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation)." (Surat Ghaafir: 60)

Some 'Ulamaa said Du'aa here in this verse is the Du'aa of at-Talab – the supplication Du'aa when you ask Allah. Why? They said because He said:

أَسْتَجِبْ لَكُمْ

I will respond to your (invocation).

I will answer you. He said make Du'aa and I will answer you. So if He will answer that supplication, that means that is the Du'aa of Talab. That is the Du'aa of al-Mas'alah.

However, really Du'aa here in this verse also includes the Du'aa of Ibaadah, meaning all other forms of Ibaadah. But if it is so, how do we answer to:

أَسْتَجِبْ لَكُمْ

I will respond to your (invocation).

If it includes all types of Ibaadah, it would mean I will respond to you by rewarding you. And if it is the Du'aa al-Mas'alah, I will answer you by giving you what you want. If it is the Du'aa al-Ibaadah, I will answer you by giving you the reward. So in reality, the verse encompasses both. The verse and the way Allah subhaanahu wa ta'aala worded it encompasses both.

...إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

﴿غافر: ٦٠﴾

“Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!” (Surat Ghaafir: 60)

The author mentioned this verse as proof for Du'aa. Allah said:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

“Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)].”

Those who are arrogant and those who scorn My worship. My worship. Look at that. What did Allah call Du'aa? Worship. Those who scorn My worship. What worship is He talking about? Du'aa. So once Du'aa became Ibaadah, it must be totally for the sake of Allah and if one does it for other than Allah subhaanahu wa ta'aala, then he is a Mushrik Kaafir.

THE CATEGORIES OF ASKING OTHER THAN ALLAH

ASKING A DEAD PERSON

Asking the dead person is Shirk. One who asks a dead person is Mushrik. Under no condition do you ask the dead. That is Shirk. If the dead is in front of you, it is Shirk. If the dead person is not present in front of you (meaning you are asking him at a distance), it is still Shirk. Du'aa to him is belief that he has control over the world and he is dead. That is Shirk. Asking a dead is automatic Shirk Akbar, even if what is being asked is that which they could have done when they were alive. This is a dead person. It is very simple and easy.

ASKING ONE WHO IS ALIVE

There are three scenarios if someone is alive and you ask him. If you ask a person alive give me food, hand me that dish or give me water, that is permissible. It is before him, he has the means and the means are there. He has control over it and he has the abilities. Allah granted him the abilities and you know He granted him the abilities, so you can ask him. If he is before you, he can hear you and he has the abilities and means, you can ask him for what he is able to do. For example, hand me the water, hand me your phone, help me fix a house or help me with my car. That is permissible. That is the first scenario for a person who is alive. If what you ask him is beyond his power and abilities (like powers only Allah has), that is Shirk Akbar even if he is present in front of you. For example, someone goes to a Shaykh and tells that Shaykh bring down the rain or cure my illness. He is not a doctor, but you believe he has spiritual powers. Or for example, someone says Shaykh bless my wealth. This is Shirk Akbar.

The third one for the one living is if he is living and not present, you cannot ask him what he can or cannot do. That is like asking the dead. Now we do not mean present as in right in front of you. If you ask someone on the computer, phone or through means of communication, that is as if he is present in front of you. If you ask him on the computer to help you with a program or with some matter, that is permissible. What we mean is like someone is in Africa and you are in the United States, and you tell them to give you a cup of water. He is not in front of you and there is no means of communication. How is he going to give you a cup of water? He cannot do it. That is improper and you cannot do that. That is Shirk. Why is that Shirk? Because even though it is in his power to give you a cup of water had he been present, in reality you gave him power of hearing that only belongs to Allah. I am here and I say Shaykh so-and-so in Africa, give me a cup of water. There is no internet and there is no phone, so how can he hear unless I gave him the quality that only belongs to Allah the All Hearing?

ASKING THE JINN

Now let us take a Mas'alah. Is asking a Jinn Shirk? If it is a Jinn you can see and he can hear you, that does not fall under Shirk. Why? There is a story in an-Nasaa'ee and Ibn Hibbaan, and Bukhari mentioned it in At-Taareekh Al-Kabeer (التاريخ الكبير). Note it is not in Sahih al-Bukhari. It is in At-Taareekh Al-Kabeer and Ibn Hibbaan considered it authentic. Ubayy Ibn Ka'b radhiallahu 'anhu had a pile of dates stored somewhere and he noticed it kept going missing. One night he saw some type of creation and he resembled it to a younger boy. Ubayy gave him Salaam and the creation like a boy returned the Salaam. Ubayy said are you human or Jinn? The boy said I am Jinn. Ubayy said show me your hand. He showed him his hand and it was like that of a dog. It had the hair of a dog on it.

Ubayy said to him why do you keep stealing from our dates? The Jinn replied back and he said we heard you love to give charity, so we wanted to take from that so Allah can reward you. Ubayy said what keeps you away from us? The Jinn said Ayat al-Kursi is what puts a barrier between us. He left and Ubayy went to the Prophet sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam said:

صَدَقَ الْخَيْثُ

Ubayy asked him. If you see him and you ask him something like that which is in their ability or you ask him for directions, that is not Shirk but it is a disputed Fiqhi matter if one can ask a Jinn or not. That is if they are present and if you see them. It is not our topic, but it is a Fiqhi issue. The correct of two opinions is that it is not permissible. There is no need to communicate with the Jinn and ask them like that, but it is not Shirk if he is present and in front of you. You see him and you know he is there.

If you ask a Jinn what they cannot do and only Allah can do like cure me, that is Shirk Akbar.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

﴿الجن: ٦﴾

“And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.” (Surat al-Jinn: 6)

When the humans used to go to a valley or a scary lonely place in their journeys, they used to seek refuge not in Allah subhaanahu wa ta'aala, but in the Jinn. That made the Jinn get

arrogant. The Jinn felt superiority over the Ins because they began to seek refuge in them. So what is the conclusion?

فَزَادُوهُمْ رَهَقًا

But they (Jinns) increased them (mankind) in sin and disbelief.

What it means is that the Jinn saw the humans were afraid and sought refuge in them, so they began to scare them more. As-Suddi Rahimahullah said a man used to travel with his family and when he gets to an area to rest, he would say I seek refuge in the master of this valley (from the Jinn) that he will not harm me, my wealth, my children or my cattle. That is what one used to say on his journey. Qataadah said when they used to do that and seek refuge in the Jinn, the Jinn would harm them more. Ath-Thawri Rahimahullah said it means when the Jinn saw them seeking refuge in them and they were afraid of them, they became more bold towards them.

Ikrimah said the Jinn used to flee from humans like humans used to flee from the Jinn. They used to be scared of each other. The Jinn were more scared of the humans than the humans were of the Jinn. First of all the Jinn used to flee but the humans began to seek refuge in them and when they started doing that, the Jinn said they are more afraid of us than we are of them so let us get closer to them. And that is when the Jinn began to touch the humans with harm, like the mental things that they do and the hardship and inflictions that they do. Zayd Ibn Aslam said Rahaqaa (رَهَقًا) means when the humans sought refuge in the Jinn, the Jinn began to scare them more. Ibn Abbaas and Qataadah said it is sins.

زَادُوهُمْ رَهَقًا

Means when the humans began to seek refuge in the Jinn, they gained more sins. It caused the humans to gain more sins. Mujaahid said Rahaqaa is tyranny, meaning the Jinn became tyrants more and transgressed more over them.

Listen to this story. Ibn Abi Saa'ib al-Ansaari said I went with my father outside of Madinah when the Prophet sallallahu 'alayhi wa sallam was first sent in Makkah. It was in the early days of the Messagehood. We slept on the journey near a shepherd. There was a shepherd and he had some sheep, and we said let us sleep near this man. When it got dark, someone took one of the sheep and ran away. The shepherd ran and said O holder or guardian of this valley, I seek refuge in you. The Bedouin is talking to the Jinn. Ibn Abi Saa'ib said we heard a voice, but we did not see where it came from or anything. He said Sarhaan (سرحان), let it go. The sheep returned unharmed and then it was revealed:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

﴿الجن: ٦﴾

“And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.” (Surat al-Jinn: 6)

It may have been that the Jinn took the sheep and when the Bedouin sought refuge in the master of the Jinn, the master ordered the sheep be returned. Why? In order to lead him astray more, to give him more sins, to belittle him and make him a slave of his, and that happens. So that is the issue on the Jinn.

THE RULING ON SAYING WAA MU'TASIMAAH AND SIMILAR STATEMENTS

Another issue is for example if someone says:

وا معتصماه

Or the statement:

قم يا صلاح الدين

Waa Mu'tasimaah means Yaa Mu'tasim (O Mu'tasim). Mu'tasim was the Khaleefah who rescued the woman when she was violated, unlike the coward leaders of today. When she called him and she said O Mu'tasimaah, he sent an army to rescue her. Now many say Waa Mu'tasimaah or they say get up Salah ad-Deen when they see the miseries of the Ummah. It is used more like a metaphor now, however there is an explanation to that.

Number one – if you believe Salah ad-Deen, Mu'tasim or even the Prophet sallallahu 'alayhi wa sallam would benefit you like that and give you victory, that is Shirk Akbar. Number two – if it is a slogan used for a battle and it is merely used to inspire (like remember the days of Salah ad-Deen), Abu Butayn and other scholars said it is permissible. Then the third scenario is if it is just a random form of expression outside the battlefield to inspire people. It is better not to use it because it may give the wrong impression for those who lack knowledge.

SPEAKING TO THE DEAD IN THE CONTEXT OF A SERMON TO ONESELF AND OTHERS

Another issue is speaking to the dead in the context of a lesson (like a sermon). That is not wrong. Not a lesson to the dead, but for those alive or for yourself like Ali Ibn Abi Taalib used to do. He said O people in the grave, and it is a form of sermon to himself and to others. He was reminding himself and others who went with him. He said O you people in the graves – now people live in your houses, your women have remarried and your wealth has been divided. This is the news I have for you. What do you have for me of news? This is Ali Ibn Abi Taalib talking to the dead. Then he said if they could answer, they would tell you the best provision is Taqwa.

لَوْ أَجَابُ لَقَالُ : وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴿البقرة: ١٩٧﴾

And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc). (Surat al-Baqarah: 197)

He did not mean talking to the dead, but he meant it as a sermon.

CALLING THE JINN USING YAA

Another issue is speaking to the Jinn as in calling them in the Yaa format. If you are saying that to warn them and they are there in an area, then you can do that. In Sahih Muslim, Abu Sa'eed said the Prophet sallallahu 'alayhi wa sallam said in Madinah there is Jinn who become Muslim. If you see any of them, warn them three days. If you see them after those three days, then kill them. They are evil and they are devils. You can say Yaa to the Jinn in that kind of circumstance, if you see them or know for sure they are there. If someone assumes, then you do not use the Yaa when telling them.

IS IT PERMISSIBLE TO ASK OTHERS TO MAKE DU'AA FOR YOU?

The simple answer is if someone asks another who is alive to make Du'aa for him, that is not Shirk. If I tell you brothers make Du'aa for me, number one – that is not Shirk. Number two – if I ask you to make Du'aa for me, it is not even sinful. However, as Talabat al-'Ilm we try to strive to learn what is best, the conditions and what the 'Ulamaa said about it. Even though it is not Shirk, habitually doing it is something that the 'Ulamaa spoke about. For example, look at Ruqyah – is Ruqyah permissible? Of course Ruqyah is permissible. It is not Haraam. However, it is better not to ask others for Ruqyah, and Du'aa is very similar to that.

If you look at the Hadith in Bukhari and Muslim about the seventy thousand who will enter Jannah and they have special qualities and privileges, one of the restrictions on being in that group is:

لَا يَسْتَرْقُونَ

They do not ask people for Ruqyah. If you ask someone for Ruqyah, is it permissible? It is permissible. However, if you want to be at a higher status, you are held to a higher standard. The higher status being entering Jannah in the first group (the first seventy thousand) without Hisaab (reckoning). And of course in the many additional narrations, there is more who will be included in that. If you want to be among those, do Ruqyah on yourself and do not ask others.

Du'aa is very similar with some details. If you tell someone to make Du'aa for you and your intention is to benefit yourself and the one you asked, then you are really encouraging righteousness and you may get reward for it if that is your intention. If that is your intention (to benefit him), you may get reward. How do you benefit him? If you ask him to make Du'aa, you benefit him by him making an Ibaadah. Du'aa is an Ibaadah. When you tell him make Du'aa for me, you are encouraging him to do an Ibaadah. We said Du'aa is an Ibaadah, so you are encouraging him to make an Ibaadah. That is like saying pray the two Sunnahs after Dhuhr brother. Your reward will be for encouraging him to make an Ibaadah. That is how you benefit him and you get reward.

When you make a Du'aa for someone else, the angels say and you will get the same. If your intention is also to benefit him by the angels telling him he will get the same, you are encouraging righteousness. If your intention is to get him to make Du'aa so he can do Ihsaan (righteousness) to you or to another, you will get reward for encouraging him to do Ihsaan to you or to someone else. When you make Du'aa for a Muslim, that is Ihsaan to him. So if I get another Muslim to make Du'aa for me or another, then I will possibly get Ajr for that Inshaa Allah.

Now what it boils down to is if the intention when asking another for Du'aa is to benefit the one he asks, he will get reward. If the intention when asking to make Du'aa is to benefit himself and the one who he asked, he will Inshaa Allah get reward for that. If his intention is to only benefit himself personally, it may be better to refrain from asking others because directly or indirectly, over time it leads to reliance on others for Du'aa. Then one may become neglectful over his own Du'aa and being persistent in it, knowing someone else may be making Du'aa for him. In this day and age, it may also give some people an ego or a big head when people keep telling them make Du'aa for me, make Du'aa for me.

Ibn Rajab said Umar Ibn al-Khattaab, other Sahaabah and Tabi'een used to dislike someone asking them to make Du'aa, saying are we Messengers? They understood that was a quality

to be a Messenger. They were humble and they did not want to taint their humility with Allah. Ibn Jareer narrated that when Sa'd Ibn Abi Waqqaas went to Damascus, a man told him ask Allah to forgive me. And you know Sa'd – Allah honoured him with an answered Du'aa. When he went to visit, a man said ask Allah to forgive me, so Sa'd said may Allah forgive you. He told the first man may Allah forgive you. Another man came in and said ask Allah to forgive me Sa'd. Sa'd said may Allah not forgive you or him, meaning you and the one who asked me before you. Do I look like a Messenger to you?

In his book Al-I'tisaam (الإعتصام), ash-Shaatibi commented on this saying and lesson. He said when he saw it was an exceptional request to make Du'aa, he answered. When people began to crowd, he understood it differently. People may think that he is at a higher level or status than what he is, or he possibly had foresight and knew that they may think he is at a higher status in the future. He wanted to eliminate that. He also wanted to eliminate that people assume asking him for Du'aa is a Sunnah. He did not want them to think that he is at a higher status and he did not want them to think it is a Sunnah.

Ibn Jareer also narrated a similar story that a man asked Hudhayfah radhiallahu 'anhu to ask Allah to forgive him. Hudhayfah said may Allah not forgive you, just like the story of Sa'd. He probably did not want people thinking that he is at a higher status than he is, as in the scenarios that Shaatibi Rahimahullah mentioned. Also, he probably did not want to make it a trend. In his book At-Talkhees (التلخيص), al-Khateeb mentioned that when Ubaydillah Ibn Abi Saalih was ill, Tawoos went to visit him. Ubaydillah Ibn Abi Saalih said O Abu Abdur-Rahmaan (the Kunyah of Tawoos), make Du'aa for me. He said make Du'aa for yourself. Allah answers the distressed when they call. Tawoos told him make Du'aa for yourself. What he means is you may go ask someone who you think is better and maybe he is (Allah knows best), but you have a quality that may give you a higher status for that Du'aa to be accepted. You are in distress, but the person you are asking to make Du'aa for you is not in distress over your matter. What did Allah say?

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ... ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him.
(Surat an-Naml: 62)

He did not say the one distressed who goes to his friend and asks his friend to make Du'aa. He said the distressed himself when he calls, so you have that quality.

Some use the Hadith where the Prophet sallallahu 'alayhi wa sallam told Umar make Du'aa for me, but after research I found it was weak. And as to the other Hadith where the Prophet sallallahu 'alayhi wa sallam told Abu Bakr and Umar:

إن رأيتما أويساً القرني ، فاسألاه أن يدعو لكما

If you see Uways al-Qarni, ask him to make Du'aa for you.

The Hadith is authentic. Even though Imaam Maalik Rahimahullah denied the Hadith and he even denied any person as being Uways, the correct opinion is the Hadith is authentic. That is a special circumstance and situation, and that is a special man whose Du'aa is answered. How do we know it is special? I just told you right now about Hudhayfah, Sa'd and what Shaatibi said about the Sahaabah – that they disliked it. They understood it to be special when they did not ask each other to make Du'aa for each other. They did not ask that, so they understood it to be special and that is what we go by. That is what we mean when we say we follow the Salaf. In fact, had it been proper after the Prophet sallallahu 'alayhi wa sallam said that about Uways, Umar would have turned to Abu Bakr radhiallahu 'anhuma and he would have said to him make Du'aa for me, because Abu Bakr is better than Umar. He never did that, so it appears like this was an exceptional circumstance.

The Prophet sallallahu 'alayhi wa sallam told Abu Bakr and Umar to ask Uways for Du'aa if they see him. The issue we mentioned is people making it a trend and relying on others for Du'aa. Abu Bakr and Umar radhiallahu 'anhuma – their Imaan and knowledge in making Du'aa and their reliance on Allah in making Du'aa is not something that you fear over. Unlike today where people will begin to rely on others for making Du'aa and neglect their own Du'aa and their own persistence, which was not something that we would expect of Abu Bakr and Umar.

So in summary, is asking someone to make Du'aa Shirk? No, that is not Shirk at all. Is it sinful? No. The summary opinion is that it is not a problem to ask another to make Du'aa. In fact, you get rewarded at times. If your intention is to benefit the Ummah, to benefit you and the person you are asking or to benefit that person himself, then you may get reward for it. Other than that, if you yourself are firm and persistent in your Du'aa, you do not slack in your Du'aa habits, you do not rely on the Du'aa of others and it is exceptional and random that you say make Du'aa for me, then that is permissible and okay.

One of the simple and most basic duties to your brothers and sisters is that we should all be making Du'aa for each other behind our backs without anyone telling us. You benefit yourself more than anyone because you have an angel telling you and you will get the same. If I make Du'aa for myself that may Allah subhaanahu wa ta'aala allow me to pass that exam or may Allah give me Jannah for example (whether it is this life or in the life after), is that better or if I say may Allah subhaanahu wa ta'aala give Muhammad, Saalih and Raa'idh beneficial knowledge, Jannah or allow them to pass the exam? Which one is better? Which one is most likely going to be answered – sinful me merely making Du'aa for myself or making Du'aa for my brother and the angel telling me Aameen and you will get the same?

Also before we move on, many give charity and they say make Du'aa for me. You see that a lot. If you want what is better and note I said what is better because it is not a matter of Haraam and Halaal and Shirk, do not ask that because look at the verse:

﴿ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴾ ﴿الانسان: ٩﴾

(Saying): “We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you.” (Surat al-Insaan: 9)

When Aishah radhiallahu ‘anha used to send someone with charity, she would tell that messenger to listen to them and see if they make Du’aa so I can make a Du’aa equivalent and return that Du’aa back onto them, so I can get my full reward from Allah subhaanahu wa ta’aala. Ibn Taymiyyah mentioned that some of the Salaf used to say if you give a poor person and he says Baarak Allahu ‘Alayk, say Baarak Allahu ‘Alayk back to him so that it will not constitute receiving anything in return for that charity that you gave, and you get your entire reward from Allah subhaanahu wa ta’aala.

What is unique is when we collected for sister Umm Saleem, Umm Saleem sent me an email telling me that when I tweeted about this matter, some brother emailed her and said I asked you to make Du’aa and I retract that because of that Tweet about Aishah. It is not a matter of Haraam and Halaal, but it is what is better. And to that brother – I do not know who he is, but may Allah subhaanahu wa ta’aala reward you and I love him for the sake of Allah. I love those who adhere closely to the Sunnah from the bottom of my heart for the sake of Allah.

CLASS THIRTY TWO

KHAWF

Last week we took Du'aa as an example of Ibaadah. Today it is Khawf and it is reverential fear. Khawf is reverential fear and the proof is:

... فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

So after Du'aa, he mentioned the second example as fear. The definition of fear is to be frightened, to have anxiety or to be troubled as a result of expecting something that will bring about harm, injury or destruction. In this verse and in many other verses, Allah subhaanahu wa ta'ala forbade fear from the allies of the Shaytaan and everything else, and commanded it for Him alone. That is the first point.

TWO AVENUES OF PROOF FOR WHAT CONSTITUTES SHIRK

The next point is proof for Ibaadaat and that giving them to other than Allah is Shirk comes through two avenues or two methods. Proof for what constitutes an Ibaadah and it becoming Shirk if it is given to other than Allah comes through two methods. This is something I should have mentioned last week, but I skipped out on it. The first method is when it is an Ibaadah according to the definition we took last week. When Allah commands something, orders it, orders or commands the people who are doing it, it automatically becomes an Ibaadah. Now when it becomes an Ibaadah, giving a portion of it or all of it to other than Allah becomes Shirk. For example:

... فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

Fear Me – Allah commanded it. If it is pleasing to Allah, Allah loves it, Allah ordered it or He commanded the people who are doing it, it becomes an Ibaadah. Once established as an Ibaadah, there is automatic other proof that when it is an Ibaadah, giving a portion of it or the entire Ibaadah to other than Allah becomes Shirk. So long as it is Ibaadah, that is it. After knowing it is an Ibaadah, you automatically conclude that giving that Ibaadah or a portion of it to other than Allah is Shirk. That is one avenue.

The second avenue of proof is when these Ibaadaat have a special, specific proof showing in one way or another that whoever gives that particular Ibaadah to other than Allah has committed Shirk. This verse used here happens to have the two avenues of proof in it.

... فَلَا تَخَافُوهُمْ وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾ آل عمران: ١٧٥

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

The first method is what we mentioned. Khaafooni (خَافُونِ) – He ordered that you fear Me.

That made it an Ibaadah. Automatically, we know from other proof that giving an Ibaadah to other than Allah makes it Shirk.

Now in the same verse, there is proof for the second avenue as well.

وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

But fear Me, if you are (true) believers.

Meaning you are not believers if you do not fear Me. So this is specific proof that if you do not give your fear to Allah, then you have committed Shirk.

So the first type of proof is if Allah merely ordered it, if He commanded it or its people, then it entails by other proof that if you give a portion to other than Allah, it becomes Shirk. If it is proven as an Ibaadah, giving a portion of it or all of it to other than Allah makes it Shirk. Then there is specific proof to some Ibaadaat.

وَخَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

But fear Me, if you are (true) believers.

That is a specific proof and that is the second avenue.

That is good to know as a debate tactic when debating matters like this with the grave worshippers and the Mubtadi'ah. You hit them with proof from different angles and avenues to show what constitutes Shirk and how it becomes Shirk. When the author gives his proof on the Ibaadaat, sometimes he uses the first avenue and sometimes he uses the second.

THE PROOF OF THE AUTHOR ON KHAWF

The specific proof the author chose for fear is:

﴿...فَلَا تَخَافُوهُمْ وَخَافُونَ إِيَّائِي إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ آل عمران: ١٧٥

So fear them not, but fear Me, if you are (true) believers. (Surat Aali 'Imraan: 175)

He ordered to fear Him and this order is a Waajib. It is commanded. Fear of Allah is Waajib. Why? Because a general order without any additional proof taking it from being Waajib to Sunnah means it remains Waajib. This is something Inshaa Allah we will elaborate on in Usool. The general order in the Qur'an or in the Hadith means it is a Waajib and it does not get deferred to being a Sunnah, unless there is additional proof to show that. If Allah and the Prophet sallallahu 'alayhi wa sallam say it, it means it is a Waajib unless there is additional proof to indicate it is deferred to being a Sunnah.

For example, grow your beard. Once the command or order comes to grow your beard, it is a Waajib. Had we had one single proof from the Prophet sallallahu 'alayhi wa sallam where he merely saw someone shave and did not say anything about it, that would automatically take it from being a Waajib to a Sunnah. Now here there is an order – fear Me. Allah says fear Him. That is a Waajib. Why? Because there is no additional proof to show that it is deferred from being a Waajib to a Sunnah. Also, an additional way is Allah made it a condition of Imaan.

﴿وَخَافُونَ إِيَّائِي إِنْ كُنْتُمْ مُؤْمِنِينَ﴾

But fear Me, if you are (true) believers.

Meaning you are not a believer if you do not do it.

Also to substantiate and confirm the order to fear Him, in the early part of the verse, Allah said:

﴿إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ...﴾ آل عمران: ١٧٥

It is only Shaytaan that suggests to you the fear of his Awliyaa' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu 'alayhi wa sallam)]. (Surat Aali 'Imraan: 175)

He deterred from fearing the Awliyaa' of the Shaytaan (of Jinn and Ins), and then He ordered direct fear to Him only. If you do not fear Him, you are not Mu'min. As a condition

of your Imaan you have to fear Him, so you are not Mu'min if you do not. In summary, the verse deters from fear of other than Allah and orders fear of only Allah subhaanahu wa ta'aala as a condition of your Imaan. That is the verse he chose.

TYPES OF FEAR

Not every fear is Ibaadah. If it is the type that is Ibaadah, giving it to other than Allah becomes Shirk, but there are other types that are not Ibaadah. This is very important to know, especially for Talabat al-'Ilm, otherwise they go around declaring some people Mushrikeen if they have fear and it is not the Ibaadah fear. Once Allah ordered Khaafooni (fear Me), it made it Ibaadah. He ordered it, it means it is something He likes and that falls under the definition that Ibn Taymiyyah outlined for us of what constitutes an Ibaadah.

الْعِبَادَةُ : هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ

Now there are four types of fear that you need to know about. Once you know them, you will know which is Shirk, which is prohibited and which is permissible at times.

THE FIRST TYPE: THE NATURAL FEAR

The first one is al-Khawf at-Tabee'ee al-Jibillee (الخوف الطبيعي الجبلي) – the natural fear.

Natural fear is permissible, it is not Ibaadah, it is not a negator of your Imaan and it is most definitely not Shirk.

Examples are fear of a lion or a predatory animal in front of you, a car coming at you at a high speed, you are around the building and the building is about to collapse near you, you are in a house and there is a fire, you are in a river and you fear drowning, you see a snake and you fear that it is going to bite you, or some who have a fear of public speaking. If the means are there, it is considered permissible natural fear. This is the type of fear Allah mentioned about Musa 'alayhis-salaam:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ

يَسْتَصْرِخُهُ... ﴿القصص: ١٨﴾

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). (Surat al-Qasas: 18)

He was a Messenger and Allah said:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا

So he became afraid, looking about in the city.

In other verses talking about Musa, Allah said:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿القصص: ٢١﴾

So he escaped from there, looking about in a state of fear. (Surat al-Qasas: 21)

Allah describes him as being in a state of fear. This is Musa. Did he commit Shirk? Ma'aath Allah that Musa would commit Shirk.

قَالَا رَبَّنَا إِنَّنا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿طه: ٤٥﴾

They said: "Our Lord! Verily! We fear lest he should hasten to punish us or lest he should transgress (all bounds against us)." (Surat Taha: 45)

Musa said that about Fir'awn.

There are many verses about Musa 'alayhis-salaam.

... لَا تَخَافُ دَرْكًا وَلَا تَخْشَىٰ ﴿طه: ٧٧﴾

"Fearing neither to be overtaken [by Fir'awn] nor being afraid (of drowning in the sea)." (Surat Taha: 77)

... قَالَ لَا تَخَفْ ۗ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿القصص: ٢٥﴾

He said: "Fear you not. You have escaped from the people who are Dhaalimoon (polytheists, disbelievers, and wrong-doers)." (Surat al-Qasas: 25)

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ... ﴿الشعراء: ٢١﴾

"So I fled from you when I feared you." (Surat ash-Shu'araa': 21)

...إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿الْقَصَصُ: ٣٤﴾

“Verily! I fear that they will belie me.” (Surat al-Qasas: 34)

There is a lot of fear in the story of Musa ‘alayhis-salaam. This is the natural fear. The story of Musa ‘alayhis-salaam should teach Du’aat that if they happen to fear, it may not be a condition of being a coward. It may be normal at times when taking on a big task, like speaking the truth or doing the most noble of matters. It may be some fear penetrates in the heart (the natural fear). However, the courage becomes not to let that fear deprive one of proceeding forth or make him go cowardly backwards.

Hishaam Ibn Abd al-Malik told his brother Maslamah who was called Layth al-Waghaa or Abu Sa’eed (his Kunya was Abu Sa’eed) – did you ever fear in battles? Maslamah said I have never been free of fear, but I always used the fear to my advantage in developing a ploy and never did I let the encompassing fear that I get deprive me of stable thinking or going on forward. Hishaam replied back to that statement and he said:

هذه هي البسالة

That is the true courage. He did not let fear stop him.

Courage does not mean you do not have natural fear. It means you control and direct the fear to succeed in what you are doing. As time goes by, even that natural fear will vanish and go away. Those verses of fear that we were saying were in the early Messagehood days of Musa ‘alayhis-salaam. After one trains himself in controlling that fear and redirecting that fear to his advantage, the advantage of his mission and giving victory to his goal and mission, that fear begins to fade away and go.

In the early phases, the story of Musa had so much fear in it, but look towards the end of the Messagehood. After plenty of practice in not letting fear get in the way, this type of permissible fear vanished. Everyone feared Fir’awn and he was behind them with the army that no one has seen anything like its likes, the ocean was in front of them and between them two is Musa and his followers. After all those verses of fear, at this most critical time when the ocean is in front of him and the huge army of Fir’awn is behind him, you would expect to see that Musa would be shaking in terror, but plenty of training killed that natural fear itself.

فَلَمَّا تَرَأَى الْجَمْعَانَ قَالَ أَصْحَابُ مُوسَى إِنَّا لَمُدْرِكُونَ ﴿الشُّعْرَاءُ: ٦١﴾

And when the two hosts saw each other, the companions of Musa said: “We are sure to be overtaken.” (Surat ash-Shu’araa’: 61)

Everyone was afraid.

قَالَ كَلَّا ۗ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿الشعراء: ٦٢﴾

[Musa] said: “Nay, verily! With me is my Lord, He will guide me.” (Surat ash-Shu’araa’: 62)

The stunning words of Musa. Musa said no, verily with me is my Lord. He will guide me and protect me.

What do you learn here? You learn from this that natural fear is permissible and it is not Shirk. When natural fear touches one in matters that you are following the guidance in, you use that fear and you redirect it to your advantage. You do not stop. And with training over time, that fear will vanish and go away. That is the first type of fear – natural fear.

THE SECOND TYPE: THE PROHIBITED FEAR

The second type of fear is al-Khawf al-Muharram (الخوف المحرم) – the prohibited type of fear. This is also considered by some scholars as Shirk al-Asghar (small Shirk). This type of fear stops one from doing ordains or gets one to commit prohibitions. It is fear that stops you from doing a Waajib or gets you to do a Muharram, and this is what is short of Shirk.

For example, he fears making Salah on time because people will mock him in public places. He fears to grow a beard because he fears the employer will fire him or because he does not want to get scrutinised or delayed at airports. He was in a setting where people were listening to music and he did not want to tell them that music is Haraam because he did not want to be singled out, criticised or outcast. He let his clothes go below the ankle because he did not want to look different, he did not want people to point fingers at him or mock him. He did not speak the truth and stand up for his brothers and sisters who desperately need him, because he did not want to be labelled as a radical or an extremist.

This is the type of fear that is in the verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدِ جَمَعُوا لَكُمْ فَآخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿آل عمران: ١٧٣﴾

Those (i.e. believers) unto whom the people (hypocrites) said, “Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.” But it (only) increased them in Faith, and they said: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).” (Surat Aali ‘Imraan: 173)

This was after the battle that the Muslims fought. The believers were told verily the pagans have gathered against you a great army, so fear them. They gathered another army to fight you again. The hypocrites always come at you – do not speak about prisoners’ rights, do not forbid the evil, the west and their governments will tap your phone. When something of that similar nature was told to the Sahaabah:

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

But it (only) increased them in Faith, and they said: “Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).”

Those that scare you – they are the devils.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad sallallahu ‘alayhi wa sallam)]. (Surat Aali ‘Imraan: 175)

Some considered this category of fear as Haraam because it gets you to leave some ordains or it gets you to do some prohibitions for fear of other than Allah. Some ‘Ulamaa considered it small Shirk because of the Hadith in Musnad Ahmad and it really possibly depends on the heart feeling in this. It is between Haraam and small Shirk because of the Hadith of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Allah tells a servant on the Day of Judgment why did you not deter from the evil and he says O Allah, I feared people. Allah replies to him and Allah subhaanahu wa ta’aala says you should have feared Me.

إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ : مَا مَنَعَكَ إِذَا رَأَيْتَ الْمُنْكَرَ لَا تَغْيِرُهُ ،

فَيَقُولُ : رَبِّي خَشِيَةَ النَّاسِ ، فَيَقُولُ اللَّهُ : إِيَّايَ كُنْتَ أَحَقُّ أَنْ تَخْشَى

He feared the people. He said and he admitted to Allah I feared people, and Allah said you should have feared Me.

Now under this second category, we have additional categories. This is a matter that must be noted and it is the exemptions where one could possibly say the words of Kufr wal-‘Iyaathu Billah, do a Haraam or not do an ordain.

THE FOUR CATEGORIES OF COMPULSION

THE FIRST CATEGORY: IKRAAH

The first one is if the injury, harm or threat that you are going to get is unbearable. This is called Ikraah (إِكْرَاه). For example, someone whipped or lashed to the point that they can no longer take it. There are details on the level of what constitutes Ikraah but as Ibn Taymiyyah Rahimahullah said, it depends on the one being tortured. Why? Because some people can endure extreme torture and some cannot. Some are softies. Some ‘Ulamaa said prison is Ikraah, but others said no. Each circumstance is different and it must be studied and analysed independently. It really depends on the individual. Al-Khaazin said it must be extreme pain and torture that one cannot bear or even death. Sometimes for some people like an older man who is very sick, one day in prison could constitute Ikraah (unbearable harm). Whereas for a young, healthy and strong man, a lifetime in prison would not constitute Ikraah. There is other evidence and indicators that point to what is Ikraah and what is not, and really it has got to be studied on an individual basis.

One must keep in mind that the word of Tawheed and the rights of Allah pertaining to Haraam and Halaal are mighty matters. They are mighty matters that a true believer would hate to compromise unless it is the biggest of unbearable torture, and one with the strongest of Imaan would rather lose his life than compromise on that. There is no doubt that being firm even if it costs one his death is better, but we are saying what if someone decides to take the exemption. For example, when September 11 happened, some supposed Shuyookh or Du‘aat or whatever they want to call themselves ran around issuing Fatwas that a woman can just wear a hat for Hijaab. Some type of hat that they said is good and that is Hijaab. Why? They said it is Ikraah. That is foolishness and that is jokes. After September 11, you can possibly count on your fingers how many of our beloved sisters were harmed. Yet they began to make it an issue as if it was an issue of Ikraah, compromising something that is Waajib. Those are the human devils with that type of thinking.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿آل عمران: ١٧٥﴾

It is only Shaytaan that suggests to you the fear of his Awliyaa’ [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad

sallallahu ‘alayhi wa sallam)]. (Surat Aali ‘Imraan: 175)

THE ONE THREATENING MUST BE ABLE TO CARRY OUT THE THREAT

You need to keep in mind that Ikraah is when one threatening must be able to carry out what he claims and you must not be able to defend yourself. If you are ordered to say Kufr, do a Haraam or leave a Waajib and it is unbearable harm, then you can take it. That is if you cannot defend yourself and he can carry out what he is saying he is going to do to you.

YOU HAVE TO BELIEVE HE WILL CARRY OUT THE THREAT

You have to believe that he will actually carry out that threat and it is not just a possibility. Meaning if I do not do that Haraam or say that word of Kufr wal-‘Iyaathu Billah, he would definitely kill me. The whip is in his hand and he is going to whip me so much that I will not even be able to bear it. Mere threats do not constitute Ikraah, as Ibn al-Jawzi narrated that Imaam Ahmad said in Zaad Al-Maseer (زاد المسير). That is the second one.

THE THREAT MUST BE IMMINENT

The third is that what you are threatened with has to be imminent – it is going to happen now. If it is a matter of the future, wait. So not only are you sure it is going to happen, but it is going to happen right now or it is very imminent (in a few moments). So if they say for example shave your beard or say words of Kufr wal-‘Iyaathu Billah and the threat will not be carried out, you wait until they are about to carry out that threat.

THERE IS NO IKRAAH IF YOU HAVE A CHOICE

The final point is if they give you a choice like that of Shu‘ayb ‘alayhis-salaam.

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا
مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا ۚ قَالَ أَوْلَوْ كُنَّا كَارِهِينَ ﴿٨٨﴾ قَدْ
افْتَرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۚ وَمَا
يَكُونُ لَنَا أَنْ نَعُوذَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا... ﴿٨٩﴾ ﴿الأعراف﴾

The chiefs of those who were arrogant among his people said: “We shall certainly drive you out, O Shu‘ayb, and those who have believed with you from our town, or else you (all) shall

return to our religion.” He said: “Even though we hate it! We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will.” (Surat al-A’raaf: 88-89)

They told Shu’ayb either leave the country or come back to our religion. He said no way will I go back. They gave him a choice. You either leave the USA or do this Haraam – pack up and leave if they give you the choice. You do not say my property, my friends and my family. There is no Ikraah if you have a choice.

THE LEVEL OF HARM FOR IKRAAH

I want you to know the level of harm one must be inflicted with or threatened with that he has to know will immediately happen before he says Kufr, does a Haraam or leaves an obligation. To know the level, you know the whipping and lashing that they used to have back in the days is much worse than what is done today. In fact, the one lashing Imaam Ahmad Ibn Hanbal Rahimahullah said to him:

لو ضربت تلك الشياطين فيلا لهدته من جوفه

If I went and hit an elephant with the whips I hit you with, they would drop that elephant dead.

Imaam Ahmad objected to the scholars who claimed Ikraah during his time. When they claimed torture, he said that is not torture. When they were giving them the choice between saying the Qur’an is the creation of Allah when it is in reality the word of Allah, Imaam Ahmad objected to that, but some of the ‘Ulamaa gave in. And when he questioned them, they said:

...إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ... ﴿النحل: ١٠٦﴾

Except him who is forced thereto and whose heart is at rest with Faith. (Surat an-Nahl: 106)

He said when that verse was revealed, ‘Ammaar was being lashed. You guys were merely threatened, meaning he did not think it was sufficient to be threatened. You have to surely know that it is going to be carried out and carried out immediately on the spot. He did not exempt them when they began to say the issue of ‘Ammaar radhiallahu ‘anhu and how he said what he said. One of the best friends of Imaam Ahmad (Yahya Ibn Ma’een) gave in and said some words to avoid torture. Imaam Ahmad objected to his friend and he said one time about Yahya Ibn Ma’een – he tells me he was under Ikraah, and he was not even lashed. Imaam Ahmad objected to his friend Yahya because he said it without being lashed or being

threatened on the spot. So the scrutiny is very high for it to become Ikraah and use the exemption that we have.

YOU CANNOT BE A MU'TADI IN IKRAAH

Here is another matter where other people go wrong. You cannot be a Mu'tadi in Ikraah. What does that mean? With the rights of Allah, Allah subhaanahu wa ta'aala is very merciful. He forgives and He gives you exemption. It is different with the rights of Muslims. If one is under Ikraah and one's heart is full of Imaan, he can say the words of Kufr to avoid that unbearable punishment. It is from the mercy of Allah subhaanahu wa ta'aala that He makes it an exemption to His rights, but not to the rights of Muslims. As in the case of 'Ammar, he told Quraysh some words under duress and torture. That is the right of Allah and Allah subhaanahu wa ta'aala forgives. They lash you so bad or they cut your flesh with knives as we saw on clips from Syria and you say Bashaar is Allah wal-'Iyaathu Billah or whatever they want you to say. You cannot take it anymore and you say it. It is better to be patient and not say it, but if you do, you are exempted.

But let us say they have someone in prison and they tell them to do fornication with another Muslim. Decades ago when I used to listen to Kishk Rahimahullah on his old tapes, he talked about prison conditions in Egypt back in the sixties. He said there were circumstances when they would tell a man who is a prisoner to have a relationship with another prisoner. Even if they shred you piece by piece, you cannot do that. Why?

...وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ... ﴿الأنعام: ١٦٤﴾

And no bearer of burdens shall bear the burden of another. (Surat al-An'aam: 164)

Also in Sunan Ibn Maajah:

لَا ضَرَرَ وَلَا ضِرَارَ

There should be no harming and no reciprocating harm.

What is common today all over the world is that someone goes to prison for example and they really want someone else for another reason. Maybe someone was speaking the truth on matters. They have no evidence that the other person did anything wrong in their supposed legal system, so they go to his surrounding Muslim community. They threaten them with prison, harass them or keep visiting them. Sometimes they take them to prison for some petty ticket or bogus claims, then they threaten them with big sentences or sometimes they just merely imply threats. Then at the end they say well if you testify against Shaykh so-and-so or another individual, we will reduce your sentence from twenty

years to five years or we will let you go home right now. Or they say we will drop the immigration charges on you and we will let you stay in this country. We will give you citizenship. I can name many worldwide who are like this and many who are oppressed worldwide and are in prison because of this.

They testify falsely to save themselves and put other Muslims in prison. You cannot do that Islamically, no matter how bad the torture is. Once it comes to harming a Muslim, the limits of Ikraah stop. With the rights of Allah, He gives you leverage, He forgives you and He does not hold you accountable. With Muslims – even if you are tortured or killed to rape a Muslim, to testify falsely or to say something, you cannot. If they give you the choice between the torture and killing a Muslim, or you go home but you kill or harm a Muslim, you cannot.

Al-Qurtubi Rahimahullah said:

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ مَنْ أُكْرِهَ عَلَى قَتْلِ غَيْرِهِ أَنَّهُ لَا يَجُوزُ لَهُ الْإِقْدَامُ عَلَى قَتْلِهِ

Al-Qurtubi Rahimahullah said it is Ijmaa' that one who is compelled to kill another cannot kill him. There is no compelling in this. There is no Ikraah in this.

وَلَا انْتِهَاكَ حُرْمَتِهِ بِجَلْدٍ أَوْ غَيْرِهِ

Not only killing, but he said there is Ijmaa' that you cannot be compelled (there is no Ikraah) to transgress on the honour by lashing or anything similar of that nature. Meaning if they say we will whip you or you whip the Muslim – whip me. There is no choice in that. Kill him or you will be killed – kill me. There is no choice.

وَيَصْبِرُ عَلَى الْبَلَاءِ الَّذِي نَزَلَ بِهِ

Al-Qurtubi said he must be patient in this matter. There is no choice in it.

وَلَا يَحِلُّ لَهُ أَنْ يَفْدِيَ نَفْسَهُ بِغَيْرِهِ

There is Ijmaa' that he cannot ransom himself for another.

وَيَسْأَلُ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Nas'alullaha al-'Aafiyah. At the end of his quote, he said and you ask Allah subhaanahu wa ta'aala to keep you safe from those type of trials.

It is Ijmaa' that you do not have a choice in those matters. When it comes to the rights of a Muslim, it is not a choice of Ikraah. The rights of Allah – Allah exempts you and He will not hold you accountable if it is Ikraah. With Muslim rights, there is no choice. There is no Ikraah.

THE SECOND CATEGORY: MASHAQQAH

The second level after Ikraah is Mashaqqah (مشقة), which is difficult hardship that one can bear. It is a hardship but one can bear it, like a little bit of lashing or a prison term he can handle. There is a difference between the first one I mentioned (Ikraah) and Mashaqqah. The first one I mentioned (Ikraah) is unbearable, whereas Mashaqqah is bearable. It is a hardship, but it is bearable. One cannot fear this fear to leave an ordain or do a Haraam.

THE THIRD CATEGORY: SLIGHT HARDSHIP

The third level of harm or threat of harm is like curses or mocking. This one also does not give you the exemption. You cannot do a Haraam or leave out an ordain.

THE FOURTH CATEGORY: AL-WAHN WAL-JUBN

The fourth one is al-Wahn wal-Jubn (الوهن والجبن) and it is really being cowardly. It has no reality and you cannot leave an ordain or do a Haraam for this one, because really this one is a figment of imagination. And really this is the one that goes on most of the time in our communities.

These are the four categories of compulsion. In summary, this second type of fear is prohibited because it makes you leave an obligation or do a sin. It is not secret fear, but it is an apparent one. There are people there who are going to make fun of someone, someone may curse him or they are going to torture him. It is not secret or hidden fear, so this is apparent fear and you cannot use that to leave an ordain or do a Haraam.

THE THIRD TYPE: REVERENTIAL FEAR

The third type of fear is an Ibaadah fear or reverential fear. This is the fear that makes one do deeds and refrain from sins. This is the good fear and this is the fear of Allah subhaanahu wa ta'aala. This is what is considered Ibaadah, therefore giving it to other than Allah

becomes Shirk. To fear someone as you fear Allah becomes Shirk. To fear someone to the point of worship, like making Du'aa to him – that is considered Shirk Akbar.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

من خاف الله دله الخوف على كل خير ، وكل قلب ليس فيه خوف الله
فهو قلب خراب

Whoever fears Allah, his fear will direct him to all good. And every heart that does not have fear of Allah in it is like a demolished house. It is like a wrecked house.

They told al-Hasan al-Basri – Abu Sa'eed (the Kunyah of al-Hasan al-Basri), there is those people who scare us so much about the Hereafter that they tear and shred our hearts apart. They terrorise our hearts about the life after. Al-Hasan al-Basri said for you to have friends who will make you fear so that you will be at security in the Aakhirah, is better than to have friends who will make you feel secure in this world and end up in terror in the Aakhirah.

IS ALL FEAR OF ALLAH PRAISEWORTHY?

No. We have to explain it. There is an explanation to it. There is the fear that is not praiseworthy. The not praiseworthy to Allah is the one that makes one despair and give up hope. It brings sorrow and distress to the heart and even makes one transgress in his sins because he despairs. The man who killed ninety nine – they told him you are not going to be forgiven, so he killed a hundred. That is what happens when you despair. You have no hope in Allah, but overwhelming fear that makes you despair. You despair the mercy of Allah and give up hope. That is the wrong type of fear. That type of fear will cause a person to continue in sin, due to the fact that he totally gives up hope. That is the unpraiseworthy fear.

Then you have the praiseworthy fear of Allah. That praiseworthy fear of Allah is when it prevents you from being disobedient to Allah and it causes you to fulfil the obligatory duties to Allah subhaanahu wa ta'aala. The fear of Allah that makes you stop doing prohibitions is praised. The fear that makes you do the ordain is good fear. This is the fear that actually gives tranquillity, happiness and peace to the heart, and that is what keeps you steadfast on the Deen. If you reach the goal with this fear, the heart settles and becomes at peace when you truly fear Allah. It becomes dominated by joy in the blessing that Allah subhaanahu wa ta'aala will forgive you if you made mistakes and will reward you if you did good. In Madaarij As-Saalikeen, Ibn al-Qayyim Rahimahullah said Ibn Taymiyyah used to say the praiseworthy fear is the one that confines you from doing prohibitions. It stops you from doing any prohibition. Some of the Salaf used to say one is not fearful of Allah unless he leaves sins.

THE LEVELS OF FEAR FROM ALLAH

In this category, there is levels of fear from Allah. Fear of Allah is levels.

FEAR OF THE PLAN OF ALLAH

The first one is fear of the planning of Allah.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

﴿الأعراف: ٩٩﴾

Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers. (Surat al-A'raaf: 99)

In this rhetorical question, Allah says do they feel secure against the plan of Allah? None feels secure from the plan of Allah except people who are losers. Feeling secure from the plan of Allah is a sign of the ultimate loser. How can you feel free from the plan of Allah when you know the hearts are between the two fingers of Allah subhaanahu wa ta'aala? He changes them as He wishes. When the Prophet sallallahu 'alayhi wa sallam mentioned this Hadith, he then followed it by the Du'aa:

يَا مُقَلِّبَ الْقُلُوبِ ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ

He drastically changes the hearts and the Prophet sallallahu 'alayhi wa sallam made Du'aa that his heart remain firm on His Deen.

How many rich become poor? How many poor become rich? He changes matters drastically. How many honoured become dishonoured in a moment's notice? How many dishonoured become honoured? How many wretched become righteous? How many righteous turned into being wretched? Your heart is like a blowing feather – it rapidly changes. If the Prophet sallallahu 'alayhi wa sallam made Du'aa that Allah keep his heart steadfast on the Deen and his prior and future sins were forgiven, then that should be something that is always on the tip of our tongue.

You always fear the plan of Allah subhaanahu wa ta'aala. If you are in front of a TV, look how your heart changes in just one day. If you are in front of a TV, your heart is one way. If you are with bad friends, your heart is another way. If you are with good friends, your heart is another way. If you are with 'Ulamaa and Talabat al-'Ilm, your heart is in a much better way. Your heart changes so many times in one day, so you should always fear the plan of

Allah. A sign of the truthful and righteous is they fear the plan of Allah. That is the first type of fear of Allah.

FEAR OF A BAD END

This type of fear shredded the hearts of the believers and our Salaf. Uthmaan Ibn Madh'oon radhiallahu 'anhu was the first man who was labelled as-Salaf as-Saalih and he was the first one to be buried in the Baqee'. He prohibited alcohol on himself in Jaahiliyyah before Islam, so imagine how good his Islam was. He was the brother of the Prophet sallallahu 'alayhi wa sallam by nursing. He got the honour of migrating both migrations, which is a lot of reward – the first one to Madinah and then before that he was in Abyssinia. He was from the first believers who believed, even before Daar al-Arqam Ibn Abi al-Arqam.

The Prophet sallallahu 'alayhi wa sallam entered his house when he was dying and the Prophet sallallahu 'alayhi wa sallam kissed him. It was said that tears from the Prophet sallallahu 'alayhi wa sallam fell on Uthmaan. Some consider this portion of the Hadith about his tears falling on him as Hasan, and some consider it weak. However in Sahih al-Bukhari, when he died, Umm al-'Alaa said may Allah have mercy on you Abu as-Saa'ib (the nickname of Uthmaan), I testify that Allah has honoured you. She is talking to Uthmaan Ibn Madh'oon. The Prophet sallallahu 'alayhi wa sallam said to her how do you know that? Umm al-'Alaa said I do not know O Prophet of Allah. Look at what the Prophet sallallahu 'alayhi wa sallam said. He said death has come to him and I wish all good for him by Allah. Although I am the Apostle of Allah, I do not know what will happen to me or to you. Umm al-'Alaa said Wallahi, I will never attest to the righteousness of anybody after that statement by the Prophet Muhammad sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam says by Allah although I am an Apostle, I do not know what will happen to me nor to you. So how could we not fear that end? That end that we want to be in good.

When Sufyaan ath-Thawri was on his deathbed, a visitor walked in. He said you are crying Sufyaan because you fear your sins? Sufyaan took a little stick like a toothpick or something out and he said I fear my sins less than this. What I fear is that I will be stripped of my Imaan before I die. He was on his deathbed. I fear I will not die a good death. That is Sufyaan the man who we spoke about – the 'Aalim, the Muhaddith, the Zaahid, the Imaam and the 'Aabid. You remember we mentioned about his Ibaadah in this class. Then Hammaad Ibn Salamah (the Imaam of Zuhd) walked in to visit Sufyaan. He said good news Sufyaan, you are going to meet the One you had so much hope in and He is the Most Generous. He was giving him some hope. Sufyaan said Abu Salamah (the nickname of Hammaad Ibn Salamah), do you think Allah will forgive a man like me?

يَا أَبَا سَلَمَةَ ، أَتَرَى أَنَّ اللَّهَ يَغْفِرُ لِمِثْلِي ؟

Sufyaan ath-Thawri says do you think Allah will forgive a man like me?

When al-Muzani (a student of ash-Shaafi'ee) went to visit his Shaykh ash-Shaafi'ee when he was on his deathbed, he said how do you feel Shaafi'ee? He said I feel like I am departing but I do not know if my soul will go to Heaven to congratulate it, or whether it will go somewhere else so I can give it condolence.

Mu'aadh – the man the Prophet sallallahu 'alayhi wa sallam says Wallahi I love you to, the man who took Islam to Yemen and a youth committed to Allah. He was on his deathbed at the age of thirty two because of the plague that was spread. He used to keep asking is it morning? They said no. He said is it morning? No. They said why do you keep asking if it is morning? He said I seek refuge in Allah from a night that I will spend its day in Hell. Mu'aadh said that. He went on to say O Allah, You know I used to fear You and I have hope in You. O Allah, I did not love life for its gardens and rivers, but for the thirst in the day (meaning for his fasting) and for crowding around the 'Ulamaa. Then he began to repeat Laa Ilaaha Illallah, Laa Ilaaha Illallah until his death. That is a snippet of how our Salaf used to fear the bad ending. Nas'alullaha Husn al-Khaatimah (نسال الله حسن الخاتمة).

FEAR OF JAHANNAM AND BEING DEPRIVED OF SEEING ALLAH

The next type of fear is the fear of the punishment of Jahannam and not seeing Allah. Fear of not seeing Allah is terrorising. Those who are doomed to Hell (A'aathina Allahu Wa Iyyaakum Min Thaalik (أعاذنا الله وإياكم من ذلك)) will face the biggest torment, but being deprived from the best pleasure of seeing Allah is an even bigger torment. Some 'Ulamaa said the biggest punishment is to be deprived from the sight of Allah if you are not allowed to see Him.

وُجُوهُ يَوْمَئِذٍ نَّاصِرَةٌ ﴿القيامة: ٢٢﴾

Some faces that Day shall be Naadhirah (shining and radiant). (Surat al-Qiyaamah: 22)

...وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ... ﴿التوبة: ٧٢﴾

But the greatest bliss is the Good Pleasure of Allah. (Surat at-Tawbah: 72)

And then He says:

وُجُوهُ يَوْمَئِذٍ بَاسِرَةٌ ﴿القيامة: ٢٤﴾

And some faces, that Day, will be Baasirah (dark, gloomy, frowning, and sad). (Surat al-Qiyaamah: 24)

A Heaven bigger than the sky and the earth, yet it has no room in it for you, and worse than that is not being able to see Allah subhaanahu wa ta'aala, which is the ultimate pleasure. The least punishment in Hell is two tiny little stones under the feet of someone that will fry his brains. A'aathina Allahu Wa Iyyaakum Min Thaalik. A place no one wants to be. Its food is fire, its water is fire and its clothing is fire.

...قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ... ﴿الحج: ١٩﴾

Garments of fire will be cut out for them. (Surat al-Hajj: 19)

We conclude with that type of fear. That is the third level of fear from Allah.

THE FOURTH TYPE: SECRET SUPERNATURAL FEAR

Now the fourth fear is secret supernatural fear – Khawf as-Sirr (خوف السر). It is fearing from other than Allah that which only Allah could do. Khawf as-Sirr means fearing someone will harm you in a way only Allah can do. For example, a supposed saint in the grave harming someone alive. This is the type of fear that the grave worshippers have and of course it is Shirk Akbar.

It is like the fear the people of Hud had in their idols.

إِن نَّقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوءٍ ۗ قَالَ إِنِّي أُشْهِدُ اللَّهَ وَاشْهَدُوا
أَنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿هود: ٥٤﴾

“All that we say is that some of our gods (false deities) have seized you with evil (madness).” He said: “I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship.” (Surat Hud: 54)

The people of Hud told him we think that our gods (which are false deities) put their curse on you. What did Hud respond to them? I call on Allah. Allah is my witness that I am free from that which you ascribe as partners in worship to Allah. He considered what they said as Shirk. They said their lords touched Hud with a madness, meaning you said something bad about our lords so they put a curse on you. They made you a crazy man. That is the fear they had from their false deities. When he responded back, he said:

مِّمَّا تُشْرِكُونَ

So he considered what they said as Shirk. That type of fear is Shirk. Fear that a person in a grave or a Wali far away can harm the way Allah can harm is called the secret fear, and this is ash-Shirk al-Akbar. This category of Shirk is Shirk al-Akbar and that is major Shirk, regardless of whether he fears one dead or alive.

If they are dead, it is Shirk to fear the dead even if it is something that was under their control and power when they were alive. It is Shirk because now they are dead. If I fear someone punching me, that is natural fear. If I fear a dead person is going to punch me, he could have done that when he was alive, but now he is dead so it is Shirk Akbar. I can fear someone in front of me stabbing me. That is natural fear and we spoke about that in the first category. If I fear that fear in a person who is dead, it becomes Shirk Akbar. Fear that someone can make me ill without means is Shirk Akbar. Fear of someone depriving me of having kids is Shirk Akbar. These are matters only Allah subhaanahu wa ta'aala can do. Fear of inanimate objects like a blessed tree, metal that is around the grave of the Prophet sallallahu 'alayhi wa sallam or something like that – that is Shirk Akbar.

A particular story that a Shaykh mentioned comes to mind. He said they were visiting Egypt on a Da'wah trip one time. Some of the ignorant there take Badawi as a saint and they fear him the way they fear Allah. Many people throughout the world do and not just in Egypt, but he was visiting Egypt with a colleague. Some even fear him more than they fear Allah in statements that they say. The Shaykh said we were in the backseat of a taxi cab and a young boy who was a beggar came and asked my colleague for money. The Shaykh gave him a little bit of Egyptian money. The young boy got greedy or did not think that was enough, so he said I ask you by Badawi to give me more. Note he said I ask you by Badawi and Badawi is the saint. He did not say I ask you by Allah to give me more. It is known in some areas that they take Badawi as similar to Allah. They give him qualities of Allah and if you are asked by Badawi, it is known you have to answer. That is how you avoid the curse of the Badawi on you. The Shaykh said give me back the money I gave you. The Shaykh said because you gave an oath by Badawi, you do not get anything. You need to learn a lesson never to give an oath or ask by other than Allah subhaanahu wa ta'aala.

Then they drove away and the cab driver said save us, save us. The Shaykh said what are you talking about? He said he is asking Badawi to save them. He said you cursed or disrespected Badawi, look what is going to happen to us now. The driver became afraid of Badawi because he deemed that the Shaykh disrespected him when he took the money and would not give the young boy. When they reached their destiny safely, the Shaykh said look, we reached safely and nothing happened Alhamdulillah. Instead of the cab driver realising what he was doing is fake and that is Shirk, he said al-Badawi has been patient with us. Shirk after Shirk. Badawi is dead in his grave. He cannot harm or help.

This is the Khawf as-Sirr. This is the Shirk Akbar and this was mentioned in the verse:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا ۚ فَآيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۗ إِن كُنتُمْ تَعْلَمُونَ

﴿الأنعام: ٨١﴾

“And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.” (Surat al-An’aam: 81)

That was the statement of Ibraheem ‘alayhis-salaam.

It is important to know these four main categories of fear because some declare someone a Mushrik if they have the natural fear. You have seen that a lot and this should clear up that matter.

THE DIFFERENCE BETWEEN KHAWF AND KHASHYAH

Both mean fear in Arabic. However, Khashyah (خشية) is more specific or a higher level of fear because it combines between the fear of Allah and coats it with the knowledge of Allah. That is why when the Prophet sallallahu ‘alayhi wa sallam talked about himself, he did not say Akhaaf (أخاف) because he is the Prophet sallallahu ‘alayhi wa sallam. He has knowledge of Allah. He said:

أَمَا وَاللَّهِ إِنِّي لِأَخْشَاكُم لِلَّهِ وَأَتَقَاكُم لَهُ

He is at a higher level, so he used Khashyah. I have Khashyah of Allah.

The ‘Ulamaa know Allah, so when Allah talks about ‘Ulamaa, He says:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ... ﴿فاطر: ٢٨﴾

It is only those who have knowledge among His slaves that fear Allah. (Surat Faatir: 28)

Khawf comes from an ignorant, whereas Khashyah comes from the knowledgeable in Allah – those who have Ma’rifah in Allah and fear in Allah.

Another difference is Khashyah comes because you honour. You see one you fear as mighty and supreme and you love him, whereas Khawf could come at times not because you honour, but because you are at a weakness. The second one is a linguistic difference between Khawf and Khashyah.

CLASS THIRTY THREE

RAJAA'

We are still going through the examples of Ibaadah that the author Rahimahullah mentioned. After Du'aa we took fear, and then the third example that he mentions is:

الرَّجَاءُ

Then later on, he repeats ar-Rajaa' with proof as we said he is going to do in the book.

وَدَلِيلُ الرَّجَاءِ قَوْلُهُ تَعَالَى : فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿الکھف: ١١٠﴾

Whoever hopes to see his Lord and be rewarded by Him, let him make his worship correct, pure and sincere for the sake of Allah, and let him not make any share for anyone other than Allah subhaanahu wa ta'aala.

THE DEFINITION OF RAJAA'

Rajaa' is hope. It is hope and longing which a person wishes, and it could be something that is close. That is what it usually is. It could be something that is far-off, but treated as though it is close. This earnest hope of Rajaa' includes humility and submission. This type that includes humility and submission may not be directed to anyone other than Allah subhaanahu wa ta'aala.

He mentioned Rajaa' after fear. He said:

الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ

This is because Rajaa' and Khawf are like two wings of a bird, and that shows the Fiqhi of the author in mentioning them right after each other. To a Muslim, Rajaa' and Khawf are spiritually like the two wings of a bird. You fly with them to Allah subhaanahu wa ta'aala spiritually, to reach the highest of all places. Last year I gave a seminar from around predawn to nearly midnight with some slight breaks, just on those two Ibaadaat (fear and hope). I am not sure if the recording is available, but if it is then I refer you to that because we went into some details. This shows you that what we study here is somewhat of a

summary. Not a basic summary but a summary, because we said the explanation has to coincide with the style of the book.

TYPES OF RAJAA'

There are two types of Rajaa'. Some Rajaa' is Ibaadah and some is 'Aadah (عادة).

NATURAL HOPE

Rajaa' Tabee'ee (رجاء طبيعي) is natural Rajaa'. That is when one has hope in someone in what that person is able to do. That is natural hope. For example, to have hope your wife has dinner ready. It is under her control and it is under her power that Allah has given her. That is normal and natural hope, and that is not the type of worship that constitutes Shirk.

THE IBAADAH TYPE OF RAJAA'

The second type of Rajaa' is hope and longing with lowliness, humility and submission, and in matters only Allah subhaanahu wa ta'aala can do. If this type goes to other than Allah subhaanahu wa ta'aala, then it is major Shirk. For example, to have hope in humans giving you victory in matters that only Allah can do. That is major Shirk. To have hope in someone alive, someone dead, an inanimate object or those not present without any materialistic means in something not at their reach or under their power given to them – that is major Shirk.

Basically in a one-liner, it is hoping from them matters only Allah can do that is Shirk Akbar. In the case of having hope in the dead, it is just like we mentioned earlier about Du'aa and fear. Having hope in the dead in matters that they could have done while they were alive becomes major Shirk now that they are dead. That is the two kinds of Rajaa' that there is. One is normal and natural, and the other one is the Ibaadah type which if given to other than Allah becomes Shirk.

THE PRAISED AND DISPRAISED FORMS OF RAJAA'

THE PRAISED FORM

The praised form of Rajaa' (Rajaa' Mahmood (رجاء محمود)) is for both sinners and those who are righteous. How so? For the righteous, seeking and having hope in the Ajr (reward) of Allah while doing His ordains and commands – that is praised. Meaning you have hope in

Allah and you are actually working for it. That is praised Rajaa'. It is the Rajaa' of an individual doing the obedience of Allah on the brightness and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. That is the good Rajaa'. May Allah subhaanahu wa ta'aala make us among these people. Again, it is the Rajaa' of an individual striving to be obedient to Allah subhaanahu wa ta'aala on the brightness and guidance from Allah, hoping for the reward of Allah subhaanahu wa ta'aala. Hope is a heart action, but it also entails a physical follow-up. If the heart action has hope in it, there is a physical affect to it. Rajaa' is a heart belief, but its affect must show on the limbs. This is the true and correct form of Rajaa'. It is the proper and praised form of Rajaa'.

That is for the righteous, however we also said there is a praised form of Rajaa' for sinners. Can a sinner have Rajaa' in Allah? Most definitely. A sinner who made a sin and repented, then had hope in Allah subhaanahu wa ta'aala that Allah will forgive him – that is a praised form of Rajaa'. That is good hope. The praised form of Rajaa' is the Rajaa' of one who has committed a sin then repented to Allah, hoping for the forgiveness of Allah subhaanahu wa ta'aala. We are all that sinner. We are all in deep need of repentance all the time and we all need to have hope in Allah subhaanahu wa ta'aala that He will forgive us. Our hope is not only that Allah subhaanahu wa ta'aala will forgive us when we repent, but that He will even change them into deeds.

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ ...

