

## CLASS TWENTY THREE

We start off today in our Usool Ath-Thalaathah class on chapter number three. Last week we finished chapter number two with Walaa' and Baraa' at the end. We start chapter three and we said if you remember when I gave you the structural break down of the book, we said this is the core of the book. Chapter three is the book, according to some. This is the chapter that has the three real, official, main, fundamental principles, what you call fundamental principles. Chapter one had four introductory fundamental principles, chapter two had three matters or issues, chapter three is the real object and subject matter of the book. It is what the book is titled after, meaning when you say Al-Usool Ath-Thalaathah or Ath-Thalaathatul-Usool, the three fundamental principles, it is this chapter.

## CHAPTER THREE

And he starts off the chapter saying:

إِغْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ

Know, may Allah direct you to obedience to Him.

We spoke on why the author starts with Du'aa at least twice before and he did that before, that is why we spoke about it. Over here he says Arshadaka (أَرْشَدَكَ), means to direct you.

Arshadaka from ar-Rushd (الرشد), meaning may Allah direct you to uprightness upon the way of truth.

Ar-Rashaad (الرشاد) is the path of guidance, like the verse says:

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿غافر: ٣٨﴾

The man who believed said oh my people, follow me, I will guide you to the way of Rashaad, the way of right conduct and guidance. So Rashaad in the verse means correct path or guidance. And here, overall, guidance is four types.

## THE TYPES OF GUIDANCE

## THE FIRST TYPE OF GUIDANCE

Al-Hidaayatul-'Aammah al-Mushtarakah Baynal-Khalq ( الْهُدَايَةُ الْعَامَّةُ الْمُشْتَرَكَةُ بَيْنَ )

(الْخَلْقِ), it is mentioned in the verse:

... رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿طه: ٥٠﴾

Our Lord is the One who gave each thing and everything its form and nature and guided it.

He created everything and He guided it. He gave each person his physical image, He gave physical parts and features and then guided each part to what it was created for. He gave form and nature and guided it to work for what it was created for, that is number one.

## THE SECOND TYPE OF GUIDANCE

Number two is Hidaayatul-Bayaani wad-Dalaalah wat-Ta'reef Li-Najday al-Khayri wash-Sharr

(هُدَايَةُ الْبَيَانِ وَالِدَّلَالَةِ وَالتَّعْرِيفِ لِنَجْدِي الْخَيْرِ وَالشَّرِّ), guidance to direct and show you the right and evil path. This guidance shows both ways and what to choose, but it does not necessarily include or mean anything about the choice itself. We guided him to the path, we told him follow this and stay away from this, that is all it means.

It is mentioned in the two worded verse in Surat al-Balad:

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿البلد: ١٠﴾

Shown him the two ways, the good and evil. It is to show the good and evil, that is all it is.

It is a verse mentioned in Surat Fussilat:

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ... ﴿فصلت: ١٧﴾

أَيُّ بَيِّنَاتٍ لَهُمْ وَأَرْشَدْنَاهُمْ وَدَلَّلْنَاهُمْ

Thamood, We showed them the guided way but they chose blindness over guidance. So Allah showed them but they chose blindness.

It is also in Surat ash-Shoora:

...وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿الشورى: ٥٢﴾

That is the second one.

### THE THIRD TYPE OF GUIDANCE

The third guidance is Hidaayatut-Tawfeeqi wal-Ilhaam (هُدَايَةُ التَّوْفِيقِ وَالْإِلْهَامِ), this is the guidance where one is actually on the right path. This is the one that is from Allah to the righteous people. Messengers show the path but this guidance is totally from Allah, in fact Allah denied that Messengers have this type of guidance power:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ... ﴿القصص:

٥٦﴾

You cannot guide who you want.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۗ مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ

وَلَكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَنْ نَّشَاءُ مِنْ عِبَادِنَا ۗ وَإِنَّكَ لَتَهْدِي إِلَىٰ

صِرَاطٍ مُّسْتَقِيمٍ ﴿٥٢﴾ صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي

الْأَرْضِ... ﴿٥٣﴾ ﴿الشورى﴾

In this verse, He said the Messenger guides in a way but it is not the guidance of Tawfeeq from Allah, the success comes from Allah.

Before we go on, what is the difference between the second and the third guidance? So you will never forget it. The second guidance means you have two avenues, here is the right avenue and here is the wrong avenue, stay away from the wrong one and follow the right one. That is all it is, number two. Category number three means one is actually guided by Allah and we ask Allah to be among those.

