

CLASS SIXTEEN

Alhamdulillah Rabbil-'Aalameen that we were able to conduct the class today. This is the sixteenth class on Al-Usool Ath-Thalaathah.

The first matter of the three matters:

أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ
دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

Our 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? Which is, we said, subtitle C. He did not leave us without a purpose, that creation and provision was for a purpose.

1C: HE DID NOT CREATE US WITHOUT A PURPOSE

Why did He create us? Why did He provide for us? The author says, C:

لَمْ يَتْرُكْنَا هَمَلًا

He did not create us without a purpose.

WHAT IS HAMALA?

What is a Haamil (هامل) or Hamala, what is Hamala (هَمَلًا)? Even with the dialects today and the slang form of the Arabic that we have today, you hear on the tongues of many, they refer to someone as a Haamil. And when they refer to that, they mean someone who has no purpose, no job. Usually, they refer to it in a materialistic failure, they call him a Haamil. This is actually a unique term that was used amongst the Arab 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, animals that are left loose and unattended. That is what Hamala is.

Here, it applied to animals, in the form of human animals. They are those who have no spiritual purpose of guidance in their life. They run on this Earth like wild animals, unrestrained by the guidance of Allah. Day and night, just like animals running in the wild day and night, they run day and night with no guidance from Allah.

Let the Qur'an define to you what Hamala 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... ﴿الأعراف: ١٧٩﴾

Surely, We created many of the Jinn and mankind for Hell. They have hearts where they do not believe in, they have hearts where they do not understand in, they have eyes where they do not see in, they have ears which they do not hear the truth in. They are like cattle, then the verse says, no, even more astray.

...أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ...

Those are the heedless ones.

The other verse:

...الَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ
﴿محمد: ١٢﴾

Those who disbelieve enjoy themselves and eat like cattle. They are like cattle, they eat like cattle, and fire will be their abode.

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, why Allah created you. If you ask someone the question of our topic today:

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 ﴿الْقِيَامَةِ: ٣٦﴾

Does man think he will be left neglected and unattended? So that is some people who say that.

Another category is like the famous poet early on this century who said:

جئت لا أعلم من أين ولكني أتيت

I got here, 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

So he went on to say, how I got here? How I seen that path in front of me? I do not know, but I got here.

And this was popular belief among a lot of people. Shaykh Kishk in the sixties gave a Khutbah on this, because this was a poem but there was a singer who made this poem famous, his name was actually the same name of the author of this book. The singer who sang that song was of the same name as the author of this book, his name was Muhammad Ibn Abdul-Wahhaab. Shaykh Kishk told him, he was basically in his sixties, the singer, late sixties, he said you are a span away from your grave and you are speaking and uttering words of Kufr. You do not know what you were created for, and he broke down the poem and how it has matters that are Kufr.

After I grew up and read, I used to think it was the singer, from listening to 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, he came to this country, his name Ilyaa Abu Maadhi, many of you probably heard of him. He came here in 1910 or so and lived in the United States. Why I say this is because these wretched characters, even though they were popular

in the sixties, they 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, but your parents, who Muhammad Ibn Abdul-Wahhaab is, the singer, and who Umm Kulthoom is. People who elevate, when its millions elevating such filth and gutter to a star like status, are unworthy of honour.

That is why that was the defeated, humiliated generation. The generation of Muhammad Ibn Abdul-Wahhaab the singer and Umm Kulthoom, the generation they raised were met by humiliation after humiliation. In 1948, between the fifties and sixties, 1967, 1969 and 1973, between 1971 and 1980, read history. That Muhammad Ibn Abdul-Wahhaab raised a generation of humiliated, dishonoured, Hamal. 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 said. 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 philosophists 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.

All that, Allah responded to it centuries before they even uttered it.

...وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿مريم: ٦٤﴾

Your Lord is not forgetful. He does not forget.

And then you got 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﴾

You think We created you in play without any purpose and that you are not going to come back to Us, to be judged and held accounted for your previous life?

Then you got a group who will say, and many think, that you live your life and 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, then there is eternal Hell and Heaven.

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا ۗ قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا
عَمِلْتُمْ ۗ وَذَلِكُمْ عَلَىٰ اللَّهِ يَسِيرٌ ﴿التَّغَابُن: ٧﴾

The disbelievers claim that they will never be resurrected. Tell them Muhammad, Allah says tell them:

...قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ...

You will certainly be resurrected. And then you will be told and informed of that which you did:

...ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ...

YOU WERE CREATED FOR A PURPOSE

The point is, that one must know he was created for a purpose. You got 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.

...لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا... ﴿الملك: ٢﴾

Allah says, Allah wants you to prove through your action, 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.

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ ﴿الأنبياء: ٤٧﴾

We shall set up the balance, a real balance, a real scale, the scale of justice on the Day of Resurrection, and no one will be dealt with unjustly.

...وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ أَتَيْنَا بِهَا ۖ وَكَفَىٰ بِنَا حَاسِبِينَ

If it is a tiny weight of 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﴾

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﴾ أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

﴿الإسراء﴾

We have fastened every man's deeds to his neck. On the Day of Resurrection, We shall bring up for him all that, deeds in the book, and it will be presented.

...أَقْرَأْ كِتَابَكَ... ﴿الإسراء: ١٤﴾

Read.

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَقَرٌّ ﴿القمر: ٥٣﴾

Everything small and big, is written down.

وَأَن لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ ﴿النجم: ٣٩﴾

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. He said Abu Abdur-Rahmaan, or he said Ibn Umar, Abu Abdur-Rahmaan was his Kunyah, Ibn Umar is attributing him to his father. Did you hear anything from the Prophet sallallahu ‘alayhi wa sallam in Najwa, in private, that you want to share?

هَلْ سَمِعْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّجْوَى

Did you anything in private you can share with me? 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 tells him, and asks him, and he confesses.

سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يُدْنَى الْمُؤْمِنُ مِنْ رَبِّهِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيَقْرَرُهُ بِذُنُوبِهِ...

Allah will ask him, do you know you did this? Did you know that sin? He will go over the sins.

...تَعْرِفُ ذَنْبَ كَذَا...

He will say twice, oh Allah, I know:

...يَقُولُ أَعْرِفُ يَقُولُ رَبِّ أَعْرِفُ...

I know Yaa Allah, he confesses his sin, there is no way out of it.

...فَيَقُولُ سَتَرْتُهَا فِي الدُّنْيَا وَأَغْفِرُهَا لَكَ الْيَوْمَ ثُمَّ تَطْوِي صَحِيفَةَ حَسَنَاتِهِ

I concealed it in the world before and I am going to forgive it to you today. Then his record, his registry of deeds fills up.

...وَأَمَّا الْآخَرُونَ أَوْ الْكُفَّارُ فَيُنَادَى عَلَى رُءُوسِ الْأَشْهَادِ هَؤُلَاءِ الَّذِينَ

كَذَبُوا عَلَى رَبِّهِمْ

The other ones, the others, the disbelievers, it will be announced publicly before all the people. Those are the ones who lied and disbelieved in their Lord.

At-Tirmidhi:

عَدِيَّ بْنِ حَاتِمٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْكُمْ مِنْ
 رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ فَيَنْظُرُ أَيَمَنَ
 مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَ ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا
 شَيْئًا قَدَّمَ ثُمَّ يَنْظُرُ تَلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ

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. Standing before Allah, Wallahil-Adheem it is going to happen, 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, he sees nothing but his deeds. The he looks to his left.

...ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ...

Ash'ama Minhu (أَشْأَمَ مِنْهُ) means he looks to his left, and then he sees nothing but his sins.

Wallahi, it is a scenery that tears the hearts. Then he looks in front of him, his deeds to his right, his sins to his left, he looks in front of him. He sees Hell, there is no escaping it, good and bad, there is no escaping it. Wretched and successful, all are heading to that direction, to the direction of Hell. Where are they going? They are going to the direction of Hell.

Righteous are going over it and the wicked are going in it. Nas'alullah an-Najaa (نَسَأَلُ اللَّهَ)

(النجا). But over it and not in it, 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 in the famous Hadith about that.

The Hadith says that everyone looks in front of him and sees Hell, then it continues. Save yourself, that is your purpose, save yourself from Hell. Even by giving a portion, a half, 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 if giving that tiny little thing.

...فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ۖ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا

مَتَاعُ الْغُرُورِ ﴿آل عمران: ١٨٥﴾

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.

In the authentic Hadith al-Qudsi, in Sahih Muslim. Oh my servants, you cannot reach me to harm me nor can you reach me to benefit me.

يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّونِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي...
...يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا...

Oh my servants, if from the first to the last of you, every one of you, human and Jinn, nobody left out, were as pious as the most pious man you can think of, if you were as pious as him, that is not going to increase my kingdom. That is Allah telling you that. Your piety will not increase the kingdom of Allah, you are not doing Allah a favour by doing deeds.

...يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ
رَجُلٍ وَاحِدٍ مِنْكُمْ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا...

