

## 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. Then number two was to act on it. Number three was to convey it. 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

He says:

وَقَالَ الْبُخَارِيُّ - رَحِمَهُ اللَّهُ تَعَالَى - : بَابُ الْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.  
وَالدَّلِيلُ قَوْلُهُ تَعَالَى : فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴿مُحَمَّدٌ :  
١٩﴾ فَبَدَأَ بِالْعِلْمِ قَبْلَ الْقَوْلِ وَالْعَمَلِ.

He quotes a title in al-Bukhari, a chapter where the title is, in al-Bukhari, may Allah have mercy upon him, he said chapter knowledge proceeds speech and action. And the proof is the saying of Allah subhaanahu wa ta’aala, the Most High:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ... ﴿مُحَمَّدٌ : ١٩﴾

Know, that there is none who has the right to be worshiped but Allah, and ask forgiveness from your Lord for your sins, a verse in Surat Muhammad. 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, that is 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 Talabatul-‘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

## فَبَدَأَ بِالْعِلْمِ

That right there is where Bukhari stops right there, and continues on to something else.

## قَبْلَ الْقَوْلِ وَالْعَمَلِ

Is the addition over here. 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, the titles 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. But 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 so 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, we all know that. It is a compilation whose chains are like the stars, 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, 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 and you go to Makkah. Once you get to Makkah, you go to at-Tan'eem a second time like many people do. Third time, you make a fourth and fifth and sixth and seventh, you know numerous Umrahs. Or is it better to stick to one Umrah? That is a Fiqh issue deeply discussed and disputed among the 'Ulamaa, even some of the four 'Ulamaa. The student of 'Ilm went and studied and 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. So 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 (النَّصَبِ) means tire, what effort you exert, so you get reward based on your effort. So the man said, Wallah if I seen that, it would have saved me a lot of time.

Just the title itself, he may have even looked in Bukhari but what happens is a lot of times you are trying to search, you overlook the title, 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 in, if you have, which you all do Inshaa Allah, you have the elucidation of Ibn Hajr, he mentions that in his elucidation. Waliullah Dehlawi and Ibn Hamaamah wrote booklets or books on the titles Bukhari Rahimahullah chose. Some scholars went back and forth writing, did Bukhari mean Fiqh 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, that 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 volumes, little program that you can download six thousand volumes. Not volumes, 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, six thousand volumes at the tip of your fingers. Bukhari, Sufyaan Ibn 'Uyaynah, Ibn Ma'een and Ibn Hanbal, an-Nawawi and Ibn Taymiyyah and Ibn al-Qayyim, they needed a Hadith, some at times travelled the continent to get a Hadith. Now we got six thousand volumes at your fingertips. With all that knowledge, why did no Talabatul-'Ilm of today or 'Ulamaa produce that which is close to any one of those giants that we mentioned produced?

You read the works of the 'Ulamaa like Ibn Taymiyyah and Ibn al-Qayyim and Bukhari and 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 aeroplanes 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 laptop. Why so much Barakah?

...وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمَ اللَّهُ ... ﴿البقرة: ٢٨٢﴾

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

So here, the verse in Bukhari, that Bukhari uses:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ...

Fa'lam (فَاعْلَمْ), know, that there is none that have the right to be worshipped except Allah, and ask forgiveness from Allah for your sins:

...وَأَسْتَغْفِرْ لِدُنْيِكَ وَالْمُؤْمِنِينَ ... ﴿محمد: ١٩﴾

Fa'lam, 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. Al-Bukhari Rahimahullah uses the Ayah for proof

on that, that knowledge must be before actions. And when we say actions, we mean heart actions, we mean tongue actions as well, 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, common sense, 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, your teacher, you want to please them. How do you please them? You got to learn how to please them before you please them, because you may do something that may anger them. So knowledge comes before action, that is common sense.

