

CLASS NINETEEN

Rukoo' is like standing, same thing applies to standing in Salah. Standing is an Ibaadah in Salah, it is a worship in Salah. Is standing an independent worship outside Salah? No. Can I stand here for ten minutes and you tell me what are you doing, not initiate Salaam but just stand here, any one of us, and stand for ten minutes as an Ibaadah for the sake of Allah? There is no such thing, that is an innovation, just like Rukoo' independently. If people stand for a king or a leader, that is not Ibaadah because standing alone is not an Ibaadah. If they intend it to be an Ibaadah to a king or to a leader, that is a different story then, then that becomes Shirk. Unlike Sujood for example, there is no independent worship of standing for Allah outside of Salah, it is not an Ibaadah. If someone just stands, we say what are you doing, are you crazy or are you innovating? There is no such thing as an independent Rukoo' outside of Salah, it is not an Ibaadah, just mere Rukoo'.

Since standing and Rukoo' are not independent Ibaadah, whoever does it for other than Allah is not considered a Mushrik unless he intends it as an Ibaadah. Unlike Sujood, anyone who does Sujood to other than Allah is Mushrik because it is an independent Ibaadah and it is Shirk to dismiss an Ibaadah to other than Allah. Sujood independently is classified as an Ibaadah, you dismissed it to other than Allah, that is major Shirk.

The apparent ruling on one who does Sujood to other than Allah is he is a Mushrik, right by the act itself he is a Mushrik. One who bows to a statue, to a king, to a president, Sujood, he is a Mushrik. The ruling stays on him unless he is excused out of it, the ruling of Shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I seen that brick over there, I thought that was a Sutrah, that was the only Sutrah, it turns out it is a huge statue, then the Shirk is lifted. For example, it was a big statue and he seen the bottom of it, he did not see a big statue, then the label, the classification of Shirk is lifted.

To salute someone by standing, if someone comes and you stand for him or if it so happens like the Chinese, you know how they bow slightly down, Japanese or Chinese, in somewhat of a Rukoo'. I am not saying it is proper, I am not saying it is right, the Sahaabah radhiallahu 'anhum did not stand for the most beloved Muhammad sallallahu 'alayhi wa sallam, the most beloved man to walk on the face of the earth. Unless it is exceptional, for example someone sees a brother, he has not seen him for a while and he embraces him, but to make it a tradition that one stands when certain people walk in, every single time, habitual, then that is not proper or correct. If I walk in the class and some people do, they stand up, if it happens, of course that does not happen here, then that is not proper, but is it Shirk? No, standing and Rukoo' is not an independent Ibaadah outside of Salah so in reality it is not an Ibaadah at all, so it is not an act of worship, so no act of worship was dismissed to other than Allah.

Now if someone says, I was making Rukoo' or standing in worship to a king, then that is Mushrik because of the intention right there. I think it is clear now. In a nutshell, Rukoo' and standing, mere standing, is not Ibaadah. Just Rukoo' and standing, is not Ibaadah outside Salah, it is not Ibaadah. If one did it to another, he is not Mushrik unless he intended it as an Ibaadah. Sujood is Ibaadah outside Salah, so one who did it to other than Allah, dismissed it to other than Allah, is Mushrik. I am not saying to stand to other than Allah nor am I saying to make Rukoo', but we are classifying what is Shirk and what is not.

SHIRK IN SACRIFICE

Next one is Shirk in sacrifice, let us move on. Shirk in sacrifice is different forms, it is pretty obvious but we will go over them quickly. Sacrifice to seek the pleasure of Allah like that in Hajj, in Ibaadah. Some Ibaadah is to sacrifice for Allah, that is great, among the best of worshipping. Second one is sacrificing for a guest, for a wedding. That is for the sake of Allah but for a good cause, that is Sunnah, that is recommended. And then you got a third form, sacrificing to other than Allah.

It could be dead or alive, sacrificing to anyone, ordinary creation, dead or alive, Jinn or human, to get closer and showing your humility in a way that only belongs to Allah, it is major Shirk and no one can eat from its meat. That is what you see people doing when they sacrifice at graves or for saints. If he sacrificed to a human or a Jinn or a grave, there is Ijmaa' on the matter that it is major Shirk and the meat of it is prohibited to eat.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الأنعام﴾

﴿١٦٢﴾

Nusukee (نُسُكِي) is to sacrifice, for Allah.

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ ﴿الكوثر: ٢﴾

Wanhar (وَأَنْحِرْ) is to sacrifice.