Oh my servants, if your 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 a Hadith Qudsi.

...يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرِكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ
فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا
يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ...

Oh my servants, were the first of you and the last of you to get together and all of you, your human, 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, my wealth, that Allah has, the kingdom of Allah, any less than a needle decreases when you put it in the sea.

Go to the Atlantic Ocean, put a needle or a string in the middle of the Atlantic Ocean, then take it out. How much less did the Atlantic Ocean become? That is the Atlantic Ocean. Allah runs and rules and owns the Universe.

...يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ : أَحْصِيهَا لَكُمْ...

Look at that, this is the conclusion.

يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ : أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا ، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ . وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

Oh my servants, here is the conclusion. It is only your deeds that I reckon up for you, I gather and collect and add them up for you, registers 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﴾

Among the meanings of the verse, do not cause mischief on this Earth after it has been set in order. Meaning, the entire Earth was created for worship. The purpose of the Universe was for worship. Whoever does not do worship, has caused mischief, that is the meaning of the verse.

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man really think he will be left neglected? This whole Universe, your creation, your lifespan. You really think you are going to live fifty, sixty, seventy years or whatever you may live, what 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 and then Allah says:

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى ﴿القيامة: ٤٠﴾

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, a goal to attain. To be saved from Hell, that is what we got to work on. To be saved from Hell and to attain the highest level of Heaven.

1D: HE SENT MESSENGERS TO US

الأولى : أَنَّ اللَّهَ خَلَقَنَا وَرَزَقَنَا وَلَمْ يَتْرُكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

He sent Messengers to us. This is D, subcategory D. He, the Allah, created us and provided for us. That is A and B, why? C, so we can worship Him. D is how, 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, just because we have iPhones and computers and just because are advance in transportation and 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 on this Earth, for guidance.

Allah from His mercy, the Mighty, 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 evil, all types of evil, 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 وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ﴿الجمعة: ٢﴾

﴿٢﴾

Just as Allah sent us the Prophet Muhammad sallallahu 'alayhi wa sallam, He sent Messengers before, to the people.

...وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

Allah says, there was not a nation except Allah sent a warner, a Messenger, to teach them, to tell them the purpose of life. The purpose, 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 عَلَى فِتْرَةٍ مِّنَ الرَّسُولِ أَنْ
تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ المائدة: ١٩ ﴿

Oh People of the Scripture, We have sent you a Messenger to make things clear for you.

...عَلَى فِتْرَةٍ مِّنَ الرَّسُولِ أَنْ تَقُولُوا مَا جَاءَنَا...

There was a break in the series of Messengers. Why?

...أَنْ تَقُولُوا مَا جَاءَنَا...

So that you will not say that no one taught us, no one came to us and gave us the glad tidings and a warning. Here you have it, 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, the Tawheed we study, all that Tawheed we study, 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﴾

Oh 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 مِّنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ ﴿فاطر: ٢٤﴾

There never was a nation, except but there was a warner that was amongst them.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...

﴿النحل: ٣٦﴾

We sent among every single nation, community, whatever it may be, a Messenger telling them, worship Allah and stay away and denounce the Taaghoot. Make Baraa' from the Taaghoot.

All these verses and hundreds more, establish the proof that 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 next statement, the author says:

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise, whoever disobeys him will enter Jahannam.

‘Afaan Allah wa Iyyaakum Min Thaalik (عافانا الله وإياكم من ذلك).

Here is how it is broken down. The chapter two that we are on right now, we said has three matters. The first matter is what we are working on and we broke the first matter into six subcategories, I said it is going to be A to F. The first two are introduction, that Allah created and provided, that is introduction. The second two are the body, that means 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, which is E and F, which is the conclusion. You obey the Messengers, you do what you are supposed to do, then it is Jannah. You disobey, it is Jahannam. ‘Afaan Allah wa Iyyaakum Min Thaalik. You must obey the Messengers.

Allah said:

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ... ﴿النساء: ٨٠﴾

Whoever obeys the Messengers, has obeyed Allah.

THE QUR'AN AND SUNNAH ARE EQUAL AS SOURCES OF LEGISLATION

Here, let us start off with an important point and that is an important point regarding obedience to the Messenger. That when there is an authentic Hadith in the context of proving something, belief, basically matters of legislation, it is at the same level as the Qur'an. If I tell you authentic Hadith as proof, and when we talk we talk about only authentic Hadith, about something, then that is just as if you found it in the Qur'an. No difference. In matters of Halaal, Haraam, do or do not, it is same.