### THE FOURTH TYPE OF GUIDANCE

Now the fourth type of guidance, is guidance to Heaven or Hell when one is taken to them.

Al-Hidaayah ilal-Jannah Aw an-Naar Ithaa Seeqa al-Insaan Ilayhimaa ( الْهُدَايَةُ إِلَى الْجَنَّةِ أَوْ )

(النَّارِ إِذَا سِيقَ الْإِنْسَانُ إِلَيْهِمَا). That is mentioned in the verse:

سَيَهْدِيهِمْ وَيُصَلِّحُ بِأَلْفِهِمْ ﴿٥﴾ وَيُدْخِلُهُمُ الْجَنَّةَ عَرَفَهَا لَهُمْ ﴿٦﴾

﴿محمد﴾

He will guide them to the path of Jannah.

Or in Surat as-Saaffaat:

مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾ وَقِفُوهُمْ ۗ إِنَّهُمْ

مَسْئُولُونَ ﴿٢٤﴾ ﴿الصافات﴾

And guide them to Hellfire.

### WHICH TYPE OF GUIDANCE DID THE AUTHOR INTEND?

Here in this booklet, the author is making Du'aa that Allah guides you, directs you to the guided path, which is number three.

إِعْلَمَ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ

Taa'ah (طاعة) is obedience, conformity with what is required by doing what is commanded to be done, and avoiding what is forbidden. Conformity with what is required by doing what one is ordered to do, and to avoid what is forbidden and sinful.

Let us go on with our phrase.

إِعْلَمَ أَرْشَدَكَ اللَّهُ لَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

Know, may Allah direct you to His obedience, that al-Haneefiyah Millat Ibraheem.

### AL-HANEEFIYYAH MILLAT IBRAHEEM

What is this Al-Haneefiyah Millat Ibraheem? And it is in the Qur'an many times, it is all over the Qur'an, it is also mentioned in the Sunnah.

In Surat al-Baqarah:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۗ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿البقرة: ١٣٥﴾

In Surat Aali Imraan:

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿آل عمران: ٦٧﴾

قُلْ صَدَقَ اللَّهُ ۗ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿آل عمران: ٩٥﴾

In Surat an-Nisaa':

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۗ وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

In Surat al-An'aam:

فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَهُ هَذَا رَبِّي هَذَا أَكْبَرُ ۗ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا... ﴿٧٩﴾ ﴿الأنعام﴾

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ  
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿الأنعام: ١٦١﴾

In Surat an-Nahl:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿النحل: ١٢٠﴾

This is just some verses, there is more. What is this Millat Ibraheema Haneefa? Before we go deeper, simply put, here is the definition. Al-Haneefiyah is the religion that is free from Shirk and founded upon purity and sincerity of intention for Allah. It is the true and straight, pure religion, it is Islam.

#### THE ROOT WORD OF HANEEFIYAH

Now let us go to the root word and see the connection in the meaning. In the real Arabic, the original Arabic, the old Arabs would say:

رجل حنفاء

With a Kasrah on the Raa.

ورجل أحنف

A Fathah on the Raa.

The first one means a leg that is Hanfaa'. The second one means a man who is Ahnaf. A woman, a female poet called Umm al-Ahnaf used to say:

وَاللَّهِ لَوْلَا حَنْفٌ بِرِجْلِهِ مَا كَانَ فِي فِتْيَانِكُمْ مِنْ مِثْلِهِ

A female poet used to say about someone, using this root word, had he not had Hanaf in his legs, there would not be in your youth anyone compared to him. He has a deficiency, otherwise he would be the best one. We are using her line of poetry for linguistic purposes. Why would they describe legs or a man as being Ahnaf or Hanaf? Why would they use that? Because linguistically when Arabs used to use it, Ahnaf for the legs or a talk about a man, they meant that person has pigeon toes or what is called intoeing. Most people, normal

people's toes are straight forward, some toes point towards each other, we commonly refer to that today as pigeon toes or more medically appropriate, called intoeing. It is when the front portion of the feet turns inward. Turns inward, look at that.

