

CLASS SEVENTEEN

This is our seventeenth class on Al-Usool Ath-Thalaathah. Last class, we spoke on chapter two, we are on chapter two, the first matter. And you need your books, even though some of you memorise and I am very well aware of that. You need the books to follow along because the structure of the book is important in understanding the book. It is very essential to it, and following along.

So again, matter number one, we broke it down into six subcategories, we said it is A through to F. We said A and B are knowing the Lordship and the Provider, introduction. C and D, why Allah created us and how to achieve that goal. He created us to worship and the Messengers taught us how to achieve that goal, that is the body. Then E and F is the conclusion, whoever obeys goes to Heaven, whoever disobeys goes to Hell. We started on D, we left off on D, whoever obeys him enters Heaven, and we did not finish that point right there.

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ

Whoever obeys him, will enter Paradise. That is where we stopped off and we left over there, when we talked about the story of Julaybeeb radhiallahu 'anhu.

We mentioned that you must obey the Messenger. As a source of legislation, the Qur'an and the Sunnah come side by side. As a source of legislation, they come side by side, I reiterate that. If there is an order in the Qur'an that pertains to rules and regulations, it is identical to a Hadith that the Prophet sallallahu 'alayhi wa sallam has where there is rules and regulations in it. The commands in the Qur'an and the Sunnah are three types, three types of commands in the Qur'an and the Sunnah.

THREE TYPES OF COMMANDS IN THE QUR'AN AND SUNNAH

A COMMAND ACCOMPANIED BY EVIDENCE TO INDICATE IT IS OBLIGATORY

Number one, a command which is accompanied by evidence. It has evidence in it which indicates that which is in it is obligatory. It is a command and within it, something indicates that it is obligatory. Like Allah says, and perform your Salah, in Surat al-Baqarah:

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

It is a command with proof that it is obligatory. The evidence from the Qur'an and the Sunnah and Ijmaa', Qur'an, Sunnah and consensus of the Ummah is Ijmaa', it indicates that the command to establish the five daily prayers:

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

Is obligatory. So that is not a disputed matter. So the first one is, command with proof that it is obligatory.

A COMMAND WITH PROOF TO INDICATE IT IS NOT OBLIGATORY

The second one is the opposite of the first one. It is a command in the Qur'an and the Sunnah that has evidence that shows it is not obligatory. Such as the Hadith in Sahih al-Bukhari:

صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ ، صَلُّوا قَبْلَ الْمَغْرِبِ

Pray before Maghrib, pray before Maghrib, pray before Maghrib. Had it been left at that, it would have been Waajib. Had it stopped right there, it would have been Waajib. But then after the Prophet sallallahu 'alayhi wa sallam repeated it three times, he said in the third time, for whoever wants to:

قَالَ فِي الثَّلَاثَةِ : لِمَنْ شَاءَ

Whoever wants to, indicates that the command is no longer for Waajib, it is no longer obligatory. So the second one is, there is proof where the command shows that it is not obligatory.

Here, it is an order, pray before Maghrib, Sunnah before Maghrib. Pray before Maghrib, that is a command, but then:

لِمَنْ شَاءَ

Whoever wants to, shows that it is by choice. So there is proof in the command that it is not obligatory. Sometimes in this category, the statement would drop down from a Waajib to a Sunnah for proof not within the Hadith, but in other Ahaadith. It is just like as if it was in that same Hadith.

For example, the Prophet sallallahu 'alayhi wa sallam said, be different from the Jews and pray with your shoes on, they do not pray with their shoes or their Khuff. So he said pray with your shoes on, they do not pray with their shoes or their Khuff. That right there is an order, that is a command, it makes it Waajib. Had it been left like that, that would have been Waajib, we have to pray with our shoes. Just as if it was in the Qur'an itself, just as if it was a command in the Qur'an itself. However, we know there is a Hadith, not in this Hadith, in Sunan Abu Dawood. On the authority of Abu Sa'eed al-Khudri, where the Prophet sallallahu 'alayhi wa sallam took his shoes off during Salah because of impurity.

Also in Ibn Maajah:

حَدِيثُ عَمْرِو بْنِ شُعَيْبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، قَالَ : رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي حَافِيًا وَمُتَّعِلًا

He said in this authentic Hadith, I seen the Prophet sallallahu 'alayhi wa sallam pray with shoes and without shoes. So praying with your shoes got dropped down from the command that we heard, be different from the Jews, got dropped down from the level of being Waajib. Had it been left at that it would have been Waajib, got dropped down by the Hadith of the Prophet sallallahu 'alayhi wa sallam where he was seen praying with and without shoes and by the Hadith where he took his shoes off when he had impurity on it. So the command got dropped from a Waajib to a Sunnah, because of proof in other Hadith.

This situation is unlike the beard, that last example is unlike the beard. The Prophet sallallahu 'alayhi wa sallam similar to praying with the shoes, said be different from the Jews and Christians and grow your beard. There is many direct commands to grow your beard, that makes it Waajib, that is Waajib right there. Unlike the situation with shoes, there is no Hadith to drop it down from Waajib to a Sunnah, no Hadith. Actually, if you bring me one Hadith where the Prophet sallallahu 'alayhi wa sallam shaved once, that drops it down to a Sunnah. If you bring me a Hadith that once the Prophet sallallahu 'alayhi wa sallam seen someone without a beard and did not say nothing, it would have dropped it down to a Sunnah. Even when the Prophet sallallahu 'alayhi wa sallam seen non believers, he did Inkaar al-Munkar (إنكار المنكر) on them for the beard. So the command to pray with your shoes is Waajib, be different, it got dropped down to a Sunnah because there was proof that the Prophet sallallahu 'alayhi wa sallam prayed without his shoes. The command to grow your beard is Waajib and it remains Waajib because there is nothing else to drop it down to a Sunnah.

So the second category is matters that are a command, which have extra proof to show that it is not obligatory. The categories we took so far, the first one is a command that has additional proof to show that it is Waajib. Second one is a command that specifically says it

is not Fardh, there is additional proof within that same Hadith or within other Hadith that indicate that command is not Fardh. Sometimes that is in the same Hadith, like Sunnah before Salat al-Maghrib. Sometimes it is not in that same Hadith, like prayer with your shoes on.