﴿الشورى: ٢٥﴾

And He it is Who accepts repentance from His slaves, and forgives sins. (Surat ash-Shoora: 25)

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ

حَسَنَاتٍ ... ﴿الفرقان: ٧٠﴾

Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds. (Surat al-Furqaan: 70)

Ibn al-Qayyim Rahimahullah said a beautiful statement that pertains to hope. He said it may be that a sin causes one to go to Jannah, and it may be a deed that causes one to go to Jahannam wal-Iyaathu Billah. What did he mean by that? Some people misinterpret his quote. At times, deeds could give one excessive hope if you do not restrain and control yourself. They may make someone arrogant. It happens with those who may even appear to

be righteous sometimes. Sometimes arrogance seeps into some and they get to the point of feeling that they are doing Allah subhaanahu wa ta'aala a favour. He forgot Allah granted him the blessing of guidance, let alone the details of performing the Ibaadaat and the obedience, and now he thinks he is giving Allah favours. Your deeds, your Imaan and your Islam are blessings from Allah, just like the blessing of food and water. In fact, more important than that.

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ ۖ بَلِ اللَّهُ يَمُنُّ

عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿الحجرات: ١٧﴾

They regard as favour upon you (O Muhammad sallallahu 'alayhi wa sallam) that they have embraced Islam. Say: "Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true." (Surat al-Hujuraat: 17)

A properly raised person on this hope does not let his hope go to an extreme of Ghuloo (excessiveness) to the point that he feels he is doing Allah favours, no matter what quantity and quality of deeds he performs. He always feels he is having shortcomings and not only does he feel his shortcomings, but on top of that he thanks Allah for letting him do what he is able to do of the deeds. You read Qur'an, you spoke a word of truth at a time when people are silent, you did your Qiyaam, maybe you are a Mujaahid, you are in the path of Allah, you are imprisoned for the sake of Allah or you are harmed for the cause of Allah. All that and you say Alhamdulillah Rabbil-'Aalameen that Allah honoured me with that. Allah has all the favours over me and you for choosing us and allowing us to do that.

Look how privileged you are in simple Ibaadaat. Look at how Allah blessed you and honoured you with that. Let me mention this example just to show you that you need to be thankful to Allah that He even let you and chose you to do those Ibaadaat. Tonight they are changing to Daylight Saving Time (Summer Time) and Maghrib will now be around 6:35pm. Those who took advantage of fasting in the past months broke their Maghrib before the masses broke their dinner. At one point Maghrib was about 4:50pm, before people returned home for dinner. The days were so cold and so short that you did not even need a sip of water during the daytime.

Many of you fasted for the sake of Allah Inshaa Allah. At the same time, others fasted but they did not do it for the sake of Allah. They did it just because it was not time for dinner. You got Ajr and they did not. Very, very, very few took advantage of making an Ibaadah, while the overwhelming majority did not. It is a favour of Allah over you, so you say Alhamdulillah that you were among those who were blessed to do and perform that Ibaadah. Allah honoured you with it. You never ever feel you are the one offering Allah

favours. Feel that you need to thank Allah subhaanahu wa ta'aala day and night because He honoured you to complete that Ibaadah.

Take for example like fasting – Dhikr, reading Qur'an and memorising Qur'an. Allah said it is easy.

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿القمر: ١٧﴾

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)? (Surat al-Qamar: 17)

Reading it is easy, memorising it is easy and Dhikr is easy. Two days ago, I was invited to a Qur'an competition for a relative and he is four years old. Allahumma Baarik Lahu and to his family. The whole group of children read Surat Yaseen and he got first place for reading Surat Yaseen. The whole group read Surat Yaseen and that four year old is about to finish Juzz 'Amma. Not only him, but all his class memorised Surat Yaseen. Four years old and born in this country, and you tell me elders cannot do that? The key is Allah chooses some.

Is there anyone who during his drive to work, in his leisure time or while in an office waiting for someone cannot say Alhamdulillah, Laa Ilaaha Illallah, Allahu Akbar? Everyone can but Allah chooses some, so do not think you are doing favours to Allah. Do them sincerely and thank Him that He allowed you to do them. Memorisation of the Qur'an, Jihaad or anything in between that – you say Alhamdulillah that Allah bestowed upon me His blessings and favours to do it. He has all the favours over me. That is what Ibn al-Qayyim Rahimahullah meant when he said a deed may cause one to go to Hell. It may give him extreme hope with pride and a big ego that causes him to enter Jahannam wal-'Iyaathu Billah.

Then in the second part of his statement, he said a sin may be the cause for one to go to Jannah. What does he mean by that? A person made a sin, he felt remorse and that is part of hope. He felt remorse and he repented. He humbled himself to Allah and it got him to return to Allah. He had hope in Allah, but not just any hope – he hoped followed by the action of repentance. He turned to Allah in agony over that sin that he repented from and he followed it with deed after deed until he met Allah not only entering Jannah, but all the way to Firdaws. That is the good kind of hope. That is the praised form of Rajaa'.

So the praised hope is hope for a sinner who repented and followed that with good deeds. That is a good hope. It is also hope for reward for one who is doing good, as he continues and strives to do his deeds and obedience to Allah.

THE DISPRAISED FORM

The second category or form is the dispraised form of Rajaa'. An example for this is one who transgresses in sins. He leaves obedience and submission to Allah, but then has hope in the

forgiveness of Allah. That is not called Rajaa'. That is called Tamaanee (تمني). There is a difference between Tamaanee and Rajaa'. Tamaanee is like many you see today – they transgress in their sins and they do not even have the thought of repenting. They have extreme hope with no action, and then they tell you:

... إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿البقرة: ١٧٣﴾

Truly, Allah is Oft-Forgiving, Most Merciful. (Surat al-Baqarah: 173)

They neglect:

... إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿المائدة: ٢﴾

Verily, Allah is Severe in punishment. (Surat al-Maa'idah: 2)

نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿الحجر: ٤٩﴾

Declare (O Muhammad sallallahu 'alayhi wa sallam) unto My slaves, that truly, I am the Oft-Forgiving, the Most-Merciful. (Surat al-Hijr: 49)

That is what they take, but what about the second part?

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿الحجر: ٥٠﴾

And that My Torment is indeed the most painful torment. (Surat al-Hijr: 50)

Two wings of a bird – Khawf and Rajaa'. There is a difference between the correct form of Rajaa' which translates into hope, and Tamaanee which will be translated into just wishing. It is wishful thinking with no basis or foundation. We want Rajaa', but we do not want Tamaanee. Al-Hasan al-Basri said there are those who are fooled by the hope they have. They have Tamaanee, not Rajaa'. They are those who are fooled by the hope that Allah will forgive them. They leave this world without a good deed and they say we think good of Allah:

نحسن الظن بالله

He said they are liars. If they truly thought good of Allah, they would have acted on it in good. Many say it is a Hadith, but it is a statement of Hasan al-Basri.

If one of you gets married and he tells his wife for years day and night, morning and afternoon that I love you, I love you, but he shows no action, what is her answer going to be? He does not treat her good, support his family nor care for them. He does not do his duties, he does not take care of them or make them happy, but he tells her every day I love you, I love you. Her answer is if you love me, show it.

Allah said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...

﴿آل عمران: ٣١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you of your sins.” (Surat Aali ‘Imraan: 31)

If you love Allah, follow the teachings of His Messenger sallallahu ‘alayhi wa sallam. That is how you show your love to Allah subhaanahu wa ta’aala.

Those who have the dispraised form of Rajaa’ are like a farmer who has a land and he did not plough the land, take care of it or plant it, yet he has Rajaa’ that at the end of the season his land will grow fruits like his neighbor who ploughed it, planted it, irrigated and watered it. If you tell people about that farmer who did nothing yet expects the land to grow fruits, they will say he is crazy. Another example of the dispraised form of Rajaa’ is like a man who has a wife yet does not have a relationship with her, but he hopes and has Rajaa’ for a child. People would mock him. Another example is like a man who has the hope of being an ‘Aalim, yet never does anything to study ‘Ilm.

What is the difference between Tamannee and Rajaa’? Tamannee is the wrong type of hope. It is the hope of forgiveness with no action of the limbs. It is more like an illusion, a fantasy or a deformed way of thinking. On the other hand, Rajaa’ is having hope while doing the deeds as well.

THE PROOF OF THE AUTHOR ON RAJAA’

There is plenty of proof, but the author chose a specific verse:

...فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ

أَحَدًا ﴿الكهف: ١١٠﴾

“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (Surat al-Kahf: 110)

So whoever hopes to see his Lord and be rewarded by Him, let him make his worship correctly, purely and sincerely for the sake of Allah, and let him not make any share of his Ibaadah for anyone other than Allah subhaanahu wa ta’aala.

فَمَنْ كَانَ يَرْجُو

So whoever hopes.

It is whoever has hope. If you look at that sentence right there, that is a form of praise. If you were to judge that statement there – is it praise or not? It is praise. Whoever has hope is indicative of praise. If it is praise, it means what it is talking about is Ibaadah because we said a portion of the definition of Ibaadah is anything that Allah praised or loves. Yarjoo (يَرْجُو) means has hope in the mercy of Allah, fearing His punishment.

يَرْجُو لِقَاءَ رَبِّهِ

Hopes for the Meeting with his Lord.

Hoping and longing to see his Lord. Meeting the Lord (Allah subhaanahu wa ta’aala) is two types. Khaas (خاص) is an honorary special one and this is for the believers who Allah is pleased with and they are pleased with Allah. May Allah subhaanahu wa ta’aala allow us to be among those. This is the honorary seeing of Allah or meeting of Allah. Then there is a Liqaa’ ‘Aam (لقاء عام) and that is for everyone.

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿الإنشقاق: ٦﴾

O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e. the results of your deeds which you did). (Surat al-Inshiqaaq: 6)

This one in this verse is for everyone. This meeting is for everyone, good and bad.

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا

So whoever hopes for the Meeting with his Lord, let him work righteousness.

Falya'mal (فَلْيَعْمَلْ) is an order to act. If you have hope then you are praised, but He did not just say hope. He said Falya'mal – you have to act. In addition to the worship of hope, he has to act on it.

عَمَلًا صَالِحًا

Means to make it pure and sincere for the sake of Allah, and in accordance. Those are the two rules for any Ibaadah you do.

The proof for that is:

﴿وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ...﴾ البينة: ٥

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him). (Surat al-Bayyinah: 5)

They were commanded not, but that they should worship Allah sincerely as a condition for their Ibaadah. They have to be sincere and it has to be pure. That is the first condition.

فَلْيَعْمَلْ عَمَلًا صَالِحًا

Let him work righteousness.

The second condition for this is it must be in accordance. The proof for that is the Hadith in Sahih al-Bukhari and Muslim:

مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ

Whoever introduces into our religion that which is not part of it – it will be rejected. It is an innovation.

So those are the two rules for:

عَمَلًا صَالِحًا

Sincerely and in accordance.

Then the tail of the verse is:

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And associate none as a partner in the worship of his Lord.

Let him not make any share of his worship for anyone other than Allah subhaanahu wa ta'aala. This part of the verse includes major and minor Shirk. This is why you do not make Shirk – because the One who nourished you, who created you and sustained you is the One you are supposed to worship.

Ahada (أَحَدًا) is Nakirah Fee Siyaaq al-'Umoom (نكرة في سياق العموم) – an indefinite noun that is in the context of negation, which renders a general meaning. Meaning absolutely completely no one gets a share of your Ibaadah but Allah. It is to affirm the fact that no one gets a share. The verse would have been complete without the word Ahada, but it is added as emphasis in this crucial matter. It is to show that absolutely surely no one can get a share of that Ibaadah.

Why did the author use this as proof? He used it as proof to show that Rajaa' is Ibaadah. In the verse Allah subhaanahu wa ta'aala praised Rajaa', so that made it Ibaadah. Therefore, giving a portion to other than Allah becomes Shirk.

FEAR, HOPE AND LOVE

A believer should have both fear and hope (Khawf and Rajaa'), just like the Messenger sallallahu 'alayhi wa sallam taught us in the Hadith in Tirmidhi and Ibn Maajah on the authority of Anas. The Prophet sallallahu 'alayhi wa sallam entered upon a man who was dying and he said how do you feel? He asked him about his status. He said I fear my sins and I have hope in Allah. The Prophet sallallahu 'alayhi wa sallam said there is not a believer who has that combination that you just said in his heart in a setting like that, except Allah subhaanahu wa ta'aala will give him that which he hopes and save him from that which he fears.

The more hope one has, the more that it should entice him to do more actions and worship. The driving force of actions to get you nearer to Allah are three – fear, hope and love (Khawf, Rajaa' and Hubb). The strongest and more powerful of the three is love. They are all mentioned in the verse:

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ

وَيَخَافُونَ عَذَابَهُ ۚ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿الإسراء: ٥٧﴾

Those whom they call upon [like 'Eesa - son of Maryam, 'Uzayr, angel, etc] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they ['Eesa, 'Uzayr (Ezra), angels, etc] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is something to be afraid of! (Surat al-Israa': 57)

They desire means of access to their Lord – to get closer and nearer to Allah. That is love right there.

يَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ

They ['Eesa, 'Uzayr (Ezra), angels, etc] hope for His Mercy and fear His Torment.

They hope for His mercy and they also fear His torment, so the love, hope and fear are in that verse. Love is the head. Hope and fear are like the two wings. That is your spiritual vehicle in your journey to Allah subhaanahu wa ta'aala, to land you in Firdaws. Just like you see a bird maneuvering in the sky with his wings, you do the same with your hope and fear. You never see a bird flopping with one wing or with a wounded wing. If it is an injured wing and it is not cared for, he will drop on the floor and die.

You need to try your best to keep an overall balance of your wings of Khawf and Rajaa'. At times one may be slightly more than another and that may be the pushing force, but overall you should keep a balance of the wings of Khawf and Rajaa'. Khawf and Rajaa' is Tarheeb and Targheeb. Khawf and Rajaa' is Naar and Jannah. Today the modernists want to cut the wing of Khawf and eliminate it. They want Targheeb, but no Tarheeb. They want the Rajaa' part, but not the Khawf part. They want the mention of Jannah, Jannah, Jannah, but no Jahannam. They think their intellect is wiser than the wisdom of Allah subhaanahu wa ta'aala – the All Wise who sent the Messengers with both Tarheeb and Targheeb (both Khawf and Rajaa').

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ... ﴿النساء: ١٦٥﴾

Messengers as bearers of good news as well as of warning. (Surat an-Nisaa': 165)

TAWAKKUL

Let us go on to the fourth example of Ibaadah that he chose, which is:

التَّوَكُّلُ

He chose Tawakkul as the fourth example after Du'aa, Khawf and Rajaa'.

وَدَلِيلُ التَّوَكُّلِ قَوْلُهُ تَعَالَى : وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

﴿المائدة: ٢٣﴾

And place your reliance and trust on Allah if you are true believers.

He also chose a second proof for Tawakkul.

وَقَالَ : وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴿الطلاق: ٣﴾

Whoever places his reliance and trust on Allah, then Allah will suffice him.

He chose two proofs for Tawakkul, which is the fourth Ibaadah that he chose.

WHAT IS TAWAKKUL?

Tawakkul has three prongs or pillars to it. First of all, Tawakkul is placing reliance upon something. It is to depend on something. Placing reliance upon Allah subhaanahu wa ta'aala is to depend upon Allah. That is first. Secondly, relying on Allah in addition to depending on Him also means to accept Allah as being the One who suffices you in bringing whatever is beneficial to you and protecting you from whatever is harmful. This is part of completing your faith. Then the third prong is truthful heart reliance on Allah does not contradict using means. So using means is part of Tawakkul – it is a prong.

Sometimes you read the work of Ibn al-Qayyim and you get confused or you think he is contradicting himself. Sometimes you see for example that he encourages the means, and elsewhere he has statements where he will reject the usage of means. There is no inconsistency with his writing. Using means is good, as long as they do not penetrate the heart. The heart must be in pure and total reliance on Allah subhaanahu wa ta'aala. You can use the means, but do not let them taint the heart. That will taint your Tawakkul. You reject the means heart wise, but you may use them physical wise. You have to believe the means have no affect without Allah subhaanahu wa ta'aala. The heart is tied purely and totally to Allah subhaanahu wa ta'aala to achieve Tawakkul.

At-Tustari said a beautiful statement regarding this matter. He said whoever neglects the means has neglected the Sunnah, and whoever neglects Tawakkul has neglected Imaan. Then he went on to say using the means is the Sunnah of the Prophet Muhammad sallallahu 'alayhi wa sallam, and Tawakkul is the status of the Prophet Muhammad sallallahu 'alayhi

wa sallam. Whoever is on the status of the Messenger of Allah should not neglect the Sunnah of the Messenger of Allah.

TYPES OF MEANS

The means here could be Shar'iyah and Qadariyyah (قدرية). There are two types of means.

Shar'iyah means like Salah – that is means to attain the love and pleasure of Allah. Means that are Qadariyyah is like the usage of medicine. For example, aspirin for a headache. That is Qadariyyah means. True Tawakkul means one believes that those means do not harm or benefit in themselves. You have to understand that. They are completely under the will of Allah. Whatever He wills will happen and whatever He does not will, will not happen. You do the means with the heart fully attached to Allah subhaanahu wa ta'aala.

THE PROOF OF THE AUTHOR ON TAWAKKUL

... وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

“And put your trust in Allah if you are believers indeed.” (Surat al-Maa'idah: 23)

Place your reliance and trust in Allah if you are true believers.

Reliance on Allah means to rely on Allah – that He is sufficient, the best disposer of all affairs and the One you delegate your matters to.

Here He says:

فَتَوَكَّلُوا

It is an order and we said in the last class that it means Waajib. What else? It means Waajib and when Allah ordered it, it also means it is an Ibaadah. When He ordered it, it means He likes it and it means it is an Ibaadah according to the definition of Ibaadah we took. So that means Tawakkul is only for Allah subhaanahu wa ta'aala and you cannot give anyone any portion of it.

إِنْ كُنْتُمْ مُؤْمِنِينَ

If you are believers indeed.

If you are true believers, rely on Him. To complete your Imaan, you must rely and have Tawakkul on Allah. Here the verse says if you are true believers. In Arabic, it should have been flipped around in a way. It should be:

إِنْ كُنْتُمْ مُؤْمِنِينَ فَتَوَكَّلُوا عَلَى اللَّهِ

It is switched around because the Qur'an comes in the peak of the Arabic eloquency and to teach you its deep and detailed matters. Taqdeem Maa Haqqahu Ta'kheer Fee 'Ilm al-Ma'aanee (تقديم ما حقه تأخير في علم المعاني). Why is it changed like that? To get a linguistic lesson out of it. It is to add emphasis to rely only on Allah. It is called al-Hasr wal-Qasr (الحصر والقصر). Restrict and limit your reliance on Allah. That is what you get out of it when you change it. Second of all, switching them around in that sentence tells you Ikhtisaas (إختصاص). It is to show Tawakkul is special and particular to Allah subhaanahu wa ta'aala. It is a speciality only to Allah subhaanahu wa ta'aala. This type of reliance is only for Allah subhaanahu wa ta'aala.

Commenting on this verse in Madaarij As-Saalikeen, Ibn al-Qayyim Rahimahullah said He made reliance on Allah a condition of believing, which shows that it is lacking in Imaan for those who lack reliance on Allah.

فَمَنْ لَا تَوَكَّلَ لَهُ : لَا إِيمَانَ لَهُ

This verse also has the two avenues of proof we talked about. In the beginning, He ordered that one rely on Allah. That made it an Ibaadah. We have other proof which shows that if it is Ibaadah, you cannot give any portion to other than Allah, otherwise it would be Shirk. So there is the order and it made it Ibaadah. The second avenue is at the end of the verse where He denies Imaan for those who do not have reliance on Allah. That is both avenues of proof in this verse.

The author mentioned a second proof.

... وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطلاق: ٣﴾

And whosoever puts his trust in Allah, then He will suffice him. (Surat at-Talaaq: 3)

Why did he mention two proofs for Tawakkul? Why did he not just mention one? Because this is a great Ibaadah. It is an emphasised Ibaadah, so he mentioned two verses as proof. The first verse is the order to rely on Allah. The second verse that he chose from his wisdom

is to show the fruit. Once you do that, what is the fruit of relying on Allah? If you rely on Allah, then He is sufficient for you. So the second verse is to tell you Allah will suffice you if you rely on Him. The second verse is to set the mind of one who trusts in Allah at rest and ease. This verse is a form of praise for one who relies on Allah. Allah loves it. It is an act that Allah loves and it is proof on how it is Ibaadah because Allah loves it, and giving an Ibaadah to other than Allah is Shirk.

In this verse, Allah is telling you rely on Him and He is sufficient for you. He will take care of you. That is basically what the verse says. Who better than Allah subhaanahu wa ta'aala would you want to handle your affairs or tell you I will take care of your matters? You hear of someone who will go to a Shaykh or a doctor and complain about a problem. A doctor, a lawyer, a Shaykh, a friend or whoever he is complaining to is powerless. When he says to him alright I got it for you, do not worry, he feels at ease and peace. He becomes confident and gets happy because he is now comforted. Allah subhaanahu wa ta'aala – the All Powerful and the Creator of you and the universe says I am sufficient for you. All you have to do is rely on Me. In present-day terms that is like saying I got you, but who gets the peace and ease from reciting or learning that verse?

THE FORMS OF TAWAKKUL

TRUST AND RELIANCE UPON ALLAH

The first form of Tawakkul is trust and reliance upon Allah. Every Muslim must have this to complete his Imaan as the verse says. It is a sign of sincerity and it is obligatory.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

“And put your trust in Allah if you are believers indeed.” (Surat al-Maa'idah: 23)

You must have that reliance on Allah.

SECRET TRUST AND DEPENDENCE

The second type is the secret trust and dependence. This is given to other than Allah. For example, he depends on someone dead to bring him some benefit or to remove some harm that only Allah can do. That is major Shirk. Why is that major Shirk? Because having reliance on someone deceased can only come from someone who believes that deceased has some hidden control over the universe or over the creation.

There is no difference if the deceased is a Prophet, what they call a Wali (a pious person), an enemy or an angel. It does not matter who it is. Allah subhaanahu wa ta'aala ordered that

Tawakkul be for Him completely. If he relied on the dead or an inanimate object to be saved from evil or to attain good, that is Shirk Akbar. Thinking a deceased has some control over the universe and having Tawakkul on him as the Raafidhah believe in their twelve Imaams, or some of the Sufis who call it Qawwa Khafiyyah (قوى خفية) to their supposed pious heads – that is Shirk Akbar. And like we said, it does not matter if it is a Messenger, a Wali, a tyrant or an enemy of Allah. It does not matter who that dead person is.

RELYING ON SOMEONE IN AFFAIRS AND FEELING LOW IN THOSE MATTERS

The third form of Tawakkul is relying on someone in affairs and then feeling low in those matters, as if another person has a higher standard in those matters so you rely on him. For example, relying on someone alive to bring you your Rizq, relying on a police officer to save you from evil or relying on the boss to give you the paycheque on Friday. He is a creation, he has some power that Allah has given him and he has the means. You work and he pays you, but the reliance part of the heart should not be there.

Sometimes it could be permissible, sometimes it could be minor Shirk and sometimes it could be major Shirk. It depends on the level of reliance. If you are relying on him as means and like any other means, your heart is detached from those means, your heart knows that you are fully relying on Allah and that Allah brought you that means, there is nothing wrong with that. That is a permissible way of thinking. However, it becomes minor Shirk if one is fully relying on the means, like the employer for a paycheque or an officer for safety.

It can possibly be elevated to major Shirk depending on the heart level attachment to those means. For example, relying on the skills of the doctor for an operation. If you believe he is means from Allah and your heart is detached from reliance on him, that is not Shirk. That is permissible, that is means and that is good. In your heart, if you say the success and failure of the operation is from the skills of the doctor, that is when the minor Shirk begins to seep in and it could be elevated to worse than that depending on the heart feeling in that particular matter. The strength of an army for example is means. If it is detached from the heart, then there is nothing wrong with that. In your heart, if the strength of the army is the determining factor for victory and defeat, that is when the Shirk begins to seep in there. When the means are there, this type is usually and most of the time minor Shirk.

Why is it considered Shirk? Because if you do not watch out, there will become a strong connection that the heart forms with the means, and that strong dependence upon what is relied on will eat away from the heart reliance on Allah subhaanahu wa ta'aala. In a nutshell, keep the means in your hand and not in your heart. This is not to discourage from means, but to keep the heart pure on the pure Tawheed that we want, and that is essential to the Ibaadah of Tawakkul. Sometimes like with the example of the employer, the means are recommended and you are recommended to do them. Relying on Allah for a paycheque

without the means is Tawaakul (تواكل). It is dispraised and it is not Tawakkul. You do not sit at home and say Allah subhaanahu wa ta'aala is going to send me my paycheque. You rely on Allah subhaanahu wa ta'aala and you do the means available, but you do not ever let the means get to you. You are doing the means because they are part of the Sunnah of doing them.

GIVING SOMEONE PERMISSION TO REPRESENT YOU IN SOME MATTERS

The fourth form of Tawakkul is really more like using a representative. It is more like what you would do in a power of attorney or appointing someone. It is in the Fiqhi books and you will find it under a section called Wakaalah. That is like giving a person permission to represent you in some matters. There is nothing wrong with this form and it is permissible by the Qur'an, Sunnah and Ijmaa'. One of the best examples is what Ya'qoob told his sons:

يَا بَنِيَّ اذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ... ﴿يوسف: ٨٧﴾

“O my sons! Go you and enquire about Yusuf and his brother.” (Surat Yusuf: 87)

He appointed his children to go find Yusuf. There is nothing wrong with that.

The Prophet sallallahu 'alayhi wa sallam appointed Abu Hurayrah and many others over the charity in the House of the Muslims – to guard it, to collect the Zakah and to pass out the Zakah. He appointed those of the Sahaabah to carry out the Hudood. He appointed 'Urwah Ibn al-Ja'ad to buy him sacrifice once. In his farewell pilgrimage when the Prophet sallallahu 'alayhi wa sallam slaughtered, he slaughtered sixty three camels and then he called Ali radhiallahu 'anhu to finish off slaughtering the rest, so he appointed Ali. There is nothing wrong with this type at all. This is normal and it is proven by Qur'an, Sunnah and Ijmaa'.

THE RULING ON CERTAIN STATEMENTS ABOUT TAWAKKUL

We have an issue here. Can you say:

توكلت على الله وعليك

I depend on Allah and you.

That is not permissible. That is minor Shirk because Allah said:

...فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿البقرة: ٢٢﴾

Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). (Surat al-Baqarah: 22)

You do not say I depend on Allah and you.

لولا الله وفلان أنها من الشرك

It is authentic from the account of Ibn Abbaas. He considered the statement had it not been for Allah and so-and-so as Shirk. Had it not been for Allah and so-and-so is Shirk and he considered statements like that Shirk.

The Salaf considered this statement as Shirk:

أَعُوذُ بِاللَّهِ وَبِكَ

I seek refuge in Allah and you.

That is Shirk. That is very similar to our statement here – I depend on Allah and you. It should be avoided and that is minor Shirk.

How about terms like:

توكلت عليك

متكل عليك

متوكل على الله ثم عليكم

I rely on you, I depend on you or whatever you choose for the translation of the word Tawakkul.

This is different from the previous scenario in that first of all, you are not combining them to Allah or you are saying Thumma (meaning and then). Some of the 'Ulamaa allowed it. They said it is like giving authority or appointing someone to do something like we took in form number four of Tawakkul, so they said it is permissible. Others said it is not permissible and that is possibly closer to being the more correct of the opinions because Allah said:

... وَعَلَى اللَّهِ فَتَوَكَّلُوا... ﴿المائدة: ٢٣﴾

And put your trust in Allah. (Surat al-Maa'idah: 23)

Put your Tawakkul on Allah.

So we should do our best to keep it pure and refrain from using those.

There is the Hadith in Musnad Ahmad:

إِنَّكَ إِنْ تَكَلَّمْتَ بِإِلَى نَفْسِي تَكَلَّمْتَ بِإِلَى خَطِيئَةٍ ، وَعَوْرَةٍ ، وَذَنْبٍ

The Prophet sallallahu 'alayhi wa sallam said in a Du'aa that if You leave me to rely on myself, I will be in error, shame and sin. So if he said that about himself, why would we use that term about anyone else?

Hadith Abi Bakrah:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَعَوَاتِ الْمَكْرُوبِ : اللَّهُمَّ
رَحْمَتَكَ أَرْجُو ، فَلَا تَكَلِّمْهُ إِلَى نَفْسِي طَرْفَةَ عَيْنٍ ، وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ،
لَا إِلَهَ إِلَّا أَنْتَ

The Du'aa of the distressed that is in Sunan Abi Dawood and Ibn Hibbaan. O Allah I seek Your mercy, do not let me rely on myself not even for a glimpse. So if the Prophet sallallahu 'alayhi wa sallam refused to say that about himself, we should not say it about anyone else.

With Tawakkul and whatever term we use in the English translation of it, I believe it is not proper to attribute it to any creation. You should only use them to Allah subhaanahu wa ta'aala. If we teach that to ourselves and our kids, we will raise our tongues, our hearts and our children on the pure, pure Tawheed that we want. However, you can say statements like I rely on Allah and I appoint you or I delegate you. Those statements are different from Tawakkul.

Some use the Hadith of Sahl Ibn Sa'd as-Saa'idee to say it is permissible to use Tawakkul in contexts other than Allah.

مَنْ تَوَكَّلَ لِي مَا بَيْنَ رِجْلَيْهِ وَمَا بَيْنَ لِحْيَيْهِ ، تَوَكَّلْتُ لَهُ بِالْجَنَّةِ

The Hadith is in Sahih al-Bukhari. The Hadith uses the word Tawakkul instead of guarding what is between his lips and what is between his legs, and then he will get Jannah if he protects and guards that.

The term used is Tawakkul. In Arabic, the Prophet sallallahu ‘alayhi wa sallam used Tawakkul as guard, but it is not used in the context of reliance or anywhere close to that. Tawakkul in this Hadith comes to mean guarding or protecting. It does not come to mean anything about reliance, so it is not proof for using Tawakkul for creation. That is the more proper way of using the terms – leaving the terms of Tawakkul only to Allah.

What about saying or having confidence in one’s self? If you say I have confidence in myself, does that relate to Tawakkul? To have confidence in yourself as in Tawakkul is not permissible. Just because it is yourself, that is reliance on means and it is no different than having Tawakkul on others, so that is minor Shirk. But if by confidence in yourself, you mean that you are good at something, you tried it before, you have done it over and over, it is easy for you, you have learned it very well and you do not mean Tawakkul, then in that context there is nothing wrong with having confidence or saying I have confidence in myself.

What about referring to someone as being reliable? You say he is reliable in that matter. If you mean he is trustworthy, he is honest and he does his work properly, that is permissible. If you mean you rely on him and the result is one hundred percent always, then that is when minor Shirk seeps into it.

THE IMPORTANCE OF TAWAKKUL

Tawakkul is a vast topic and a topic desperately needed in this Ummah, especially in this day and age. Why this day and age? Because it is more of a materialistic world, especially for those who live in the west. You hear ‘Ulamaa for example who say oh they are too powerful. The enemy is too powerful. If those same ‘Ulamaa were around the Prophet sallallahu ‘alayhi wa sallam in their lacking of Tawakkul that they have today, they would have argued with the Prophet sallallahu ‘alayhi wa sallam on the day of Badr and told him go back. What did the Prophet sallallahu ‘alayhi wa sallam do? He did all the means he had, no matter how simple they were. He used all the means. We do not look at the means – we use anything of means that we have. And then he went forth with the reliance on Allah subhaanahu wa ta’aala to a stunning victory.

In personal matters, our brothers and sisters agonise over their personal problems, whereas if they perfect and establish this Ibaadah of Tawakkul, they would be free of distress and worries. We have had some difficult times and Alhamdulillah for everything. Wallahi all my life, I never saw my father ever carry a worry. Allahumma Baarik Lahu. May Allah subhaanahu wa ta’aala grant him a long life full of deeds and then reward him with Firdaws. One may cry over a hardship. We are not better than the Prophet sallallahu ‘alayhi wa sallam who cried over the death of his son, but Tawakkul paves a worry free life. If we raise our Ummah on the true belief of Tawakkul, your problems will vanish and you will live a content life, even if the universe is against you.

The Prophet sallallahu 'alayhi wa sallam taught young little Ibn Abbaas the golden words of Tawakkul. Note that he chose a young boy to teach him these statements of Tawakkul. He was trying to tell us your kids before your elders need to master this. If the universe comes to benefit you, they would not be able to do so unless Allah wrote it. And if the universe came to harm you, they will not be able to harm you except that which Allah subhaanahu wa ta'aala wrote will happen to you. Such a peaceful and content life if you let that sink and register in your heart.

THE STORY OF QAADHI AL-MAARISTAAN

Ibn Rajab al-Hanbali died 795 years after the Hijrah. In his book Tabaqaat Al-Hanaabilah (طبقات الحنابلة), he wrote a story. It is also mentioned in Mu'jima Yusuf Ibn Khaleel Al-

Haafidh and in Taareekh Ibn An-Najjaar (تاريخ ابن النجار). Ibn Rajab al-Hanbali mentioned a story about al-Qaadhi Abu Bakr Muhammad Ibn Abd al-Baaqi Ibn Muhammad al-Bazzaaz al-Ansaari. His nickname was Qaadhi al-Maaristaan. This man died 535 years after the Hijrah and he narrates a story about himself that Ibn Rajab mentioned.