Yes, there is some things which come through innate nature, by the Fitrah. The knowledge of oneness of Allah, Tawheed, that 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, you say Shahaadah to enter Islam. You teach him Shahaadah, however, he is already Muslim because it is engrained in him. One thing you got to take into consideration is, even matters with the Fitrah, you got to still learn them because as time goes by, there is external, evil forces surrounding one that taint even matters of Fitrah. So that is why you got to learn it, even those matters that we know are Fitrah.

#### **LAA ILAAHA ILLALLAH**

**فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ...**

When one masters Laa ilaaha illallah, there is the knowledge of 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 that the Prophet Muhammad sallallahu 'alayhi wa sallam said in Sunan at-Tirmidhi, on the authority of Abu Hurayrah:

**وَكَانَ يَقُولُ : مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمَهُ النَّارُ**

Whoever says it in his illness, a death illness, the Hellfire will not touch him. We spend so much time learning it, because according to some of the Mufasssireen, one of the reasons is that is the word that Allah put a parable in the Qur'an, that is like a goodly tree whose root is firm and fixed in the Earth and its branches are in the sky. Its roots is Laa ilaaha illallah, the root of that tree is Laa ilaaha illallah in your heart, how deep Laa ilaaha illallah is in your heart. The tree is Laa ilaaha illallah, 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 ﴿٢٤﴾

﴿٢٤﴾ ابراهيم: ﴿٢٤﴾

### DO VERSES ADDRESSED TO THE PROPHET INCLUDE US?

The final point on this is more like an Usool al-Fiqh issue. The speech in this verse is directed to the Prophet sallallahu 'alayhi wa sallam:

فَاعْلَمْ...

Learn, to the Prophet Muhammad sallallahu 'alayhi wa sallam. Does this include us, 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. But there is other verses like:

يَا أَيُّهَا النَّبِيُّ

يَا أَيُّهَا الرَّسُولُ

Oh you Prophet, oh you Messenger, do they include us as well? According to the majority of the Usool al-Fiqh scholars, it does not include us unless there is proof to tag us on. However, according to Abu Haneefah and Ahmad and 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.

And the second meaning may be a little bit stronger because if you look in the Qur'an:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ... ﴿الطلاق: ١﴾

Oh you Messenger, if you divorce women. It starts addressing the Prophet sallallahu 'alayhi wa sallam, but the second word right after that addresses the whole Ummah:

...إِذَا طَلَّقْتُمُ النِّسَاءَ...

Even right after that, Tahreem:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ... ﴿التحریم: ١﴾

The verse addresses the Prophet sallallahu 'alayhi wa sallam, but right after that:

قَدْ فَرَضَ اللَّهُ لَكُمْ... ﴿التَّحْرِيمُ: ٢﴾

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, or Yaa Ayyuhun-Nabi (يَا أَيُّهَا النَّبِيُّ), 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-'Alameen, 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 fundamental principles, introductory. As you know I always say the four introductory fundamental principles. And 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, one of his students came and tagged it along, and that is the opinion of Abdur-Rahmaan Ibn Muhammad Ibn Qasim. 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.

Now Abdur-Rahmaan Ibn Muhammad Ibn Qasim, you may not be familiar with that name, 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, looked around for any booklets, any Fataawa, any statements written by Ibn Taymiyyah, he began to gather them. Then he travelled to Egypt to try to get any Fataawa of Ibn Taymiyyah and compile them and gather them, and put them together. The first visit to Egypt, he did not get nothing out of it. He went a second time, he did actually in the second time compile some more of the writings of Ibn Taymiyyah. Then, he took his son Muhammad because as he grew older he became very ill, he took his son Muhammad to Lubnaan (لبنان). And 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 he went to ash-Shaam, 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, they did not find in their journey throughout the Arabic countries, in Paris. And then he went to Baghdad and found more, and among that which he found in Baghdad is Ar-Risaalah At-Tadmuriyyah, 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 and gathered it and compiled it in the thirty seven volumes you see today, Al-Fataawa. Amongst his students are Abdullah Ibn Jibreen, Hamood al-'Uqlah, Abdullah Ibn Frayyaan. Actually, Hamood al-Uqlah, which you all know, he 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 and taught him and sent him to Shuyookh and he became Shaykh Hamood al-'Uqlah, one of the great Imams of our time. Al-Frayyaan, all these are dead, Rahmatullahi 'Alayhim Ajma'een, Frayyaan is the one who opened Qur'an Halaqaat, organised Halaqaat all throughout the Arabian Peninsula. Rahmatullahi 'Alayhi, and he was one of my teachers and the teachers of my father.