THE GENERAL COMMANDS

The third category is called al-Amr al-Mutlaq (الأمر المطلق), the general commands. This is a little bit complex, or not complex but disputed. But it is very clear, disputed but really there is one correct opinion. Here we have a command which does not come with any additional indication as to whether it is obligatory or not, similar to the beard. The first category we took has proof, the second category has proof, this one is just a command and that is it. It is a plain command, no other additional proof to indicate it is Waajib, no other additional proof to indicate it is Sunnah. Just a plain command from the Prophet Muhammad sallallahu 'alayhi wa sallam or a command from Allah in the Qur'an. The ruling on such commands is they are obligatory, they are taken to be obligatory. A command from either the Qur'an independently or a command from the Hadith independently, that is not accompanied by any other indications, is taken to be obligatory.

Let me repeat, a command from either the Qur'an independently or a command in the Hadith independently, that has no extra, additional indication, should be taken to mean it is an obligatory command. This is the view of the majority of the scholars of the four Mathaahib. In Sharh Al-Kawkab Al-Muneer, you are going to find a lot of talk on this, that elaborates what I just told you. In Fataawa Ibn Taymiyyah, also in Sharh An-Nawawi 'Alaa Al-Imaam Muslim, the elucidation of an-Nawawi on Muslim.

So for us, we are trying to say, if the Prophet gave an order, it is absolutely no different than if it is in the Qur'an. Both are revelations from Allah subhaanahu wa ta'aala. Never ever say, why is that order not in the Qur'an, I do not believe it is obligatory unless I see it in the Qur'an.

So the three categories in a nutshell, in a summary. One, a command, do or do not in the Qur'an or either in the Sunnah that has support to indicate it is obligatory, that command becomes obligatory. Second one, a command either in the Qur'an or in the Sunnah independently, in one or the other, it may be that Hadith itself indicates it is not meant to be a Fardh, or it may be other Hadith clear up the meaning of that Hadith to mean it is Sunnah. The third one is, a command either in the Qur'an or in the Sunnah that has no additional indication that it is not obligatory, that is considered obligatory. A plain old command.

THE RELATIONSHIP BETWEEN THE QUR'AN AND SUNNAH

As part of obedience to the Prophet Muhammad sallallahu ‘alayhi wa sallam, you need to know that in the Sunnah, there is relationship between the Qur’an and the Sunnah and we can break them down into three ways.

IN ACCORDANCE AND SIMILARTY

In accordance and in similarity, the Qur’an and the Sunnah come in accordance and similarity sometimes. For example:

كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا مَنْ مَاتَ مُشْرِكًا

Every sin Allah will forgive, except if you die a Mushrik.

That is identical to the verse:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿الأنبياء: ١٠٧﴾

We sent you Muhammad sallallahu ‘alayhi wa sallam, you are not but a mercy to the universe.

In a Hadith, the Prophet sallallahu ‘alayhi wa sallam said:

يَا أَيُّهَا النَّاسُ إِنَّمَا أَنَا رَحْمَةٌ مُّهِدَاةٌ

He said oh mankind, I am not but a mercy to mankind. So the Hadith and the Ayah are nearly identical. Different terms, one is in the Qur’an and one is in the Hadith, but identical. Here, the first category is a Hadith and a verse that mean identically the same thing, like we mentioned.

THE SUNNAH GIVES DETAILS, EXPLAINS OR SPECIFIES

The second category of the Qur’an and Sunnah in relationship to each other, is the category of when the Sunnah comes to give details in matters that are in the Qur’an or makes them specific, or explain them. Details, explain or makes them specific.

وَأَقِيمُوا الصَّلَاةَ... ﴿البقرة: ٤٣﴾

Perform your Salah.

You go to the Sunnah:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

Pray as you seen me pray. So the Sunnah explains the Salah.

...وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا... ﴿آل عمران:

﴿٩٧﴾

خُذُوا عَنِّي مَنَاسِكَكُمْ

Allah said perform your Hajj. And the Prophet sallallahu 'alayhi wa sallam said, learn from me how to perform your Hajj. How to perform your Hajj is in the Sunnah.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ...

﴿المائدة: ٦﴾

How to make your Wudhu is in the Qur'an. However, the Sunnah comes to specify and to exclude those who are ill. If one cannot do Tayammum (تيمم) or when can one do Tayammum, all that is in the Sunnah.

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿النجم: ٣٩﴾

No one can have of his deeds, except that which he accumulated himself.

But then the Sunnah comes and tells us there is three exceptions. When the son of Adam dies, his deeds end like that verse says, but it makes three exceptions. Ongoing charity, a righteous son or knowledge that he passes on.

Also for example:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ... ﴿النساء: ١١﴾

You got to give your inheritance to these categories. Allah divided it in the Qur'an, each person gets a specified percentage.

The Sunnah comes and specifies. The Messengers do not inherit, they do not give inheritance. The non believers, a Muslim does not inherit from a non believer and a non believer does not inherit from a Muslim. And the third one is, one who kills. He does not get inheritance, that is not in the Qur'an. So the second category of relationship of Qur'an and Sunnah is when the Sunnah explains, specifies and details something in the Qur'an.

THE HADITH ARE INDEPENDENT IN LEGISLATING

The third point in the connection between the Qur'an and the Sunnah, is when the Hadith are independent. Independent in legislating, and this is where the ignorants have issues. Some deny Sunnah entirely as if it has no origin to them, and they are the people who are called the Qur'aniyoon (قرآنيون). They clearly tell you it, we do not believe in the Sunnah. But there is some who may not be blunt but they shyly deny the Sunnah, those are worse. Some of them are ignorants who say there is so much Ahaadith, there is weak, there is fabricated, there is Munkar, we do not know which is which and we will just reject all the Hadith.

Before we respond to that, an example of the independent Hadith legislating is:

لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا

If someone wants to marry two women, you cannot combine in marriage between a woman and her paternal or maternal aunt. You cannot combine between those, that is in the Sunnah.