Now you are saying in your mind he gave us the definition of the Shar'ee meaning, that it is the purity and sincerity and away from Shirk and all that. Then you went a million miles away explaining the linguistic root meaning of Haneefa, what the term itself means linguistically, what is the purpose? The purpose, I did that to draw a connection between the linguistic meaning and the Shar'ee meaning that we took. Like Islam, linguistically it means submission, that is it. The Shar'ee meaning is submission to Allah with Tawheed, following and obedience and refraining from Shirk. Just like in Tajweed, for example the Noon as-Saakinah rules, al-Idh-haar, al-Idghaam, al-Ikhfaa', al-Iqlaab, there is always a connection between the literal, linguistic meaning and the Shar'ee meaning. There is always a connection.

### **THE CONNECTION BETWEEN THE LINGUISTIC AND SHAR'EE DEFINITION**

Now what is the connection between the linguistic meaning of Haneefa and the Shar'ee, Islamic meaning that we mentioned? Haneefa literally means to lean, to turn, to incline, and the connection is, it is to incline and turn totally to Tawheed, lean towards Tawheed and lean away from Shirk. Some scholars defined Haneefiyyah as turning to Allah and turning away from other than Allah, because it means turn to, turning to Tawheed and turning away from Shirk. That is the connection.

Al-Qurtubi said:

حَنِيفًا مَائِلًا عَنِ الْأَدْيَانِ الْمَكْرُوهَةِ إِلَى الْحَقِّ دِينِ إِبْرَاهِيمَ

Haneefa is turning away from disliked faith, to the true religion of Ibraheem.

Ibn 'Ashoor in his book At-Tahreer wat-Tanweer (التحرير و التنوير) which is a thirty volume Tafseer, he said Haneefiyyah or Haneef is when you veer off track. He stated that it was considered a praise to Ibraheem, he needed to veer off track because during his time the people were in deep darkness and astray, so he turned away from that course. He veered away, meaning he veered off the course of Shirk, he turned away from Shirk and he turned to the path of Tawheed. Sometimes it is good to be different, sometimes it is best to take a detour that no one else is taking, or a detour everyone else is warning about. Ibn 'Ashoor said after that, al-Haneefiyyah became a symbol or an honorary term of praise, in honour of Ibraheem 'alayhis-salaam.

### **HANEEFIYAH AND ISLAM ARE INTERCHANGEABLE**

Another point on al-Haneefiyah is that it also means Islam, and Islam means Haneefiyah. They can be used interchangeable, during the time of Ibraheem and during today in our Millah. Today, not many would understand if you say I am on the Haneefiyah, or if you tell them I follow the Haneefiyah if he asked you what is your religion. Most you would have to sit and explain it to them, just like not many during the time of Ibraheem understood what Islam is.

مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا... ﴿آل

عمران: ٦٧﴾

Ibraheem was neither a Jew nor a Christian, but he was a Haneefa. He mentioned Haneefa first, then Muslim:

حَنِيفًا مُّسْلِمًا

Both terms were used there. Ibraheem turned away from both courses, both religions, and turned to Haneefa Muslima. We need to know that word in depth because it is a word that is very important and essential to the people of Laa ilaaha illallah, especially the strong holders of Tawheed, those who study and want to master Tawheed.

Ibn 'Ashoor said Ibraheem used Haneefa in place of Islam during his time, at times, because people back then did not know what Islam is so he used Haneefa because they knew what Haneefa was. Even though Ibraheem called himself Muslim, he used Haneefa because his people did not know it. When he built the Ka'bah what was he saying, him and his son?

رَبَّنَا وَاجْعَلْنَا مُّسْلِمِينَ... ﴿البقرة: ١٢٨﴾

Oh Allah, make us Muslims. But then he used Haneefa, why? Ibn 'Ashoor said he used it because the people during his time did not know what Muslim was, they knew what Haneefa was.

قُلْ يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي شَكٍّ مِّن دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ وَلَكِن أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ ۖ وَأُمِرْتُ أَنْ أَكُونَ مِّن



الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

﴿١٠٥﴾ ﴿يونس﴾

Allah tells the Prophet sallallahu 'alayhi wa sallam:

وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

You, direct your face oh Muhammad entirely towards the religion of Haneef. Allah is directing the Prophet to follow this Haneefiyyah.

A similar verse in Surat ar-Room:

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
﴿الروم: ٣٠﴾

Even the Prophet sallallahu 'alayhi wa sallam in his Hadith said:

إِنِّي أُرْسِلْتُ بِحَنِيفِيَّةٍ سَمْحَةٍ

In Musnad Ahmad. I was sent with Haneefiyyah Samhah (حَنِيفِيَّةٍ سَمْحَةٍ).