This man, Ibn Qasim, one of his compilations in addition to the Fataawa, is he compiled Ad-Durrar As-Sanniyyah, sixteen volumes of 'Ulamaa Najd, their writings and their works. Ibn Qasim 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, it is approximately a hundred or so pages. And the chapter we started on today, he considers that 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. And actually I was adamant about it and that is why I was mention it in sort of hesitation because Shaykh Ali al-Khudayr, may Allah hasten his release in prison, adopted the opinion that no, this was part of the original work, that the author here wanted this as an introduction to Al-Usool Ath-Thalaathah. And 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 him, 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 that these details help us study and analyse and map out and envision in your mind 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. And it is 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, he would have used this word, instead of this word.

And as Muslims we have like this man Ibn Qasim and Ali al-Khudayr and Naasir al-Fahd, may Allah hasten their release and may Allah have mercy on those who were dead of them, took on the noble cause of studying the works of Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn Abdul-Wahhaab and his followers of Najd. 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 and his students and those who followed along with him in the past centuries. In fact, he can draw you, you know sometimes there may be things that you may think they are contradictory, you read it here then you go to another book, you read it here and you say, how did this happen? Or sometimes you read something in the book and they did something different, and you got 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. Why? 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.

Number one, the four fundamental principles, that is chapter one. What we finished right now, as of now, that is chapter one, we finished that, which is the four introductory, fundamental principles. According like I said to Ibn Qasim, 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, the four fundamental principles. That is chapter one. Chapter two is going to start off exactly like, almost close to chapter one. I‘lam Rahimak Allahu Ta‘aala, that is chapter two which we are going to study right now Inshaa Allah. I‘lam Rahimak Allah, know, may Allah have mercy. That is chapter two. What chapter two is, the outline of it, make a framework, you should put it in front of you and write an outline.

Chapter two in this book talks about three issues, it is called three matters, that is really what it is called, the three matters. Matter number one is Tawheed ar-Rububiyyah and in Tawheed ar-Rububiyyah, there is six subheadings. So number one is going to be A, B, C, D, E, F. Then the second matter is, number two is matters on Tawheed al-Uloohiyyah or Shirk. And number three is going to be something about Walaa‘ and Baraa‘, those are three issues.

Now chapter three then, is a short note on Millat Ibraheem (ملة ابراهيم), talks a little bit about Millat Ibraheem and he starts off with:

إِعْلَمْ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ

Know, may Allah direct you to obedience. That would be chapter three. Those three chapters are all 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 which starts:

فَإِذَا قِيلَ لَكَ مَا الْأُصُولُ الثَّلَاثَةُ

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. So now 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. Know, may Allah have mercy upon you, that it is obligatory on every Muslim, female and male, to learn and act upon the following three matters.

إِعْلَمْ رَحِمَكَ اللَّهُ، أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَ مُسْلِمَةٍ تَعَلُّمُ 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 that. Why he said Muslim, why he said male and female.

### **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 because in reality in Arabic when you address male and likewise the Qur'an in the eloquent Arabic language, in the peak of the eloquency of the Arabic language, so when he says male, it automatically addresses female unless there is proof to exclude them. The only reason he added it here, to add extra assurance, to emphasise that it is every, last individual, that I am talking to you, must know this.

### **WHY DID THE AUTHOR SAY MUSLIM?**

He said it is obligatory on every Muslim, so why did he say Muslim? Why did he use the active participle? Ism al-Faa'il (إِسْمُ الْفَاعِلِ), in Arabic it is called Ism al-Faa'il. Why did he use that?