Ali Ibn Ab Talib radhiallahu 'anhu in Sahih Muslim, the Prophet sallallahu 'alayhi wa sallam:

لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ

May Allah curse one who sacrifices for other than Allah.

SHIRK IN TAWAAF

Tawaaf is an Ibaadah, you cannot give it to other than Allah by Ijmaa'. Tawaaf, walking around the Ka'bah. Whoever does it for other than Allah, has fell in major Shirk. And do not say it is uncommon. We go through these things and I know some of you are different levels, the class as you know, some of it is high level and some of it is basic things. One walks around the Ka'bah for other than Allah, that is major Shirk. If one walks around a grave of a saint in worship, that is major Shirk. If one walks around the grave of saints as they do in some countries, that is major Shirk right there.

I recall one time we went to Egypt when I was younger, in my early teens, we went to a Masjid to offer Salah. It turned out that that Masjid has a grave so we ended up walking out. On our way walking, my father usually Alhamdulillah is very calm, rarely ever gets mad or angry, may Allah grant him a long life full of deeds, I did not notice it but there were people walking around that grave as they do around the Ka'bah. So my father actually got very upset and began to grab them by their hands and tell them this is major Shirk what you are doing. Tawaaf is an independent Ibaadah and it could be only done for Allah.

SHIRK IN TAWAKKUL

Among the other types of Shirk or examples of Shirk is, you have in your outline, Shirk in Tawakkul.

...وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ ﴿المائدة: ٢٣﴾

You put your trust and reliance in Allah if you are truly or indeed believers. This is proof that depending on Allah is Ibaadah, that Tawakkul is Ibaadah. And once again, Ibaadah, you must give it completely for the sake of Allah otherwise it becomes Shirk. Once it is dismissed or a portion of it is dismissed to other than Allah, it becomes Shirk.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿الأنفال: ٢﴾

The believers are all those who when Allah is mentioned, they feel fear in their hearts.

...وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ...

And when the verses are recited:

...زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

It boosts their Imaan and they put their trust and reliance and dependency on their Lord Allah.

Tawakkul is two types. Dependence or reliance on other than Allah in matters only Allah can do, like those who depend on someone dead in achieving their needs, for victory, for health, for provision, for intercession. Matters which only Allah can do, that is clear Shirk right there.

The second type is apparent reliance, reliance in normal matters that one has the ability to do. Reliance on someone to pick you up from work, asking someone to save you from harm which is in their physical control to do. That is not major Shirk as long as it is under the power of that person, which we have common sense, we know who has power to do certain things, if someone has the power to come bring his car seven o'clock in the morning and pick you up and take you to work. However, the stronger one's Imaan, the less he relies on others in matters, even those that are permissible.

An example that will probably clear the difference between the two, one who is drowning and he sees a boat passing by and he relies on them to get him or even calls them. When he calls them that becomes like Du'aa, but that reliance or that Du'aa is in their power and their means, it is not Shirk. One who is drowning and relies on one who he assumes is a saint and begins to call him, living or dead, human or Jinn, that is nowhere near to be found, then that falls under the category of major Shirk.

We finished number two, Shirk al-Uloohiyyah, the second one.

IS TAWHEED THREE CATEGORIES OR FOUR CATEGORIES?

Before I move on to the third category of Tawheed al-Uloohiyyah, a question that I was asked many times since the very first class. And I said be patient I will answer it since it is not a matter of essence, is Tawheed three categories or four categories? I said in the first class for example which sparked a question, you can find all three types of Tawheed in Bismillah and I broke down how you can do that.

You can also find it in Surat al-Faatihah, outside of Bismillah, we said Bismillah you can find all three types of Tawheed in it.

In the verse:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

Is Rububiyah.

الرَّحْمَنِ الرَّحِيمِ ﴿الْفَاتِحَةُ: ٣﴾

Is Asmaa' and Sifaat.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

That is considered Tawheed al-Uloohiyah.

Look at other Surahs in the Qur'an.

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿النَّاسِ: ١﴾

That verse right there is Tawheed ar-Rububiyah, Lordship.

مَلِكِ النَّاسِ ﴿النَّاسِ: ٢﴾

Malik, that is as-Sifaat, qualities and attributes.

إِلَهِ النَّاسِ ﴿النَّاسِ: ٣﴾

That is right there, Uloohiyah, that is Tawheed al-Uloohiyah, worship.

You see them in one verse in Surat Maryam:

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ ۗ هَلْ تَعْلَمُ
لَهُ سَمِيًّا ﴿مَرِيَم: ٦٥﴾

Lord of the heavens and the earth and what is between them, that is Rububiyah.

...فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ...

So worship Him, that is Uloohiyah.

...هَلْ تَعْلَمُ لَهُ سَمِيًّا

Do you know of anyone similar to Him? That is Asmaa' and Sifaat, so all three are in that verse. You can also see the theme of some Surahs according to the types of Tawheed. In Surat al-Kaafiroon, overall that is Uloohiyyah. Surat al-Ikhlaas is Asmaa' and Sifaat. Surat an-Naas is Lordship overall, the theme of the Surah.

The division of Tawheed like this is to help us explain Tawheed. A Bedouin back in the days waving his stick at the sheep with his dirty clothes used to have more knowledge in the Arabic language to know these types of Tawheed straight out of the Qur'an, but because of the diminishing of our understanding of the Arabic language and some who do not speak the Arabic language, we need to break it down to understand it.

Some will say and I have heard them, categorising the Tawheed like this is like believing in the father, the son and the holy spirit. And that is due to their hatred to Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab Rahmatullahi 'Alayhim, they clearly and openly said that. This division is merely to get people to understand the proper Tawheed and it is not taken actually like they say, it is not taken from Ibn Taymiyyah or Muhammad Ibn Abdul-Wahaab. It is found way before in the work of Abu Haneefah, he was possibly the first. Not specifically, but he indicated so in his book Al-Fiqh Al-Absat:

**والله يدعى من أعلى لا من أسفل ، لأنَّ الأسفل ليس من وصف
الربوبية والألوهية في شيء**

So he mentioned Rububiyyah and Uloohiyyah in his book. His student Abu Yusuf also hinted to it, Ibn Munda in his Book Kitaab At-Tawheed, and all these were before Ibn Taymiyyah. Ibn Jareer at-Tabari who was approximately three hundred and ten after the Hijrah, in his Tafseer, in the famous Tafseer of Tabari under the verse of:

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

Also hinted to it. Abu Ja'far at-Tahaawi who is approximately three hundred and twenty one after the Hijrah, he also mentioned about it in Al-'Aqeedah At-Tahaawiyyah. Ibn Battah al-Akbari in his book Al-Ibaanah also mentioned it. Then after that, Ibn Taymiyyah did mention it and Ibn al-Qayyim mentioned it. And az-Zubaydi after that mentioned it in Taaj Al-'Aroos and then ash-Shanqeeti mentioned it in Adhwa' Al-Bayaan.

So before Ibn Taymiyyah, there were those who hinted to it. It is not the division of Ibn Taymiyyah that he divided Tawheed into three categories, this is a pattern to show how 'Ulamaa chose to teach Tawheed and this comes from reading and duction, outlining knowledge. People knew grammar back in the days offhand, as time went by, people began

to lose touch with the Fusha (فصحى) and it was necessary to make an outline of the Arabic language so they can know the rules of grammar. Back before that happened, they knew it, the Arabic language was known to them but then as time went by, they needed to outline it to teach it future generations. That is exactly what happened with the rules of Usool al-Fiqh. Likewise with Tajweed, Tajweed became outlines, Idh-haar, Ikhfaa', Iqlaab, Idghaam, al-Mudood, you know all that, we had to put them in outlines so we can understand it over time.

The next issue, is it three as I always mention, Rububiyyah, Uloohiyyah, Asmaa' and Sifaat, or is it four? The fourth being the Tawheed of al-Haakimiyyah, governorship. The 'Ulamaa that I mentioned previously, Abu Haneefah and Ibn Munda and Ibn Jareer and like them, seem to have mentioned it as three. If you look into the books of Ibn al-Qayyim, I believe he may be one of the early ones who mentioned by itself, Tawheed al-Haakimiyyah, I have read in his book the word al-Haakimiyyah. Likewise, you can see some of it in books of Tawheed after that.

The fourth category became somewhat of a controversial topic when some decided to make it a fourth category, possibly to give it emphasis in the epidemic, because we have an epidemic of rulers who do not govern by the Sharee'ah of Allah. So they possibly gave it a fourth category, to draw emphasis to it. Some in the past divided Tawheed into two categories. When the issue of two and three came about, it was brought to the attention back then, of the grandson of Muhammad Ibn Abdul-Wahhaab and he said a valuable quote, that is why I say it, a valuable quote regarding the dispute between two or three categories. He is Sulaymaan Ibn Abdillah Ibn Muhammad Ibn Abdul-Wahhaab, the grandson of Muhammad Ibn Abdul-Wahhaab. He said as long as you encompass all Tawheed, it does not matter if you divide it into two or three.