It shows you reliance on Allah and it shows you that reliance on Allah does not mean you will not go through dark tunnels in your life. Reliance on Allah means you put your trust in Allah and you accept what Allah subhaanahu wa ta'aala has to offer you, because He chose what is best for you. That is part of reliance on Allah. That is the Hakeem. If you truly believe what we say every day (that Allah is Al-Hakeem (the All Wise)), that means He chose the wise decision for you. Who better or more wise than Allah subhaanahu wa ta'aala.

You see those who sign off power of attorney to someone else. It could be a spouse, it could be a child, it could be a relative or it could be a friend. It is the durable power of attorney that you all know. When you sign a durable power of attorney, it means you give that person you appointed the right to sell, to buy, to withdraw the money out of your accounts and do whatever he wishes with them. If one is incapacitated, the person you appointed can make decisions for you. He can make the decision as far as pulling the plug of a life support machine. You gave that power of attorney because you fully trusted them. Once you gave that power of attorney, you do not question the decisions of the person otherwise you should not have given it to them or withdrawn it. Once you gave it to them, you wholeheartedly knew that person would do the best for you. And Allah has the supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Tawakkul is putting your full trust on Allah subhaanahu wa ta'aala who has the supreme examples. You may go through dark tunnels in your life. That is part of life and part of the life of a believer. You think they are dark, but Allah always chooses what is best for you.

عَجَبًا لِأَمْرِ الْمُؤْمِنِ ! إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ

It is astonishing the matter of a believer. Everything that happens to him is good. You may not know it and you may not see the wisdom of it in this life. You may see it later on but if you do not see it in this life, you will see it in the life after.

Ibn Rajab mentioned this story of Qaadhi al-Maaristaan. Qaadhi al-Maaristaan said about himself that I was hungry one day in Makkah. I became hungry one day and I could not find anything to eat, so I went walking around in Makkah. I found a tightly tied pouch, I picked it up and brought it to my house. Then in my house when I untied it, I found a beautiful necklace of pearls and it was like I had never seen anything like it before. He went from a difficult time to the utmost of ease, but Tawakkul did not waver a tiny bit in his heart. Full Tawakkul on Allah when he was walking around hungry, and the same Tawakkul now that he is a millionaire. It did not last for long. The circumstances change, but Tawakkul remains firm and unwavering Tawakkul. As soon as he walked in Makkah right after that, he heard an old man calling out I lost a necklace and I have five hundred Dinaar reward for whoever brings me back the necklace. That was bad news for him. He thought he was a millionaire.

He said I called the old man and told him come to my house, I think I have your pouch. He told the old man describe the necklace for me. He said the old man not only described the necklace, but he described the pouch, the string that was tied around the pouch, the number of pearls, the string that held the pearls together and every single detail about the necklace, so he said I gave him the necklace. It had to have been him. There is no way he could have known all those details otherwise. He said he handed me five hundred Dinaar and just as I was about to take it, I thought to myself I do not deserve this and I refused the reward. The man kept insisting on giving the reward, but it was as if Abu Bakr wanted to keep his reliance totally on Allah by refusing the reward he felt he really did not deserve. He did not do anything to deserve that money. So the old man took the reward and left.

Qaadhi al-Maaristaan whose Kunyah is Abu Bakr said I left Makkah after that and I took the ocean. On the way, the ship began to sink. All the money onboard sunk and most of the passengers died. He said I saw a small raft while I was in the water. I held onto it and the wind kept blowing me and blowing me for such a long time, until I got to an occupied island. He said when I landed on the island, I immediately headed to the Masjid. Finding that there is no one there, I began to recite Qur'an. The people attended the Masjid, they came to me and they asked could you teach us Qur'an? They saw him reciting. He said yes and then they began to overwhelm him with gifts. Then he said I saw pages of the Qur'an in the Masjid one day, so I began reading them. They said you even know how to read and write? He said

yes. They told him will you teach us and our children how to read and write? They began to learn how to read and write from him and they also showered him with gifts.

After being there for some time, they told him we have this problem. We have this young orphan girl who has recently been orphaned. Her father died and we want you to marry her. This was a tactic they did to try to keep him in the town and attached to the town, so he will not think of ever leaving them. He resisted and he was not even thinking about marriage, but based on their insistence he said I agree to marry her. He married her and on the night of the wedding when they presented her to him, he said I looked at her and I was startled and astonished and I was unable to raise my eyes off her neck. I saw the necklace I gave the old man some time ago on her neck. This is a true and authentic story. He was not looking at the face of his new bride, even though she is mentioned as being one of the most beautiful women in that town and that island. The relatives around him said you broke the heart of that orphan. How could you look at the necklace and not at her? You are breaking her heart. It is like you are saying she is ugly by your looks.

He said I began to tell them the story of how I found that necklace on her neck, how I returned it to some old man in Makkah, how I left Makkah and then the ship sunk and how I arrived to their island. I told them all the details of the story and they began to shout and cry Laa Ilaaha Illallah, Allahu Akbar, Laa Ilaaha Illallah, Allahu Akbar, and the crowds in the town began to gather. He said why are you people doing this and why are you astonished? They told him the man you gave the necklace to is the father of this girl. And what is more astonishing than that is we always used to hear him say I never met a Muslim on the face of this earth like the man who returned the necklace to me. They said we always used to hear him make Du'aa that O Allah, unite that man who returned the necklace with my daughter as her husband. He used to always ask Allah subhaanahu wa ta'aala that he be the husband to his daughter and Allah answered his Du'aa.

This is what happens with Tawakkul. During hard times, your Tawakkul needs to go unwavering and that light will reappear at the end of the tunnel. Tawakkul is your source of ease and happiness in both difficult and happy times. That is not the end of the story. You see the light and then you go in another tunnel. He said I lived a very nice life with her and Allah blessed me with two children. Tawakkul through ease and hardship. Then his wife died which is another hardship, so he said me and my sons inherited the necklace. Then his two children died which is another hardship, but Tawakkul is still there. He said then I sold the necklace for one hundred thousand Dinaar and that is where I got the wealth. He was explaining later on how he got the wealth he has.

... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). (Surat at-Talaaq: 2)

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ... ﴿الطلاق: ٣﴾

And He will provide him from (sources) he never could imagine. (Surat at-Talaaq: 3)

It will come from sources you never even perceived.

...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ... ﴿الطلاق: ٣﴾

And whosoever puts his trust in Allah, then He will suffice him. (Surat at-Talaaq: 3)

VERSES ON TAWAKKUL

If you see the verses ordering Tawakkul on Allah subhaanahu wa ta'aala, you see some where there is a quality that only Allah has.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ... ﴿هود: ١٢٣﴾

And to Allah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision). (Surat Hud: 123)

Who else but Allah has that quality? Who knows the Ghayb but Allah? Who else other than Allah runs the universe? Can anyone bypass His rules?

What happens?

...فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ... ﴿هود: ١٢٣﴾

So worship Him (O Muhammad sallallahu 'alayhi wa sallam) and put your trust in Him. (Surat Hud: 123)

Worship Him and put your Tawakkul on Him. That is the result.

When we used to go through difficult times and my father would see I was distressed, he would say in a question like format:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ نِصْفُهُ؟

To Allah belongs the heavens and the earth and half the matter goes back to Allah?

He is the one who taught me the Qur'an and he memorised it forty years before he taught me, so he knew the Qur'an. I would look at him and say:

وَالِيهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

To Allah belongs all the affairs, not one third or one half like you said.

In Arabic, there was no need for the word Kulluhu (كُلُّهُ). It is fine without it, but Allah put Kulluhu there to add emphasis that all matters and all affairs belong to Allah, and to assure you that all matters belong to Allah. When I repeat the verse back to my father and I say Kulluhu, my father would say then why are you distressed over a matter that Allah subhaanahu wa ta'aala chose and He has full control and runs the entire affair of it? That would make me feel better than someone who is in a desert for days and has not drunk and then you bring him a cold drink of water.

Look at the verse.

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

And to Allah belongs the Ghayb (unseen) of the heavens and the earth, and to Him return all affairs (for decision).

Those are qualities only to Allah, so what about that Yaa Allah?

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

So worship Him (O Muhammad sallallahu 'alayhi wa sallam) and put your trust in Him.

Worship Him and depend on Him. The One who has the knowledge of the Ghayb (only Allah subhaanahu wa ta'aala) and the One who nobody can overrule His decision – turn to Him in worship and depend on Him.

Another verse:

﴿الفرقان: ٥٨﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ... ﴿الفرقان: ٥٨﴾

And put your trust (O Muhammad sallallahu 'alayhi wa sallam) in the Ever Living One Who dies not. (Surat al-Furqaan: 58)

What quality do we have here? The One who is alive and never dies. Who is the One who is alive and never dies? Allah. It is only Allah, so rely on Him.

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلاً ﴿المزمل: ٩﴾

(He Alone is) the Lord of the east and the west, Laa Ilaaha Illaa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakeel (Disposer of your affairs). (Surat al-Muzzammil: 9)

Who is the only Lord of the east and the west? Allah, so take Him alone as your Wakeel (the disposer of your affairs).

THE STORY OF AL-MANSOOR AND THE PRISONER

In his book Jadhwat al-Muqtabis (جذوة المقتبس), al-Humaydi wrote the history of some of the leaders and Umaraa' of our Spain. He wrote a story about one of the leaders and it included the father of the great Imaam Ibn Hazm who was from Spain. You know Ibn Hazm was from Andalus. The name of the leader is al-Mansoor and al-Mansoor had a day when people would come to him and convey their problems, write letters of request and speak to him about matters. One day, a woman came in pleading that her son be released from prison. Al-Mansoor had imprisoned her son and she came begging and pleading that al-Mansoor release him.

When the mother of the captive cried and began to beg al-Mansoor, he got even more arrogant. He said oh you reminded me your son is still a captive and we are going to execute him. He took out a paper to write his order as he always does because they go by the order of the paper. He said Yuslab (يصلب) meaning crucify him but when he wrote it on the paper, he said Yutlaq (يطلق) which means release him. Then he handed the paper over to the minister to carry out the crucifixion, and that was the father of Ibn Hazm.

Sometime later, he asked his minister or deputy (the father of Ibn Hazm) did you carry out the crucifixion? He said O Ameer, look at the order. You said release him and we are preparing him for release. Al-Mansoor the leader got angry. He said crucify him but as he was writing it, he said Yutlaq (release him). He is saying crucify him, but his hand is writing release him and he gives it to the father of Ibn Hazm. For a second time, he asked the father of Ibn Hazm did you people crucify that prisoner? He said Ameer, you said release him. The paper says release him. He wrote release him a third time, while his mouth was saying crucify him. The same scenario happened three times. When al-Mansoor asked for the third

time, he showed him the paper and in his handwriting it says release. He is being prepared for release. When they showed him the decree that he wrote, it finally sunk in the head of al-Mansoor and he says let him go, I have no control over this. Whoever Allah wants released, I could never keep him a captive.

Who made a leader with all his power, might and his intention say something his own hands could not even write? He said something while his own hands wrote something different. It is Allah whom you should be relying on who caused his hand to write something different than what his mind wanted him to write.

...وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ... ﴿الأنفال: ٢٤﴾

And know that Allah comes in between a person and his heart (i.e. He prevents an evil person to decide anything). (Surat al-Anfaal: 24)

Allah is the only One who comes in between a person and his heart. If you have a marital issue, turn to Allah because He controls the mind of your spouse more than your spouse controls his or her mind themselves. When it is a work problem, put your reliance on Allah and turn to Allah because Allah has more control over the mind of your employer than he does himself.

...مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا... ﴿هود: ٥٦﴾

There is not a moving (living) creature but He has grasp of its forelock. (Surat Hud: 56)

آخِذٌ بِنَاصِيَتِهَا

Do you know what that means? Back in the days, Bedouins used to have camels and camels are hard to restrain but if you put a holster on the camel around his head, you have full control over him. You move him left, right, forwards and backwards with that little string, and that is how Allah has control of every creation.

THE STORY OF A PRISONER FROM THE INNOCENT MAN

You know John Grisham who wrote many law based novels. He wrote his first and I think his only non-fiction book and it is the only one I read of his books. It is a very good book and it is about the lack of justice in the criminal system. It is called The Innocent Man and it is a book that speaks about the lack of justice in the US system and also about the torture of the electric chair. A very interesting book, but what caught my attention more than anything in

that book when I read it was a story he mentioned years and years ago of a man who was sent to be electrocuted.

He describes the man as black, slim, short and slightly over a hundred pounds. He was very slim and small. They put him in the electric chair and they strapped him down. Just when they closed the door and left the room to turn on the switch, he breaks out of the straps and begins to run around hysterically in the electric room where they are about to electrocute him, until they bring the goon squad that restrain him and take him back to his cell. Note he is a very slim and small guy and he said he breaks out of the straps – straps that the strongest of criminals never broke out of. He did not say he slipped out of them which you can possibly understand, but he mentions his small size and then says he breaks out of them.

The goon squad run in the room, restrain him and take him to his cell. They set another execution date and on the next execution date, the same thing happens. He breaks out of the straps a second time, then a third and a fourth and a fifth and a sixth time. On the seventh time, things happen differently. Every execution they had set – as soon as they put him in the chair, he breaks out of the straps. I said to myself this is a great lesson in Tawakkul. What did the Prophet sallallahu ‘alayhi wa sallam tell Ibn Abbaas? If the Ummah came to harm you in what Allah did not want them to harm you in, they could not. That is what happened the first six times. On the seventh time, it was written by Allah that his time has come and if the entire universe came to spare his life on that seventh time, they would not be able to spare his life.

Allah is the One who could do all that and more. Allah the One who controls the universe is worthy of you putting your full Tawakkul on Him in personal matters, in financial matters and in matters of this Ummah. They asked al-Ahnaf Ibn al-Qays how did you master Taqwa? He said I knew no one takes my provision but me, so my heart felt at ease. Do not stress over materialistic matters, your job or your paycheque. You put your Tawakkul in Allah and you do your means. No one is going to take it. He said I realised no one can perform my deeds but me, so I occupied myself and my time with my deeds. Then he said I realised that Allah is always watchful over me, so I was ashamed to let Him see me committing a sin. Then he said I realised that death is waiting for me, so I gathered the provision for that journey. A man told him where do you eat from al-Ahnaf? So he mentioned to him the verse:

...وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ... ﴿المنافقون: ٧﴾

And to Allah belong the treasures of the heavens and the earth. (Surat al-Munaafiqoon: 7)

Do you think Allah will provide a Kaafir sustenance and leave me out of it? Tawheed was meant to bring you ease and peace in this world, and the ultimate goal in Jannah. This is

Tawheed. Tawheed is to benefit you in both worlds, to bring you tranquility in life, and to make you a firm and true Muwahhid who relies on Allah with honour. That is the honourable life.

A mountain full of problems rest on the shoulder of a believer who has true Tawakkul, and with reliance he takes it with a smile. And if you see him, it is possibly like he is the happiest man. It could be death in families, a lifetime in prison, maybe execution or maybe loss of wealth. Then you see one who lacks Tawakkul and he gets a glimpse of that problem – maybe a flat tyre or maybe the boss looks at him wrong. He has to go visit the psychiatrist and decide what therapy and what medicine he needs to go on.

Alhamdulillah we took Du'aa, fear, hope and Tawakkul. We will Inshaa Allah take Raghbah war-Rahbah wal-Khushoo' next class.

CLASS THIRTY FOUR

As you know, for the past weeks we have been taking the examples of Ibaadah that the author mentioned (matters that can only be directed to Allah subhaanahu wa ta'aala). The next Ibaadah that he mentioned is the Ibaadah of Raghbah (رغبة), which is fervent desire.

RAGHBAH, RAHBAH AND KHUSHOO'

He mentioned three Ibaadaat altogether and then he mentioned them with proof. He mentioned Raghbah which is fervent desire, then Rahbah (رهبة) which is dread, and then Khushoo' (خشوع) which is reverence and humility. Later on when he mentions the proof, he mentions them altogether because he chose one Ayah that has proof for all of them.

وَدَلِيلُ الرَّغْبَةِ وَالرَّهْبَةِ وَالْخُشُوعِ قَوْلُهُ تَعَالَى : إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي
الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Allah said they used to hasten in their acts of Ibaadah or devotion and obedience to Allah, and they used to worship Allah upon Raghbah, upon Rahbah and in Khushoo'.

Let us go over them one by one and then we will go over the proof that the author mentioned.

RAGHBAH

THE DEFINITION OF RAGHBAH

Raghbah is fervent desire. It is the utmost desire and it is the utmost desire combined with love and persistence to reach that which is beloved. When you are wholeheartedly in Du'aa or in any act of worship and you are in the utmost desire and persistence into that Ibaadah, that is Raghbah right there. Raghbah is very similar to what we took of Rajaa'. Raghbah and Rajaa' both mean hope in English, however Raghbah is more special. It is a higher category and standard of Rajaa' and it is the highest peak of Rajaa'. In laymen terms, Raghbah is when you are deep into your Ibaadah.

THE STORY OF ‘URWAH IBN AZ-ZUBAYR IBN AL-‘AWWAAM

Let me tell you this story and this will tell you what Raghbah is. Not only Raghbah, but all three of these Ibaadaat that we will mention today Inshaa Allah. It will tell you what Raghbah, Rahbah and Khushoo’ are and how they pertain to and affect your Ibaadah. In particular, the story I am going to tell you is about how they affect Salah. The chain of this story is authentic. Had it not been authentic, you would think it is a fictional story or a figment of someone’s imagination.

The story is about ‘Urwah Ibn az-Zubayr Ibn al-‘Awwaam radhiyallahu ‘anhuma. ‘Urwah was a man with a golden ancestry. His father is az-Zubayr Ibn al-‘Awwaam – one of the ten people promised to go to Jannah and the companion who was one of the six people that Umar radhiyallahu ‘anhu chose to choose the destiny of this Ummah after he dies. His mother is Asmaa’ Bint Abu Bakr and that makes his maternal grandfather Abu Bakr as-Siddeeq radhiyallahu ‘anhu. His paternal grandmother was Safiyyah Bint Abdul-Muttalib. If his mother is Asmaa’, that means his aunt is Aishah radhiyallahu ‘anha. That is why he used to enter upon Aishah, he used to narrate Ahaadith from her and he used to learn with her. And because of that, he became one of the top seven Fuqahaa’ in Madinah. May Allah honour this Ummah with the likes of Aishah and Asmaa’ who play their proper model role in raising revivers and Mujaahideen for this Ummah.

After the death of the Messenger sallallahu ‘alayhi wa sallam, he remained in Madinah. When he grew older, he decided to visit Bilaad ash-Shaam. During his journey or possibly before it, he was infected with some kind of disease in his foot that began to spread during the journey and it reached the shin area (somewhere between the knee and the ankle). When he arrived in Bilaad ash-Shaam, they brought him the doctors who told him this leg needs to be amputated otherwise it is going to spread and kill you. Back then, they used alcohol for anaesthesia. That is what reduced the pain when they operated in these kind of surgeries. ‘Urwah held himself to a higher standard. If it was permissible for normal people in such circumstances, it is not something ‘Urwah would allow upon himself. He held himself to a higher standard and this is our point here – he said let me make Salah and when you see me get into my Salah, amputate my leg as you wish. Do you know what he meant by that? What he meant is let me get into my Salah, let me stimulate and rev up my Raghbah, Rahbah and Khushoo’, then amputate my leg.

Why ‘Urwah? Because when a heart elevates in that Ibaadah of Raghbah, Rahbah and Khushoo’ during Ibaadah, it numbs the feeling of the limbs. You are present in your body but in reality, you are in another world. You may see a bodybuilder or someone very athletic and in the peak of his fitness abilities – you tell him your son just got hit by a car and if it affects him and moves him internally, that strong and athletic man will drop down to his knees in weakness. Where are his muscles? Where are his athletic abilities? The heart feeling overwhelms and overpowers his physical strength and paralyses the limbs.

While 'Urwah was deep in his Raghbah, Rahbah and Khushoo', they cut with a knife. The shin area is by a bone area and when they got to the bone area, they heated a saw and began to saw it off. First they cut and then they sawed. At that time, out of his seven sons, his most beloved son Muhammad went to a stable for the leader al-Waleed Ibn Abdul-Malik and a horse or a camel booted and stamped him to death. When the people began to visit him and among them was al-Waleed Ibn Abdul-Malik, they gave him condolence about his leg and then they informed him and gave him condolence about his son. Did he say why? First my leg and now my son? Problem after problem. My grandfather is Abu Bakr radhiallahu 'anhu and he gave victory to Islam. I am one of the top seven Fuqahaa' in Madinah. Why me? I am the son of the man who gave your Messenger victory Yaa Allah. Is that what he said? That is not 'Urwah Ibn az-Zubayr. Listen to what he said.

He said:

اللهم كانوا سبعة ، فأخذت واحدا وأبقيت ستة

O Allah they were seven, You took one and You left me six. He means about his sons – he had seven. He said You took one and You left six. Look at the positive thinking. You have been so gracious and kind to me Yaa Allah.

وكن أربعا ، فأخذت واحدة وأبقيت ثلاثا

Now he is talking about his limbs. O Allah they were four (two hands and two legs), You took one and You left me with three. You have been so gracious and kind to me. Look at the positive thinking in the middle of a calamity.

Then he said:

اللهم لك الحمد ، فلئن إن كنت قد أخذت فقد أبقيت

Alhamdulillah. If You took, You left me with plenty. You took one of my limbs and You left me with three. You took one of my sons and You left me with six.

وإن كنت قد ابتليت فلطالما عافيت

And if You tested me, you kept me sound and well for such a long time.

فلك الحمد على ما أخذت وعلى ما عافيت

All thanks to You Allah for what You took and for what You kept.

This story has a few narrations to it and what will stun you is the addition in Ibn Abi ad-Dunya. He said the night that he lost his leg and he lost his son, he did not miss his Qiyaam. Take a break 'Urwah. Mourn your son. Wait until your pain eases and then resume your night recitation. These were men who were born for the Akhirah. He did not miss his night recitation that night. It gets more amazing. I remember mentioning this in one of the first Jumu'ah Khutbahs I gave. It had to have been one of the first ten that I delivered maybe twenty or twenty five years ago, and I said back then what I will still say today. For me the most amazing and astonishing part of it is what Ibn Katheer stated that al-Awzaa'ee said.

وقال الأوزاعي : لما نشرت رجل عروة قال : اللهم إنك تعلم أنني لم

أمش بها إلى سوء قط

When his leg was cut, 'Urwah said O Allah, You know I never used this leg to walk to a sin before. How many of us can look at their legs today and say that? Or look in the mirror at their eyes and say the same statement? Or look at their tongues or at their hands and say Allah, You know we never used this for a sin?

Do you know it is the opinion of some of the Hanafiyyah that whoever says Allah You know (Ya'lamullah (يعلم الله)) I did this or that and he is a liar, then he becomes a Kaafir. That is because in reality by that statement and by that lie, he claims that Allah does not know. That is the opinion of some of the Hanafiyyah and it may be the weaker of two opinions on that issue, but it shows you how dangerous it is to say Ya'lamullah on a lie. Saying Wallahi and lying is easier than saying Ya'lamullah on a lie. 'Urwah was so sure of his past that he said O Allah, You know I never used this leg to commit a sin before.

Listen to the icing on the cake of this story. I told you his leg was amputated in Bilaad ash-Shaam, so he returned back to Madinah with no son and no leg. He lost his son and he lost his leg. When he returned back to Madinah, they said Wallahi we never heard him complain about his foot or about his son. Men raised by Muhammad sallallahu 'alayhi wa sallam.

This story has so many lessons in it but before we get carried away, our point for this class and why I mention it for this class is the affect Raghbah, Rahbah and Khushoo' have on someone's Salah. The affect that it has is that it numbs and paralyses the limbs because Raghbah, Rahbah and Khushoo' take a person to another world – a true spiritual world and a true Imaanic world. Some make superficial Salah as many or most do. Others have Raghbah, Rahbah and Khushoo' in them like 'Urwah.

RAGHBAH IN DU'AA

If one has the Ibaadah of Raghbah in the worship of Du'aa, he will have a strong heart presence in his Du'aa along with persistence and the utmost desire. That is the definition of Raghbah. Usually that shows on one's appearance and his limbs. It has an effect on one's appearance. For example, his hands may be strongly extended. It will have an effect when one is making Du'aa. One may be making Du'aa as if he is in a life and death situation, clinging on a raft in the middle of the ocean. That is the type of Du'aa that gets accepted. That is the affect of Raghbah.

On the other hand, you have someone who is making Du'aa but it is a superficial Du'aa, like those who repeat that which they memorise and sometimes they do not even know what they are saying. Then other times the mind and heart are not even present or set on the Du'aa, and that is the Du'aa free of Raghbah. A long Du'aa, plenty of continuous Du'aa with strong heart persistence and heart presence in that Du'aa – that is the Du'aa of Raghbah.

RAGHBAH IS AN IBAADAH

Raghbah is a flavour you add to your Ibaadah to make it and take it to a higher level. Raghbah is doing your Ibaadah with the earnest heart desire for that which is with Allah. A believer should hasten to Allah with earnest desire (Raghbah), with regard to every action of Ibaadah. Raghbah is an Ibaadah and it must only be given to Allah subhaanahu wa ta'aala. Giving the Raghbah that you should give to Allah to someone else becomes Shirk and there is plenty of proof in addition to the one the author mentions.

وَإِلَىٰ رَبِّكَ فَارْغَب ﴿الشرح: ٨﴾

And to your Lord (Alone) turn (all your intentions and hopes and) your invocations. (Surat ash-Sharh: 8)

...إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿القلم: ٣٢﴾

“Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter).” (Surat al-Qalam: 32)

RAHBAH

Rahbah is the next Ibaadah. Like I said, he used the same proof for Rahbah and he will use the same proof again for the next one, which is Khushoo'. He used one proof for all three and we will get to that proof.

THE DEFINITION OF RAHBAH

Rahbah is fear and it is like Khawf, which also means fear. Khawf and Rahbah both mean fear, but Rahbah is special fear and it is the peak of fear. It is a higher status of fear. It is not the regular Khawf fear. Just like we said that Rajaa' and Raghbah are similar in that both mean hope but Raghbah is a higher level of hope, over here Rahbah is a higher level of fear.

THE DIFFERENCE BETWEEN KHAWF AND RAHBAH

Both words mean fear, but there is a difference. There are two main differences. We will take the two main ones and the most important ones. The first difference is in the length of Rahbah. It is prolonged fear. When al-'Askaree mentioned the linguistic definition of Rahbah, he mentioned two points and pay attention to them so you will not get lost. He said the Arabic people used to say:

جمل رهب

A camel that is Rahb. Rahb is a description of a camel, using the derivative of the root word of Rahbah. They used to say that about a camel when the camel has long bones. Keep in mind the word long – that is what we need out of it.

Then he mentions the second point which really boils down to the same conclusion. He said the Arabic people used to also say Raahib (راهب) about a Christian monk, which they still use today. Raahib is one of the derivatives from the root word of Rahbah. Why is he Raahib? Why was he called that? The Arabic people used to call him that because he had prolonged fear.

From those two linguistic definitions of Rahbah, we learn that it is prolonged or long fear, so you see it is not regular Khawf. It is a higher status than regular Khawf. We can sum up the first difference between Khawf and Rahbah in one sentence. Khawf is fear for possibly a short time, whereas Rahbah is prolonged fear. It is a higher status. The second difference is Khawf is usually for fear that is possible. It may happen and it may not happen. It is something that is uncertain. If you remember it, you will get afraid. If you forget it, you are

no longer afraid. It may happen and it may not happen. It is for that which is uncertain. That is Khawf. Rahbah is fear of something that is certain, not fear of something that is possible or likely. It is imminent and certain, unlike Khawf.

For example, someone is sentenced to death and he is awaiting execution. He is sentenced and he is awaiting the date. That is imminent and certain, so that would be Rahbah. It is constant that he is in fear because the execution date is set and he is awaiting the punishment. Someone in prison who has not been sentenced may get sentenced to prison time, sentenced to death or he may go home free. He is afraid and to him it is uncertain. The judge might say life, execution, not guilty or go home, yet he fears the execution or he fears prison. That is Khawf because it is possible, but it is not imminent.

What is the conclusion of those two differences? For our purposes, the Ibaadah of Rahbah is to have prolonged fear of Allah. That is number one simply put. Rahbah is prolonged fear. Not just regular fear, but prolonged fear. Number two – it is imminent and constant fear. It is not that it may happen, but it will happen. We spoke on the regular fear previously, so there is no reason to go over the regular fear again.

WHEN IS RAHBAH SHIRK?

If one has prolonged and constant fear of a person in a grave, that is Shirk Akbar. If one has fear of someone living or inanimate objects in matters that only Allah can do and it is prolonged fear, that is also Shirk Akbar. The author uses the verse:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا

خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Surat al-Anbiyaa': 90)

There is also additional proof for that.

...فَإِيَّايَ فَارْهَبُونِ ﴿النحل: ٥١﴾

Then, fear Me (Allah) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allah has forbidden and do all that Allah has ordained and worship none but Allah]. (Surat an-Nahl: 51)

Have Rahbah only from Me.

Let us take how Shirk is in relation to the difference between Khawf and Rahbah. If you fear any type of fear from one in a grave or inanimate objects, or you fear someone that is living with the same fear you fear Allah, then that is Khawf right there and that is Shirk Akbar. What about Shirk of Rahbah? If in addition to that fear I just mentioned to you, it is coated or you combine to it that you fear it is certain what they will do, then that takes it up to Shirk of Rahbah. It is not likely, but it is certain what they are going to do to me. If you add the certainty factor to that regular fear, then it is Shirk of ar-Rahbah. That is the first one.

If that fear is prolonged fear or long fear, then that is Shirk of ar-Rahbah. So if you add to the fear that it is prolonged fear, that is Rahbah. If you have the feeling that what they are going to do is imminent, that is Rahbah. That takes it from regular fear to Rahbah. Certainty of the matter or prolonged fear takes it to Shirk ar-Rahbah. It will fall under the definition of Shirk ar-Rahbah, and that is how you know the difference between the regular Shirk al-Khawf and Shirk ar-Rahbah. Fear combined with the heart fixed that the harm will reach one or if it is prolonged – that is Shirk Akbar of Rahbah.

KHUSHOO'

The next Ibaadah that the author mentions is Khushoo'.

THE DEFINITION OF KHUSHOO'

The definition is humility and submissiveness to Allah, submitting to whatever Allah has pre-decreed and whatever He ordained and commanded. When the earth is at peace and serenity, calm and composed and there is no movement in it, Allah called it Ardhun

Khaashi'ah (أَرْضٌ خَاشِعَةٌ):

وَمِنْ آيَاتِهِ أَنْكَ تَرَى الْأَرْضَ خَاشِعَةً... ﴿فصلت: ٣٩﴾

And among His Signs (in this), that you see the earth barren. (Surat Fussilat: 39)

When there is no water, nothing grows on it and it is very calm. There is no movement in it, so it is Ardhun Khaashi'ah. When it rains, it is stirred. Stirred is movement and that is the opposite of Khushoo'. It is stirred so that means life and growth and there is movement in it. Khushoo' of a human would mean the peace, tranquility and serenity in the heart, and the affect it has on the limbs.

WHEN IS KHUSHOO' IBAADAH?

When we say stand in Salah in Khushoo', that is what we mean. His Salah should have the Ibaadah of Khushoo' in it. It should have the Khushoo' status in it. He stands in humility, serenity and peace with Allah in the heart, and it shows on the limbs. Its affect shows when his head is bowed, when he is looking into the place that he is prostrating and when he does not move. Even in walking to Salah, you need Khushoo'. He walks calmly and in serenity. That is Khushoo' in walking to Salah.

WHEN IS KHUSHOO' SHIRK?

If someone stands in front of a grave or a person and his limbs and his heart are in humility and serenity, that is Khushoo' even if you do not add anything else to it. So if I stand in front of someone in the Khushoo' fashion that I am only supposed to stand to Allah in, that is Shirk even if I do not add anything to it. If I stand before someone in the manner that I stand in front of Allah, that in itself is Shirk and you do not have to add Du'aa to it. If I stand in front of a grave or someone in the manner of Khushoo' that I stand before Allah in, that becomes Shirk Akbar.

The best and detailed example on that is in Madinah. I remember when I was young and even when I was older in the university I also saw it, but it stuck to my mind when I was young because of what my father used to do. May Allah grant him a long life full of deeds. You see many in the Haram in Madinah in front of the grave, near the grave and even sometimes at a long distance from the grave in the Haram, and they would face the grave. The Qiblah would be that way and they would face the grave. When they face the grave, they stand with their hands as if it is in Salah. They face the grave and they are in Khushoo' and you would wish to see that in Salah. That type of Khushoo' to the Prophet sallallahu 'alayhi wa sallam – you would wish to see that in Salah for Allah subhaanahu wa ta'aala.