A Muslim first of all, 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, he is already Muslim. But someone who went into Shirk and Kufr and disbelief, they have to say it to enter Islam. So first one is Shahaadatayn, second one is to act according to the Shahaadah. And that is knowledge, certainty, sincerity, submission, love, truthfulness, compliance, 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. That is the term given to one who is rendered an apostate, Riddah (رِدَّة) is 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 (كَافِرٌ أَصْلِيٌّ). And there is difference in

those in the books of Fiqh, they are both non believers but there is difference in the Fiqh 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 principles of Islam. Non Muslims are addressed in matters of principles of Islam. Islam calls and addresses non believers to Tawheed and they will be held accountable in the Akhirah 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 the Usool, the principles of Islam are directed.

However, are non believers addressed in secondary matters? Even though it is disputed, some say yes, some say no, 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. So they are addressed 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 and Salah and Hajj, or any other secondary matters. Maybe to open their hearts to Islam through that secondary matter and that is what the Prophet sallallahu 'alayhi wa sallam told Mu'adh 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 because look at the verses in the Qur'an:

مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ آتَانَا الْيَقِينَ ﴿٤٧﴾ ﴿المدثر﴾

What causes you to go to Hellfire they are asked, when they are in Hellfire.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾

They say, we did not used to make our Salah.

﴿ ٤٤ ﴾ وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ

We did not give our Zakah.

﴿ ٤٥ ﴾ وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ

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:

﴿ ٤٦ ﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ

They used to say, we disbelieve in the life after. Anyone who disbelieves in the life after is non Muslim. So the clear Qur'an says that they are punished in Jahannam for matters that are considered, some matters that are considered secondary matters.

Now, we 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 know require a non Muslim to go to Hajj, you do not tell a non Muslim, go to Hajj. Or a non Muslim, go make your Salah, because it is not accepted from him. The Shahaadah, 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:

الأولى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا رَسُولًا فَمَنْ  
أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ، وَالدَّلِيلُ قَوْلُهُ تَعَالَى : إِنَّا أَرْ  
سَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا ﴿ ١٥ ﴾  
فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيَلًا ﴿ ١٦ ﴾ ﴿المزمل﴾

The first of the matters here is, that Allah created us. So in your notes right now, you write 1A, that Allah created us. That is the first issue, there is going to be a B, C, D, E, F Inshaa Allah Ta'aala, I do not think we will get past A today.

## 1A: ALLAH CREATED US

الأولى : أَنَّ اللَّهَ خَلَقَنَا

That Allah created us. There is proof on that in the Qur'an and in the Sunnah and by intellect and there is so much proof and it is so plenty and great and dignified that you literally can go on, without exaggeration, for months, talking about these verses, if not more.

### PROOFS FROM THE QUR'AN AND SUNNAH

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي  
الْأَلْبَابِ ﴿آل عمران: ١٩٠﴾

Truly, verily, in the creation of the Heaven and the Earth, the alternation of the day and the night, there is signs for men of comprehension or understanding.

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿الصافات: ٩٦﴾

Allah created you and your handiwork.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا... ﴿الأنعام: ٢﴾

Allah created you from clay, then he gave you an appointed time on this Earth. Qadhaa Ajala (قَضَىٰ أَجَلًا), Ajala means He gave you an appointed time. Twenty years you are going to live, fifty years, two months, one year, that is Ajala.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ... ﴿الأعراف:

﴿١١﴾

We created you and fashioned you. In Surat al-A'raaf when it is talking about human beings, when it is talking more specifically about Adam.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٦﴾ الحجر: ٢٦

We created man, meaning Adam, from dry clay and blackened mud.

If you go from the miracles of Allah, when He talks about His signs and miracles.