The Sunnah legislates two months fasting for someone who breaks his fast in sexual intercourse with his wife, that is in the Sunnah. That is independent, completely independent. Wiping on the Khuff is only in the Sunnah, it has nothing in the Qur'an about wiping on the Khuff. The Zakah that you are all going to pay in Ramadhaan, Zakat al-Fitr, Saa' (صاع), that is in the Sunnah only. Ash-Shaafi'ee said, it is by Ijmaa', by consensus, that if a Hadith is clear on a matter, no one can leave it for any ones else's saying, no matter who. There are matters that are in the Sunnah that are independent in legislating, they are like that in the Qur'an.

When a woman went to Abdullah Ibn Masood radhiallahu 'anhu, she said you are the one who has been going around saying, may Allah curse the Naamisah (نامصة). It became popular that he was saying, may Allah curse women who pluck their eyebrows. She said, you are the one who has been going around saying that? He said yes. She said, I read the Qur'an cover to cover looking for that, and I did not find it. He responded to her, he said if you looked in the Qur'an, you would have found it. She said, how do you say that? He said:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا...﴾ الحشر: ٧

Whatever the Prophet sallallahu 'alayhi wa sallam gives you, you take it. That is Sunnah. That is in the Qur'an so that means the Sunnah is part of the Qur'an. And whatever the Prophet sallallahu 'alayhi wa sallam forbids you from, you abstain and refrain from it. She said yes, I read that Ayah in the Qur'an, I did read that Ayah. He said well then, I heard the Prophet sallallahu 'alayhi wa sallam say, may Allah's curse be inflicted upon women who pluck their eyebrows. In Bukhari and Muslim. So he took it to mean it is in the Qur'an, he told her it is in the Qur'an. But it is not in the Qur'an, it is really in the Sunnah, it is in Bukhari and Muslim. But the Qur'an said, whatever the Prophet sallallahu 'alayhi wa sallam gives you, you take, orders you, you take. Whatever he refrains you from, you stay away from.

When Abdur-Rahmaan Ibn Yazeed seen a man doing Hajj, and as you know there is special clothing you got to wear in Hajj. You got to change into different clothing and there is under clothing you cannot wear, so there is special clothes you wear for Hajj. This man was in his normal clothing performing Hajj. He said, you cannot wear that. The man said, show me in the Qur'an where it says I cannot wear like this in Ihraam. So Abdur-Rahmaan Ibn Yazeed repeated the same verse that the Sahaabi repeated:

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمُ عَنْهُ فَانْتَهُوا...﴾ الحشر: ٧

THOSE WHO DENY THE SUNNAH

Some raise the claim and argue, well we have so much weak Hadith and strong Hadith and Munkar Hadith and Dha'eef Hadith, we do not know which is which so we just cancel everything out. Those are the ones who in a way, shyly deny Hadith. They shyly deny it, they are not explicit in it, but they shyly deny it. The simple response to that accusation is what Abdullah Ibn Mubaarak, one sentence Abdullah Ibn Mubaarak said when they told him how the weak and fabricated Hadith were spreading all over so fast. He said, that is why the giants live.

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾ الحجر: ٩

He used Dhikr to include Qur'an and Sunnah. Allah protected the Sunnah, in that people may try to put Hadith, but the giants are there to sort them out. The science of Jarh and Ta'deel, the science of figuring out which Hadith is authentic and which is not and how to do it, it is so amazing of a science that western Orientals got addicted and spent a lifelong time learning it and trying to apply it, to see how it is. The only one who has the problem with the

weak and fabricated Hadith are the ignorants. Go to the 'Ulamaa, go to the people of knowledge and they will direct you. They will tell you this is weak, this is authentic.

This matter, pertaining to denying the Sunnah, is really an epidemic. I am not going to say go to secular countries which rule clearly and openly by Kufr, but go no further than the lands that claim they are guardians of the Tawheed. The lands that they allege, they are guardians of the Salafiyyah. A man who portrays himself as a Daa'iyah, a Shaykh, a reviver. Mufakkir (مفكر), they call him Mufakkir, these terminologies that popped up recently. His name is Hasan al-Maaliki, he is all over TV, Youtube, Twitter. He has thousands and thousands of followers, tens of thousands of followers. And this man is in the lands that claim they are the guardians of the Tawheed. A man who bluntly, openly and boldly denies the Sunnah. He goes on public TV in the core of the lands that they call, they are guardians of Tawheed, and he says Khomeini is better than the Munaafiq Mu'aawiyah radhiallahu anhu. Just recently on a channel called Wesal, from the heart of Sa'oodiyyah, he says Mu'aawiyah the Sahaabi, the uncle of the believers, the writer of the Wahi, is a Munaafiq in the lowest point of Hell. Radhiallahu 'an Mu'aawiyah. And that Khomeini, the cursed Khomeini, is better than Mu'aawiyah. This entails denying verses and Hadith that praise the Sahaabah. He openly tweeted that Qur'an is all we need, we really do not need the Sunnah, he openly tweeted that.

This man who says these bold words of Kufr, do you know who stood up against him? Fourteen or fifteen years ago, Shaykh Nasir al-Fahd wrote a book, the first one who stood up to this man. Kashf ash-Shubuhaat, which is a book he wrote responding to this man. In fact, approximately twelve years ago, I tried to arrange a debate on these matters of 'Aqeedah between the two on a media channel I used to have. And the challenge was based on a request from Shaykh Nasir al-Fahd, may Allah hasten his release. And I spoke to Hasan Maaliki, and he of course dodged it back then, but look who stood up against him. If this, and many like this man, echo from the land that is supposed to be the land that protects Tawheed. He spreads this Kufr ideology, claiming the Qur'an is all we need and we do not need anything else, and degrading or diminishing principles of Islam, from the lands of Tawheed. And you got people like that and worse than that, in others countries.

Turki al-Hamad in Sa'oodiyyah. A man who wrote that Allah and the devil are two faces to one coin. He wrote poor Allah, we burden Him with our errors. He wrote another statement, where is Allah so I can put Him in a drawer and lock it, in some of his works.

Statements like these, statements of Kufr. Nas'alullah Salaamah (نسأل الله سلامة). He has never been prosecuted, Turki al-Hamad, that one that wrote those statements has never been prosecuted. This is the land, that is why I say it, the land that says they are guarding the Tawheed. Fifteen years ago, Shaykh Hamood al-'Uqlah, when he was asked about these, particularly these three statements, he issued a Fatwa that anyone who says it is either

mentally insane or if he claims to be a Muslim, he is really a Murtad, he is an apostate. He never got prosecuted.