I remember every time my father would take them and explain to them that this is not right. Their movements, their humility and even their breathing is at its peak of Khushoo' before a grave or a Wali sometimes. That Khushoo' is the type of Shirk that we are talking about. You also see some deviant sects stand before their living Awliyaa' in such Khushoo' where they suppress their movements and even their breathing in Khushoo' for that person. Even at times walking backwards so as to not give their back to the person they claim is a Wali, and sometimes they do that in front of graves. That type of Khushoo' is the Shirk Akbar. That Khushoo' belongs only to Allah.

Similar to that is walking to a grave. We said you should have Khushoo' in walking to Salah. When some people walk to graves of their supposed Awliyaa', they have the heart feeling of Khushoo'. That is Shirk. That Khushoo' is Shirk even without anything combined to it. You do

not have to make Du'aa for it to be Shirk. Khushoo' is independent Ibaadah that belongs to Allah subhaanahu wa ta'aala and the proof is in the same verse:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Surat al-Anbiyaa': 90)

THE DIFFERENCE BETWEEN KHUSHOO' AND KHUDHOO'

There is a very similar word in Arabic which is Khudhoo' (خضوع) and it is another Ibaadah.

Khudhoo' is an Ibaadah that pertains more to the limbs, whereas Khushoo' pertains more to the heart, voice, eyes and everything else.

Allah said about the eyesight:

خَاشِعَةً أَبْصَارُهُمْ... ﴿القلم: ٤٣﴾

Their eyes will be cast down. (Surat al-Qalam: 43)

There is Khushoo' of the eyes.

Allah mentioned it about the voice as well:

...وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ... ﴿طه: ١٠٨﴾

And all voices will be humbled for the Most Beneficent (Allah). (Surat Taha: 108)

THE IMPORTANCE OF KHUSHOO' AND HOW TO ATTAIN IT

﴿المؤمنون﴾ ١ ﴿الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ﴾ ٢

Successful indeed are the believers. Those who offer their Salat (prayers) with all solemnity and full submissiveness. (Surat al-Mu'minoon: 1-2)

Khushoo' is an Ibaadah and part of Salah. Khushoo' is so important in all Ibaadaat but because Salah is more important, it is more stressed in Salah. There is an authentic statement from Abu Sa'eed al-Khudri and it is not attributed to the Prophet sallallahu 'alayhi wa sallam. Even though this is a statement of Abu Sa'eed al-Khudri, something like this takes the ruling as if the Prophet sallallahu 'alayhi wa sallam said it. Why? Because with matters like this which relate to knowledge of the unseen, we know for a fact that the Sahaabah would never speak about them had they not heard something about them from the Messenger sallallahu 'alayhi wa sallam. Abu Sa'eed said when Allah created Jannah, a brick of gold and another of silver, He said speak to Jannah and Jannah said:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

The verses in the beginning of Surat al-Mu'minoon. Who are the successful ones?

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

Those who offer their Salah with full submissiveness and Khushoo'. In these verses, Allah based success on the Ibaadah of Khushoo' in Salah.

How to attain Khushoo' in Salah or Ibaadaat is something that will take another lecture by itself or a few lectures actually. Here we try to stay focused on the Tawheed aspect of the Ibaadah instead of going deep into the spiritual aspect, but we do mention spiritual aspects sometimes because they are essential to our Tawheed. A quick point on that because it is neglected so much. One of the biggest factors in attaining Khushoo' in Salah and Ibaadah is matters before the Ibaadah. Having fear of Allah outside of Salah and before Salah or any Ibaadah that you may seek Khushoo' in. When one has Khawf and Rahbah of Allah and these Ibaadaat are intertwined, he does the ordains and he walks away from the prohibitions, Allah will bless him with Khushoo' in the Salah.

Try it and see. If you enter an Ibaadah preceding it with the smallest of the Sunnahs, you will feel your Ibaadah is different. You will feel more Khushoo' in it. It could be as simple as entry to the Masjid in the proper Sunnah way with your right foot and with the right Du'aa, lowering your gaze before entering the Masjid, praying the Sunnah when you enter the Masjid, praying the Sunnah of the Salah or praying the Sunnah of the Wudhu. That person who did that will definitely have a different feel of Khushoo' than one who just walked into the Masjid at Takbeerat al-Ihraam and said Allahu Akbar with the Imaam. He neglects the Sunnah or worse than that is one who had just done sins. He let his eyes roam freely at the sisters before he entered the Masjid and then he expects Khushoo' in his Salah right after

that. Your lifestyle of Taa'ah (obedience) is what will bring you Khushoo' in your Ibaadah and more so in Salah for example. You will see one person for example who has Khushoo' in reciting normal verses of the Qur'an. They may be verses that do not contain any part of fear in them, but his heart melts and he begins to cry and weep, while his partner near him is dazed at what caused this man to have Khushoo' over these verses.

If you want to attain or you want to strengthen your Khushoo', change your entire lifestyle. It is not just the moments of the Salah, but it is the entire lifestyle and matters preceding that Ibaadah. That is what many neglect. Khushoo' also comes by training yourself. You have to train yourself into Khushoo'. Khushoo' comes by Salah at night. How many people beg Allah and plead with Allah to bless them with the honour and privilege of having Khushoo' in their Ibaadaat? Also learning the qualities of Allah – what Allah mentioned about Himself in the Qur'an and what the Messenger sallallahu 'alayhi wa sallam taught us of the qualities and attributes of Allah. Let them register in your heart and sink in your mind. Those matters are what will grant you Khushoo' in your Ibaadaat. That is just a brief example of some of the things that will give you Khushoo' in Salah.

EXAMPLES OF THE SALAF IN KHUSHOO'

Maymoon Ibn Hayyaan said I never saw Muslim Ibn Yasaar look away in his Salah. He means those little Shaytaanish glances with the corner of your eye. He said I never saw him look away in his Salah, not even a short or a long glance. One day a portion of the Masjid crumbled and collapsed and everyone in the town gathered, while Muslim Ibn Yasaar was in that Masjid and he did not even glance or leave his Salah.

The best example of the last three Ibaadaat (Ragbah, Rahbah and Khushoo') is the story I mentioned about 'Urwah Ibn az-Zubayr. It made him numb to the knife that was heated and the saw that cut through his bones. Khalaf Ibn Ayyub was asked why do you not wave away the flies when they come in front of your face in Salah? A fly comes in front of him and you know how annoying and irritating they are, but he never moves his hand to wave them away in Salah. His answer to that was I heard that criminals compete and bolster on how they withstand the extreme lashes of their punishment without even flinching. He said if the criminals do that and they are patient over their crimes, do you want me to flinch or move my hand while I am standing before Allah subhaanahu wa ta'aala? When Ibn az-Zubayr made Salah in Khushoo', he was described like he was a tree trunk – solid in Salah.

A Hadith in at-Tabaraani indicates a reality that this Ummah is in. Abu Dardaa' said that the Prophet sallallahu 'alayhi wa sallam said:

أَوَّلُ شَيْءٍ يُرْفَعُ مِنْ هَذِهِ الْأُمَّةِ الْخُشُوعُ ، حَتَّى لَا تَرَى فِيهَا خَاشِعًا

The first of the matters that will leave this Ummah is Khushoo'. There will be a time when you will enter a Masjid and will not see anyone in Khushoo'.

That is the status of this Ummah today. What is wrong and what he warned about is what is happening today. When one adjusts his internal heart and Khushoo', the Khushoo' begins to show on the limbs. One works on perfecting the Khushoo' of his heart and that will settle the limbs. Settling the limbs without the heart Khushoo' – some called it the Khushoo' of Nifaaq.

THE PROOF OF THE AUTHOR ON RAGHBAH, RAHBAH AND KHUSHOO'

The proof the author mentioned combined all three Ibaadaat (Raghbah, Rahbah and Khushoo') because all three are in one verse. There is plenty of other individual verses for each one of these Ibaadaat, but it is wise that he chose one proof because like we said this is a summarised book. The verse that he mentioned is:

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us. (Surat al-Anbiyaa': 90)

They used to hasten on to do good deeds and they used to worship Us in Raghbah, Rahbah and Khushoo'. The verse is pretty straightforward. The verse is praising the Messengers for specific qualities. We said when Allah commands, praises or orders an act, that means that act becomes an Ibaadah. If He praises people for an act then that becomes an act of Ibaadah, and He praised the Messengers for:

رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ

إِنَّهُمْ كَانُوا يُسَارِعُونَ

Means they used to hasten. The Messengers that He mentioned in the previous verses used to hasten.

يُسَارِعُونَ فِي الْخَيْرَاتِ

They used to hasten on to do good deeds.

Khayraat (خيرات) means all good, including heart, tongue and action.

وَيَدْعُونََنَا

And they used to make Ibaadah. Du'aa here means Ibaadah. We took that Du'aa means two things several times. The first meaning it has is Du'aa when you invoke Allah, which is Du'aa at-Talab. The second meaning of Du'aa is Du'aa of Ibaadah, meaning all types of worship. We explained why the worships are called Du'aa – because you may not be directly asking Allah something, but indirectly you are asking through your Ibaadah. You are asking for the forgiveness of Allah or the pleasure and delight of Allah through your Ibaadaat. You are asking for Jannah or to be saved from Jahannam through your Ibaadaat. That is why it is called Ibaadah. Du'aa in this verse includes both Ibaadah Du'aa and Talab Du'aa. Whenever you see Du'aa in the Qur'an, it means both unless there is additional proof to specify one. They make Du'aa, meaning they make Ibaadah with those three Ibaadaat. Allah praised the Messengers for making their Ibaadaat:

رَغْبًا وَرَهْبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ

The three Ibaadaat that we spoke about.

Before we move on, a linguistic lesson on this Ayah.

وَكَانُوا لَنَا خَاشِعِينَ

And used to humble themselves before Us.

It is like what I mentioned last week. It is switched around and it should have been:

وَكَانُوا خَاشِعِينَ لَنَا

However, the verse says:

وَكَانُوا لَنَا خَاشِعِينَ

Why is it switched around from what is the normal Arabic? Taqdeem Maa Haqqahu Ta'kheer Yufeed al-Hasr wal-Qasr (تقديم ما حقه التأخير يفيد الحصر والقصر). When it is switched around like it is over here and last week, it is to emphasise, limit and restrict.

In the normal Arabic, one would say:

وَكَاثِرًا خَاشِعِينَ لَنَا

It means they made Khushoo' for us.

Here it is flipped around. When you flip it around, it is:

وَكَاثِرًا لَنَا خَاشِعِينَ

Why? It is to emphasise Khushoo' is limited and restricted to Allah, just like we mentioned about the other verse.

RAGHBAH AND RAHBAH IN IBAADAH

This verse indicates that you need Raghbah and Rahbah in your Ibaadah and as we indicated, Raghbah and Rahbah are higher levels of hope and fear. We stated two classes or so ago that you need those in your spiritual journey to Allah. You need Khawf and Rajaa', Rahbah and Raghbah in your spiritual journey to Allah. Some 'Ulamaa indicated that during obedience, the wing of Raghbah should be slightly higher to encourage one. And in times of sin, the wing of Rahbah should be slightly higher to deter from the sin. Just like a bird manoeuvres with his wings, however he maintains an overall balance. That is one opinion.

Some 'Ulamaa said the level of Raghbah should be slightly higher when one is ill because he is at a weak point and he might meet Allah, so let him meet Allah with more weight to his Raghbah. And then they said one should have slightly more Rahbah during his times of health. Some 'Ulamaa said Raghbah and Rahbah should be at an equal level, so that hope will not make one feel comfortable from the plan of Allah and fear will not make him despair from the mercy of Allah. Both feeling secure from the plan of Allah and also despairing from the mercy of Allah are worse than each other, so that is why you should keep them at the same level or at a very close level.

KHASHYAH

The next Ibaadah after that is al-Khashyah (الخشية). He mentioned al-Khashyah and then he mentioned the proof.

وَدَلِيلُ الْخَشْيَةِ قَوْلُهُ تَعَالَى : فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ﴿البقرة: ١٥٠﴾

THE DEFINITION OF KHASHYAH

Khashyah is fear founded on knowledge and fear founded on knowledge of the greatness of the one whom he fears. Khashyah is to fear someone. If you fear someone regardless of the punishment that he may do, that is Khashyah. Now Khashyah, Khawf and Rahbah all mean fear, but there is a difference. We already took the difference between Khawf and Rahbah. We said Rahbah is fear, but prolonged fear and fear from imminent punishment.

THE DIFFERENCE BETWEEN KHAWF AND KHASHYAH

In Arabic, Khawf usually refers to fear of the punishment, meaning it is attached to the punishment. Khashyah is fear that is attached to the one you fear punishing you. If Abdullah wants to kill you and you fear the killing, we say that is Khawf. If you fear the killing, that is Khawf. If you fear Abdullah himself because he is strong but it is not pertaining to the punishment or threats, that is Khashyah. And of course, Allah subhaanahu wa ta'aala has the supreme examples.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

How do we know this difference? What is the proof for this difference?

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ

الْحِسَابِ ﴿الرعد: ٢١﴾

Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible

reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained). (Surat ar-Ra'd: 21)

Look at that verse. Allah says:

يَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ

Fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).

Allah mentioned both Khashyah and Khawf in this verse. When He referred to fearing Allah, He said:

يَخْشَوْنَ

He used the word Yakhshawna (يَخْشَوْنَ) when it is fearing Allah.

When He spoke about fearing the punishment of the Judgment Day, He said:

وَيَخَافُونَ سُوءَ الْحِسَابِ

Allah could have combined between fear of Him and the Judgment Day with either Khawf or Khashyah. He could have used one of them. He could have said they have Khashyah of the Judgment Day and of Me, or they have Khawf of the Judgment Day and of Me. Both of them would have worked but in regards to fear of Him, He said:

يَخْشَوْنَ

That is Khashyah.

In regards to fear of the Judgment Day, He used:

يَخَافُونَ

We took the first difference between Khashyah and Khawf. The second difference is what we stated earlier in the definition of Khashyah. We said Khawf and Khashyah are both fear, however Khashyah is special because as we stated in the definition, Khashyah is founded upon knowledge of the greatness of the one whom he fears. So Khashyah is fear, but it is

not just any fear. If it was any fear, it would be Khawf. It is fear with knowledge and that is what makes it at a higher status. It is the fear of the knowledgeable. What is the proof for this second difference between Khashyah and Khawf?

﴿...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...﴾ فاطر: ٢٨ ﴿

It is only those who have knowledge among His slaves that fear Allah. (Surat Faatir: 28)

In English it may not be clear because they use the term fear for both Khashyah and Khawf, but pay attention to the verse I just mentioned.

﴿...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...﴾ فاطر: ٢٨ ﴿

Allah uses Yakhsha (يَخْشَى). It is only those who have knowledge among His slaves that have Khashyah of Allah. When Allah subhaanahu wa ta'aala referred to the fear of the knowledgeable in that verse, He did not say:

﴿...إِنَّمَا يَخَافَ اللَّهُ﴾

He did not use Khawf. He mentioned the word Khashyah and He said:

﴿...إِنَّمَا يَخْشَى اللَّهَ﴾

When the Messenger sallallahu 'alayhi wa sallam described himself as fearing of Allah, he is knowledgeable of course and that is why he used the word Khashyah:

﴿وَأَشَدُّكُمْ لَهُ خَشِيَّةً﴾

He used the word Khashyah about himself because he is the most fearful of Allah and the most knowledgeable, so it would be suitable that he uses Khashyah about himself instead of Khawf.

So in a one-liner, the difference between Khawf and Khashyah is that it is fear of the one who punishes. That is the first difference we took. The second difference is that it is the fear of the knowledgeable. Some 'Ulamaa said Khashyah is the fear that is for Allah subhaanahu wa ta'aala and Khawf is the one that is for humans. That is an opinion. As-Sam'aanee said they both mean the same. In reality, they are not the same. There are differences and that is what the majority of the 'Ulamaa mentioned and that is the correct opinion.

WHEN IS KHASHYAH SHIRK?

Look at what Allah said:

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ...
﴿الأحزاب: ٣٩﴾

Those who convey the Message of Allah and fear Him, and fear none save Allah. (Surat al-Ahzaab: 39)

They have Khashyah of Allah subhaanahu wa ta'aala and have Khashyah of no one else.

If your heart has Khashyah from a deceased, inanimate matters or objects regardless of what it is, that is Shirk Akbar. If it is a living and you have Khashyah of him in that which only belongs to Allah, that is Shirk Akbar. That is the type of Khashyah that only belongs to Allah.

THE PROOF OF THE AUTHOR ON KHASHYAH

The author used the verse:

...فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي... ﴿البقرة: ١٥٠﴾

So fear them not, but fear Me! (Surat al-Baqarah: 150)

Have not Khashyah of them and have Khashyah of Me.

Falaa (فَلَا) is to deter, meaning do not. Do not have Khashyah of the Kuffaar. The verse is referring to the Kuffaar.

وَاخْشَوْنِي

Orders all the Khashyah for Him subhaanahu wa ta'aala. That order right there made it an Ibaadah. This is an Ibaadah of the heart, which has an effect on the limbs. In addition to submitting to Allah, one must have Khashyah. He must have the fear of Allah in his heart and fear with knowledge.

THE IMPORTANCE OF KHASHYAH AND THE STATUS OF THE SALAF IN IT

Allah reprimanded the Children of Isra'eel for lack of Khashyah.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنْ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ
الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ
﴿البقرة: ٧٤﴾

Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do. (Surat al-Baqarah: 74)

Just as He described some hearts as being harder than rocks, He informed us how mountains have Khashyah of Allah and that Khashyah makes them crumble.

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ
وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿الحشر: ٢١﴾

Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect. (Surat al-Hashr: 21)

Amazing how rocks and stones have Khashyah and Khushoo' to Allah subhaanahu wa ta'aala and they would crumble because of that, yet hearts of some of the believers have become harder than that.

The Prophet sallallahu 'alayhi wa sallam used to cry in Khashyah in his Salah and in his night Salah. Abu Bakr was known for his crying in his Salah. Uthmaan was known for his beard to be soaked in his tears at the sight of the graveyard. Al-Hasan al-Basri used to say a believer combines between Imaan and Khashyah, and a hypocrite combines between wickedness and safety from the plan of Allah.

أَفَأَمِنُوا مَكْرَ اللَّهِ ۗ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

﴿الأعراف: ٩٩﴾

Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers. (Surat al-A'raaf: 99)

Al-Qaasim Ibn Muhammad said we used to travel with Abdullah Ibn al-Mubaarak (the famous 'Aabid, Zaahid, scholar and Mujaahid) and I would always think to myself how did Ibn al-Mubaarak get the status that he got? That high and elevated status where people began to accept him, love him and take from him. The righteousness that he was on – how did people accept him and not us at the same level? What was it that made him special over us? He said he makes Salah and we do the same. Abdullah Ibn al-Mubaarak does Siyaam and so do we. He did Jihaad and we do the same Jihaad as he did. He said in our journey as we were resting, the lamp we had went out for a few moments before someone got up and fixed it. Al-Qaasim Ibn Muhammad who is talking said I looked at Abdullah Ibn al-Mubaarak and he was crying at those moments right there – the moments of the darkness. A few moments of darkness reminded him of the punishment in the grave and the life after. He began to cry in those little moments. Al-Qaasim Ibn Muhammad said I said to myself the Khashyah that he has in his heart is that which made him supreme over us.

True Khashyah is your means to guidance. Khashyah is a path to guidance.

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى
الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ ۗ فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

﴿التوبة: ١٨﴾

The Mosques of Allah shall be maintained only by those who believe in Allah and the Last Day; perform As-Salat (Iqaamat as-Salat), and give Zakat and fear none but Allah. It is they who are expected to be on true guidance. (Surat at-Tawbah: 18)

They have Khashyah of none but Allah and at the end of that, Allah said those are the true people on the guidance.

True Khashyah brings success and victory.

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

﴿النور: ٥٢﴾

And whosoever obeys Allah and His Messenger (sallallahu 'alayhi wa sallam), fears Allah, and keeps his duty (to Him), such are the successful ones. (Surat an-Noor: 52)

It is success and victory.

Ibn Qudaamah mentioned that before Allah guided Bishr, he was drinking and sinning. A righteous man passed by the house of Bishr. He overheard the sins, so he stopped by. He knocked on the door and the servant of Bishr answered. Bishr is in there preoccupied with drinking and every other sin. The good man said is the man who lives in this house a slave or a free man? She said no he is a free man. He said you are right, he is a free man. If he was a slave, he would have had Khashyah of the One he is a slave for, leaving those prohibitions. Look at that statement. She said the owner of the house is a free man. The righteous man responded and he said you are right. If he was a slave then he would have had Khashyah to stop him from those sins that he is doing. He meant something deep.

Bishr overheard and he asked his servant to repeat to him what that stranger said. She repeated it and he said which way did he go? He chased after him with no shoes and nothing on his head. When he caught up to him, he said are you the one who was by my house? He said yes. Bishr said could you repeat what you said to my servant? And that is when Bishr fell on his face crying and saying I am a slave, I am a slave, I am a slave and I want to be a slave. The Khashyah came back to his heart. Later on when Bishr became famous and well known, they used to ask him why is it that you always walk barefooted? He said because I fixed my bond and my Khashyah with Allah barefooted running after that man. I always want to remember that and I want to meet Allah barefooted like that.

The reward for Khashyah is forgiveness from Allah and a great reward on top of that.

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿الملك: ١٢﴾

Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc), theirs will be forgiveness and a great reward (i.e. Paradise). (Surat al-Mulk: 12)

Those who have Khashyah will get forgiveness and have a great reward from Allah. That great reward is Jannah.

Khashyah grants you Jannah and saves you from Hell.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ ﴿البينة﴾
عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ
اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾ ﴿البينة﴾

Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad (sallallahu ‘alayhi wa sallam) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures. Their reward with their Lord is ‘Adn Paradise (Gardens of Eternity), underneath which rivers flow, they will abide therein forever, Allah Well-Pleased with them, and they with Him. That is for him who fears his Lord. (Surat al-Bayyinah: 7-8)

In another Surah:

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ اَدْخُلُوهَا بِسَلَامٍ ۖ
ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

﴿ق﴾

“Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism), enter you therein in peace and security; this is a Day of eternal life!” (Surat Qaaf: 33-34)

You are told to enter Jannah in Salaam. Why? Because of your Khashyah.

ابْنِ عَبَّاسٍ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : عَيْنَانِ لَا
تَمَسُّهُمَا النَّارُ : عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اللَّهِ ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيلِ
اللَّهِ

In Sunan at-Tirmidhi, Ibn Abbaas said the Prophet sallallahu ‘alayhi wa sallam said two eyes will not touch Hellfire – one that shed a tear in the Khashyah of Allah and the second one that stayed up guarding in the path of Allah.

Keep in mind that Khashyah is a heart Ibaadah, but its affects are shown on the limbs. It has an effect on your body parts. In his Manaaqib Ibn Taymiyyah (مناقب ابن تيمية), Ali Ibn Umar al-Bazaar said when Ibn Taymiyyah used to say Allahu Akbar, it would blow the minds of the people seeing it because of the Khushoo' and Khashyah he had when he said Allahu Akbar. He took it serious.

CLASS THIRTY FIVE

We continue with our Al-Usool Ath-Thalaathah class. As you know, this is the thirty fifth class Wa Lillahil-Hamd.

INAABAH

We were talking about several of the Ibaadaat that the author mentions as examples and the Ibaadah of today is Inaabah.

He says:

وَدَلِيلُ الْإِنَابَةِ قَوْلُهُ تَعَالَى : وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿الزمر: ٥٤﴾

WHAT IS INAABAH?

Inaabah is continuously turning to Allah subhaanahu wa ta'aala in obedience and repentance and avoiding disobedience of Allah. Previously we took Khawf and Rajaa' and then we took Raghbah and Rahbah. Among the many facts that we mentioned and we stated is basically that Raghbah and Rahbah are higher and more special statuses of Rajaa' and Khawf. Raghbah and Rahbah are higher or special statuses of Rajaa' and Khawf. Likewise, among the many things that we mentioned about Khashyah is that it is a higher or a more special form of Khawf. Khashyah is a higher status of Khawf. Here Inaabah means to repent, but not just repent. It is a higher status of repenting.

In order for you to understand Inaabah which is the higher status of repenting, you need to understand Tawbah. Number one – Tawbah is leaving the sin or doing what you are supposed to do and saying Astaghfirullah. Leave what you are supposed to leave or do what you are supposed to do and say Astaghfirullah. That is the present. Number two is you regret the past. Number three is you plan on never doing it again and that is for the future. So repentance is past, present and future.

The fourth condition is if it pertains to the rights of someone else, you have to return it. If it is money, you have to return it. If it is slander or backbiting, you must apologise. The apology may cause a bigger Fitnah. For example, someone gossiped or mentioned someone in bad behind his back and most people cannot accept an apology. In fact, it may cause worse circumstances between the two. In situations like that, one can mention them in their absence in good in a very similar setting to where they mentioned them in bad, just like they mentioned them in bad. One can make Du'aa for them due to their transgression and if that

transgression is in money, you can present the money directly and apologise. If it is going to cause a bigger problem, you can present it as a gift or put it in a mailbox. If you do not know where that person is, then give it as a charity in their name. Those are the four conditions of Tawbah, but that is not our topic. That is the definition of Tawbah and we need to know what Inaabah is.

The linguistic term of Inaabah contains the meaning of hastening, turning to and going forth. It contains all that in its linguistic meaning. In Arabic, returning to someone time and time again is called:

يَنْتَابُهُ

If you go and visit them again and again or turn to them again and again.

The Arabs used to say about a woman:

إِنَابَةُ الْمَرْأَةِ

When a woman turned to her husband after she was disobedient to him. When she continuously turned to her husband in obedience after disobedience, they used to mention that word about the woman back in the pure Arabic language days.

Therefore, among the meanings of Inaabah would be the four conditions of Tawbah we mentioned plus a fifth pillar or condition, and that is turning to Allah in worship by continuously and constantly renewing that repentance. That is the additional condition. Therefore Inaabah is repenting, but not only that. It is doing it repeatedly, over and over with love, fear and hope. It is repenting with the extra condition of doing it again and again. So if you repent and you continuously repent, that means you did Inaabah.

Now if you do Inaabah constantly, what does that entail? That means you are steadfast. You are on Istiqaamah (إِسْتِقَامَةٌ), so Inaabah entails Istiqaamah. Inaabah entails Istiqaamah

because you continuously repent. Some people repent but then go back to the sin or go to a worse sin and some just remain idle after that repentance. Inaabah means that you are continuously repenting and turning to Allah. That is the additional meaning in it. That means you are on Istiqaamah and that is what is meant in the verse:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

﴿الْأَحْقَافُ: ١٣﴾

Verily, those who say: “Our Lord is (only) Allah,” and thereafter Istaqaamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. (Surat al-Ahqaaf: 13)

That is also the meaning of the verse that gave the Messenger sallallahu ‘alayhi wa sallam white hair:

فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا ۗ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

﴿هود: ١١٢﴾

So stand (ask Allah to make) you (Muhammad sallallahu ‘alayhi wa sallam) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allah) with you, and transgress not (Allah’s legal limits). Verily, He is All-Seer of what you do. (Surat Hud: 112)

So when you continuously do Inaabah, it entails that you are firm and straight. That means you are on Istiqaamah.

In summary, what we are trying to get at is that Inaabah means the four conditions of repenting, but it is not only that. On top of that, you have to continuously repent and turn to Allah in good deeds. And then if you do that, that entails that you are firm, steadfast and straight on the path. That is Istiqaamah.

Inaabah also requires other heart actions. For example, it requires hope, love and fear. Ibn al-Qayyim declared that the heart actions of worship are intertwined. They require and need each other. Why? Because for Inaabah for example, you cannot just have Inaabah alone. You have to have love, fear and hope, so the heart actions are intertwined in that they need each other. There is no Inaabah without love, fear and hope. Love, fear and hope are essential to Inaabah. You must have them to have the Ibaadah of Inaabah established.

Look at one of the verses that mention Inaabah:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ

اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ

رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصِرُونَ ﴿٥٤﴾

﴿الزمر﴾

Say: "O 'Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped." (Surat az-Zumar: 53-54)

The verse starts off with love. O My servants – that is a call of love. It is to establish love in order for you to love Him. The call Yaa 'Ibaadi establishes the love part. Number two – the verse says:

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ

Despair not of the Mercy of Allah. That is hope.

Number three – the verse says:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

That is the fear part.

You have those three in those verses talking about Inaabah, so Inaabah requires love, fear and hope. And like Ibn al-Qayyim Rahimahullah says, Ibaadaat of the heart are intertwined.

Inaabah is such an important Ibaadah that it is part of establishing your Deen.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

﴿الروم: ٣٠﴾

So set you (O Muhammad sallallahu 'alayhi wa sallam) your face towards the religion of pure Islamic Monotheism Haneefa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's

Islamic Monotheism), with which He has created mankind. No change let there be in Khalqillah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not. (Surat ar-Room: 30)

How do you set your face towards the Haneefiyyah? Look at the next verse:

﴿ ٣١ ﴾ مِّنِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَاَقِيْمُوا الصَّلَاةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ﴿الرُّوْمُ: ٣١﴾

(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqaamat as-Salat) and be not of Al-Mushrikoon (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc). (Surat ar-Room: 31)

So Inaabah is essential in establishing your Deen on the Haneefiyyah. Of course in English they translate Inaabah as repentance, but like we said Inaabah is a higher level of that.

To know how important Inaabah is – Ibn al-Qayyim Rahimahullah considered it half the Deen. Ibn al-Qayyim Rahimahullah said Tawakkul is half the Deen and the other half is Inaabah. Why? Because religion is Isti'aanah (seeking help and aid from Allah) and Ibaadah (worship). Tawakkul is the Isti'aanah part of it and Inaabah is the Ibaadah part of it, so he considered it half the Deen.

THE RELATIONSHIP BETWEEN INAABAH AND KHASHYAH

You cannot have Khashyah without Inaabah. In reality, Inaabah is a fruit of Khashyah and it is a sign and an indicator of it.

هٰذَا مَا تُوعَدُوْنَ لِكُلِّ اَوْابٍ حَفِيْظٍ ﴿٣٢﴾ مِّنْ خَشِي الرَّحْمٰنِ بِالْغَيْبِ
وَجَاءَ بِقَلْبٍ مُّنِيْبٍ ﴿٣٣﴾ ﴿ق﴾

(It will be said): “This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah’s Religion, Islamic Monotheism). Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism).” (Surat Qaaf: 32-33)

This is what you are promised for those who do Inaabah. Who are they who do Inaabah? The next verse tells us who does it.

مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ

Who feared the Most Beneficent (Allah) in the Ghayb (unseen): (i.e. in this worldly life before seeing and meeting Him).

Therefore in reality, Inaabah is a fruit of Khashyah and it is an indicator of one having Khashyah. Khashyah is levels and so is Inaabah. The more one grows in the levels of Inaabah, the more his Khashyah grows. His fear of Allah will be more.

WHAT IS THE BIGGEST SIGN THAT ONE HAS INAABAH IN THEIR HEART?

Listen to this verse. The answer is in the verse.

...قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ ﴿الرعد: ٢٧﴾

Say: "Verily, Allah sends astray whom He wills and guides unto Himself those who turn to Him in repentance." (Surat ar-Ra'd: 27)

Allah sends astray whom He wills and He guides those who turn to Him in Inaabah. Allah said that He guides those who have Inaabah, but who are those He guides to Inaabah? The answer is in the next verse.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ ۗ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿الرعد: ٢٨﴾

Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest. (Surat ar-Ra'd: 28)

The verse says Allah guides those who have Inaabah. Who are they? What is their sign Yaa Allah? It is in the following verse. It is those whose hearts find rest and satisfaction in the remembrance of Allah. That is the biggest sign of Inaabah.

THE LEVELS OF INAABAH

There are three main levels of Inaabah and they are all in the Qur'an.

THE FIRST LEVEL: THE INAABAH FROM SHIRK TO TAWHEED

This is the one that takes one from Shirk and Kufr to Islam. It is mentioned in the verse:

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى ۗ
فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

Those who avoid At-Taaghoot (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My slaves. (Surat az-Zumar: 17)

Those who avoid the Taaghoot by not worshipping them and turn to Allah in Inaabah – for them are glad tidings, so announce to them the good news. One must have this level of Inaabah otherwise he is not a Muslim. This is the level that brings one to Islam. This is the level that transforms one from Kufr to Islam.

THE SECOND LEVEL: THE INAABAH OF AL-MUTTAQEEN

This is the Inaabah from sin to obedience. One committed a sin, he repented to Allah, he went back to obedience and he continuously repents to Allah. That is good. If one does not do this, he is considered a transgressor (a sinner). He is a Muslim and not a Kaafir, but he is a Muslim sinner and we fear the punishment of Allah over him.