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ الروم: ٢٠

And from His signs is that He created you from clay and then you were offspring scattered all over the Earth.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾ الرحمن: ١٤

He created man, Allah created man, from dry clay like that of pottery. That Salsaalin Kalfakhaar (صَلْصَالٍ كَالْفَخَّارِ) is pottery.

Many verses like that. In az-Zumar, when it is about all of creation:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ... ﴿٦٢﴾ الزمر: ٦٢

Allah is the Creator of everything.

We can go really, 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 and disbelieved in him and physically and mentally abused him and his Sahaabah, tortured him; as arrogant as they were in snobbery and as swanky as they were, when it came to this matter, they believed in it.

In five different verses actually in the Qur'an, if you look at it.

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ... ﴿٦١﴾ العنكبوت: ٦١ ﴿٢٥﴾ لقمان: ٢٥ ﴿الزمر: الزمر:

﴿٣٨﴾ الزخرف: ٩ ﴿الزخرف: ٨٧﴾

If you ask them about the Creator, in five different verses, they answer Allah. In fact, they went on in one of the answers, they went on to give the names and qualities of Allah:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

﴿الزخرف: ٩﴾

If you were to ask them who created the Heaven and the Earth, they will surely say:

...لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

Al-'Azeez is the All Mighty. Al-'Aleem, the All Knower. So in a sense, they had some belief in Asmaa' and Sifaat. These kind of verses, and this, when it sets in your mind, is an Imaan booster.

When Jubayr Ibn Mut'im radhiallahu 'anhu was apprehended in the Battle of Badr as a prisoner. In Sahih al-Bukhari, and the Prophet sallallahu 'alayhi wa sallam made Salat-ul-Maghrib and recited out loud, and Jubayr was among the prisoners listening to the Prophet sallallahu 'alayhi wa sallam recite. When the Prophet sallallahu 'alayhi wa sallam began to recite in 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﴾ ﴿الطور﴾

Were they created by nothing or did they create themselves? Did they create the Heaven and the Earth? They have no certainty.

أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيِّرُونَ ﴿الطور: ٣٧﴾

Do they have possession of the treasures of your Lord? 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 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 الْعَاقِلِ فَيَسْأَلُهُ  
وَنَحْنُ نَسْمَعُ...

The Sahaabah, and Anas narrates this story, Anas Ibn Maalik says we were forbidden or deterred, at a point of time, from asking the Prophet sallallahu 'alayhi wa sallam. And 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 what they loved is, they were pleased when a Bedouin from the outskirts would come from the desert and they were pretty you know blunt, they would come to the Prophet sallallahu 'alayhi wa sallam and ask him. So 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...

So this man is trying to get how he is going to believe in the Prophet sallallahu 'alayhi wa sallam, look how he goes about it. The Bedouin from the dwellers of the outskirts, desert, came to the Prophet sallallahu 'alayhi wa sallam and said, your Messenger, 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, yes. Look how he went about it:

...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...

So 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...

So the Bedouin asked who created the mountains and put in the mountains what is in it? The Prophet sallallahu 'alayhi wa sallam said, Allah. And now he comes to the conclusion, he said:

...فَبِأَلَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ اللَّهُ 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, Yaa Muhammad, not even the manners of saying Oh Prophet of Allah. So it is something that is firm in the Fitrah.

#### PROOFS FROM THE INTELLECT

Imaam Ahmad, when he 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. Has no doors, no entry point, that is the egg. No holes to get in, sealed air tight. From the outside it glows like silver, he is talking about the shell of the egg. From inside, it shimmers like gold, the yolk part of it. Then suddenly it cracks open, it breaks open and from that sealed, closed, air tight 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 wonders all over the world. Meaning it walks, it does everything all over the world. From a sealed egg.

...أَلَيْسَ مَعَ اللَّهِ... ﴿النمل: ٦٠﴾

Can a Creator other than Allah do something like that, except Allah?