Five to six months ago, Turki al-Hamad, this man was tweeting away and he said:

وجاء زمن نحتاج فيه الى من يصح عقيدة محمد بن عبدالله

We are now in a time and era that we need to correct the belief of Muhammad Ibn Abdullah. Just like that, that is a tweet. This is coming from the land of the Tawheed, we need to correct the belief of Muhammad Ibn Abdullah, sallallahu 'alayhi wa sallam. When he said that, it sparked some rage among very few people. And to calm the rage, they imprisoned him. This was five or six months ago. When they imprisoned him, I tweeted. I said, Turki al-Hamad is in prison and it is a matter of a short time, days or so, before they let him out. Last week, what I told you became true. Last week, he did not even stay, I do not think he even completed six months in prison, no court hearings, no charges, he walks arrogantly right out of prison. No charges, no sentences, nothing at all.

The real men who stood up to these Kufr statements and devoted their life for that, the real followers of Muhammad Ibn Abdul-Wahhaab. The guardians of Tawheed, the artistic masters of the studying of the 'Ulamaa of Najd and Muhammad Ibn Abdul-Wahhaab. The true inheritors of knowledge of Muhammad Ibn Abdul-Wahhaab, some are behind bars for ten years, and others are behind bars for twenty years. Some of them are close to twenty years they are going to be spending. I did not go to a fortune teller when I said he was going to be out, check my tweets. I did not go to a fortune teller and nor do I know the Ghayb. I do not believe in that. Ma'aath Allah. But we do not speak in ignorance, we know the reality of those people there and what they rule, and how they rule by. To us Alhamdulillah, blind obedience is to the Prophet Muhammad sallallahu 'alayhi wa sallam. And it is commonsense that it comes with Laa ilaaha illallah Muhammadar-Rasoolullah.

By the way, the same week they let Turki al-Hamad out, the ones who spend their life in prison get taken to court, in feet shackles and hand restraints. In fact, Ali al-Khudayr, his son asked him, why are you wearing socks? Last week, in court. He said, because the shackles on my feet are tight. They spend ten years and this man who spreads Ilhaad (الْحَاد), atheism, gets out of there.

1F: WHOEVER REJECTS AND DISOBEYS HIM WILL ENTER HELLFIRE

فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ وَمَنْ عَصَاهُ دَخَلَ النَّارَ

So whoever obeys him will enter Paradise, whoever rejects and disobeys will enter fire. We established in the last point, whoever obeys him, so now let us get to the conclusion.

Whoever disobeys him, this category, whoever disobeys the Prophet sallallahu 'alayhi wa sallam will be in Hellfire. Is everyone who disobeys the Prophet sallallahu 'alayhi wa sallam going to Hellfire? Are they all going to Hellfire forever? It depends on the sin. Let me divide it into three categories again.

CATEGORIES OF DISOBEDIENCE

MAJOR SHIRK OR MAJOR KUFR

If the sin is major Shirk or major Kufr, that person dies in major Shirk or major Kufr, he is in Hell forever.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا ﴿النساء: ٤٨﴾

In another verse:

...فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ﴿النساء: ١١٦﴾

Unless one leaves the cloak of Shirk and Kufr, he is in Jahannam.

In another verse:

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ... ﴿المائدة: ٧٢﴾

Allah said it is Haraam. He declared it, He judged it is Haraam for a Mushrik to enter Jannah. Allah tells His Prophet, His beloved, the most beloved human to Him:

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ
وَلَتَكُونَ مِنَ الْخَاسِرِينَ ﴿الزمر: ٦٥﴾

If you, you Muhammad, you commit shirk, your deeds will go in vain, will be at loss, and you will be at loss.

This is a matter so clear, so decisive, yet it has become an issue the ignorant heads compromise on and give in, or some are really ignorant of it. You do not doubt that a non-Muslim who dies in the status of other than Laa ilaaha illallah Muhammadar-Rasoolullah, is a Kaafir. There is no denial of that.

Ibn Masood radhiallahu 'anhu said:

عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
النَّارَ...

Whoever dies invoking other than Allah as a rival to Allah, his destiny is Hellfire. Clear, there is no doubt about this principle, this is Tawheed.

...وَمَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

And whoever dies without invoking anything as a rival to Allah, meaning dies on a status of Tawheed, will enter Paradise.

Hadith Anas radhiallahu 'anhu:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لِأَهْلِ
النَّارِ عَذَابًا : لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ كُنْتَ تَقْتَدِي بِهِ ؟

In Sahih al-Bukhari. Allah will ask the person who is in Hellfire, who receives the least amount of punishment, if you had anything on this Earth, would you give it as ransom to free yourself?

...قَالَ : نَعَمْ...

They say Na'am, yes. Whatever it is of ransom, I will give it.

...قَالَ : فَقَدْ سَأَلْتُكَ مَا هُوَ أَهْوَنُ مِنْ ذَلِكَ وَأَنْتَ فِي صَلْبِ آدَمَ أَنْ لَا
تُشْرِكَ بِي . فَأَبَيْتَ إِلَّا الشِّرْكَ

He will say, while you were in the backbone of Adam, I asked you much less than anything you want to give Me. All I asked for is not to worship others beside Me, but you insisted on worshipping others beside Me.

This is one of the many details of interfaith, they adopt this principle. They want to eliminate or hide or change this issue. Interfaith is not just about going to churches and synagogues smiling, taking a few photo shots and leaving, posing for the camera and then walking right out. Interfaith is a religion in itself, it is Kufr on top of Kufr. This is just one of the many examples the venom of interfaith tries to embed in order to strip the new Muslim youth, the new generation, and make them feel as if they are Muslim when in reality, inside there is nothing of Islam within them. They could not take Muslims out of Islam fully, it is difficult to do that. So they said let us leave them calling themselves Muslim, but give them the interfaith Islam, a perverted version that they made up.