This Inaabah is mentioned in the verses I mentioned earlier:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۗ إِنَّ
اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥٣﴾ وَأَنِيبُوا إِلَىٰ
رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ ﴿٥٤﴾
﴿الزمر﴾

Say: “O ‘Ibaadi (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful. And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.” (Surat az-Zumar: 53-54)

THE THIRD LEVEL: THE INAABAH OF AL-MUHSINEEN

The third level of Inaabah is the Inaabah of al-Muhsineen, which we want to seek to strive for. It is the highest level and peak of Inaabah. This Inaabah means to constantly turn to Allah in repentance and good deeds. Always finding and seeking an Ibaadah to turn to Allah in and constantly doing it. The people of this Inaabah are the ones who worship Allah as if they see Him. This Inaabah at this level is what Allah described the Messengers with.

إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ ﴿٧٥﴾

Verily, Ibraheem was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again). (Surat Hud: 75)

Shu'ayb:

...وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ ۗ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿٨٨﴾

And my guidance cannot come except from Allah, in Him I trust and unto Him I repent. (Surat Hud: 88)

Muhammad sallallahu 'alayhi wa sallam:

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ۗ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ ﴿الشورى: ١٠﴾

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad sallallahu 'alayhi wa sallam to these polytheists): Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance. (Surat ash-Shoora: 10)

This is what the Prophet sallallahu 'alayhi wa sallam mentioned in his Du'aa in Sahih al-Bukhari and Muslim.

اللَّهُمَّ لَكَ أَسَلْتُ ، وَبِكَ آمَنْتُ ، وَعَلَيْكَ تَوَكَّلْتُ ، وَإِلَيْكَ أُنَبْتُ

So this is what Allah described His Messengers with and this is the highest point – the Inaabah of al-Muhsineen. May Allah grant us this level.

You have to understand that the more one has Inaabah, the more the Shaytaan puts effort into them and the more the Shaytaan plots. You would think otherwise, but the Shaytaan plots more against these people of the highest level of Inaabah. Ibn Taymiyyah specifically mentioned this. He said the Shaytaan plots against the people of Inaabah more than anyone else, he plots against those who pray more than the ones who do not, and he plots against the people of knowledge more than he does the laymen. That is a reason why sometimes students of knowledge and worshippers get Wiswaas (وسواس) and they get doubts. They get more doubts than what others who do not follow the guidance get. The ones who follow the right path get more Wiswaas (whispers from the Shaytaan) than them.

Imaam Ahmad in Az-Zuhd (الزهد), Abu Na'eem in Al-Hulyah (الحلية) and Ibn al-Qayyim in Al-Waabil As-Sayyib (الوابل الصيب) narrated this story, and Ibn Taymiyyah mentioned it throughout the Fataawa. They narrated a story that someone went to Ibn Abbaas and he said the Jews are teasing us. They say we have Khushoo' in our Salah and we feel no Wiswaas. We have no doubts in our Salah, yet you believers have Wiswaas. Ibn Abbaas said what does the Shaytaan want with a desolate house? What does the Shaytaan want with a doomed and abandoned house? So Ibn Taymiyyah warned that among the most to get plotted against by the Shaytaan are those who achieve the level of Inaabah. You have to keep that in mind in this Ibaadah.

It is normal for the Shaytaan to attack with doubts. The Sahaabah complained of this issue. What is wrong is for one not to resist it. The Shaytaan starts with small matters and if one does not overcome these small matters of doubts and resist them, they get worse and worse. Uthmaan Ibn Abu al-'Aas went to the Messenger sallallahu 'alayhi wa sallam and he said O Messenger of Allah, the Shaytaan intervenes between me and my prayer and my recitation of the Qur'an and confounds me. The Messenger sallallahu 'alayhi wa sallam said that is the Shaytaan who is known as al-Khazab (الخنزب) and that is his duty. When you perceive its affect, seek refuge with Allah from it and spit three times to your left. Uthmaan said I did that and Allah dispelled that problem from me. So if the Sahaabah complained of the Wiswaas of the Shaytaan, of course everyone after them is going to face something like that.

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿النَّاسِ﴾ : ٤ ﴿﴾

“From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah).” (Surat an-Naas: 4)

When Ibn Abbaas mentioned:

الْوَسْوَسِ الْخَنَّاسِ

He said:

الشَّيْطَانُ جَائِمٌ عَلَى قَلْبِ ابْنِ آدَمَ ، فَإِذَا سَهَا وَغَفَلَ وَسْوَسَ ، فَإِذَا ذَكَرَ
اللَّهُ خَنَسَ

The Shaytaan squats on the hearts of the sons of Aadam. When one is mindless of the remembrance of Allah, the Shaytaan does Wiswaas (whispering). If he remembers Allah, the Shaytaan withdraws from the whispering.

That is why it is called:

الْوَسْوَسِ الْخَنَّاسِ

Those of Inaabah must be in constant remembrance of Allah at all times because the Shaytaan is after them. Some get mild doubts, some get average doubts and some get extreme doubts. Some get them in the matters of worship and some get them in the matters of belief.

A man went to the Faqeeh Ibn 'Aqeel and he said Imaam, I take a dive in a pool tens of times and every time I come out of the pool, I doubt whether I am on Wudhu or not. Ibn 'Aqeel said go home, you do not have to make Salah. He was trying to make a point right here. He said what are you talking about Shaykh? He said a man who dives that many times in the pool and he keeps going back and forth doubting whether he made Wudhu or not – that is a mentally ill man.

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ

The pen has been lifted from three and one of them is a mentally insane person.

What he meant is you need to stop that doubt otherwise you are on the path of becoming insane. I elaborated on this point in Inaabah longer than I should because it is a matter Ibn Taymiyyah warned of in particular to those of the level of Inaabah. And also secondly, it is among the topics I get a lot of questions on. Many people are suffering from this and the

longer you let it go without curing it, it gets worse and worse. It gets to the point of someone becoming insane, disliking the Ibaadah or even wal-Iyaathu Billah disliking Islam.

You have to continue in remembrance of Allah and you do Isti'aadhah (إستعاذة) like in the Hadith of Uthmaan Ibn Abu al-'Aas. When Wiswaas comes then try to think of different matters, whether it may be Deen matters which is preferable or beneficial Dunya matters to get your mind off that Wiswaas. In addition to that, among the cures for it is to say:

آمَنْتُ بِاللَّهِ

When you get your mind off of it, you say Aamantu Billah. In Sahih Muslim, Abu Hurayrah narrated that the Messenger sallallahu 'alayhi wa sallam said a person will continue to question until he says Allah created all things, but who created Allah subhaanahu wa ta'aala? And whoever is confronted with such a situation should affirm his faith and say Aamantu Billah.

لَا يَزَالُ النَّاسُ يَتَسَاءَلُونَ ، حَتَّى يُقَالَ هَذَا : خَلَقَ اللَّهُ الْخَلْقَ ، فَمَنْ خَلَقَ
اللَّهُ ؟ فَمَنْ وَجَدَ مِنْ ذَلِكَ شَيْئًا ، فَلْيُقُلْ : آمَنْتُ بِاللَّهِ

Commenting on this Hadith, an-Nawawi said it means when Wiswaas comes to you, turn to Allah immediately and occupy your mind in other matters because that is the Shaytaan coming at you.

Remembrance of Allah is the best cure. Have the Qur'an and the Adhkaar on the tip of your tongue and when you are not reading Qur'an and Adhkaar, everyone has a phone where they could always listen to Qur'an. It is a cure for that, it is reward and a purification for the heart. You cannot listen to the instruments of the Shaytaan and then come complain and say I have Waswasah in my Salah. Of course you are going to have it because you were listening to the instruments of the Shaytaan, so how do you expect to be cured of the Waswasah of the Shaytaan?

For those struggling with this – remember the Sahaabah faced this issue and remember the reward for resisting it. You get reward for resisting it and fighting it. Abu Hurayrah said a group of Sahaabah told the Prophet sallallahu 'alayhi wa sallam we perceive in our minds that which we consider too grave to even express and tell you, meaning we cannot even tell you what goes through our minds O Messenger of Allah.

إِنَّا نَجِدُ فِي أَنْفُسِنَا مَا يَتَعَاطَمُ أَحَدُنَا أَنْ يَتَكَلَّمَ بِهِ ، قَالَ : وَقَدْ وَجَدْتُمُوهُ ؟
 قَالُوا : نَعَمْ ، قَالَ : ذَاكَ صَرِيحُ الْإِيمَانِ

The Prophet sallallahu ‘alayhi wa sallam said do you really perceive it? They said yes. He said that is the faith manifest. That is true Imaan. He did not mean that the Waswasah is Imaan. He meant the fact that they hated it, resisted it and considered it so bad that they did not even want to mention it. Once they hated it and resisted it, then that is the true Imaan surfacing. That is manifest Imaan.

That is what Ibn Taymiyyah warned of when you get to the level of Inaabah. And like we said when you get to the level of Inaabah, the Shaytaan tends to come at you more. You have to shield yourself from the Waswasah of the Shaytaan.

HOW DO WE KNOW INAABAH IS DIFFERENT TO TAWBAH?

Allah said about Dawood ‘alayhis-salaam:

... فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿ص: ٢٤﴾

And he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance. (Surat Saad: 24)

He said he sought forgiveness and then he fell down, prostrated and turned to Allah in Inaabah.

The first term Allah described Dawood ‘alayhis-salaam with is:

اسْتَغْفَرَ رَبَّهُ

Then right after that, it is Inaabah. In the English translation, they consider both as repent and that is why it may be confusing. If they meant the same thing, it would be redundant or unnecessary to repeat it in the same verse in that context. The Qur’an is the perfected word of Allah subhaanahu wa ta’aala in every aspect one may think of and imagine. It is the word of Allah. He said he did Istighfaar which is Tawbah, and then he did Inaabah which is a higher level. He mentioned both of them because they have two different meanings.

THE TWO TYPES OF INAABAH

AL-INAABAH AR-RUBUBIYYAH

There are two kinds of Inaabah that Ibn al-Qayyim mentioned in Madaarij As-Saalikeen. The first category or type is al-Inaabah ar-Rububiyyah (الإناابة الربوبية). This Inaabah is the Inaabah of all creation – Muslim, Kaafir, wicked and righteous. Does everyone not turn to Allah by force? Everyone turns to Allah, even atheists. Whether they acknowledge it or not, knowing or unknowingly, everyone turns to Allah in every moment. They turn to Allah for their heartbeat, for their provision and for their sustenance.

Another way they turn to Allah is in the verse:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿الرُّومُ: ٣٣﴾

And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord. (Surat ar-Room: 33)

Allah says they turn to Allah. When something difficult or distressing happens, they turn to Allah. He says Inaabah – Muneebena (مُنِيبِينَ). They turn to Allah with Inaabah. Who? The Mushrikeen turn in Inaabah.

How do we know that they are Mushrikeen? Because Allah said in the following sentence:

ثُمَّ إِذَا أَذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ

But when He gives them a taste of His Mercy, behold! A party of them associate partners in worship with their Lord.

They associate partners to Allah subhaanahu wa ta'aala. He said they did Inaabah but yet they are Mushrikeen, so there is Inaabah of Rububiyyah and this is for all. Everyone turns to Allah in one way or another and even the Mushrikeen were described as doing Inaabah. This Inaabah is not the special one. It is for everyone, like the people who when they get in desperate situations, they turn and say O Lord or O God. That is the general type of Inaabah.

AL-INAABAH AL-ILAAHIYYAH

The second type is al-Inaabah al-Ilaahiyyah (الإِنَابَةُ الإِلَهِيَّة). This is the special Inaabah of the Awliyaa' of Allah. It is special for those who love Allah and those Allah loves. This is different to the first one. This is the Inaabah of worship, love, hope and fear of Allah. This Inaabah contains love of Allah. This Inaabah contains submission to Allah. This Inaabah contains turning to Allah fully. This Inaabah contains turning away from other than Allah.

This Inaabah is the one that one does willingly and by choice when he hastens to repent to please Allah. He continuously turns to Allah at all times willingly and by choice. This Inaabah is the one we seek to achieve and it is the return of the heart from other than Allah to Allah alone. The heart cannot turn to Allah and others. It only turns one way, so you turn to Allah and you give the back of the heart to everything else.

WHEN IS INAABAH SHIRK?

When one repents to a grave or to a living human in that which he should only direct to Allah subhaanahu wa ta'aala, that is not Shirk in Inaabah, but that is Shirk in Tawbah because he repented. If he goes time and time again, then that elevates it from Shirk in Tawbah to Shirk in Inaabah. A student of 'Ilm should know these technical differences.

WHAT IS THE DIFFERENCE BETWEEN INAABAH AND RAGHBAH?

We said that part of the meaning of Raghbah is to continuously return to Allah. We said Inaabah is continuously returning to Allah in repentance, so both Inaabah and Raghbah share the common denominator of continuously and constantly returning to Allah. What is the difference? There is a slight and delicate difference. Raghbah is continuously turning to Allah in liked, good or positive matters, whereas Inaabah is usually continuously turning to Allah in hardships, difficulties, bad situations or from sins for example.

THE PROOF OF THE AUTHOR ON INAABAH

The verse the author used as proof is:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ... ﴿الزمر: ٥٤﴾

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam). (Surat az-Zumar: 54)

Turn to your Lord in Inaabah and submit to Him. There is an order to do Inaabah in this verse. The order is:

أَنِيبُوا

That makes it an Ibaadah and once it is an Ibaadah, it can only be directed to Allah subhaanahu wa ta'aala. Allah ordered it – that makes it a Waajib and that makes it an Ibaadah. It means that He is pleased with it and that is the definition of Ibaadah. Therefore, it must be directed to Allah as we took in every single proof for each of the Ibaadaat. Once it is an Ibaadah, it must be directed to Allah.

We mentioned before that there are two avenues to prove that matters are Ibaadah. There is general proof indicating that Ibaadah must be directed to Allah. There are plenty of verses in the Qur'an that Ibaadah in general should be directed to Allah and giving any portion of it to other than Allah is Shirk. Then there is specific proof as in this verse. It is a verse or a Hadith that specifically mentions the Ibaadah and that it must be directed to Allah. So once it is an Ibaadah, it must be directed to Allah. We spoke on this before and here in this verse, it is the second avenue of proof.

SUBMISSION TO ALLAH IS TWO TYPES

أَسْلِمُوا

Aslimoo is submit.

Submission to the laws of Allah is two types. The first type is Kawnee submission, which is the submission by force. The first type of submission to Allah is Kawnee. This submission is the submission of all creation in that which they have no choice in. No one can depart from this type of submission and no one can be independent of this submission. This is the general submission that encompasses everyone and everything Allah created in the heavens and the earth – believers, non-believers, righteous and wicked. This submission includes everyone and everything.

إِنَّ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave. (Surat Maryam: 93)

This verse means the Kawnee submission.

Another verse of submission in the Qur'an:

أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا
وَإِلَيْهِ يُرْجَعُونَ ﴿آل عمران: ٨٣﴾

Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Surat Aali 'Imraan: 83)

Everyone in the heavens and the earth submits to Him, willingly and unwillingly. This is the Kawnee submission (forced submission) which everyone is included in.

The second one is the Shar'ee submission to Allah. It is a submission of obedience and wilful following to the laws, regulations and prescriptions of Islam. This second one is the one by choice. There is no choice in the first one – it encompasses everyone and everyone must submit to Allah by force. The second type is an honorary one. It is by choice and it is not everyone. It is only the special ones who do this one. How is it by choice? Whoever obeys Allah, whoever obeys the Messenger sallallahu 'alayhi wa sallam, follows the Qur'an and the guidance of the Sunnah, they did that by choice. They can make Salah and they can neglect it in this world. This is the Shar'ee submission.

There are many proofs for this and among the proofs is what the author used:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam).

وَأَسْلِمُوا لَهُ

And submit to Him, (in Islam).

This is the Shar'ee submission. It means the Shar'ee submission to Allah and the honorary one, meaning follow what Allah has ordered you.

There are many proofs for Inaabah and another proof is:

... عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿هود: ٨٨﴾

“In Him I trust and unto Him I repent.” (Surat Hud: 88)

In Him I trust and unto Him I do Inaabah, which like I said is translated as repent.

I remember we talked about Inaabah in the [Ramadhaan classes](#). If I recall correctly, we mentioned more of the spiritual aspects of it. [[Transcript Link](#)] Of course in this class we mentioned that which pertains to the rules, regulations and Tawheed part of it.

CLASS THIRTY SIX

We are still on our Usool Ath-Thalaathah book and we are on the chapter where the author mentions fourteen examples of Ibaadaat to support a statement. We have been taking these essential Ibaadaat, we have spent quite a lot of time on them and it is time well worth it. Our topic today is the tenth Ibaadah, which is Isti'aanah (إستعانة).

ISTI'AANAH

The author says:

وَدَلِيلُ الْإِسْتِعَانَةِ قَوْلُهُ تَعَالَى : إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾
وَفِي الْحَدِيثِ : إِذَا سْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ

So he mentions Isti'aanah, then he mentions a proof from the Qur'an and another from the Sunnah.

ISTI'AANAH IS ON THE PATTERN OF ASTAF'AL

If you look at the first three Arabic letters in Isti'aanah (Alif, Seen and Taa) – words that begin like that indicate seeking or requesting. Wherever you see Alif, Seen and Taa added to the beginning, the word means something about seeking or requesting. They are the words on the pattern of Astaf'al (أستفعل).

على وزن أستفعل

That is how we refer to it in Arabic grammar. Some examples are the Ibaadaat of Isti'aanah, Istighaathah (إستغاثة) and Istijaarah (إستجارة). All of them have the meaning of seeking. Furthermore, what is Istighfaar? Istighfaar is seeking forgiveness.

طلب المغفرة

That you are seeking forgiveness.

Istighfaar (إِسْتِغْفَار) – you see that Alif, Seen and Taa? That is the common thing between all these words.

Outside of Ibaadaat, take the example of Istansar (إِسْتَنْصِر).

طلب النصر

Seeking victory. When one seeks victory, it is Istansar.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالْأَمْسِ
يَسْتَصْرِخُهُ... ﴿الْقَصص: ١٨﴾

So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). (Surat al-Qasas: 18)

Some scholars say it is the letters Alif and Seen at the beginning that imply or mean the request. Some of the scholars say it is the Seen by itself. This is a dispute among the scholars of grammar. Some say it is the Seen by itself and like I mentioned, some say it is the Alif, Seen and Taa together. That really does not matter. What matters is when you see words starting like that on the pattern of Astaf'al, it means a request.

Sometimes words on the pattern of Istaf'al can mean the act itself without the request. For example, Allah said:

ذَلِكَ بِأَنَّهُ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا
وَتَوَلَّوْا ۗ وَاسْتَعْنَى اللَّهُ... ﴿التغابن: ٦﴾

That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allah was not in need (of them). (Surat at-Taghaabun: 6)

وَاسْتَعْنَى اللَّهُ

And Allah was not in need (of them).

Alif, Seen and Taa. It does not mean Allah sought to be rich, Ma'aath Allah. It means Allah is rich, so in some cases it may not mean the request part.

In summary and to avoid confusion, words on the pattern of the Arabic word Astaf'al usually come in the meaning of seeking help for something, seeking something or pursuing something. Sometimes it may come with the act itself, free from the seeking part, like in the verse above.

THE MEANING OF ISTI'AANAH

Our worship here is Isti'aanah and Isti'aanah comes from:

المعون والمعونة

It comes from assistance.

When you say:

صالح عوني ، عبد الله عوني

It means Saalih or Abdullah assisted me or they are my assistance.

Al-Isti'aanah means to seek and appeal for assistance and it is usually in general matters where no evil has touched you nor do you expect that. Let me repeat – Isti'aanah is to seek and appeal for assistance, and then pay attention to this delicate following sentence because it will help you distinguish between this and the following two worships that we are going to take after this. You will know its value when we take the following two worships because it is a delicate difference. The sentence I want you to keep an eye on is that Isti'aanah is usually in general matters where there is no evil that has touched yet nor do you expect it.

FORMS OF ISTI'AANAH

Isti'aanah has different forms or types and there are six forms of Isti'aanah.

THE FIRST FORM

The first form of Isti'aanah is appealing for assistance and aid from Allah with the conditions and pillars. There are four pillars to it. Isti'aanah with complete humility to Allah, Isti'aanah with complete submission to Allah, Isti'aanah with complete Tawakkul on Allah (meaning

reliance on Allah and trusting one's affairs to Allah), and Isti'aanah with complete certainty in Allah (meaning one is certain that Allah subhaanahu wa ta'aala is sufficient for him and having confidence in Allah subhaanahu wa ta'aala).

This is the type that if you direct it to other than Allah, it is major Shirk. This category and form can only be directed to Allah subhaanahu wa ta'aala. This type of Isti'aanah is the meaning of the Hawqalah (حوالة). In Arabic, Hawqalah is the word referring to Laa Hawla Wa Laa Quwwata Illaa Billah (there is no might nor power except in Allah subhaanahu wa ta'aala). No one can attain benefits, save himself from harm or be aided in any matter (Deen or Dunya) except through Isti'aanah in Allah. So this category is a definition to the Hawqalah, which is Laa Hawla Wa Laa Quwwata Illaa Billah.

You need Isti'aanah in Allah in everything, whether it may be doing the ordains, leaving the prohibitions or in patience during the trials of this life. You need Isti'aanah not just in this life, but you need Isti'aanah in the life after, in the grave and on the Judgment Day. No one will assist you with anything but Allah subhaanahu wa ta'aala. Whoever seeks the assistance of Allah subhaanahu wa ta'aala, Allah will aid him. You may now know why we must say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

Seventeen times by Fardh in our Salah. You alone we worship and You alone we appeal for aid.

THE SECOND FORM

The second form of Isti'aanah is seeking help in a creation in something which he is capable of helping you in. This matter depends on the action that is sought. Is it Halaal or is it Haraam? If someone seeks Isti'aanah in another in a matter that is Halaal, then it is permissible for him to do that and the one who is being asked will get reward for responding and helping. For example, someone is moving and he says brother can you help me in moving my furniture? Or when you came to the Dars today, you ask a brother can we carpool to the Dars?

Allah said:

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ... ﴿المائدة: ٢﴾

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety). (Surat al-Maa'idah: 2)

Seek assistance with one another upon righteous actions.

...وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿البقرة: ١٩٥﴾

And do good. Truly, Allah loves Al-Muhsinoon (the good-doers). (Surat al-Baqarah: 195)

That is if it is Halaal. What about if the matter you seek Isti'aanah in is Haraam? If the matter you are seeking Isti'aanah in is a Haraam issue, then it is forbidden for the one seeking Isti'aanah to ask and it is forbidden for the one who is asked to even help. For example, someone being asked to hand, bring or buy a cup, can or bottle of alcohol. One asking another one to go and co-sign for a Riba contract, witness in it, drive him to that or transport him to any sin. That is Haraam. What is the proof on that? The verse that I just mentioned.

...وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ...

﴿المائدة: ٢﴾

Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. (Surat al-Maa'idah: 2)

Do not assist one another in prohibitions, sins and transgression.

THE THIRD FORM

The third form of Isti'aanah or seeking help is seeking help from a creation who is alive and present, but it is something he cannot do and it is beyond his ability and means. It is something he cannot do and it is beyond his ability and means. That is not Shirk. It is what you would say is useless talk or futile talk, but it is not Shirk. Why is it not Shirk? It is not Shirk for two reasons. Number one – because you are actually speaking to a person. There is a human being there and you are saying hand me this or give me that. He is not able to do it, but you are actually speaking to a person. The second reason is that the matter you are asking him is not among those that are hidden or unseen. That is why it is not Shirk.

An example is if you tell a child, an older person or a paralysed person who cannot carry something heavy to help you carry a big box. That is not Shirk. We mention this because we need to know we cannot go around declaring people Mushriken and you would hear this at

times. That is not Shirk, but if the matter you are asking him is something that is hidden or unseen, then that leads us to the next category.

THE FOURTH FORM

The fourth form is best described as A and B. A is seeking aid in someone that is deceased and B is seeking the aid of someone that is living in matters they cannot do or reach, and those matters are considered among the hidden and unseen. This type of seeking help is major Shirk. Why? Because this can only be done by someone who believes that he sought help from someone who has hidden control over the creation, which only Allah subhaanahu wa ta'aala has. Very simple and basic stuff.

THE FIFTH FORM

The fifth form of Isti'aanah or seeking help is seeking aid from someone who is able to do something with reliance on him. Note here we added the key word reliance on that person. That word can throw you off and that is actually the only difference between this fifth category and the second category. In the second category, we mentioned seeking help in a creation in something which he is capable of helping in and we said that is permissible.

Here if you add the reliance factor, it is like seeking the help of a doctor with reliance on that doctor or seeking Isti'aanah in a lawyer with reliance on him. That is minor Shirk. It becomes major Shirk if there is reliance on the creation in that which they cannot do. One of the ways to check the status of your reliance is by seeing if your heart feels so assured and firm that the person or individual has the full solution – it is in him and it is in his hands and control.

THE SIXTH FORM

The final form is seeking help in deeds – Isti'aanah in deeds. What we mean is seeking help by performing and turning to Allah in deeds. It is through deeds that are beloved to Allah. For example, seeking help by performing Salah when in need or seeking help by being patient throughout your life, because patience is an Ibaadah in itself when the intention is there. It is seeking help in deeds to attain the help of Allah. The ruling on this category or form is that this is something that is prescribed by Allah. It is permitted and it is recommended by Allah.

Allah subhaanahu wa ta'aala said:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿البقرة: ١٥٣﴾

O you who believe! Seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 153)

In 'Uddat As-Saabireen (عدة الصابرين), Ibn al-Qayyim Rahimahullah said Allah directed His servants to turn to Salah and patience for aid in matters of this life and matters of the Hereafter.

Imaam Ahmad and Abu Dawood narrated that Hudhayfah radhiallahu 'anhu said:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا حَزَبَهُ أَمْرٌ صَلَّى

Pay attention to that Hadith. In 'Awn Al-Ma'bood (عون المعبود), the author said the key word in the Hadith is:

حَزَبَهُ

It means when he was afflicted with a calamity, a stress, a sorrow, a grief, a worry or a distress. All that falls under this word.

When he sallallahu 'alayhi wa sallam was afflicted with that, he would turn to Salah. Try it and you will see relief. Try this abandoned Ibaadah. If you were to analyse the non-obligatory Nafil or Sunnah Salahs, you will see that among the most popular Salah is Istikhaarah. Among the most popular ones is Istikhaarah. It is one of the most that I get questions on and it is one of the most that you hear of people doing. When Muslims have a decision like an engagement, a marriage, a divorce, buying a house, moving or other matters, they hasten to do Salat al-Istikhaarah. It is very widespread and very popular.

A Salah just as important or maybe even more important that you rarely see anyone doing ((إلا من رحم الله)) (Illaa Man Rahimallah) is the Salah of one in a difficulty or distress, yet it is needed and essential. Revive that Sunnah and look at what you will get out of it. You will get the reward of reviving the Sunnah of one who is in distress or grief, you will get your normal reward for doing that Salah, and on top of that you will get the enhancement of being relieved from that issue or matter that you are facing.

When a brother or a sister gets an anxiety attack or stress, they are expecting or they are facing a hardship or they anticipate for example bad news at home or at work (may Allah subhaanahu wa ta'aala save you from all that), head to those two Rak'ahs. Pray those two Rak'ahs. Ibn Katheer Rahimahullah said Salah is the biggest aider for firmness in all matters. In the first volume of Fath Al-Baari, Ibn Hajr Rahimahullah said it is Sunnah to hasten to Salah if one anticipates that something evil may happen to him. It is Sunnah to head to Salah and hasten to Salah if he anticipates something evil.

Ibn Jareer narrated that Ibn Abbaas radhiallahu ‘anhuma was walking one day and they told him your brother has just died. They broke the news to him that his brother died, so he said:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Then he immediately stepped to the side of the road that he was on and he began to make Salah. He returned to his camel saying:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿البقرة: ٤٥﴾

And seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 45)

In Al-Furoo’ (الفروع) by Ibn Muflih, al-‘Aajuri and others said when one is afflicted, let them turn to Salah. One of the most critical times during the life of the Messenger sallallahu ‘alayhi wa sallam was in Badr. Look at the critical timing and the critical situation. A defeat in that battle meant the extinction of Islam and he said that in his Du’aa – if You do not give my people victory, You will not be worshipped on this earth. After he sallallahu ‘alayhi wa sallam aligned the rows for the battle and it was about to begin, the Messenger sallallahu ‘alayhi wa sallam headed to Salah. Ibn Mas’ood said:

لَمَّا التَقَيْنَا يَوْمَ بَدْرٍ ، قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي

Then after his Salah, he made Du’aa – the Du’aa that you know where Abu Bakr was holding his upper garment for him.

In another Hadith in Musnad Ahmad, Ali radhiallahu ‘anhu said there was not a single one of us who did not sleep the night before the Battle of Badr, except the Messenger sallallahu ‘alayhi wa sallam who was up all night making Salah, crying and pleading with Allah by the tree until the morning broke.

عَنْ عَلِيٍّ ، قَالَ : لَقَدْ رَأَيْتُنَا وَمَا فِيْنَا إِلَّا نَائِمٌ ، إِلَّا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - تَحْتَ شَجَرَةٍ يُصَلِّي وَيَبْكِي ، حَتَّى أَصْبَحَ

One thing I wanted to note is that some claim this Salah is a Bid’ah Salah and it is Bid’ah to do it. The reason they say that is because they found a portion of the Hadith on this matter and not the other or when they were asked, they neglected the other part for some reason. There are some weak Hadith on this matter that have a specific Du’aa attached to it. This is

how the weak Hadith goes – if one is in distress, let him make two Rak'aat, and then the weak Hadith says make this specific Du'aa. Those Hadith about the Salah of the one in distress (Salat al-Haajah) with the specific Du'aa attached to them are weak. For example, one of those is:

مَنْ كَانَتْ لَهُ حَاجَةٌ إِلَى اللَّهِ أَوْ إِلَى أَحَدٍ مِنْ خَلْقِهِ ، فَلْيَتَوَضَّأْ وَلْيُصَلِّ
رَكَعَتَيْنِ ثُمَّ لِيَقُلْ : لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ
الْعَظِيمِ ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ

The weak Hadith says whoever has a need or is in distress, let him go make Wudhu, pray two Rak'ahs and say the following:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ ، الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ

That is in Ibn Maajah, at-Tirmidhi and al-Haakim and it is very weak. That Hadith that I just mentioned is a very weak Hadith. I mention it because I have seen and read it from some Talabat al-'Ilm. They saw that this is weak and then they cancelled out the prayer of distress altogether. To be clear – what is weak is the Hadith that is saying if you are afflicted in a matter, go make Wudhu, pray and then make the specific Du'aa. That is the one that is weak and the ones with the specific Du'aa are weak. What is not weak in the Hadith and what is in fact Sunnah as recommended not only by Ahaadith, but by verses in the Qur'an, Ahaadith and statements of the Salaf, is the general Salah of one in distress with no specific Du'aa.

When in distress, when anything bothers you and when you are facing anything in life, head to Salah and make Du'aa. Unlike Salat al-Istikhaarah that has a specific Du'aa attached to it, there is no authentic Du'aa that is attached to the Salah of the one in distress. Just head to Salah and spill your heart out to Allah in any Du'aa that comes to your tongue. Pray, plead, beg and ask Allah. Do Isti'aanah in Allah and you will see the support of Allah to you.

Two verses in the Qur'an support this Ibaadah.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... ﴿البقرة: ١٥٣﴾

O you who believe! Seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 153)

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ... البقرة: ٤٥ ﴿﴾

And seek help in patience and As-Salat (the prayer). (Surat al-Baqarah: 45)

Twice in Surat al-Baqarah. Seek your aid (Isti'aanah) in your patience and your Salah.

How is Salah a comfort and support? Salah is a connection to Allah. When your connection or bond with Allah is strong, the support of Allah for you will be stronger. And if Allah supports you, all your matters will turn into ease. That is how your Salah is an aid and support to you. It is an Isti'aanah. I do not want to get off topic too much, but these are matters that one needs on a daily basis. This is the rule of life – you are either afflicted or you are waiting for affliction. There is no dodging that rule. If you are not afflicted, do not get happy because affliction is a fact of life and trials are a fact of life.

Like I said, in that specific Salah there is no authentic Hadith with a specific Du'aa attached to it. However, there is a Du'aa that is authentic and has nothing to do with the Salah of the distressed, but it is something you can seek Isti'aanah in as well. In Sahih Muslim, Ibn Abbaas said when the Messenger sallallahu 'alayhi wa sallam was afflicted with a matter, he would say a certain Du'aa.

كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
الْعَرْشِ الْكَرِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ
السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ

He used the same word that I mentioned earlier – Hazabahu (حَزَبَهُ). Hazabahu means a matter afflicted. Like I said, it is sadness, calamity and so on. The first one was on Salah, but this is a Du'aa. When a matter afflicted him, he would say this Du'aa. In Sahih Muslim, the narration that I just mentioned just has that Du'aa. In another authentic narration in Musnad Ahmad, it has this Du'aa that I just mentioned and then it says one should follow it by his own personal Du'aa, meaning you say what I just said and then make your own personal Du'aa. Make that Du'aa like an introduction and then begin with your Du'aa.

Another Du'aa for those in distress is in Sunan at-Tirmidhi and it is authentic.

أَنَّهُ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ : يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ

When the Prophet sallallahu ‘alayhi wa sallam was faced with anything (and it is the same word as before), he used to say:

يَا حَيُّ يَا قَيُّوْمُ ، بِرَحْمَتِكَ أَسْتَغِيْثُ

Now how does this tie into our class? I do not want you to feel that we went off track because these classes are focused. What we are studying here is Isti’aanah. We said there are forms of Isti’aanah and we mentioned six of them. We said the sixth one is seeking help in deeds. It is Isti’aanah in deeds to get the help of Allah. The two Du’aa I mentioned are seeking Isti’aanah in Du’aa. The Salah of the distressed and Sabr are also examples of that sixth category or form of Isti’aanah.

THE PROOF OF THE AUTHOR ON ISTI’AANAH

The final point under Isti’aanah is the proof.

وَدَلِيْلُ الْاِسْتِعَاْنَةِ قَوْلُهُ تَعَالَى : اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿الفاتحة: ٥﴾
وَفِي الْحَدِيْثِ : اِذَا سْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ

He mentions an Ayah and a Hadith.

For the Ayah, the author Rahimahullah uses the verse in Surat al-Faatihah:

اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ﴿الفاتحة: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

For the Hadith, he mentions the saying of the Prophet Muhammad sallallahu ‘alayhi wa sallam:

اِذَا سْتَعَنْتَ فَاسْتَعِنْ بِاللّٰهِ

If you seek help, then seek help of Allah alone and only Allah.

THE AYAH

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

You (Alone) we worship, and you (Alone) we ask for help (for each and everything). (Surat al-Faatihah: 5)

As with some previous proofs we took, there is something switched around here. This should have been:

نَعْبُدُكَ وَنَسْتَعِينُكَ

Instead of:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

But why is it the second one? There is a very big lesson in that. He mentions the word upon which the verb acts before the verb itself. He said:

إِيَّاكَ نَعْبُدُ

Instead of:

نَعْبُدُكَ

The rule is:

أريد الحصر والقصر فقدم ما حقه التأخير

According to the principles of Arabic grammar, bringing forward that which usually comes afterwards indicates restriction and particularisation.

تقديم ما حقه التأخير يفيد الحصر والقصر

I believe we went over it twice, but it is okay to keep going over it so it will stick and be embedded in our minds. The words were switched around to stress and emphasise that

directing Ibaadah or Isti'aanah is only for Allah subhaanahu wa ta'aala, and it is Shirk to give it to other than Allah. It only belongs to Allah and it is to stress that fact.

Let me give you an example outside the verses of the Qur'an and maybe that will help you understand. In Arabic, you say:

ضربت زيدا

I hit Zayd. First you say I hit and then you say the name. I hit Muhammad or I hit Saalih.

However, you can flip them around. You can flip it around to say:

زيدا ضربت

The first way is more common. When you flip them around and that is not common, it means you are trying to stress the fact that the only one you hit was Zayd, Saalih or whoever you mention.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Is not:

نَعْبُدُكَ وَنَسْتَعِينُكَ

Because this is a dangerous matter of Shirk. It is to stress that you only worship Allah. You only give Allah your Isti'aanah and your Ibaadah. You only seek your aid from Allah. It is switched around to restrict, particularise and emphasise Ibaadah and Isti'aanah to Allah alone.

Ibn Abbaas said Iyyaaka Na'bud (إِيَّاكَ نَعْبُدُ) means You alone Allah we worship, You alone

Allah we fear and we have hope in no one other than You. Just as Iyyaaka Na'bud appears to declare that we worship Allah alone, it also declares that we renounce Shirk. Just as it declares that we worship Allah alone, it declares that we renounce Shirk because Tawheed is Ithbaat and Nafi.

إِيَّاكَ نَسْتَعِينُ

With that we declare that no one has the right and power to assist us but Allah. You alone we seek and appeal for assistance. Yaa Allah, You alone we seek and appeal for assistance.

Why did He say:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You alone we worship and You alone we appeal for aid. Why was it not flipped around to say You alone we appeal for aid and You alone we worship? He mentioned Na'bud (نَعْبُدُ) before Nasta'een (نَسْتَعِينُ) and the 'Ulamaa said it is because Ibaadah is more important.

We said Isti'aanah is a worship. Our talk today is about a worship – the Ibaadah of Isti'aanah. As I said in every one of the last few classes, we are going over the fourteen matters of Ibaadah (worship) that the author chose as examples and Isti'aanah is one. It is called and considered a worship, so why does the verse say we worship You only and we seek your aid only Yaa Allah? Had it been we worship You period, would that not also include the following worship which is Isti'aanah? Would that not be included as an Ibaadah? Isti'aanah is included in the Ibaadah. Appealing for His aid (Isti'aanah) is part of Ibaadah and it is part of Iyyaaka Na'bud.

Why did He mention it separately if it is already included in the first part? There are three reasons some 'Ulamaa mentioned. The first reason is what you call mentioning the broad matter (which is Iyyaaka Na'bud), then emphasising a special, important or essential matter (which is Iyyaaka Nasta'een). You will get that better if I tell you another verse.

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ... ﴿البقرة: ٢٣٨﴾

Guard strictly (five obligatory) As-Salawaat (the prayers) especially the middle Salat (i.e. the best prayer – 'Asr). (Surat al-Baqarah: 238)

He said guard your prayers and the middle prayer. Had He said guard your prayers period, would that not include the middle prayer? Of course it is included. The reason He specified the middle prayer even though it is included in the prayers is to emphasise the special or important Salah, which is the middle Salah.

Another example. A mother has four children and she sends them off with a babysitter, relative or friend to the park or somewhere, or they go sleep the night over at the house of her sister. One of them may be an infant or sick for example, so she is going to say take care of my kids and then she is going to say take care of Muhammad or be careful with Muhammad. Is Muhammad not part of her kids? Is Muhammad not included when she said

take care of my kids? Of course he is, but what she means is pay extra special attention to Muhammad. Muhammad is important or there is something about Muhammad that you need to take care of.

Another reason some 'Ulamaa gave for mentioning both even though Isti'aanah is included as an Ibaadah is because the first one (Ibaadah) is purely a right of Allah. It is a right of Allah purely, whereas Isti'aanah is a right of Allah purely, but it relates to the servant in that he is also asking aid for himself from Allah. That is another reason.

A third reason some 'Ulamaa mentioned is even though Isti'aanah is included in Ibaadah, it is still mentioned because you need Isti'aanah in every aspect of your Ibaadah. You affirmed Iyyaaka Na'bud because you could never ever do Ibaadah without Isti'aanah (without Allah aiding you). If Allah does not give you 'Awn (عون) (Isti'aanah that you seek), can you do Ibaadah? You cannot, so it was mentioned after that because it is essential in you making your Ibaadah. That is the verse the author used.

THE HADITH

He also used a Hadith as proof. The portion of the Hadith that he used is:

إِذَا سْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ

This is part of a much longer Hadith where Ibn Abbaas radhiallahu 'anhuma was riding with the Messenger sallallahu 'alayhi wa sallam, and the Messenger sallallahu 'alayhi wa sallam began to teach him as a young little boy. The Messenger sallallahu 'alayhi wa sallam took the opportunity to teach him while Ibn Abbaas was riding with him.

In the Hadith, he told him:

يَا غُلَامُ ، إِنِّي أَعَلَّمُكَ كَلِمَاتٍ : أَحْفَظِ اللَّهَ يَحْفَظْكَ ، أَحْفَظِ اللَّهَ تَجِدْهُ
تُجَاهَكَ ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ ، وَإِذَا اسْتَعْنَتْ فَاسْتَعْنِ بِاللَّهِ ، وَاعْلَمْ أَنَّ
الْأُمَّةَ لَوْ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ
اللَّهُ لَكَ ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ
كَتَبَهُ اللَّهُ عَلَيْكَ ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ

This is actually one of my favourite Ahaadith. I cannot see how anyone can go on his day to day life or his lifetime without at least keeping the meaning of it between his eyes. Without any exaggeration, one can literally write several volumes on its explanation or give a series of lectures on it. It is a Hadith that establishes Tawakkul and Isti'aanah and it puts one at ease and peace of mind.

The author chose the statement that pertains to our issue here. Out of that Hadith, he chose:

إِذَا سَتَعْتَفَ فَاسْتَعِنِ بِاللَّهِ

If you seek aid and assistance, seek it from Allah alone.

We are poor to Allah and we are weak to Allah. Therefore, we are always in need of the aid and support of Allah. The Hadith says turn to Allah in Isti'aanah. When you are faced with anything – genuinely, truthfully and wholeheartedly turn to Allah in Isti'aanah, and you will see that Allah is:

نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

INSPIRATIONAL CONCLUSION ON ISTI'AANAH

... فَاعْلَمُوا أَنَّ اللَّهَ مَوْلَاكُمْ ۖ نِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ ﴿الأنفال: ٤٠﴾

Then know that Allah is your Mawlaa (Patron, Lord, Protector and Supporter, etc), (what) an Excellent Mawlaa, and (what) an Excellent Helper! (Surat al-Anfaal: 40)

He will be your Protector and He will be your Supporter, and what an excellent Protector, Supporter and Helper He is.

Turn to Allah sincerely in your matters – from the beginning of your matters to the end. From the start of your matters to the end. What I mean by that is do not go seeking every single means and remedy and then when you hit a dead end, you go turn to Allah. Allah will accept you of course, but make it a habit to turn to Allah from the start of your matters and from the start of your life, meaning you teach your kids. Make Isti'aanah in Allah the first of your choices and you will see Wallahi, Allah will not let you down. He will make you happy and content. He would not let you down in a matter you do Isti'aanah in Him in, even if the universe with its might and everything in it collaborated against you.

That is only when you do the proper Isti'aanah in Him, having the pure Tawheed in your Isti'aanah. That is why we learned Isti'aanah and that is why we learned the conditions of Isti'aanah. In order to get the aid of Allah, you have to fulfill the conditions like we mentioned. Amongst them is submission, Tawakkul and certainty. Have certainty in Allah while you do your Isti'aanah in Him. Did we not say some of the worships of the heart are intertwined with each other like Ibn al-Qayyim Rahimahullah said? Work on perfecting the conditions of your Isti'aanah. That is what we want to achieve.

If you knew a wealthy and powerful king somewhere and he promised to protect you or you knew some billionaire who was generous to you, would you ever be scared over your security, your salary or your job? Anything you want – you just go and he will fund you.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

It is the King of all Kings and it is the One who owns the treasures of the heavens and the earth. When you say:

أَسْتَعْنِثُ بِاللَّهِ

Do not say it on the tip of your tongue as something just coming out of your tongue. Say it wholeheartedly, believe in it with full confidence in the One who you are seeking aid from and you will see the results. If Allah aids you, rest assured you have been truly aided. And if He forsakes you, who is there after Him that can aid you and support you? If Allah does not support you, who other than Allah can support you?

Isti'aanah returns upon you in this life with an honourable life. If you have Isti'aanah, you will have an honourable and noble life, and then the high ranks of Jannah in the Aakhirah – the ultimate goal. That is the fruit of Tawheed. You need to feel it in this life before the Aakhirah. Throughout your affairs and throughout your life, keep your unwavering Isti'aanah in Allah subhaanahu wa ta'aala.

Sometimes the wisdom may be that Allah subhaanahu wa ta'aala delays His aid and support to you, and it is not that Allah forgot. Never ever think of that, Ma'aath Allah. You have to keep that in mind. When one is in the agony of being oppressed, the oppressor goes to sleep comfortably. The one who is being oppressed does not sleep the nights, whether it may be little matters or big matters. The nights seem endless and darker than ever. The Du'aa is constant and then one may think why did Allah not answer me? That is why Allah says:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ... ﴿ابراهيم: ٤٢﴾

Consider not that Allah is unaware of that which the Dhaalimoon (polytheists, wrong doers, etc) do. (Surat Ibraheem: 42)

Allah did not forget about them. That is what He is trying to tell you. Allah did not forget about those. The delay may be to make you despair in all means and all creations and turn to Allah alone, and at that same time to show you that all and everyone turned away from you. It may be to show you that no one was able to help you but Allah Jalla Fee 'Ulaah. Sometimes the wisdom in delaying the help of Allah to you when you do Isti'aanah in Him may be to test your Isti'aanah. Do you really have certainty in Allah in your Isti'aanah? Allah wants to test you. Do you have the conditions we mentioned fulfilled? He wants to test your certainty in Isti'aanah.

Take this example. If a little ant crawled over here on this desk, it was able to speak to one of us and it sought Isti'aanah in me or you. The ant told you there are a hundred ants coming after me at a distance. They are chasing me and they are after me, there is a tribe of them and they are going to kill me. You want to test the Isti'aanah of that ant in you – is her Isti'aanah faithful or not? Do you just go run and crush those one hundred ants and put an end to them? What you do is let them get closer and closer and closer. Not only do you test her Isti'aanah, but you also want to show the ant your power and your mercy. Getting rid of those ants is no obstacle to you. You can do it by stepping on them when they are far away or when they get closer. It takes a millisecond to do it, but if those ants got real close right in front of that ant that sought help in you and then you stepped on them, killed them and eliminated them, it reflects on that one ant. You showed that ant your ability, you showed that ant your power, you showed that ant how merciful you were with her and you showed her how you fulfilled your promise.

...وَلِلَّهِ الْمَثَلُ الْأَعْلَى... ﴿النحل: ٦٠﴾

And for Allah is the highest description. (Surat an-Nahl: 60)

Allah has the supreme examples. Allah tests you to relieve you. Allah tests you to be merciful and compassionate over you. He lets matters get closer and closer and closer to you, and just when you think your Isti'aanah failed and the matter would never be relieved, He Jalla Fee 'Ulaah relieves you and aids you.

It happened to the Messengers when they sought help from Allah. Look at the last verse in Surat Yusuf. What does it say? The Messengers sought Isti'aanah in Allah.

حَتَّىٰ إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ

نَشَاءُ ۗ وَلَا يُرَدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿يوسف: ١١٠﴾

(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimoon (criminals, disobedient to Allah, sinners, disbelievers, polytheists). (Surat Yusuf: 110)

They were reprieved until when? Until when the Messengers gave up hope. They gave up hope and then they thought they were denied. Actually some scholars say that they were sure they were denied and it was the end. They hit the dead end. What happened then? Then comes to them Our help. The help, aid and support for those Messengers who sought Isti'aanah came when? Pay attention to those details when you read the Qur'an. It came when they gave up hope and they thought they were denied. Who was it who were denied until the last moments? Me and you? It was the Messengers of Allah subhaanahu wa ta'aala – the best of all creations.

His beloved Messenger Ibraheem 'alayhis-salaam – the Khaleel of Allah and one of the special five Messengers. Could Allah not have saved Khaleelullah as soon as they began to light the matches to burn him or even before that? They turned on the fire and He let it get closer. They come closer to Ibraheem 'alayhis-salaam and He let them get closer. They shackled Khaleelullah and He let them restrain him. The Isti'aanah, Imaan and Tawakkul of Ibraheem 'alayhis-salaam is unwavering. They put him in a cannon to shoot him over and He let them get closer. His Isti'aanah was firm throughout all that. Could Allah subhaanahu wa ta'aala not have saved him before any one of those steps? What about right before they shot him to the fire? Allah subhaanahu wa ta'aala let Khaleelullah 'alayhis-salaatu was-salaam go all the way to land inside the fire.

He tests and He delays His help and support (His 'Awn) to you to show you His power, to show you His mercy and to show you His love. When He relieves you, you are going to be happier and more well-off than you were before if you had the true Isti'aanah. He tests you and lets it get closer because He wants you to be unwavering in your Yaqeen in expecting the aid of Allah.

You know the story of Surat al-Kahf when the young men sought Isti'aanah in Allah and Allah directed them to a cave. Let me ask you a question – do you ever hide in an open room? What is the first thing you do when you hide? You close the door and you put a chair, a dresser or something behind the door. Is sleeping something that coincides with people hiding? And all of them are sleeping? The first thing people hiding do or say is be on alert.

Allah subhaanahu wa ta'aala wanted to show that they sought My aid, therefore they will be protected. To make the miracle of protecting them bigger and to show them His power subhaanahu wa ta'aala, they will be protected while sleeping in open quarters. Note that word – sleeping and in open quarters. Leave the means to Allah when you seek Isti'aanah in Him. That is not our business.

To show how enormous, significant and powerful this Ibaadah is, let me say this and I will conclude with this so we can make our Salah. Fir'awn – the superpower of his time and the man who claimed to be the supreme lord.

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿النَّازِعَات: ٢٤﴾

Saying: "I am your lord, most high." (Surat an-Naazi'at: 24)

Not just a lord, but the supreme lord. The tyrant of all tyrants, the man with the mightiest army of his time and with lofty pillars that Allah subhaanahu wa ta'aala said the like of which were not produced in all of the land.

الَّتِي لَمْ يُخْلَقْ مِثْلَهَا فِي الْبِلَادِ ﴿الْفَجْرِ: ٨﴾

The like of which were not created in the land? (Surat al-Fajr: 8)

He threatened to annihilate and extinct Musa and everyone who followed Musa.

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَدْرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكَ
وَالِهَتِكَ ۚ قَالَ سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ
﴿الْأَعْرَاف: ١٢٧﴾

The chiefs of Fir'awn's people said: "Will you leave Musa and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them." (Surat al-A'raaf: 127)

The chiefs and leaders of the people of Fir'awn went to him. These are the evil mischief people. They said to Fir'awn are you going to go leave Musa and his people to spread mischief in the land? Notice how the mischief people call the righteous mischief people. These are instigators and troublemakers who kiss up to the tyrants – people who kiss up to the tyrants to get a smile, a pat on the back or to be safe from their evil. They go up to Fir'awn and look how evil they are. Those who kiss up to the tyrants made Fir'awn look like

an angel. They are the ones suggesting and they made Fir'awn look like he is an innocent man who said oh okay, we will kill their children and enslave their women, and we are indeed irresistible over them.

سَنُقْتِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ

“We will kill their sons, and let live their women, and we have indeed irresistible power over them.”

Look at that threat and that is the point of our verse here. Look at that threat. You know who it is from and to who it is directed. You know how powerful Fir'awn is and how weak Musa 'alayhis-salaatu was-salaam appeared to be. Okay Musa, what is going to happen now? What is the solution? Musa 'alayhis-salaatu was-salaam gets these threats, now give us a solution. Being weak, his solution is our Ibaadah today. His solution was that.

قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۗ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

Musa said to his people: “Seek help in Allah and be patient. Verily, the earth is Allah’s. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqoon.” (Surat al-A’raaf: 128)

Musa said to his people seek help in Allah. Isti’aanah in Allah – our topic today.

Now you know why Isti’aanah is part of al-Faatihah and why we must read it seventeen times a day by Fardh.

CLASS THIRTY SEVEN

We are still on our book Al-Usool Ath-Thalaathah and we are going through the various examples of Ibaadaat that the author mentioned. Last week we mentioned Isti'aanah and this Ibaadah of today that the author chose is very similar to the Ibaadah of last week. The one following it which is Istighaathah is very similar as well.

ISTI'AADHAH

He mentioned al-Isti'aadhah (الإستعاذة) and then he said:

وَدَلِيلُ الْإِسْتِعَاذَةِ قَوْلُهُ تَعَالَى : قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

وَ : قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

THE DEFINITION OF ISTI'AADHAH

Isti'aadhah basically means to seek refuge. Last week we mentioned what Alif, Seen and Taa in the beginning of words means. It is seeking refuge, shelter and protection in Allah against evil and everything that one hates or dislikes, as well as matters you believe may harm you.

That is Isti'aadhah and that is why al-Mu'awwidhaat (المعوذات) are called al-Mu'awwidhaat from the same root word – because by the will of Allah, they are protection and refuge from harmful matters.

FORMS OF ISTI'AADHAH

There are many forms of Isti'aadhah, just like we took in Isti'aanah.

THE FIRST FORM

The first form of Isti'aadhah is seeking refuge in Allah subhaanahu wa ta'aala – seeking the refuge of Allah subhaanahu wa ta'aala. This form requires complete attachment to Allah with complete need of Him. As a condition of this Isti'aadhah, one must have certain faith in Allah subhaanahu wa ta'aala – that He is sufficient and that He protects from everything big and small, present and future, human, other and everything.

This form of Isti'aadhah is the Isti'aadhah that the author meant when he mentioned that in the booklet. The proof for this form is obviously the proof that the author mentioned, because they are the same thing.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

I seek refuge with the Lord of the dawn from every evil which Allah subhaanahu wa ta'aala has created.

He also used as proof:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

That is the first form. That is the Tawheed form and that is what the author meant in his booklet.

THE SECOND FORM

The second form of Isti'aadhah is seeking refuge in one of the attributes of Allah subhaanahu wa ta'aala. Seeking refuge in the might of Allah, the greatness of Allah, the speech of Allah or similar matters. The ruling on that is that it is permissible and prescribed.

In Sahih Muslim, the Messenger sallallahu 'alayhi wa sallam used to say:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ

I seek refuge in the perfect words of Allah from evil that He created.

This is an example of the second form.

In Sunan Abu Dawood, the Messenger sallallahu 'alayhi wa sallam used to say I seek refuge in Your might that I should not be assailed from below me:

أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي

In Sahih Muslim when he was suffering, he sallallahu 'alayhi wa sallam used to say:

أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ

I seek refuge in the might and power of Allah from evil which I feel or I am wary of.

Also in Sahih Muslim, the Messenger sallallahu ‘alayhi wa sallam used to say the Du’aa at the end of Witr:

اللَّهُمَّ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ

I seek refuge in Your pleasure from Your wrath.

In Sahih al-Bukhari, when the verse in Surat al-An’aam was revealed:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ
أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۗ انظُرْ كَيْفَ نُصَرِّفُ
الآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ ﴿الأنعام: ٦٥﴾

Say: “He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another.” See how variously We explain the Ayaat (proofs, evidences, lessons, signs, revelations, etc), so that they may understand. (Surat al-An’aam: 65)

The Messenger sallallahu ‘alayhi wa sallam said I seek refuge in Your face:

أَعُوذُ بِوَجْهِكَ

Therefore, the conclusion of this second form is that seeking refuge in the face of Allah subhaanahu wa ta’aala, in the pleasure of Allah subhaanahu wa ta’aala, in the might and power of Allah, in the greatness of Allah subhaanahu wa ta’aala or in the words of Allah is something that is permissible. The Messenger sallallahu ‘alayhi wa sallam prescribed it to us and he habitually did it himself.

THE THIRD FORM

The third form of Isti’aadhah is actually the opposite of the first one. The first one was the Tawheed form and this is the Shirk one. It is seeking refuge in either the dead or seeking

refuge with living people who are not present and they are not able to grant refuge, in matters that are hidden or unseen. This is Shirk.

The proof is:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

﴿الجن: ٦﴾

“And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.” (Surat al-Jinn: 6)

Several weeks ago, we did go over this verse and we mentioned why it was revealed.

THE FOURTH FORM

The fourth and last form is seeking shelter or seeking help with some person that he can and he is able to do. A creation, a human being or a friend who can do and he is able to do. If the person is able to shelter you, then there is nothing wrong in seeking refuge in him. The evidence is in many Ahaadith and one of those Ahaadith is actually the Hadith that talks about the Fitan and trials that occur at the end of time. In that Hadith, the Messenger sallallahu ‘alayhi wa sallam says about the Fitan at the end of time:

مَنْ تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ ، فَمَنْ وَجَدَ مِنْهَا مَلْجَأً أَوْ مَعَاذًا ، فَلْيَعُدْ بِهِ

Whoever exposes himself to those Fitan will be destroyed by them. You see that actually happening today. And whoever finds a place of shelter or refuge from them, then let him take shelter in it and that is our point.

In Sahih Muslim, Jaabir radhiallahu ‘anhu narrated the story of the woman from the tribe of Banu Makhzoom. The woman who used to steal and in addition to stealing, she would borrow from people and deny that she ever borrowed. When people found out, they stopped lending this woman. She got a reputation, so then she began to borrow in the name of other people. She would go to a house and she would say the wife of so-and-so wants to borrow this from you. And because it is someone reputable that she is asking for, they would give her. She would say the daughter of so-and-so wants to borrow this from you and she built somewhat of a new reputation for herself. She continued to do that until she was caught and presented to the Messenger sallallahu ‘alayhi wa sallam who ordered that her hand be cut off for stealing. Note that the hand was cut off for stealing.

She was from a prominent tribe and her family went around to try to avoid that the judgment be carried out. They went to Usaamah Ibn Zayd knowing that he is the son of the love of the Messenger sallallahu ‘alayhi wa sallam, so he can intervene. The Messenger sallallahu ‘alayhi wa sallam became upset because the laws of Allah must be carried, regardless of whether one is from what is considered the highest class or if he is from what is considered the lowest class. The Messenger sallallahu ‘alayhi wa sallam told Usaamah radhiallahu ‘anhu (his love) – how dare you intercede in the law of Allah:

أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ !

Our point of the story is that in one of the narrations of the Hadith, the woman went and sought refuge in Umm Salamah – the wife of the Messenger sallallahu ‘alayhi wa sallam.

وفي رواية : أن المرأة استعادت بأم سلمة ، لجأت مستعيذة بأم سلمة ،
فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ
يَدَهَا

When she sought refuge in Umm Salamah to get off the hook, that is when the Messenger sallallahu ‘alayhi wa sallam said if Fatimah the daughter of Muhammad stole, Muhammad sallallahu ‘alayhi wa sallam himself would cut her hand. Of course the judgment was carried and eventually the woman married, repented and became a true pious woman. Aishah radhiallahu ‘anha said her repentance was truly a good and sincere repentance.

The woman was in a difficulty. Her hand was going to get cut off and she sought Isti’adhah in the wife of the Messenger (Umm Salamah) whose husband issued the order to cut her hand off. The Messenger sallallahu ‘alayhi wa sallam did not say that was Shirk. He would not delay teaching us if it was. He sallallahu ‘alayhi wa sallam objected to the substance of the Isti’adhah of that woman, and not to the actual Isti’adhah in Umm Salamah. She cannot help or intervene in such a matter like this, but had she sought Isti’adhah in something else which Umm Salamah could have helped her in, then that would have been okay. That is our point. That is why it is not Shirk and it is not considered Shirk.

In another Hadith talking about the end of time, Umm Salamah radhiallahu ‘anha narrated that the Messenger sallallahu ‘alayhi wa sallam said a man will seek refuge in the house and an army detachment will be sent against him:

يَعُودُ عَائِدٌ بِالْبَيْتِ فَيُبْعَثُ إِلَيْهِ بَعْثٌ

So the Messenger sallallahu ‘alayhi wa sallam used the terms that a man will seek refuge in the house, which shows the permissibility to use these kind of terms.

If that someone is seeking refuge from evil (like the evil of an oppressor) and he comes and seeks refuge in you, then it is obligatory on you to shelter him and help him as much as possible. But if he comes to you seeking refuge in something that is Haraam or is a sin, then it is forbidden upon you to even help him or shelter him. As in the story of the Makhzoomiyah, Umm Salamah could not help her get off the hook and prevent her hand being cut off.

Those are the forms of Isti’aadhah.

CAN YOU SAY I SEEK REFUGE IN ALLAH AND THEN IN YOU?

Can you say:

أعوذ بالله ثم بك

I seek refuge in Allah and then in you.

The majority opinion and the correct opinion is one needs to stay away from such terms, because this is a heart Ibaadah and it should only be directed to Allah in that context. They considered such statements minor Shirk. What we mean is combining between Allah subhaanahu wa ta’aala and a creation in Isti’aadhah is something one should refrain from using on his tongue, even if you are saying and then. Some ‘Ulamaa and reputable ‘Ulamaa considered it permissible because it is seeking a permissible type of refuge and as we said, some types of seeking refuge in humans and creation is permissible.

If a weak man goes to a strong man, he asks for help as we mentioned and he says:

أعوذ بك

It is permissible because it means save me from that harm which you are able to save me from, just like someone going to a king and asking him to save him from what one of his servants plans to do with him. That is a permissible type.

The opinion closer to being correct in a close dispute like this is that one should refrain from combining creation to the Creator in Isti’aadhah, even if you say and then. It is something that one needs to leave out of his vocabulary.

THE PROOF OF THE AUTHOR ON ISTI'AADHAH

The final matter on Isti'aadhah is the proof. The author used two verses, which are in Surat al-Falaq and Surat an-Naas.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

Both of them start off with Qul, meaning say. This is an order to the Messenger sallallahu 'alayhi wa sallam and the Ummah from behind him.

أَعُوذُ

I seek refuge. Isti'aadhah is in the heart, but it floats on the tongue. The tongue is a proof and an indicator of what is in the heart.

بِرَبِّ

Rabb is Lord but we mentioned before that when Rabb is mentioned (Rububiyah), it also includes the meaning of Uloohiyah in it.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Falaq is dawn. Allah gave an oath by His creation (the dawn). The verse is saying the One who is able to bring dawn and remove the darkness from the universe – rest assured He is able to take evil away from you if you seek refuge in Him. The One who takes away the night and brings about the day can take away the darkness in your life.

The second verse says an-Naas instead of al-Falaq:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

I seek refuge with the Lord of mankind. Here in this Surah He mentioned an-Naas, which means the Lord who created that magnificent creation. Look around you. The Lord who created that magnificent creation (mankind) is able to take away that which you fear, dislike or you are wary of.

The point of the proofs here as we mentioned in all the proofs is that there is an order to do Isti'aadhah, which makes Isti'aadhah a Waajib. Isti'aadhah from the evil of creation is a Waajib. That order means it is an Ibaadah and when it is an Ibaadah, that entails that it must be directed to only Allah subhaanahu wa ta'aala. It means that one should only seek refuge in Allah subhaanahu wa ta'aala in matters that only Allah subhaanahu wa ta'aala can do.

In Sahih Muslim and in Tirmidhi, the Messenger sallallahu 'alayhi wa sallam said there have been sent down to me verses the like of which had never been seen before.

عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَلَمْ تَرَ آيَاتٍ أَنْزَلَتْ اللَّيْلَةَ لَمْ يُرَ مِثْلَهُنَّ قَطُّ

They are al-Mu'awwidhatayn:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿الفلق: ١﴾

Say: "I seek refuge with (Allah) the Lord of the daybreak." (Surat al-Falaq: 1)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿الناس: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

The Messenger sallallahu 'alayhi wa sallam referred to them as the like of which had never been seen before.

ISTIGHAATHAH

Our next Ibaadah is very similar like we said. It starts with Alif, Seen and Taa and it is Istighaathah (إِسْتِغَاثَةٌ).

وَدَلِيلُ الْإِسْتِغَاثَةِ قَوْلُهُ تَعَالَى : إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ

When you sought aid and deliverance of your Lord, He responded to you. This is talking about the Battle of Badr.

THE DEFINITION OF ISTIGHAATHAH

Istighaathah is to seek rescue and deliverance from severe difficulty and destruction. Istighaathah is seeking rescue and it is usually during a time of distress, such as one drowning, one in a calamity or one in desperate need of victory. Istighaathah is various types as well.

FORMS OF ISTIGHAATHAH

THE FIRST FORM

The first one is seeking Istighaathah (deliverance and rescue) from Allah subhaanahu wa ta'aala in times of distress. This is what the author meant – seeking rescue from Allah subhaanahu wa ta'aala in times of distress. This is the correct encouraged form and it is an Ibaadah you will get reward for. This is the practice of the Messenger sallallahu 'alayhi wa sallam and his followers. You get the benefit out of it when you do Istighaathah, but it is also an Ibaadah you get reward for and it is one of the excellent and perfect deeds.

Since it is the form that the author meant, the evidence for this type is the same proof that the author used. There is plenty of proof for it in the Qur'an and the Sunnah. One of the best examples for Istighaathah is the Battle of Badr when the Messenger sallallahu 'alayhi wa sallam encountered his enemy and they outnumbered the companions. He entered to the palm grove, he raised his hands to the point that his armpits were showing, the cloak fell off his shoulder and he was earnestly turning to Allah subhaanahu wa ta'aala. He was doing Istighaathah while Abu Bakr radhiallahu 'anhu was behind him raising his cloak and telling him O Prophet of Allah, O Messenger of Allah, your supplication to your Lord will be answered and it is sufficient for you. Allah will fulfil His promise to you. The Prophet sallallahu 'alayhi wa sallam was doing intensive Istighaathah and then the Ayah that the author mentioned was revealed.