I think it is wrong by some contemporary 'Ulamaa to consider someone a Muftadi' because they chose to outline Tawheed in four categories rather than three. Me when I teach it, I teach it as three. You choose a way that relates to your audience, not just in Tawheed I am saying, in other matters. I choose a style to relate to my audience, other people choose a style to relate to their audience so they can understand it, you do not consider them a Muftabi' for that. I personally see in this matter, that categorising them into three is more appropriate and I personally prefer that. A personal preference to divide it into three, Rububiyyah, Uloohiyyah and Asmaa' and Sifaat.

Why? Because al-Haakimiyyah could be in a way Rububiyyah and it could be in a way Uloohiyyah, so I do not see why you have to divide it into a fourth category, separate category. If you mean Allah is the governor of this world, of the universe, that portion of Haakimiyyah falls under ar-Rububiyyah. If you mean what I am going to talk about next, the next category of Shirk al-Uloohiyyah, if you mean submitting to the rule of Allah, meaning that one must accept the Sharee'ah of Allah. That one must implement it and accept the

only legislation, the rule of Allah subhaanahu wa ta'aala, then that falls under Uloohiyyah. So it has a Rububiyyah aspect to it and it has an Uloohiyyah aspect to it. This is very similar to the rules of Laa ilaaha illallah, some said it is seven, and then some said again it is eight. Even though Kufr in Taaghoot is included in the seven, some separated it into a separate category, to give it more importance.

Back in the days when the Murji'ah were popping up and spreading, this happened in the old days and Salaf used to say, Imaan is action, saying, and belief. Action, both in the tongue and the physical action, and then the saying and the belief. When the Murji'ah came about, the Salaf began to say Imaan is action of the pillars, and saying and belief. So they added 'Amalun bil-Arkaan (عمل بالأركان), they added the word pillars because now they are facing the Murji'ah, whereas before they did not need it to clear an issue and to draw the distinction between us and the Murji'ah. Some felt the need to make it a fourth category like I said, because of the epidemic of lack of ruling by Sharee'ah today, no one with his right mind can doubt that.

I like to stick to three and if you want to put emphasis to it, then you can do it within the context of the three. Back in the days of Muhammad Ibn Abdul-Wahhaab Rahimahullah, it was an epidemic, there was grave worshippers and building over graves and worshipping and sacrificing for graves. Today the epidemic is the lack of ruling in the Sharee'ah of Allah. We can emphasise it, but under one of the three. If someone chooses to do it as a fourth which is not the way I teach it, then he is not a Mubtadi', it is a different style of teaching.

THE THIRD TYPE: SHIRK IN GOVERNORSHIP

Now having said that, we can move on to the third type of Shirk al-Uloohiyyah, and that is Shirk in at-Taa'ah or Shirk is governorship. And Shirk here also means:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمُّرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا... ﴿التوبة: ٣١﴾

To obey to other than Allah like you obey Allah. They took their Rabbis, their monks to be their lords besides Allah. Once while the Prophet sallallahu 'alayhi wa sallam was reading this verse, 'Adi Ibn Haatim said oh Prophet of Allah, they do not worship the Rabbis and monks. They do not, because he came from a background from them. The Prophet sallallahu 'alayhi wa sallam said yes they do, they worship the Rabbis and the monks. The Rabbis and the monks make legal, things that Allah made illegal, and legal things that Allah made legal, they make them illegal. And the Jews and Christians follow them and by following them,

they really worshipped them, that is worship. So listening to them in the Haraam and Halaal became a matter of worship.

Ibn Taymiyyah in the seventh volume talks a lot about this, he said they listened to their monks in telling them what is Halaal and what is Haraam, knowing that they changed the Deen of Allah, yet they still followed them. That is Shirk even if they do not make Salah or Sujood to them. Listening to them in the Haraam and the Halaal knowing that they are making a new legislation, that is Shirk even if they do not make Sujood and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat, whoever derives his legislation, his Halaal and Haraam from the rules of democracy or other man made rules or ideology, knowing they changed the Deen of Allah, has in reality worshipped democracy or those man made rules or laws or whatever they may be. And he followed them, he committed Shirk even if he does not make Sujood and Salah to democracy or to those man made laws.