You got Christians who boldly will tell you, the real ones, the truthful ones, if you do not believe Jesus is the saviour and the son of God, you are going to hell and doomed. Yet Muslims shy away from believing in that which is in the Qur'an. Their Bible clearly says, if you do not believe that he is baptised and that you are going to be saved through him, that you are condemned, the Bible clearly says that. A core belief of the Shi'ah is that if you do not believe in the twelve Imaams, you are a Kaafir going to Hell. In Haqq Al-Yaqeen Fee Ma'rifatu Usool Ad-Deen, one of their reference books, in the second volume they say it is consensus that one who does not give the rights of the twelve Imaams is a Kaafir, astray, going to Hell forever. And you know some of the rights of these twelve Imaams that they give them, are qualities that only belong to Allah. Some of it is giving them part of 'Ilm al-Ghayb in other matters. You got to believe in them to be a Muslim and give them the rights that they give them. That is not even mentioning the fact that they believe they are infallible. Then you get to Ahlus-Sunnah wal-Jamaa'ah, but what you got is deluded, sell out, defeatist, ignorant heads of those who claim to be Ahlus-Sunnah and say, oh well there is a Muslim and there is a Kaafir and there is a third category. Or the Qur'an states that non believers will enter Heaven. You see it, professors, doctors, and high ranking people. We say what Islam and the Qur'an says, whoever dies a non Muslim, a Mushrik, a Kaafir, then his abode is Jahannam.

Do not let that modernist and the interfaith play with your mind, manipulating the meaning of the Qur'an to suit their desires, claiming there is verses in the Qur'an where Jews and Christians and Sabians are all going to Heaven. Yes, Jews and Christians do go to Heaven, no doubt about that. Who can question or argue with the Qur'an? That is for sure. The Jews and Christians who believed in Musa 'alayhis salaam at his time, will certainly go to Heaven. We actually call them Muslim because they submitted to the teachings of Musa and 'Isa 'alayhis salaam. Any true Christian or Jew today would follow the Prophet Muhammad sallallahu 'alayhi wa sallam as he was told in their original, untampered scriptures. In fact, if

Musa or 'Isa were alive today or were to come to this Earth today, they would follow the Sharee'ah and the teachings of their brother Muhammad sallallahu 'alayhi wa sallam.

Allah took a covenant on every Messenger that if Muhammad was to be sent during their lifetime, they would follow him. Every Messenger gave that covenant to Allah. Allah knew He was not going to send the Prophet Muhammad sallallahu 'alayhi wa sallam during the time of Musa and 'Isa and Yahya and Isma'eel and Ishaq, but to honour the Prophet sallallahu 'alayhi wa sallam and to honour his Messagehood:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾

Allah took a covenant on the Prophets, saying, take what I gave you of the Book and Hikmah. And if a Messenger, meaning Messenger Muhammad sallallahu 'alayhi wa sallam, if a Messenger comes, Allah is telling the Prophets, the Messengers, if Muhammad sallallahu 'alayhi wa sallam comes then you got to believe in him and help him. Then Allah says:

...قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي...

Do you agree to that covenant? They said, we agree. That is how they passed the stage of Prophethood. So Allah took a covenant on every single Messenger, if the Messenger Muhammad sallallahu 'alayhi wa sallam is sent during their time, they must believe in him. When 'Isa 'alayhis salaam returns to this Earth, he follows the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam. When 'Isa returns, there is going to be an Ameer of the Muslims of this Ummah, a regular man, leader, he leads the Salah. When he sees 'Isa, he offers to let him lead the Salah, yet 'Isa 'alayhis salaam declines, to pray behind him, as in the authentic Hadith in the Sihaah. Ibn al-Jawzi commenting on that Hadith said, the reason he will decline is to assure beyond a doubt that he 'Isa, comes as a follower of the Sharee'ah of the Prophet Muhammad sallallahu 'alayhi wa sallam and not establishing his own Sharee'ah or the Sharee'ah he was sent with before.

Islam is not old furniture that needs to be refurbished to accommodate for 2013. Islam is Islam, and the only version of Islam is the Islam of the Prophet sallallahu 'alayhi wa sallam fourteen centuries ago. Some think they have more mercy than Allah. Are you telling me someone who builds hospitals, that is their argument, are you telling me someone who

helps thousands and hundreds of thousands and possibly millions of orphans and takes out lands mines and helps millions in poverty, just because he died disbelieving in Allah, he never hurt no body he was just a Mushrik, are you telling me he is going to Jahannam? Yes he is. Yes he is, that is exactly what I am saying. They not only think they have better ideas than Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam, but they think they have more mercy than the All Merciful, the All Compassionate who gave the Universe from its start to its end one mercy, and saved ninety nine mercies for Him.

Some say it to score points, to avoid getting scrutinised, because those kinds of matters really gain you popularity in this day and age. Sell out, deluded, that type of style gets you popularity. They get followers from the ignorants and also one gets certified by the enemies of Islam, that he is now moderate, once you say those kind of statements.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ... ﴿البقرة:

١٢٠﴾

Never will the Jews nor the Christians be pleased with you Muhammad sallallahu 'alayhi wa sallam, until you follow their religion. Some people take this verse meaning shout in the streets, I am a Jew or a Christian. Do you think that verse only meant running in the streets or writing articles and saying I am Jewish, I am Christian, I am Hindu, I am Atheist, whatever it may be, so they may be pleased with you? Statements of Kufr like the statements some of the interfaith make, statements of Kufr that please them, giving judgment of who enters Heaven and Hell to humans over the judgment that Allah already declared, is a core meaning of this verse.

...تَرْضَىٰ عَنْكَ الْيَهُودُ...

That is how they are pleased with some people.

So the first category is if one dies in Kufr and Shirk, then we believe his destiny is Jahannam. That is the general rule.

Some will say:

...وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿الإسراء: ١٥﴾

Allah will not punish someone unless they got a Messenger. That is a side issue Ibn Katheer spoke about in his Tafseer. But one thing is for sure, someone sitting in the Google age, someone sitting with cable, internet, someone sitting with TV and satellite and all that day and night at his finger tips, every one of those got the message. In fact, Imaam Ahmad

during his time, he said, I do not know anyone today who has not gotten the message. In his time, Imaam Ahmad said that, so imagine today. Well someone is going to pop up and say well they got a tainted version, oh they are saying Islam is this and Islam is that today, they got a tainted version of Islam.