Ash-Shaafi'ee Rahimahullah, when he wanted to reflect on this matter through intellect, he used the leaf of mulberry tree. The leaf is the leaf and that leaf is consumed by a gazelle, a deer, a sheep, by bees. However, look when a gazelle consumes it, it gives us musk. You might not know but the real, real, pure musk, the real expensive one 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. And 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 silk, there is a Doodatil-Qazzim (دودة القزم) in Arabic, silk worm. It consumes the leaf, 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, yoghurt, and the

rest of it goes to waste, they are waste. All four examples that I just given you that 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﴾

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 because he said these are people who challenged Abu Haneefah to a debate on the existence of Allah. He said, how could that happen during a time of Khilaafah. However, after that I read that it may have been the Qadriyyah 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 Qadriyyah. It could have been the philosophers that were roaming all over back at that time. The ones who give precedent, not only give precedent, but 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.

So a messenger comes to Abu Haneefah from Ahlus-Sunnah, he crosses the Tigris River, he is complaining that there is some philosophers, atheists, Qadriyyah, whatever they may be, that want to challenge to a debate and they want Abu Haneefah to take on that challenge. So Abu Haneefah says ok, let them know I will be there shortly. He has to cross the Tigris River to get there. The messenger went back happy, he told the people, Abu Haneefah is on his way, 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, sun down, night. The atheists or those who want to debate began to mock them. Possibly the debater, the one who accepted the debate is now backing away or he is standing them up. So the Muslims began to get tense in a way, because they knew Abu Haneefah was the Imaam, 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 at night that night, past midnight or so, Abu Haneefah shows up. And the Muslims are there and they ask in concern, what happened Abu Haneefah? Abu Haneefah Rahimahullah says, and here is where it goes. He says, what if I told you that I began my way, and look when he says what if I told you, that makes it no longer a lie. He says, what if I told you on my way here, got to the Tigris River, got to cross to get over here. There was no navigator,

there was no boat, no sailor, no nothing. Suddenly, planks of wood were rising out of the trees and they are all cut evenly, same shape, same size, the width, the length is all perfect. Then, nails came out of the water and 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, it filled itself, all alone. All this by itself, alone, and 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, the biggest scholar, if he 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, a ship, 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 or house or mansion came into existence by itself. Just popped out of nowhere. They are going to call you crazy, but a universe can come into creation by chance?

Tawheed ar-Rububiyyah is essential to resist doubts, that is one of the benefits of it. When the Shaytaan comes at you with doubts, you resist him. When you have worries, when worries overwhelm you, 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 Sudanese from Sudan, a contemporary poet, he 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 flipside 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? 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, oh you healthy one, who with death seized you?

**قل للبصير وكان يحذر حفرة فهو بها من ذا الذي أهواك**

Tell the one with eyesight who is avoiding pits and stumbling, yet he still stumbles and trips, who is He who made you stumble and fall?

Look at the flipside of it:

**بل سائل الأعمى خطى بين الزحام بلا إصطدام من يقود خطاك**

Ask the one walking in a crowd, he is walking in a crowd, blind man. 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 يرعاك**

Tell the one, the infant, the newborn. Tell the infant who lives in isolation, no shepherd, 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.

وَأَسْأَلُهُ كَيْفَ تَعِيشُ يَا ثُعْبَانُ أَوْ تَحْيَا وَهَذَا السَّمُّ يَمْلَأُ فَاكَ

Ask the snake, how do you survive oh snake? You live while the toxic poison fills your mouth?

وَأَسْأَلُهُ بَطُونِ النَّحْلِ كَيْفَ تَقَاطَرْتِ شَهِدًا وَقَلِّ لِلشَّهِيدِ مِنْ حَلَاكِ

Ask the stomachs of the bees, how honey oozes out of it and then tell the honey who sweetens you?

بَلْ سَأَلْتُ اللَّبْنَ الْمَصْفَى كَانَ بَيْنَ دَمٍ وَفَرَثٍ مَا الَّذِي صَفَاكَ

Ask the pure milk, that white, nice, clean, purified milk that comes to you, ask that pure milk that was between excretions and blood, what purified you?