Those who give blind obedience to those who they claim 'Ulamaa or saints or an A'immaah (أئمة), twelve Imaams for example, that contradict the Qur'an and the Sunnah to the point that those 'Ulamaa become their source of Haraam and Halaal and it opposes the Haraam and Halaal in the Qur'an and Sunnah, they have worshipped them. This is part of the statement of Ibn Taymiyyah or a summary of some of the stuff that Ibn Taymiyyah said. Philosophists and some modernists for example who reject the Qur'an and the Sunnah for their mind or their rationale, giving their mind and rationale precedent over the Qur'an and the Sunnah and judging the Qur'an and the Sunnah according to what their mind tells them and they call those who adhere to the Qur'an and the Sunnah as people of Bid'ah or Kufir, have worshipped their minds and their rationale instead of Allah even if they do not bow and prostrate for their minds and their rationale.

Let us take some more practical examples of Shirk in governorship. One who thinks the rule of other than Allah is better or like the rule of Allah is a Mushrik. Shirk Akbar because he is disbelieving in the clear verses.

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِّقَوْمٍ يُوقِنُونَ

﴿المائدة: ٥٠﴾

Do they seek the judgment of other than Allah, do they seek the judgment of the days of ignorance? Hukmal-Jaahiliyyah (حُكْمَ الْجَاهِلِيَّةِ).

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ ﴿التين: ٨﴾

Is not Allah the best of all Judges? These are rhetorical questions, they do not need an answer, it is a statement.

Another form is to merely think it is permissible to rule by other than Allah and that which other than Allah revealed, that is Shirk Akbar. Why? Because it is against what is in the verses and it is in the Hadith and Ijmaa', prohibiting judging by other than what Allah has ordered. A third scenario is to legislate laws or a Sharee'ah different than what is in the Qur'an and the Sunnah, believing this law is permissible to judge by or believing this law is better or equal to the laws of Allah. Shirk Akbar, legislating in contrary to what Allah has ordered.

A fourth example, willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedent over the Qur'an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is ok to be governed by other than the rules of Allah, by believing this rule or law is better than the rule of Allah or like it.

... وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿المائدة: ٤٤﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿محمد: ٩﴾

One quick note on this, and I can give a very long talk on this but I want to try to summarise it. Some who read a few quotes from the two Imaams in particular, and it always happens, they like to read a few quotes and then declaring people Mushrikeen and Kuffaar left and right. This is an issue that really I plan Inshaa Allah Ta'aala to write a book on, but I will summarise it real quick. It stems out of the matter about mainly those who are in the west. Someone who tries for example to retrieve a loss, wealth, devastatingly lost wealth, or kids through a legal custody. If one's heart is full of belief in Allah and he goes to retrieve that right that causes him extreme, severe hardship, if it is a major catastrophic loss or if one loses for example kids who are going to grow up to be non Muslims. If it is an extreme, devastating loss and his purpose is only to retain a right taken from him, you do not call him a Mushrik if he goes to a court in the west. If he has Kufr in Taaghoot and belief in Allah and he is just going to retrieve a right.

The Prophet sallallahu 'alayhi wa sallam, he witnessed the covenant of al-Mutayyibeen, it was a covenant that the Prophet sallallahu 'alayhi wa sallam praised and the wording itself is taken from the word Tayyib (طيب), good, a name given to those who conducted that treaty.

He said:

شَهِدْتُ مَعَ عُمُومَتِي حِلْفَ الْمُطَيَّبِينَ، فَمَا أَحِبُّ أَنْ أَنْكُثَهُ، وَأَنَّ لِي حُمْرَ النَّعَمِ

So the Prophet sallallahu ‘alayhi wa sallam praised that covenant that was done prior to his Messagehood and he attended it. He praised it after and it was attended by Banu Hishaam and Banu Zahrah and it was in the house of Ibn Jad’aan. That covenant was to retrieve the rights of those who were oppressed or wronged and to give them their rights back. That treaty made and entailed law where people are judged by and would have to accept the decision when settling disputes of those who are oppressed. No one can say the Prophet sallallahu ‘alayhi wa sallam said that statement and praised those, that he approved the laws of Tawaagheet because he attended it in his Jaahiliyyah or praised it after Islam. A treaty by the leaders, the heads of Kufr, entailed judgment in courts to settle disputes for those who were oppressed. When the Sahaabah were brought before an-Najaashi, it was like a court, you cannot say they were forced because they could have chose to go back to Makkah.

More so, more clear than that, more proof on that is the story of al-Hajjaaj Ibn ‘Alaat as-Silami, the Sahaabi who was a very rich merchant. After the Battle of Khaybar, he went after the Battle of Khaybar, look how late, he went and asked the Prophet sallallahu ‘alayhi wa sallam permission to go back to Makkah, live there for a while. He needed a term to live there, be kind to Quraysh to retrieve his wealth. He got to go and talk to the leaders of Quraysh and sweet talk them to get his money back, and he even told the Prophet sallallahu ‘alayhi wa sallam it may be that he has to speak ill about the Prophet sallallahu ‘alayhi wa sallam and the Prophet sallallahu ‘alayhi wa sallam allowed him to go.