Let me ask you a question, be realistic. Quraysh when Islam was still gleaming and sparkling, they exerted all their resources to taint the image of Islam and the Prophet Muhammad sallallahu 'alayhi wa sallam personally. Did you hear anyone or any saying of the Prophet Muhammad sallallahu 'alayhi wa sallam say, so and so are exempted from entering Hellfire because Quraysh tainted Islam so much, they only got a wrong interpretation of Islam so it is an excuse for him. It was not an excuse for those who listened to Quraysh. Are you telling me it is going to be an excuse for those who listen to what is propagated in the media today? There is a duty on us to convey the message. There is a bigger duty on them to search for the proper message. Just like they search for food that nourishes the body, there is a duty on them to search for food that nourishes the soul. If you abandon someone in a house, you put someone in a house in some secluded area, he does not have food or water, what is he going to do? He is going to sit in the house and wait for food and water to come in? He is going to go out and pursue and search. Likewise, one must search for the food of the soul, one must search for Islam.

A MUSLIM WHO MEETS ALLAH WITH SINS

The second category of those who may be destined to Hell, which we are talking about. If one is Muslim, note I said Muslim and we took the definition of Muslim about two classes ago. If one is Muslim, he meets Allah with sins, he truly repented from them, Allah is the Forgiving, He is the Ghafoor, He is the Raheem. Not only will He forgive, but He will love those who repent. Allah forgives, Allah loves those who repent and will change their sins into deeds. If he did not repent, he has major sins and minor sins. Let us say he has one or the other or both, it does not really matter. He meets Allah, he did not repent. He is Muslim, he meets Allah with major and minor sins, he did not repent. He goes on the scale, if his deeds outweigh his sins, he goes to Jannah. If his sins outweigh his deeds, this is what we are going to talk about.

This is what the verse means:

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿المؤمنون: ١٠٢﴾

The ones whose scale, the good deeds are heavier, they are the successful.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

﴿المؤمنون: ١٠٣﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا

يَظْلِمُونَ ﴿الأعراف: ٩﴾

The ones whose scale of sins outweigh, then they are among those who are at loss and they have the bad abode.

أَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ

مَوَازِينُهُ ﴿٨﴾ فَأَمَّهُ هَآوِيَةٌ ﴿٩﴾ ﴿القارعة﴾

And plenty of verses on that, about which side outweighs the other one. You can find more on that in Fataawa Ibn Taymiyyah, the tenth volume, he talks about this a lot.

Now if the deeds outweigh, you go to Jannah. If the sins outweigh, the more, there is major and minor sin, that is what we call someone under the Mashee'ah (مشيئة). They fall under the will of Allah. Everything falls under the will of Allah, but this is something that Allah says He may forgive and He may punish. That is what Mashee'ah means. They may get the forgiveness of Allah or the punishment of Allah. They may get the Shafaa'ah of Allah, that is what Shafaa'ah means, intercession is in this. They may get the intercession of Allah. They may get the intercession of Messengers, Messengers have Shafaa'ah. Even the Qur'an comes with Shafaa'ah. Qur'an comes as the Hadith states, Surat al-Baqarah, Surat Aali Imraan, who recites them, come like a huge cloud to give intercession for that person, to defend him. Or it comes like a murmuration of birds to defend that person, as in the authentic Hadith.

Allah gives Shafaa'ah, Prophet sallallahu 'alayhi wa sallam gives Shafaa'ah, some righteous believers give Shafaa'ah. The angels, the martyrs, some of the general Muslims give, the children to their parents give intercession, fasting gives Shafaa'ah. The Black Stone gives Shafaa'ah, people who attend 'Arafaat, each one of these has specific, solid, authentic Hadith that they give intercession. If out of all that, one does not get saved and our hope Inshaa Allah is that everyone will get saved, the worst case scenario and I am not saying it is easy, is that he will be punished for the duration of those sins, then he will be allowed to

enter heaven. And I am not diminishing that punishment, Nas'alullah Salaamah, but I am saying the worst case scenario.

ONE WHO MEETS ALLAH WITH MINOR SHIRK

The third category, and this is really why I wanted to mention them and break them down into three categories. The third category is dangerous and this is the one that we need to be careful and this is why I divided them into these three categories, so you understand. The third category is one who meets Allah with minor Shirk. Minor Shirk is not major Shirk, it does not take one out of the fold of Islam. Minor shirk does not take one out of the fold of Islam. One who is Muslim and commits minor Shirk, he is still Muslim. Minor Shirk, ash-Shirk al-Asghar (الشرك الأصغر), includes everything that leads to major Shirk. Anything that is an avenue to major Shirk is considered Shirk Asghar. Anything described in the Qur'an or in the Sunnah as being Shirk but does not reach the level of big Shirk, we consider that minor Shirk. Minor Shirk is Shirk where the Prophet sallallahu 'alayhi wa sallam specifically said it is minor Shirk. He specifically used words at times in Hadith, that is minor Shirk. So any of that which I mentioned, is considered minor Shirk.

Minor Shirk is usually Shirk where the wording of the Hadith is without the definite article Al. If it is ash-Shirk (الشرك), that is usually the major Shirk. If it is Shirk (شرك), then it is minor Shirk. Minor Shirk is what the Sahaabah understood to be minor Shirk. If they described it as minor Shirk, we take what they explained it as. Examples of this Shirk is, we mentioned it before, giving an oath by other than Allah, we spoke on that Shirk.

Also statements like Mashaa Allah wa Shi't (ما شاء الله وشئت), whatever Allah wills and you will. Those are considered statements of minor Shirk. Law Lallah wa Ant (لولا الله وأنت), if it had not been for Allah and you. Tawakkaltu 'Alallah wa 'Alayk (توكلت على الله وعليك), I put my reliance on Allah and you. These are forms of minor Shirk. If one says I put my reliance on Allah and you, and specifies a human being, that is minor Shirk. If someone says I depend on so and so, on Allah and you for rank, that is major Shirk. But if it is not matters that pertain to major Shirk, then they still are minor Shirk.