He took that from the verse of Allah:

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۗ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَدَمٍ  
لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿النحل: ٦٦﴾

It means the same thing as this line of poem.

Then he went on to say:

قُلْ لِلهَوَاءِ تَحْسَهُ الْأَيْدِي وَيَخْتْفِي عَنْ عَيْونِ النَّاسِ مِنْ أَخْفَاكَ

Tell the air that is felt on hands yet hidden from eyes, who is it that hid you?

قُلْ لِلنَّبَاتِ يَجْفُ بَعْدَ تَعَهْدِ وَرَعَايَةٍ مِنْ بِالْجَفَافِ رَمَاكَ

Tell the plant that dries, even after you maintain and care for it, who with dryness stricken you?

وَ إِذَا رَأَيْتَ النَّبْتَ فِي الصَّحْرَاءِ يَرِيوُ وَحْدَهُ فَاسْأَلْهُ مِنْ أَرْبَاكَ

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. Plant you see in the desert, and it is growing without no one maintaining it, in a vast desert, who nourishes it? Several weeks ago, I was in another state and the brothers took us on some architectural cruise in a boat, in a ship. It was late and it was cold, and we were the only ones on that cruise, very late and no one was there. So we were on that cruise and they showed us landmarks, modern architecture from the water. You know, some of man made creation. The cruise goes on for approximately an hour while the guide speaks and explains each building and some amazing details of it.

One thing that really, really got my attention is that all these buildings and some were designed like this and some were designed like that, 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, 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, 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 that 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, 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 truly, you 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 and 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, which we are targeting, of Ihsaan. 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 possible, happen for you.

**هذه عجائب طالما أخذت بها عيناك 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 عيناك**

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﴾

والكون مشحون بأسرار إذا حاولت تفسيراً لها أعيابا

The universe is full. The universe is charged, 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 where he is saying that I only care oh Allah, about what? If you are pleased about me.

يا أيها الإنسان مهلاً ما الذي بالله جل جلاله أغراك

Oh you man, who has made you careless about your Lord the most Generous?

...تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ... ﴿المؤمنون: ١٤﴾

Blessed be Allah, the best of all creators.

More beautiful than this poetry, if we really contemplate and comprehend:

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ  
حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُثْبِتُوا شَجَرَهَا ۗ أَلَيْسَ اللَّهُ بِ  
هُمْ قَوْمٌ يَعْدِلُونَ ﴿٦٠﴾ مَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا  
وَجَعَلَ لَهَا رَوَاسِي وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ۗ أَلَيْسَ اللَّهُ بِ  
أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦١﴾ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ  
وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ أَلَيْسَ اللَّهُ بِقَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

﴿النمل﴾



Once a Bedouin was asked, how do you know Allah exists? Unsophisticated man who lives in the desert, but his Fitrah is pure, look what he said. Camel dung indicates there was a camel here, camel dung indicates camel. Donkey dung indicates donkey. Footprints indicate travel. So the sky with all its constellations, with the seas and its waves, does not that indicate the All Knowing, the All Powerful?

In Arabic:

الْبَعْرَةُ تَدُلُّ عَلَى الْبَعِيرِ ، وَالرَّوْتُ يَدُلُّ عَلَى الْحَمِيرِ ، وَآثَارُ الْأَقْدَامِ تَدُلُّ  
عَلَى الْمَسِيرِ ، فَسَمَاءُ ذَاتُ أَبْرَاجٍ وَبِحَارُ ذَاتُ أَمْوَاجٍ ، أَمَا يَدُلُّ ذَلِكَ عَلَى  
الْعَلِيمِ الْقَدِيرِ؟

And Inshaa Allah, this concludes section one of chapter two. We started on chapter two, this is 1A. Inshaa Allah next week, we will do B, C, D, E, F, or whatever we get a chance to do Inshaa Allah Ta'ala. Jazakum Allahu Khayr. Shaykh concluded the class with a Du'aa.