This is a matter that a full book needs to be written on and I can explain more on it and both opinions fully. The point is, it is not to encourage people to go to courts of the Tawaagheet, we are not talking about that. This is exceptional circumstance of one whose heart is full of Imaan, full of Tawheed, despises the Tawaagheet, yet has a right taken away that causes him extreme, devastating hardship and he cannot get it but through those courts. Each situation of what constitutes a hardship is judged individually, cannot generalise what constitutes a Dharoorah (ضرورة) and extreme hardship. A major catastrophe, not just something minor, if it is something he can handle without going into the courts of Tawaagheet, do not go. Seek recompensation from Allah.

... وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ﴿الطلاق: ٢﴾

But if one cannot handle the situation and it is an extreme hardship and there is no other way to retrieve his right, and he goes to retrieve that right, fully accepting the laws, his heart is full in accepting the laws of Allah, despising the Tawaagheet, then you do not call him a Mushrik Kaafir, this is my point.

A group of brothers several months ago wanted me to speak to one of their peers who was running around calling his other brother a Mushrik Kaafir because he fought a custody battle to get his daughter from the hands of someone, a woman who was going to take her and raise his daughter a Mushrikah Kaafirah. And he is calling the brother who fought to get that daughter in court, a Mushrik Kaafir for going to that court. His proof are quotes taken out of context from some of the 'Ulamaa, some of our prominent 'Ulamaa like Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab. And he began to repeat the quotes over and over, Kufr in Taaghoot. You know some people, it is like a shell that you know about, Kufr in Taaghoot, but what is in it, they do not know what is in it.

I finally asked him at the end, I said who are the 'Ulamaa you look up to? He said well you are number one and then he said Shaykh Ali al-Khudayr number two. Love his Fataawa, you know his Fataawa on Takfeer are full of proof, he knows what he is talking about Shaykh Ali al-Khudayr. I said, put me aside, go read what Shaykh Ali al-Khudayr wrote about this issue. He mentioned it in one of his books and he wrote it, and I directed him to go there to where Shaykh Ali al-Khudayr mentioned it. May Allah hasten his release, him and his brothers and all our brothers and sisters in prison. So I directed him to go read it.

Generally speaking in all matters, if one did not study the works of Ibn Taymiyyah and Muhammad Ibn Abdul-Wahhaab fully and thoroughly and does not know their style of writing, do not sit there and take quotes out of context and call people Kuffaar and Mushrikeen, making Takfeer left and right. Especially Ibn Taymiyyah, if you do not fully study his work and read his complete Fataawa, do not think you are at a status of taking snippets and quoting it, I do not care how high one thinks he is. In many issues, for those who do not know the works of Ibn Taymiyyah, he has matters that appear to be contradictory. Even in the simple matter, the recent one, the half of Sha'baan, he has matters that appear to one who does not know his work, to be contradictory.

You see one who has never opened a volume of Fataawa Ibn Taymiyyah, he never of course read it cover to cover, let alone studied it. In fact, he does not know the language of the Fataawa to read it, takes out of the Fataawa snippets and second and third hand translations and issues Takfeer and Shirk. That is why elucidations like this what we do, and explanations of the books of Ibn Taymiyyah, Muhammad Ibn Abdul-Wahhaab, Wallahi there is books written on the style of the works of Muhammad Ibn Abdul-Wahhaab, on his style of writing. That is why I said there are those who devoted years and years to the study of giants like this, to show them what they mean, to show what the words mean, what appears to be contradictory in one Fatwa to another Fatwa and how to combine between the two and what the circumstances were.

Place the quotes of 'Ulamaa to situations where they belong. Where they intended them to belong, not where you feel they belong, and do not declare others Mushrikeen Kuffaar in matters the giants disputed, that is what I am trying to say. Yes it is a disputed matter but do not declare one whose heart is full of Imaan, who hates the Tawaagheet and goes to retrieve a right, it is a matter that giants disputed, do not declare people Mushrikeen Kuffaar on it. And like I said, you can read what Shaykh Ali al-Khudayr and others wrote about this matter and if Allah permits, I am going to write a detailed book on this matter.