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخَنزِيرِ... ﴿المائدة: ٣﴾

Look at that verse. Allah considers in this all corpse and all blood Haraam. If you stop there, then fish is Haraam. You say oh look, like a lot of ignorant people do, particularly on this matter, on other matters, oh I found it in the Qur'an. If you take it alone, then fish is Haraam. That is why you got to take it with the Sunnah, together.

The Prophet sallallahu 'alayhi wa sallam then in another Hadith 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 أُوتِيْتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

I have been given the Qur'an and something like it. Like it, Mithlahu (مِثْلُهُ), not something under it, like it.

In many verses in the Qur'an, many verses:

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ... ﴿الأنفال: ٢٠﴾

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ... ﴿المائدة: ٩٢﴾

It never said, obey, and then, Thumma (ثُمَّ). It says Wa (وَ), Wa means and. Thumma means, and then, 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. And it is when the Prophet sallallahu 'alayhi wa sallam supposedly sent Mu'adh to Yemen, which he did, but this portion of the Hadith is correct.

The other portion, 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 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.

Matters of legislation, Haraam and Halaal in both the Qur'an and the Sunnah, are equal. Applying matters of belief found in the Qur'an and the Sunnah, is equal. Applying matters of worship found in the Qur'an and the Sunnah are equal. Applying matters dealing with others, matters that pertain to rules and regulations when dealing with others found in the Qur'an and the Sunnah, are the same. What is in the authentic Sunnah, when you do it and you are told to do it, is no different than when it is in the Qur'an telling you to do it. No difference. Meaning, when Allah says do, 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 revelation, 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 Sunnah. Of course, the authentic Sunnah. And to both the Qur'an and the Sunnah, you say I hear and I adhere.

إِنَّهُ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿النجم: ٤﴾

He is nothing but a revelation, the Prophet sallallahu 'alayhi wa sallam.

THE QUR'AN HAS A HIGHER STATUS IN OTHER AREAS

Yes the Qur'an in other matters, has higher status. For example, the Qur'an is the word of Allah. The meaning of both is from Allah, the Qur'an is the word of Allah. The Hadith is the word of the Prophet sallallahu 'alayhi wa sallam, the meaning is from Allah. Recitation, another matter where the Qur'an is of higher status, 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 in that the Qur'an, many of the 'Ulamaa say that you cannot touch it without having Wudhu. It is a disputed matter, 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 and that, but outside the Masaajid it is a whole different story. Legislation, ruling, that is a whole different story. Or you are going to say, I pray and fast and I wear Hijaab but then suddenly a traditional event comes where the family do it and it is a major sin and you collapse in front of that and you go ahead and do it.

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ
الْخَيْرَةُ مِنْ أَمْرِهِمْ ۗ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا
﴿الأحزاب: ٣٦﴾

It is not the choice of any believer, male and female, men and women, when Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam make a decision, to have an option of their own decision. Whoever disobeys Allah and His Messenger, has went astray and is in total, manifest error.

Look 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﴾

Those who oppose the orders of the Prophet Muhammad sallallahu 'alayhi wa sallam, beware. That is the end of the verse, beware, a Fitnah is going to hit you. Those who disobey the order of the Prophet, painful torment is going to hit you. What is Fitnah here? Fitnah here is either possibly disbelief, it is also earthquakes, trials, afflictions, overpowering of tyrants amongst you, overpowering of enemies amongst you, who gets all that? If you disobey the command 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 true believers, some claim to be believers, but the faithful, true believers are the ones who say when called unto the word of Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam to judge between them, we heard and we obey. We do not want to hear nothing else, that is it. The Prophet sallallahu 'alayhi wa sallam and Allah gave a word, we do not want to hear your input about it.

THE STORY OF JULAYBEEB

Listen to the Hadith of Abi Barzat al-Aslamee radhiallahu 'anhu, the Hadith is summarised in Sahih Muslim. In fact, Imaam Muslim has a chapter named after it:

بَابُ فَضَائِلِ جُلَيْبِيبٍ

He named a chapter after Julaybeeb radhiallahu 'anhu. A longer version is found in other books of Sunan, actually there is another one in Musnad Imaam Ahmad, identical chain of Sahih Muslim but it has more details in it, so it is authentic as well.