﴿الأنفال: ٩﴾ ... إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَبَ لَكُمْ

(Remember) when you sought help of your Lord and He answered you. (Surat al-Anfaal: 9)

The Du'aa of the Messenger sallallahu 'alayhi wa sallam in that situation is the Du'aa of Istighaathah. That is what we call Istighaathah.

اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي ، اللَّهُمَّ آتِ مَا وَعَدْتَنِي ، اللَّهُمَّ إِنَّ تَهْلِكَ هَذِهِ
العِصَابَةُ مِنْ أَهْلِ الْإِسْلَامِ ، لَا تُعْبَدُ فِي الْأَرْضِ ، فَمَا زَالَ يَهْتَفُ بِرَبِّهِ مَا دَامَ
يَدِيهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ

O Allah, fulfil that which You have promised me. O Allah, if this small group who are the people of Islam are destroyed or doomed, You will not be worshipped on the face of this earth again.

THE SECOND FORM

The second type of Istighaathah is the opposite of the first. The Istighaathah of the Prophet sallallahu 'alayhi wa sallam like that in Badr is the first type. That is the Tawheed type and what the author meant. The second is the opposite of the first and it is the Shirk type. Seeking rescue and deliverance from those who are living but are not present, nor are they able to give aid and rescue. For example, asking matters of the hidden or unseen from humans and creations. That is A. B is seeking rescue and deliverance from the dead. This is the Shirk type.

Why is it Shirk? Because one who calls in Istighaathah on the deceased or even one living in matters of the hidden and unseen and matters that only Allah subhaanahu wa ta'aala can do – that kind of Istighaathah can only be done by one who believes that those people have some unseen control over the creation. They believe those who they call on have powers exclusive to Allah subhaanahu wa ta'aala, otherwise why are they asking them in matters only Allah subhaanahu wa ta'aala can do?

Just like the Raafidhah are known for shouting Yaa Husayn, Yaa Ali and Yaa Zahraa'. It is not just random that they do that. That is why they are people of Shirk. They are Mushrikeen. They believe that Ali, Zahraa' and Husayn have powers that are only exclusive to Allah subhaanahu wa ta'aala. The call that they call is a direct Istighaathah of Shirk. They call their Imaams calls of Shirk and their Imaams justify it. In fact, it is a core part of their belief. If you read their mother books, they indicate that. When they call that, they believe that their supposed saints, their Imaams or whoever they call unto have powers only Allah subhaanahu wa ta'aala has and that is major Shirk. That is one of many reasons for the Kufr of the Raafidhah, with their masses and their 'Ulamaa. I will repeat – their masses and their 'Ulamaa. Had we had time, I would elaborate on this issue and it is one issue that I really plan on discussing and elaborating on. With the call to other than Allah in that which only

Allah can do, they attribute a share of the Lordship to other than Allah, which is only exclusive to Allah.

Allah subhaanahu wa ta'aala said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ
أَلِلَّهِ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any Ilaah (god) with Allah? Little is that you remember! (Surat an-Naml: 62)

Is there any Ilaah, any Imaam or any saint other than Allah that does that?

So the first form of Istighaathah is the Tawheed type and the prescribed type of Istighaathah that you should do to Allah subhaanahu wa ta'aala alone. The second is the opposite and that is the Shirk form.

THE THIRD FORM

The third one is the permissible type. Seeking aid and rescue from those who are alive, aware of a situation and they are capable of assistance and rescue. They are capable of helping you. It is permissible to ask and seek aid from those who are able to help you. That is why we study these forms – so we do not hear people going around declaring people Mushrikeen.

Allah said about Musa:

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا
مِنْ شِيعَتِهِ وَهَٰذَا مِنْ عَدُوِّهِ ۗ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ
عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۗ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۗ إِنَّهُ
عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿القصص: ١٥﴾

And he entered the city at a time of unawareness of its people, and he found there two men fighting - one of his party (his religion - from the Children of Israel), and the other of his foes.

The man of his (own) party asked him for help against his foe, so Musa struck him with his fist and killed him. He said: "This is of Shaytaan's doing, verily, he is a plain misleading enemy." (Surat al-Qasas: 15)

فَاسْتَعَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ

The man of his (own) party asked him for help against his foe.

A man of his own party asked Musa 'alayhis-salaam for help against his foe. Musa 'alayhis-salaam then struck him with his fist and killed him. The man in the verse sought Istighaathah in Musa and the Qur'an mentions that.

That is permissible. For example, someone drowning and asking a boat passing by for help – screaming to them help me or get me out of the water. Someone injured and seeking help is not Shirk.

THE FOURTH FORM

The fourth form of Istighaathah is seeking rescue and aid from a living person who is not capable of assisting one, but he does not believe that the person he is asking has any hidden powers. This last part is important here. He does not ask him anything of the matters of the hidden or unseen. We mentioned this before in Isti'aanah, but here an example would be like a man drowning and asking another drowning person to help him get out.

One who does it may be joking or may be ignorant, it may be useless talk and futile talk, but it is not Shirk. It could be considered prohibited at times if there is an additional factor included. For example, mocking another Muslim who may be weak. In that case, one gets sins for mocking. If one believes that person he is doing Istighaathah in has powers that are hidden, that goes to the category we spoke about that is major Shirk.

THE PROOF OF THE AUTHOR ON ISTIGHAATHAH

The proof the author uses here for Istighaathah is:

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ... ﴿الأنفال: ٩﴾

(Remember) when you sought help of your Lord and He answered you. (Surat al-Anfaal: 9)

When you sought the aid and deliverance of your Lord (which is Istighaathah), He responded to you. This verse is talking about the Istighaathah of the Messenger sallallahu 'alayhi wa sallam and the Sahaabah in the Battle of Badr.

This verse comes in the context of praising Istighaathah. When Allah praised Istighaathah in this verse, it means Allah loves it and it means He is pleased with it. That makes it what? That makes it an Ibaadah and that entails what? That it should be directed only to Allah subhaanahu wa ta'aala.

Istighaathah in this verse and Isti'aanah before this one relate to Rububiyah.

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ

Notice He used Rabbakum. He did not use Ilaahakum (إِلَهُكُمْ) in this verse.

Likewise in the previous one we just took:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

Say: "I seek refuge with (Allah) the Lord of mankind." (Surat an-Naas: 1)

He did not say:

قُلْ أَعُوذُ بِإِلَهِ النَّاسِ

And He did not say:

قُلْ أَعُوذُ بِإِلَهِ الْفَلَقِ

The majority of times when it pertains or refers to Istighaathah, He used Rabb instead of Ilaah because they coincide with the meaning of Rububiyah (Lordship). Who gives Istighaathah and Isti'aadhah? Allah subhaanahu wa ta'aala – the Creator, the Sustainer and the Nourisher. Those are Lordship qualities and that is why it coincides that in Isti'aadhah and Istighaathah, ar-Rabb is used instead of al-Ilaah.

WHAT IS THE DIFFERENCE BETWEEN ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH?

We took Isti'aanah last week and today we took Isti'aadhah and Istighaathah. In one way or another, all three of them mean aid and support from Allah subhaanahu wa ta'aala. There is a difference in the status and timing of each one of them. For example, we mentioned Isti'aanah last week and I stressed that it usually refers to seeking help in general matters

where evil has not yet befallen or someone is not expecting any evil. You are seeking help and asking Allah subhaanahu wa ta'aala to not let any evil or bad happen to you. That is an Ibaadah and it is like a pre-emptive Du'aa or seeking. Nothing has yet happened and you are not expecting it.

Now Isti'aadhah is usually refuge, shelter and protection for one who has not been touched by harm but it is on its way or he is expecting it, then he seeks shelter and help of Allah subhaanahu wa ta'aala. The difference between the two is sometimes a hairline difference. The third one (Istighaathah) is when one has been touched by harm or a deep hardship, or when something is imminent. It is right there, it is about to happen, it already did happen or he is in the middle of a calamity. That is Istighaathah and now you know the difference between all three of them.

WHAT IS THE RELATIONSHIP BETWEEN ISTI'AANAH, ISTI'AADHAH, ISTIGHAATHAH AND DU'AA?

Du'aa is a broader form of Isti'aanah, Isti'aadhah and Istighaathah. Du'aa is for everything. It is for good matters, sad matters, hardship and ease and it includes everything. In a way Istighaathah is Du'aa, but a branch of Du'aa. It is the Du'aa of the one in a hardship – that is how it relates to Du'aa. Isti'aanah is a division of Du'aa. It is a pre-emptive Du'aa to ask Allah subhaanahu wa ta'aala to save you from any hardship. Isti'aadhah is a division of the Du'aa where hardship is on its way and it is right there coming to you. Du'aa is broader than all three, so imagine Du'aa as a circle with those three inside of it.

That is why in Sharh Kitaab At-Tawheed (شرح كتاب التوحيد), Ibn Khuzaymah Rahimahullah said any proof that mentions Du'aa applies to Isti'aanah, Isti'aadhah and Istighaathah. Why? Because they are part of Du'aa, they are a fraction of Du'aa, they are details of Du'aa and they are like veins of Du'aa. Istighaathah is the Du'aa of the one in extreme hardship. Isti'aanah is the Du'aa of one not in a hardship, and so on as we mentioned. So they are branches of Du'aa and Du'aa is like the umbrella that they all fall under. Now you know the relationship of these three Ibaadaat to Du'aa.

CAN YOU DO ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH IN JINN?

I mentioned this briefly in one of the earlier Ibaadaat. Can you do that in Jinn? If it is in matters only Allah subhaanahu wa ta'aala has power over, that is Shirk Akbar. Asking someone to do something only Allah can do is major Shirk and that includes Jinn. Just because you may not see Jinn, it does not mean that you can ask them that which only Allah

can do, that they have power just because you cannot see them or that they have power only Allah subhaanahu wa ta'aala can do. That is major Shirk if you ask them in those types of matters.

The proof on that is:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا

﴿الجن: ٦﴾

“And verily, there were men among mankind who took shelter with the masculine among the Jinns, but they (Jinns) increased them (mankind) in sin and disbelief.” (Surat al-Jinn: 6)

We went over that verse. I do not want to go over it again because of the time. There were among the mankind those who took shelter with the males of the Jinn, and what the Jinn did in return is they increased mankind in sin and in transgression. The reason it was revealed was because when Quraysh used to travel and they would want to rest in a valley on their journey, they would seek Isti'aanah or Istighaathah (meaning shelter) in the master Jinn of the Jinns in that valley, so that they will not harm this person, his family or his followers. So they would seek Isti'aanah or Istighaathah in the Jinn.

The second part of the answer is if it is a matter that the Jinn can do. They can hear you and it is something they can do. The 'Ulamaa discussed this, they disputed it and 'Ulamaa who are reputable 'Ulamaa disputed it. The first opinion is that it is okay and it is permissible to ask Jinn if they can hear you in matters they can do. For example, asking them to carry something. They can hear you and they are able to help you, so you can ask them. Among the proofs that they used is that Sulaymaan 'alayhis-salaam used Jinn.

...وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا
نَذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبَ وَتَمَاثِيلَ
وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ ۗ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ۗ وَقَلِيلٌ مِّنْ
عِبَادِيَ الشَّاكِرِينَ ﴿١٣﴾ ﴿سبأ﴾

And there were Jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire. They worked for him what he desired, (making) high rooms, images, basins as

large as reservoirs, and (cooking) cauldrons fixed (in their places). “Work you, O family of Dawood, with thanks!” But few of My slaves are grateful. (Surat Saba’: 12-13)

That is the verse where Sulaymaan used them. And there is the story of Ubayy Ibn Ka’b in Sunan Ibn Hibbaan. Ubayy Ibn Ka’b had dates that he guarded, but he always kept finding them missing. While guarding them one day, he found a young boy or something that looked like a young boy and Ubayy asked him who are you? The young boy or what appeared to look like a young boy said I am a Jinn. Ubayy said let me see your hand and the boy extended his hand. Ubayy said it looked like the hand of a dog. It had a lot of hair on it, like the palm of a dog. Ubayy asked him why do you steal from me? He said because we heard you like to give to charity, so we wanted to take from that which you have so you can get reward. Here is the point – Ubayy asked what protects us from you? The Jinn said Ayat al-Kursi. He left him with that and he left. Ubayy went to the Prophet sallallahu ‘alayhi wa sallam and the Prophet sallallahu ‘alayhi wa sallam said:

صَدَقَ الْخَبِيثُ

The evil one spoke the truth.

By the way, this narration is Ubayy Ibn Ka’b and it is in Ibn Hibbaan. There is another narration that is slightly different and more popular where the companion in the story is Abu Hurayrah. That one is in Sahih al-Bukhari and Musnad Ahmad. Last time I mentioned it in one of the classes and we went over it, several students of ‘Ilm asked me was it not Abu Hurayrah instead of Ubayy? Jazaahum Allahu Khayr. They thought that I made a mistake and I like that very much – that they are very alert and aware and they research. In fact, actually the first one to bring that to my attention was my beloved eight year old Muhammad who informed me about that. May Allah subhaanahu wa ta’aala grant him Barakah. It was not a mistake – there are two narrations. One is Ubayy and one is Abu Hurayrah. They are in different books of the Ahaadith and there are slight differences in each one of them.

Why I mention it is because Ubayy asked the Jinn. He asked the Jinn what saves us from you? Some ‘Ulamaa said it was permissible because of that, and among those was Ibn Taymiyyah Rahimahullah. In his eleventh volume, he chose this opinion. He said using them for Da’wah, something good or permissible as long as it does not end up falling in Haraam is permissible. The second opinion is that asking Jinn in permissible matters is not permissible. Why? They said:

سدا لذريعة

It means blocking the means to avoid undesirable results. It is something Inshaa Allah you will learn in Usool al-Fiqhi if we study it.

Al-Qurtubi Rahimahullah gave a nice definition of it. He said:

أمر غير ممنوع لنفسه يخاف من ارتكابه الوقوع في ممنوع

A matter may not be prohibited in and of itself, but that matter may cause or lead one to a prohibition so it becomes prohibited.

So based on:

سدا لذريعة

They said it is Haraam. Blocking the means to avoid undesirable or Haraam results or ends.

Additional proof and probably stronger proof is that the Messenger sallallahu 'alayhi wa sallam did not use them. This is what makes me lean towards this opinion. He sallallahu 'alayhi wa sallam was desperate at times in his lifetime. For example, to get the news when the coalition united against him and to get the whereabouts of the enemies at times. He needed information at times, yet he did not use the Jinn. Just like the story of Hudhayfah Ibn al-Yamaan in the cold freezing night of the Ahzaab, when the Sahaabah were terrified and the world of their time united against them. The Messenger sallallahu 'alayhi wa sallam needed to know the news and the plans of the enemy. Why did he not ask a Jinn to go there and get him the information, instead of sending one of the Sahaabah in a difficult and dangerous task as this was? He sent Hudhayfah radhiallahu 'anhu. Therefore, the conclusion is that there was need to use Jinn during the life of the Messenger sallallahu 'alayhi wa sallam yet he did not use them, so we after him should not use them as well.

Another proof on this is when the Messenger sallallahu 'alayhi wa sallam apprehended the devil by his neck during his Salah. He was disturbing the Sahaabah and they noticed something abnormal in the movement of the Messenger sallallahu 'alayhi wa sallam during the Salah. Afterwards, he told them:

لَوْ لَا دَعْوَةُ أَخِي سُلَيْمَانَ لَرَبَطْتُهُ فِي السَّارِيَةِ

Had it not been for the Du'aa of my brother Sulaymaan, I would have tied this Shaytaan to the pillar so the kids can play with him.

قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِّنْ بَعْدِي ۗ إِنَّكَ أَنْتَ

الْوَهَّابُ ﴿ص: ٣٥﴾

He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower." (Surat Saad: 35)

That is the Du'aa of Sulaymaan, so usage of the Jinn even in Halaal and permissible matters is in a way a transgression on the Du'aa that Sulaymaan 'alayhis-salaam made.

An additional factor is that the Jinn are known to lure one who uses them to get them to become their slave. A Jinn can come and claim he is pious and help in matters, but in many circumstances he would just be dragging and luring them to becoming dependent on him and then he will end up his slave. When the Messenger sallallahu 'alayhi wa sallam was afflicted with black magic and Sihr, he did not use the Jinn and nor did the Sahaabah from what we know. In matters after him, they did not use them.

Some underdeveloped in knowledge who claim that they take the Jinn out would ask someone possessed who put this Sihr in you? Who put this evil eye on you? The Jinn will say so-and-so and the ignorant person will go tell the family that so-and-so is the one who put the Sihr (black magic) in you. How could you take the word of someone who just possessed and transgressed on someone? The Jinn possessed someone and then you take his word and convey it, which causes disputes and factions among families. So there are many factors that are included in why I feel the second opinion is correct.

Finally, using the Jinn to do Haraam matters like separate between loved ones and harm others is of course beyond question Haraam.

...وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ... ﴿المائدة: ٢﴾

But do not help one another in sin and transgression. (Surat al-Maa'idah: 2)

INSPIRATIONAL CONCLUSION ON ISTI'AANAH, ISTI'AADHAH AND ISTIGHAATHAH

Finally before you leave, what we took this week and last week was Isti'aanah, Isti'aadhah and Istighaathah. These are essential Ibaadaat one cannot gloss over or downplay during their life. You turn to Allah subhaanahu wa ta'aala in these worships. Let there be a bond between you and Allah subhaanahu wa ta'aala throughout your life. Hover and drift throughout your life between Isti'aanah, Isti'aadhah and Istighaathah. If you were to look at the word Ashkoo (أشكو) (which means complain) and its derivatives in the Qur'an, you will see it is always to Allah and it is attached to Allah. Complain to Allah.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ
تَحَاوُرَكُمَا ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿المجادلة: ١﴾

Indeed Allah has heard the statement of her (Khawlah Bint Tha'labah) that disputes with you (O Muhammad sallallahu 'alayhi wa sallam) concerning her husband (Aws Bin As-Saamit), and complains to Allah. And Allah hears the argument between you both. Verily, Allah is All Hearer, All Seer. (Surat al-Mujaadilah: 1)

Khawlah Bint Tha'labah radhiallahu 'anha came to the Prophet sallallahu 'alayhi wa sallam to dispute with the Messenger sallallahu 'alayhi wa sallam concerning her husband, and she complained to Allah.

Look at that:

وَتَشْتَكِي إِلَى اللَّهِ

And complains to Allah.

Ya'qoob 'alayhis-salaam:

قَالَ إِنَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ
﴿يوسف: ٨٦﴾

He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not." (Surat Yusuf: 86)

So Shakwa (شكوى) goes to Allah. When Ibn Taymiyyah was asked what Sabrun Jameel (صَبْرٌ جميل) (beautiful patience) is, he said it is patience without any complaint, meaning the complaint only goes to Allah subhaanahu wa ta'aala.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ
الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿النمل: ٦١﴾

Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water). Is there any Ilaah (god) with Allah? Nay, but most of them know not. (Surat an-Naml: 62)

جَعَلَ الْأَرْضَ قَرَارًا

The One who made the earth fixed can fix your problems and your needs.

وَجَعَلَ خِلَالَهَا أَنْهَارًا

The One who brought and placed rivers can bring you relief.

وَجَعَلَ لَهَا رَوَاسِيَ

The One who brought and placed firm mountains can place contentment in your heart and make firm your faith in Him.

وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا

The One who set a barrier between the seas of the salt and the sweet water can put a barrier between you and your problems, even if it is interlocked, braided, twisted and meshed in your heart. Even if you think so, He can find you a way out of it.

أَلِلَّهِ مَعَ اللَّهِ

Is there any Ilaah with Allah? Is there any Ilaah other than Allah who can do that?

That verse was an introduction to get you to start thinking about those matters. The introduction was to the verse of Istighaathah.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ

أَلِلَّهِ مَعَ اللَّهِ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿النمل: ٦٢﴾

Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after

generations. Is there any Ilaah (god) with Allah? Little is that you remember! (Surat an-Naml: 62)

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

Is not He (better than your gods) Who responds to the distressed one, when he calls Him?

That is Istighaathah. The first verse was to get you to reflect and see the power of Allah so when you do Istighaathah, you know who you are doing Istighaathah in.

He responds to the distressed. If it is a marriage problem, that is included. If it is a financial problem, that is included. If it is relief from sins (Istighaathah to relieve you from sins), that is included. If it is goals you need in life, that is included. You who are distressed or have a worry – do Istighaathah in Allah subhaanahu wa ta’aala. You have a status no one has. When you are in distress, that is from the mercy of Allah subhaanahu wa ta’aala. He gives you a quality so He can respond to you, because He says:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

The one in distress. When they used to go to some of the Salaf to request Du’aa, some of the scholars of them would tell them you are in a better position to make the Du’aa. Why are you asking me? You are in distress and Allah promised to give an answer to the one in distress. He did not say I will respond to the Shaykh of the one in distress. He did not say I will respond to the brother, father and relative of the one in distress. Allah responds to all, but the one in distress has a special quality because Allah said:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ

From His mercy, He wants you to stand or sit in a private moment to do a Sajdah to Him and to plead and beg in Isti’aadhah and Istighaathah.

يَا وَدُودُ ، يَا وَدُودُ ، يَا ذَا الْعَرْشِ الْمَجِيدِ ، يَا فَعَّالًا لِمَا تُرِيدُ ، أَسْأَلُكَ
بِعِزِّكَ الَّذِي لَا يُرَامُ ، وَبِمُلْكِكَ الَّذِي لَا يُضَامُ ، وَبِنُورِكَ الَّذِي مَلَأَ أَرْكَانَ
عَرْشِكَ ، أَنْ تُغِيثَنِي يَا مُغِيثُ أَعْنِي ، يَا مُغِيثُ أَعْنِي ، يَا مُغِيثُ أَعْنِي

In any form and in any language. He understands all subhaanahu wa ta’aala. He wants you to turn to Him in Isti’aanah, Isti’aadhah and Istighaathah.

There is no sin on this earth worse than Shirk. It is considered cursing of Allah subhaanahu wa ta'aala. In Sahih al-Bukhari in the Hadith al-Qudsi, Allah subhaanahu wa ta'aala says My servant abused Me but he has no right to do so. What is the abuse of the servant? His saying is that I have a son. Shirk is considered as abuse to Allah, but look at what Allah says about the Mushrikeen:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿العنكبوت: ٦٥﴾

And when they embark on a ship, they invoke Allah, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Surat al-Ankaboot: 65)

That type of Du'aa in that scenario is Istighaathah. Who is making it? It is people who abuse Allah subhaanahu wa ta'aala (Mushrikeen). When He brings them to safety, Allah said they give a share of their worship to other than Allah, which shows that they are Mushrikeen. They abuse Allah with Shirk and He answers their Istighaathah. Do you think Yaa Muwahhid He will deny you? If Allah answered those whose hearts are darkened with Shirk, would He leave hearts brightened with Tawheed? Would He leave them unanswered?

Listen to the Istighaathah of the Shaytaan, or you could call it Isti'aadhah.

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿الحجر: ٣٦﴾

[Iblees] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected." (Surat al-Hijr: 36)

This is the Shaytaan. What did Allah say to him?

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿الحجر: ٣٧﴾

Allah said: "Then, verily, you are of those reprieved." (Surat al-Hijr: 37)

Allah answered his Isti'aadhah or Istighaathah. If Allah subhaanahu wa ta'aala answered the Isti'aadhah or Istighaathah of the Shaytaan, do you think He will not answer yours?

If you knew the mercy of Allah upon you when you are in your Sujood doing Isti'aanah and Istighaathah to Allah subhaanahu wa ta'aala, you would never want to get up from that Sajdah. Being in distress is in reality a mercy of Allah, because it makes you among the special ones whose Du'aa is accepted. It is to draw you nearer to Him, so He can hear your

calls and so He can hear your Istighaathah. He loves you and He wants to hear your Istighaathah.

Haajar ran out of food, she ran out of water and her milk dried. She ran through as-Safaa and al-Marwah not once, not twice, but seven times. When all the ties and means were severed, now she is in deep distress with only Allah subhaanahu wa ta'aala to help her. Allah then breaks open a well of Zamzam in an uninhabited land, that will last until the Judgment Day in her honour. Al-Qurtubi in the thirteenth volume of his Tafseer and ash-Shawkaani said the secret behind the speciality in Allah answering the distressed is that when one is in that status, He turns to Allah sincerely and he severs his heart ties from everyone and everything else. That is the secret to it. Al-Qurtubi went on to say sincerity in Istighaathah is valued by Allah, regardless of whether it is from a Kaafir or a Muslim, righteous or wicked. The proof is what I mentioned – when Allah answered the Du'aa of the Mushrikeen.

He subhaanahu wa ta'aala understands all accents, so do not worry about it. He understands all languages. He can answer trillions and more at the same time. He relieves the distressed and He answers your needs. He gets happy at your Isti'aanah, Isti'aadhah and Istighaathah. He answers the sorrow of the one who is oppressed, He feeds the hungry, He rescues you from danger and He relieves you from depression.

Do Istighaathah with:

﴿... لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ الأنبياء: ٨٧

“La Ilaaha Illaa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrong doers.” (Surat al-Anbiyaa': 87)

Followed by your own Du'aa.

In Sunan at-Tirmidhi, Ahmad and Nasaa'ee, the Messenger sallallahu 'alayhi wa sallam said about this Du'aa, the Du'aa of my brother Dhan-Noon – no one in distress makes this Du'aa except that Allah subhaanahu wa ta'aala will relieve him. That is a Du'aa of Istighaathah.

A sentence with three statements.

لَا إِلَهَ إِلَّا أَنْتَ

“La Ilaaha Illaa Anta [none has the right to be worshipped but You (O Allah)].”

It affirms Tawheed. That is why Tawheed is your life, it is your heartbeat and it is everything about you.

سُبْحَانَكَ

“Glorified (and Exalted) are You [above all that (evil) they associate with You].”

Praise and glory be to You Allah. You praise and glorify Allah.

إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“Truly, I have been of the wrong doers.”

With the third sentence, you confess your shortcomings, your errors and your sins to Allah.

When you have that combination (Tawheed, glorifying and praising Allah and confessing your sins) in a one-liner, Allah will answer your Du’aa. That half a sentence – Ibn Taymiyyah wrote nearly over a hundred pages on that matter explaining that Du’aa. Sincerity with your mind and heart set on who you are asking while you repeat it is something Wallahi, Allah will not let you down in.

A Daa’iyah I trust told me a story recently. He called me and when we were talking, he told me a story about someone that he knows – a paralysed wealthy millionaire. He came to the US and went to other countries seeking treatment. They told him save your money, you will never walk again. They said do not go around seeking treatment, you will never walk again. One day he was sitting watching TV, he saw the Salah in Makkah and his heart agonised to go visit Baytullah al-Haraam and the Ka’bah. He told his children I want to go visit the King in His house. They said what king are you talking about? He said the King of all kings in His house (Baytullah al-Haraam) – I want to go visit Him. They said but you are unable to. You have nurses who come and take care of you and you need special care throughout the day. We cannot leave you alone for any time. He said make arrangements. You know I am wealthy enough and I can afford special accommodations to take me to see the King of all kings in Baytullah al-Haraam.

He gets near the Ka’bah and he requests that they take him off the wheelchair. They post him up against his wheelchair in front of the Ka’bah and he says leave me here for some time. He said Wallahi for one hour straight, he was crying in Istighaathah to Allah. Yaa Allah, I am going to plead with You until You take me out of Your house on my back or I walk out of here on my feet. I am going to keep doing Istighaathah until one of those two things happens – I die doing Istighaathah or I walk on my feet. He dozed off during that Du’aa and he heard someone say get up and walk. He actually got up and walked. He walked to near the door of the Ka’bah, and then he began to cry and shout:

ما خيبت من لجأ إليك وفوض أمره إليك

You never let anyone down who turns to You. You never turn away from one who commits his affairs to You.

فوض أمرك لله

... وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ... ﴿غَافِرٌ: ٤٤﴾

“And my affair I leave it to Allah.” (Surat Ghaafir: 44)

Our history is full of examples. We have many examples from the Sahaabah onwards who did Istighaathah and Allah answered their Ghawth (غوث). We have examples where they raised their fingers or their hands in Du’aa to Allah and before they put their hands down, the relief comes down to them. We need deep sincerity with Istighaathah. That is what we need, and we need a heart that severs its ties with everyone and everything else but Allah subhaanahu wa ta’aala – the pure Tawheed.

Another contemporary story because a lot of the time people can relate to these more because they happened in our time and people know them. When I was in Madinah, a patrol officer told me this story and he was actually a neighbour. He said they were called to an accident where someone was killed by a hit and run driver and it was near a car dealership. They took the deceased body and after weeks, no one called to enquire about this body. They investigated and based on papers and personal information in his car, they found out that he was the husband of a woman and had several kids.

He called the woman up and said where is your husband? She said a few weeks ago he went out looking for a job by a dealership, he has not returned since and we are still waiting for him. He said well do you have family members I can speak to? She said he has an uncle, but he lives far away and they are not on good terms – they do not speak to each other. The officer said I hung up unable to break the news to her. How am I going to tell her? She is a woman alone and she has nobody around. Then he said I mustered some courage and I called her up again. I told her your husband was involved in an accident and he died. She began to weep and cry, and then this officer took it upon himself to help in the burial of this man. He also got help to this woman throughout her difficult times. Jazaah Allahu Khayr.

They also caught the man who did the hit and run and the man was ordered to pay the Diyah (دية), which is the ransom a Muslim pays another if he kills him by mistake. The killer who did the hit and run was somewhat of a deceiver. He went to court, he showed some fraudulent financial records that he was in debt and they declared him a Mu’sir. In Fiqhi, we have something called Mu’sir and it is mentioned in the Qur’an.

Allah says:

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿البقرة: ٢٨٠﴾

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know. (Surat al-Baqarah: 280)

So he went and got an order that he is in a hardship and he got some time to repay. The woman knew she was wronged. She had no wealth and she was raising orphans, so she pleaded in Istighaathah to Allah subhaanahu wa ta'aala. She was alone and she had nobody, so her heart was detached and it was sincere Istighaathah.

The officer said less than a year later, I responded to a call or an accident of a man wounded so bad and killed in the same area by the dealership. As the days went on, they found that the second man who they could not identify because of his face was the man who was involved in the first hit and run. It was the man who deceived this woman out of her Diah. The officer said I purposely went back to the accident scene and measured the distance between the two accidents. A year apart and he said the distance between where the accidents happened was less than three to four metres.

The man who claimed to be a Mu'sir had a cheque in his possession and was on his way to the dealership to pay for a brand new car. The one who killed the man who deceived was wealthy, so he paid the family the Diah. The judge ordered that the money needs to go to the wife of the first man because he defrauded her. The money needs to go to the wife of the first man because that is owed to her. It is Allah subhaanahu wa ta'aala who answered her Istighaathah and that is how He will answer mine and yours.

ISTIGHAATHAH FOR GUIDANCE DURING FITAN

We do Istighaathah in difficult times, when we are in distress, when people wronged us and when the Ummah is facing trials. That is all good and that is what we should all do Istighaathah in. We should do Istighaathah to Allah from our sins. But in days like today, do Istighaathah to Allah to guide you to the right path, to keep you on the guided path and to show you the truth in the high waves of Fitan that this Ummah goes through. Do Istighaathah to Allah that He show you the truth during the Fitan. Wallahil-'Adheem, it needs Istighaathah today. Do Istighaathah that Allah show you who the guided 'Ulamaa are, who the guided groups are and those who are misguided. Let me repeat. Do Istighaathah so Allah can show you the guided path and keep you on it, show you the guided 'Ulamaa and

the guided groups, and show you the misguided so you stay away from them. Do that type of Istighaathah as if you were drowning in an ocean.

Listen to this Hadith.

عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : يَا تِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا مَنْ دَعَا
دُعَاءَ الْغَرِيقِ

Hudhayfah said there will come a time when no one will be rescued, relieved or free from the Fitan, except one who makes the Istighaathah like the one who is drowning.

No one will be relieved and no one will see the truth in the Fitan, except who? Except one who does the Du'aa of one drowning. What type of Du'aa is the Du'aa of one drowning? We just took it – Du'aa of Istighaathah. Istighaathah to what? To show him the truth from the evil and to keep him firm. Not just any superficial Du'aa like O Allah guide me, I am a Muslim on the right path. No, sincere Du'aa as if you were drowning because Wallahil-'Adheem, drowning in the water on the pure Tawheed is easier than drowning in the Fitan and losing your Deen.

Several of the Salaf were quoted as saying when Fitan come, only very, very, very few will see the truth. When there is Fitan, only few of the few of the few will know how to analyse them. Make Istighaathah to be amongst them or at least see the reality of the Fitan. After time passes on Fitan and they end, then everyone will see the reality of what the few were trying to tell them. That is what happens during all Fitan. The problem for many is that after they see the reality, they have already lost their Deen.