Let us move on. I mentioned the four examples of Shirk in governorship. The fifth example in Shirk of governorship is to call to rule by other than the Sharee'ah of Allah. Like those who call for laws that allow women to walk with no Hijaab, or those who call for laws to have open usury in the society, or those who call for laws to stop the law of having four wives. The call to any of that is major Shirk, takes one out of Islam because calling to such a call can only stem from a heart that admires laws of other than Allah in those matters and deems those better than the laws of Allah. The call to it merely implies that clearly and openly and it implies hatred to the laws of Allah, that is major Shirk. He is also most likely a Munaafiq because he will tell you he is a Muslim and he is a supporter of the Muslims and he will bring you picture of him in the Jumu'ah Salah.

The one who declares a matter Halaal and it is Haraam and he is a sincere, genuine Mujtahid, that is a totally different situation. A Mujtahid may declare a matter Halaal and say it is Haraam, and the opposite, by error. For one of many excuses that 'Ulamaa outlined in this matter, such as for example the most popular scenario is the Hadith did not reach him, so he considered a matter Halaal because the Hadith did not reach him. The error of a reputable, genuine Mujtahid is not Kufr or Shirk, it not even a sin, it is actually something he will get rewarded for, one reward.

For one who knows it is wrong and follows a path different from the path of the Prophet sallallahu 'alayhi wa sallam knowingly, then that is Shirk. Ibn Taymiyyah in his third volume in the Fataawa said, when one makes Halaal Haraam or opposite, that has an Ijmaa' on it or switches and replaces the Sharee'ah, meaning replaces the Sharee'ah with another, then it is consensus he is Kaafir by the consensus, by Ijmaa' of the Fuqhahaa'. In volume thirty five, he spoke about 'Ulamaa as well, pertaining to this matter. He said when an 'Aalim leaves his knowledge of the Qur'an and the Sunnah and follows a ruler who is opposition to the rules of Allah and His Messenger and apostate legislations, he is worthy of punishment in the life after and he is an apostate.

Ibn Katheer in Bidaayah wan-Nihaayah, in the thirteenth volume, he said whoever leaves the Shar' that was revealed to the Prophet Muhammad sallallahu 'alayhi wa sallam and chooses to be governed by other than the Sharee'ah, that is Kaafir. He means if you leave the Qur'an and Sunnah to go to the laws of the Tawrah and the Bible, that is what he means. Then he went on to say in Bidaayah wan-Nihaayah, he said if that is for those type of laws, at one point in time those were the laws from Allah before they were tampered with,

before they were abrogated, those were laws that Allah sent to people. He said if that is for those types of laws today, because they are now abrogated, imagine how it is for one who chooses to be governed by other laws, whoever does so is Kaafir by Ijmaa'.

Ash-Shanqeeti in Adhwaa' Al-Bayaan said, after mentioning some proof, look at these beautiful quotes, I love this beautiful quote, he said whoever follows man made laws made by devils on the tongues of humans, contrary to the Sharee'ah of Allah that is on the tongue of the Prophet Muhammad sallallahu 'alayhi wa sallam, there is no doubt he is a Kaafir and a Mushrik. The only one who doubts that is one who Allah obliterated his vision and blinded him from the brightness of revelation.

Shaykh Muhammad Ibn Ibraheem when he mentioned:

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ...﴾ النساء: ٦٥

He said, Allah denied Imaan for those who do not put the Prophet as their judge in their disputes, this is a denial with an oath.

THE PROOF OF THE AUTHOR

Finally, the time is almost up, I am getting notices that the time is up, finally the proof the author uses for these. There is a lot more I wanted to talk about but I think that is a sufficient summary.

The author at the end uses the proof, a verse in the Qur'an:

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

The places of worship are for Allah alone so do not invoke anyone other than Allah. We mentioned that verse several times. Allah alone is the One worthy, deserving of having the right to be worshipped.

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ الجن: ١٨

This verse basically summaries it all, summarises the Tawheed in Uloohiyah to Allah.