And when the Prophet sallallahu 'alayhi wa sallam was asked, what is the religion most beloved to Allah? In Musnad Ahmad, he said:

الْحَنِيفِيَّةُ السَّمْحَةُ

What al-Haneefiyyah as-Samhah? We took al-Haneefiyyah, as-Samhah means the easy going religion, the religion that is very easy and as you know our religion is founded on being easy. If you look at our religion overall, it is very easy and when matters are very difficult on one where he cannot do them, they turn to be easy with the exception rules that we have. However, there may be some details that are difficult and that one has to do if they are under his means, there is some aspects that are difficult.

Now the point is that Haneefiyah and Islam can be used interchangeably, you have to understand that.

## **HANEEFIYAH AND THE AHNAAF ARE DIFFERENT**

The last detail on this Haneefiyah issue is that do not get Haneefiyah and Ahnaaf messed up. Al-Haneefiyah, the Millah of Ibraheem is one thing and the Ahnaaf, the followers of Abu Haneefah which is the school of Fiqh that Abu Haneefah established, that is a total different thing.

## **A DREAM PERTAINING TO HANEEFIYAH**

Before we move on, let your fingers relax and your minds relax a moment, let me tell you this personal dream that I always remember when I talk about this issue. Thirty five years ago or so or close to it, as I always say Islam back then was not popular or common. The movements on the scene were the secular movements, the nationalistic movements, the communist movements, the socialist movements, they were dominating even among those who claimed to be Muslim. Marx and Lennon were like the stars and heroes for many who called themselves Muslim, all over the world and more particularly in countries with calamities and countries that are trying to liberate lands taken from them. Allah did not take our lands and put us in the predicament that we are in today for anything small or vain or because He oppressed us, Ma'aath Allah, He touched the Ummah for a tiny bit of their sins and forgave a lot.

I remember my father bringing group after group who were Muslims, trying to convince them that Allah exists, because now suddenly they adopted communist and atheist ideologies. Some were growing beards, not to look like our beloved sallallahu 'alayhi wa sallam, but rather to look like Castro and Guevara. Truly, I am telling you facts. Others seen Gamal Abdel Nasser in Egypt and his nationalistic movement and the movement of Michel Aflaq, as the route to victory. Then others went with the secular route of Yasser Arafat. Each path stinkier and filthier and more rotten than the other path.

The few who were called religious were at many times people of Bid'ah and then there was always the few, few, few who were on the truth. Many of you do not know this historic background because you were either young or not born back then, actually I myself was young, a child. So basically Islam was not as popular or as common as you see today, or anywhere close to that. It was during those times that my father wanted to continue studies in Madinah to face the challenges and doubts and better his knowledge, even though at that time he was very knowledgeable and he had already learned with many Mashaa'ikh. I told you people change and moult in their belief, and they change with how the news changes and how the circumstances and the governments change. From the will of Allah and his biggest blessing on our family is, and it is rare to see, but the Manhaj I am on today Wallahil-

'Adheem is the Manhaj my father taught me when I was a little kid, not a tiny bit changed. And I say Alhamdulillah Thumma Alhamdulillah that one had Istiqamah from young days and did not moult and change.

Let me say also, having lived through this pre Islamic awakening stage and you see the drastic on going changes in the world, I really make Du'aa and very much anticipate that within this decade the Ummah will wake up to a sudden day of victory. A day that will please every believer and seeker of peace and displease every tyrant and oppressor and enemy of Allah, the day that we all long for when we hear of the Khilaafah established on this earth. I believe Inshaa Allah Ta'aala it will be in this decade.

So my father in the seventies had the ambition to study in this university no one knew about and he wanted me and my two sisters to go along and memorise the Qur'an. May Allah protect my sisters and also my mother, may Allah raise her rank to Firdaws. At that time, many 'Ulamaa had come and visited us in the States and they seen the Da'wah activity of my father, which impressed them. They encouraged my father to cut his Da'wah activity or pause it, go to Madinah and come back, which only added more inspiration to what he wanted. And among those who visited was ash-Shaykh al-Harakaan Rahimahullah who was the head of the Muslim World League back then and Abdullah Ibn Qa'ood who was among the high 'Ulamaa Rahmatullahi 'Alayhi, he also died. There is also Shaykh Sa'd al-Husayyan, he was in charge of the Islamic affairs in Jordan for Sa'oodiyyah. Then he involved his two brothers, Ibraheem al-Husayyan who was the right hand man and trustee of Ibn Baaz for decades, and then they had a third brother which is Saalih al-Husayyan who you may have heard of, just died recently, months ago, he was the head of the committee for the Haram in Madinah and Haram in Makkah. And many others who all pushed and helped my father to fulfil his dream to go to Madinah and many helped him get accepted. All those who I mentioned are dead with the exception of Shaykh Sa'd, may Allah have mercy on those who died of them.