Now this is dangerous, this is a dangerous matter. And what is dangerous also about this is, let me give you more examples, is people who put up posters, decorations, portraits, frames, Allah and Muhammad side by side. That is a form of minor Shirk. The contemporary 'Ulamaa have spoken on the permissibility of hanging Qur'an or Allah or Muhammad sallallahu 'alayhi wa sallam and statements like that on the wall. Some said it is Haraam, it is prohibited because it is disrespectful or that it may be getting neglected or some of them even I read that it may fall. Some said it is Mubaah, permissible, and some said it is even

good. That matter really, that Fiqh issue of whether you can hang them up or not has leverage to which opinion you chose because the proof for those who prohibit it is not really that strong, I do not think it is that strong. And just as they can tell you there is 'Ulamaa, oh this Shaykh and so and so said that, I will bring you equivalent Shuyookh to that Shaykh they say, who said it is permissible and it is okay. So if someone puts it up as a reminder then it is good Inshaa Allah Ta'aala.

But why I mention that? For our purposes here. What you really need to worry about is putting Allah and Muhammad sallallahu 'alayhi wa sallam on the same line together. A portrait, Allah and Muhammad. A frame or a dish like Allah and Muhammad sallallahu 'alayhi wa sallam side by side. Like they do in clocks, you find the design in clocks, Allah and Muhammad, or medallions or they have these candle like things that have Allah and Muhammad. That is all a form of minor Shirk. Over time, people tend to get the impression that Allah and Muhammad sallallahu 'alayhi wa sallam are at the same level. But just like you cannot say words like Mashaa Allah wa Sh'it, Tawakkaltu 'Alallah wa 'Alayk, you cannot write it, you cannot have portraits like that, that have Allah and Muhammad sallallahu 'alayhi wa sallam on the same level. Put Allah on one side, put Muhammad sallallahu 'alayhi wa sallam on a different side or at a lower status.

When a man told the Prophet sallallahu 'alayhi wa sallam Mashaa Allah wa Sh'it. He told the Prophet sallallahu 'alayhi wa sallam, whatever Allah wills and you will. The Prophet sallallahu 'alayhi wa sallam said:

أَجَعَلْتَنِي لِلَّهِ نِدًّا ؟ قُلْ مَا شَاءَ اللَّهُ وَحْدَهُ

The Prophet sallallahu 'alayhi wa sallam said, you make me a partner or equivalent to Allah subhaanahu wa ta'aala? Say, what Allah ever wills alone.

In another Hadith, the Prophet sallallahu 'alayhi wa sallam said:

لَا تَقُولُوا : مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ , وَلَكِنْ قُولُوا : مَا شَاءَ اللَّهُ ثُمَّ شَاءَ فُلَانٌ

Do not say whatever Allah wills and whatever you will. Waaw (وَ) over here is Musaawaah

(مساواة), Musaawaah means equivalent. Waaw here means and, and it means equal, it

makes them equivalent. You use Thumma, Thumma means Tarteeb (ترتيب), not

Musaawaah. Thumma means Tarteeb, to put in order, and then. Thumma means and then.

Whatever Allah wills and then what you will, if it is under his control. Al-Bukhari has a chapter called:

بَابُ لَا يَقُولُ مَا شَاءَ اللَّهُ وَشِئْتِ

And you remember what we said about the chapters that Bukhari has, how he named them. Two classes ago, I explained how important the chapters of Bukhari are and how he chooses their names. So he has a section just on this issue. Other examples of minor Shirk is for example, prolonging Salah for other people so they can notice, prolonging the recitation or 'Ibaadah or beautifying the voice for others, that is included in minor Shirk.

DOES ONE WHO COMMITS MINOR SHIRK FALL UNDER THE MASHEE'AH?

All that was an introduction. Now here is why I brought it up and here is why I mention it in relationship to our talk, because we are sticking to our book here. Does one who commits minor Shirk fall under what we call Mashee'ah like Muslim sinners do, like we explained in category number two. The question is, does he fall under Mashee'ah, one who meets Allah with minor Shirk? What is Mashee'ah? Again, take it step by step, I do not want you to get confused, and focus with me, give me your undivided attention.

We said those who are Muslim and their scale of deeds are more, they go to Jannah. If their sins are more, they fall under Mashee'ah. Mashee'ah means they will either be punished for the duration of the sins or Allah will forgive them, or intercession of those who give intercession will save them Inshaa Allah Ta'aala. So that is Mashee'ah. So is one who falls under minor Shirk which he is Muslim, we said he is Muslim, does he fall under Mashee'ah too? By Ijmaa', one who does minor Shirk, he is Muslim, only in matters he did minor Shirk, he is not Kaafir. It is by Ijmaa' of the Muslims that a Muslim who enters Hell for minor Shirk, will not be Hell forever. Now, does minor Shirk fall under Mashee'ah?

If you read the works of Ibn Taymiyyah Rahimahullah, you are going to see at times where he mentions that Allah will not forgive the doer of small Shirk. He does not fall under Mashee'ah, he is going to get punished. Meaning everything is under the will of Allah of course but Allah told us certain judgements that He already made and decided, and among that is those who commit Shirk will be doomed to Hellfire. So according to Ibn Taymiyyah Rahimahullah and many other scholars, they will have to be punished. Whoever does minor Shirk must be punished, they do not fall under the Mashee'ah, unlike major and minor sinners that fall under Mashee'ah.

Their main proof for that is:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ...

﴿النساء: ٤٨﴾

Allah will not forgive Shirk for anyone, but He will forgive anything less than that. They said this verse includes major and minor Shirk. Except for minor Shirk, they said he gets punished for that minor Shirk and he gets out and goes to Jannah. With major Shirk, A'aathan Allah wa Iyaakum Min Thaalik (أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْ ذَلِكَ), he never leaves Jahannam. This is also the opinion of Siddeeq Khan, Abdur-Rahmaan Ibn Qaasim, and some of the students and followers of Imaam Muhammad Ibn Abdul-Wahhaab.

Then in other parts of Fataawa I read, Ibn Taymiyyah treats minor Shirk like major sins and he says it falls under Mashee'ah, meaning Allah may forgive or punish. It is not among that which is declared that Allah decreed and judged that He will not forgive them. It falls under Mashee'ah. And this is also the opinion of Muhammad Bin Ali Ibn Ghareeb and as-Sa'dee in his Tafseer seems to lean towards this opinion. Their proof and the second opinion of Ibn Taymiyyah, their proof mostly roams around the verse itself.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ... ﴿النساء: ٤٨﴾

They said that is major Shirk only because they said, their proof is that the chain of verses that Allah is talking about this, the chain of verses, Allah is talking about Mushrikeen and Munaafiqeen and the People of the Book. And also the end of the verse seems to lean more towards talking about major Shirk than it is minor Shirk, so the verse really applies to major Shirk.