Anna (أَنَّ) is Tawkeed, Anna here is to affirm that Tawheed is only for Allah. Now why did Allah mentioned Masaajid? Why was al-Masaajid, mosques, mentioned here, the places of worship? Masaajid is to establish the two types of Ibaadah we talked about. The Du'aa and

invocation of Allah, Du'aa al-Mas'ala (دعاء المسائل) that we mentioned, Masaajid is to do that in it. Masaajid is to worship Allah, Salat al-Fardh, Sunnah, learn, teach. That is all called Du'aa al-Ibaadah, Du'aa al-Ibaadah is all other types of Ibaadah. They are all called Du'aa al-Ibaadah because even though you are not directly asking Allah, your Salah, your Siyaam, your Ibaadah are in a way asking Allah for Jannah. You are asking Allah to help keep you away from Jahannam through those Ibaadah, asking Allah to be pleased with you and asking Him not to be displeased with you through those deeds. So those are the two types of Ibaadah, we do them in the Masaajid. The Masaajid is established for those two types of Ibaadah which is all the Ibaadah in totality. So the verse is saying do not do either of those but for Allah in the Masjid, and do not do them for anyone other than Allah outside of the Masjid as well.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Here, Du'aa is Du'aa al-Mas'ala. Du'aa al-Mas'ala, meaning Yaa Allah, grant me. Some scholars said in that verse, it is Du'aa al-Ibaadah which means all forms of Ibaadah. I am just trying to explain Du'aa al-Ibaadah, Du'aa al-Mas'ala. The verse:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Ask Me and I will give you. If it means to invoke Me, Du'aa al-Mas'ala, I will respond to you at the end of the verse, means He will give you what you asked for. If it means Du'aa al-Ibaadah then the end of the verse I will give you, means I will give you your reward. I am just trying to show you the two Ibaadahs.

So the Masjid, the verse here:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

Encompasses both Ibaadahs, Du'aa al-Mas'ala and Du'aa al-Ibaadah, both of them. When other faiths used to worship in their places of worship, they used to commit Shirk, so Allah is trying to tell you, you should not do Shirk in these places of worship, you should not do Shirk outside of them. Some said the verse here, Masaajid means the entire universe because you know the Hadith where a speciality of the Prophet sallallahu 'alayhi wa sallam is he makes Salah everywhere and that is a speciality of this Ummah. So meaning, the whole universe is for Allah, the whole universe is a Masjid, do not make your worship to other than Allah.

Sa'eed Ibn Jubayr said that:

وَأَنَّ الْمَسَاجِدَ... ﴿الجن: ١٨﴾

Is the limbs of Sujood. The forehead, the hands, the knees, the feet, that is what he took it to mean, that these are for the sake of making Sujood solely for the sake of Allah, do not use them to make Sujood to anyone other than Allah. Whatever meaning you take or choose, the verse clearly means in the final point, one thing, to establish pure Tawheed in your Ibaadah for the sake of Allah.

CONCLUSION

With this we will Inshaa Allah conclude, I am getting notification that the time is up. May Allah grant us beneficial knowledge and may Allah make the knowledge that we learnt in this and in previous classes, beneficial knowledge. I ask Allah subhaanahu wa ta'aala to reward you for attending and being so eager in pursuing the classes. And I have to mention specifically, I have a very, very special place in my heart for our Talabatul-'Ilm who follow the classes online. As'allullah Subhaanahu wa Ta'aala An Yazeehum Khayra (أسأ الله سبحانه)

(وتعالى أن يزيهم خيرا). May Allah subhaanahu wa ta'aala make the time you took in learning and applying this Tawheed, be the heaviest deed on your scale in the Aakhirah.

Just as we met for the sake of Allah and His sake only, there is many I will possibly never meet in this world, people who are so thirsty for pure Tawheed and one can only love them for the sake of Allah subhaanahu wa ta'aala because of their pursuit of knowledge in this day and age and in the circumstances that the Ummah is going through, so I ask Allah subhaanahu wa ta'aala to reunite us under the throne of Allah on the Judgment Day and then in our lofty palaces in the Jannah. We got no materialistic gain out of this but we did strike a business deal with Allah, a sure, trade gain that will never perish.

...يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُؤْفِقَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّنْ

فَضْلِهِ... ﴿٣٠﴾ ﴿فاطر﴾

I ask Allah that we be called on as the learners of Tawheed, together in groups, Zumara.

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا... ﴿الزمر: ٧٣﴾

Because you get called in groups to enter Jannah, people enter in groups. And I ask Allah that we enter in a group of those who got together for His sake to learn Tawheed, implementing the pure Tawheed as strangers in this Ummah.

Finally, this will be the last class until after Ramadhaan Inshaa Allah, to allow everyone to prepare for Ramadhaan and give Ramadhaan their all in their worship. If Allah wills, we will resume right after Ramadhaan Inshaa Allah Ta'aala. I ask Allah that you reach Ramadhaan and that you pass it with success and you be among those whose necks are freed from Jahannam. Wallahu A'lam. Wa Sallallahu 'Ala Sayyidina Muhammad wa 'Ala Aalihi wa Sahbihi wa Sallam.