Julaybeeb is a man that did not look good, Sahaabi, radhiallahu 'anhu. From his description you read, he was possibly short, you might figure that he was possibly neglected and no one wanted to give him a wife, and you could also see that he was possibly poor. Even his name, Julaybeeb is the diminutive, Tasgheer (تصغير), it is a diminutive 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, gave him kindness and affection. Rahmatal-lil-'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, he said:

نِعْمَ وَكَرَامَةٌ ، يَا رَسُولَ اللَّهِ ، وَنُعْمَ 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 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 told him, he said the Prophet sallallahu 'alayhi wa sallam is asking for your daughter in marriage. She said:

نَعَمْ 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:

أَجْلَيْبِيبٌ إِيَّاهِ ؟ أَجْلَيْبِيبٌ إِيَّاهِ ؟ أَجْلَيْبِيبٌ إِيَّاهِ ؟

Three times. Julaybeeb, yuck. Basically, Inyah (إِيَّاهِ) means yuck.

لَا لَعَمْرُ اللَّهِ لَا أَزُوجُ جُلَيْبِيًّا

Wallahi, I am not going to give Julaybeeb my daughter. We have better than him, 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 we do really learn from them? That young girl, her submission to Allah and the Sunnah, that is Tawheed, that is Imaan, 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 seen happiness in her life in the obedience of what Allah and the Prophet sallallahu 'alayhi wa sallam chose for her, because happiness 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, her, that beautiful woman from a prestigious family of the Ansaar, marry 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 sallallahu 'alayhi wa sallam has precedent 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, that is basically what you see from her statement. What many neglect to mention when they mention this story, this famous story, was it obligatory on her to marry this man or not? The Prophet sallallahu 'alayhi wa sallam was asking, recommending. It was not an order, it was a Khutbah (خطبة), Khutbah 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 recommended it, that is it, even if it was a recommendation.

Imagine when you are told of a Sunnah and you sit and nag and complain about it, a simple Sunnah. This is a lifetime with this man. More so, imagine those who are told with a Waajib, 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, Waajib, 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, a lifetime, unable to quit an alcohol addiction or other addictions. They go in and out of alcohol rehabs and Alcoholics Anonymous. Alcoholism now is considered a disease, read the reports, they say it is a disease, no cure for it. Nearly all the people who specialise in this field, they tell you there is no cure, 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. The Sahaabah were nearly all alcoholics, it was exceptional for some, that they did not drink. In Jaahiliyyah and in the beginning of Islam before it was prohibited. 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, it was an every day thing. And it was not just at night time, it was day and night that they drank, deep into alcohol.

When, not the Prophet, I am not going to say the Prophet, the messenger of the Prophet went out and shouted in Madinah, alcohol is prohibited, what do you think their reaction was to this strong addiction that today is considered something that is a disease? The sip was on their mouth, they were about to drink, some of them.

إِنْتَهَيْنَا، إِنْتَهَيْنَا

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ

عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿المائدة: ٩٠﴾

...فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿المائدة: ٩١﴾

إِنْتَهَيْنَا، إِنْتَهَيْنَا

Why was there no relapse among the Sahaabah, an epidemic and relapse when it was a whole society that left alcohol? Why was there not an epidemic and relapse? Why did anyone not doubt, not the Messenger, I am not saying the Messenger, he sent a messenger to go shout in the alleys, the messenger of the Messenger? 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 is this 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, they refrained from the Haraam, 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...

Nay, no by your Lord, they will not have no faith, they will not be believers:

...حَتَّى يُحْكَمَوكَ فِيمَا شَجَرَ بَيْنَهُمْ...

Until you be the judge in all disputes between them.

...ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء:

﴿٦٥﴾

And they find nothing in themselves, no resistance. You cannot just accept it, you cannot have no resistance for decisions, you have to accept it with full submission.

The wise father returned to the Prophet sallallahu 'alayhi wa sallam. He said, oh Prophet it is your decision, and the Prophet sallallahu 'alayhi wa sallam married her to this man. The days go by, newly weds, 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, her partner, do you think he is going to go and cry honeymoon? He is like her.

...الطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ ... ﴿النور: ٢٦﴾

Good spouses for good spouses.

When you are having difficulty, you brothers here, a lot of you are single, 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, 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 oh 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, and he fought them and he killed them and they killed him. So he killed seven before meeting his end and they told the Prophet, oh 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 kept repeating it either two or three times. The Prophet laid him in his forearms, imagine

that, as the Sahaabah began to dig the grave. 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, the man who was looked down 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 the Prophet when he heard what she said, he said:

اللَّهُمَّ صُبَّ عَلَيْهَا الْخَيْرَ صَبًّا ، وَلَا تَجْعَلْ عَيْشَهَا كَدًّا

Oh Allah, pour your blessings upon her and do not make her life hard.

And it was later in 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 wa Iyyaakum Ma'ahu fil-Firdaws al-A'laa (رضى الله عنه وارضاه و)

(جمعنا وإياكم معه في الفردوس الأعلى).