There is actually a very big Masters degree thesis that I heard about some time ago that studies and analyses this issue in depth. I have not read it and I do not think it is even printed yet. But this is a matter where a giant Imaam like Ibn Taymiyyah had two opinions, seem to be like two conflicting opinions on the same matter. And then the Imaams of the Da'wah of Najd, the students of Muhammad Ibn Abdul-Wahhaab, his descendants in knowledge, the author of this book, they are split on this issue. I just mentioned the two opinions and I will leave selecting out for now.

The danger of this matter is what you should come out of this matter with. You stand before Allah with major and minor sins, you may fall under the Mashee'ah. You stand before Allah with the minor Shirk and according to one opinion, one goes to Hell.

Ibn Masood:

لَأَنْ أَحْلِفَ بِاللَّهِ كَاذِبًا أَحَبُّ إِلَيَّ مِنْ أَنْ أَحْلِفَ بِغَيْرِ اللَّهِ صَادِقًا

You remember a few weeks ago we took, Ibn Masood said I would rather give an oath lying than I would give an oath by other than Allah. Why? Because giving an oath by other than Allah is minor Shirk, lying is a sin. So he would rather do the sin than minor Shirk, and that seems to be that he also supports the opinion that minor Shirk is among that which one may not fall under the Mashee'ah. So it is very dangerous, just knowing the opinion that it is among that which one has to be punished, unless he repents to Allah. You stand before Allah with minor Shirk and the first opinion we said, is that one must be punished for it, there is no Mashee'ah in that matter.

THE DU'AA TO SHIELD ONESELF FROM MINOR SHIRK

Now you know the meaning of what the author says, and whoever disobeys him will go to Hell. Some faces look horrified and I actually remember a Hadith by Abu Bakr radhiallahu 'anhu and I will leave you with this Hadith to know because yes, it is dangerous, minor Shirk is dangerous. Abu Bakr narrated that the Prophet sallallahu 'alayhi wa sallam said Shirk in my Ummah is much more hidden than the pace of an ant crawling on a black stone. It seeps into this Ummah like a black ant on a black stone, slowly and surely. Shirk is very hidden, it enters the heart very silently and very few are safe from it. Abu Bakr when he heard that, he got upset, he got horrified.

He said, how can I be safe from that oh Prophet of Allah, the question on your minds. The Prophet sallallahu 'alayhi wa sallam taught him a Du'aa to shield him from minor Shirk. Oh Allah, Yaa Allah, I seek refuge in You that I associate anything with you knowingly, and I seek Your forgiveness for that which I do not know.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَأَنَا أَعْلَمُ ، وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

...وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

Means I seek Your forgiveness for that Shirk which I do not know, because it seeps, it crawls silently into one's actions. There is two similar narrations to that Hadith by Abu Bakr as-Siddeeq, but that is a proper Du'aa, write it down. Do not leave this Du'aa out of your regular Ad'iyyah. Make it a portion of your regular Ad'iyyah. Make it a habit to say it regularly because I say minor sins and major sins may fall under Mashee'ah. Minor Shirk, according to one of the opinions, may not fall under the Mashee'ah of Allah, that is very dangerous.

WHY DID ALLAH CHOOSE MUSA TO COMPARE WITH THE PROPHET MUHAMMAD?

The final point is the author mentions the verse at the end as proof:

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا
﴿المزمل: ١٥﴾

That is the proof the author mentions as a final thing in the first matter of the three matters in chapter two. We sent a Messenger to you oh people, as a witness and favour for you or against you, to testify for you or against you on the Judgment Day, on the Day of Resurrection.

...كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Just as We sent a Messenger to Fir'awn, We sent you a Messenger.

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً ﴿المزمل: ١٦﴾

But Fir'awn denied and rejected the Messenger so he was taken with a severe punishment. Allah said to the Kuffaar of Quraysh, We sent you a Messenger like We sent Musa.

Why did Allah choose Musa out of all the Messengers, to compare to the Prophet Muhammad sallallahu 'alayhi wa sallam when He is speaking to Quraysh? Muqaatil said, because what Musa and Muhammad sallallahu 'alayhi wa sallam had in common was that they were belittled and they were shown contempt because they were raised and grew up immediately by the people who they are now calling to Islam. Fir'awn of Bani Isra'eel raised Musa, Fir'awn was his stepfather.

أَلَمْ نُرَبِّكَ فِيْنَا وَلِيدًا... ﴿الشعراء: ١٨﴾

Likewise, Muhammad was raised by his family of Quraysh, the ones he was conveying to, the ones who disbelieved in him. You see that these days. You get a mother or a father who calls me for example, and they say could you talk to my son, he will listen you. Or some of you tell me, oh talk to my father about letting me get married. Why would you come to me when I am not your relative, why do you not talk to your father? It may be a custom and a norm sometimes that a man's family members, he may not be as reserved as outsiders with them. He is open and there is sometimes a level of disrespect, less consideration to each

other in matters of advice and here not only were they not reserved, but they were disrespectful and harmful to them. So that is why Musa was chosen and that is the common denominator he had with Musa as to why Allah chose him in this example.

...فَأَخَذْنَاهُ أَخْذًا وَبِيًّا... ﴿المزمل: ١٦﴾

Allah says about Fir'awn, We took him severely. Severely means heavy destruction of rain. We took him severely with heavy destruction of rain. Ibn Abbaas and Mujaahid said, Allah means He took him severely with destroying him by rain, and then he is saying your destruction oh Quraysh is going to be worse than that which Allah destroyed Bani Isra'eel, because Allah loves Muhammad sallallahu 'alayhi wa sallam. If Allah destroyed Bani Isra'eel for what they did to Musa, imagine what He is going to do to you if you continue on with your transgression, as Allah loves Muhammad sallallahu 'alayhi wa sallam more.

With this Inshaa Allah, we will conclude. Jazakum Allahu Khayr.