Let me tell you another side issue, Shaykh Saalih al-Husayyan who is the head of two Haram who just died recently, he is probably one of the most humble men you will ever meet in your life and possibly one of the richest at the same time. When I used to sit in the Haram and memorise the Qur'an every day from 'Asr to Isha' and my father would be in a Halaqah with other Mashaa'ikh learning, he would take me and say come on let us go have lunch and come back, your father is not going to get mad, and really that was the only person my father would trust me to go with. I would go with him and one thing I learned about this man is he was teaching me how dutiful he was to his mum, he told me if his mum is on a higher level, he will not go above that level and sleep. If she is on the second level, he will stay on the first or second level and sleep. He will not go on a higher level and disrespect her, he took it as a form of disrespect even though he was in a high position and very wealthy. It shows you how some take their mother and be dutiful to her, so take advantage if your mum or your parent is alive and be dutiful to them.

So my father had obstacles in going and these people helped him, among the obstacles was for example that he could not take the family, back then it was impossible to take a family. Allah made it easy and I ask Allah subhaanahu wa ta'aala that He made it easy out of His love to my father, because that is who he grants knowledge to.

مَنْ يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

If Allah likes someone, if Allah wants good in someone, He will grant him Fiqh of the Deen. That is a clear Hadith.

So like I said one of the obstacles was that back then it was impossible almost, actually it was not know among any student to take his family along with him. That did not happen back then and if you tried to do it illegally, they had checkpoints set up every two weeks, Madinah was very small and they had checkpoints where they would clear out anyone who was illegal. Unlike today where there is permits for students in Madinah and also there is other ways the students find around taking them. My father wanted us all to benefit and he wanted us to memorise the Qur'an and if they declined us, he was going to reject the acceptance. So in the midst of the days spent in anticipation and looking forward to going to Madinah and if they will allow us all to go, he had a dream and he seen himself riding on a horse entering Madinah with Ibraheem 'alayhis-salaam welcoming him to Madinah. And Ibraheem 'alayhis-salaam was telling my father in the dream, you will be on the Haneefiyah, you will master the Haneefiyah, you will live on it and you will die on it, or a statement close to that. May Allah make that true.

Months after that dream we were all in Madinah. And at the front gate of Madinah, of the university, my father looked at it and said, do you remember the dream I told you about? This is exactly where I seen in the dream, this is the scene I seen in the dream. I told you this because every time I remember or teach or mention Haneefiyah or a lot of times when I recite it or read it, I remember the dream my father had. I ask Allah subhaanahu wa ta'aala, to keep you and our beloved followers and students all over the world steadfast on Millat Ibraheema Haneefa, that we live on it, that we die on it, and that we be resurrected on it.

Now let us go back to our text. You can pick up your pens, snap out of it, you are still thinking about the dream.

اعْلَمْ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ

**MILLAT IBRAHEEM**

**THE DEFINITION OF MILLAH**

Al-Millah, the word Millah means the way. Here, it means the way which Ibraheem followed in religion. Millah is the way in which Ibraheem followed in religion.

## WHO IS IBRAHEEM?

مِلَّةَ إِبْرَاهِيمَ

We took Millah, now the next word is Ibraheem. We know Ibraheem, 'alyhis-salaam, the man Allah said about:

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ...

Who is better in religion than one who submits his face to Allah while he is a Muhsin.

...وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا...

And follows the religion of Ibraheema Haneefa.

...وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿النساء: ١٢٥﴾

And Allah took Ibraheem as his intimate friend. Allah took him as His friend, and Allah chose him as His friend. He is the Khaleel, the Khaleel of the Most Merciful is Ibraheem. He is the father of the prophets and his way is mentioned repeatedly, so that it will be adhered to, it will be followed.

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ... ﴿المتحنة: ٤﴾

You remember the verse that we took last week? He, Ibraheem, is a Qudwah (قدوة). He is an example for the Prophet sallallahu 'alayhi wa sallam, he is a Qudwah and he is an example for this Ummah.

He is the one man nation.

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً... ﴿النحل: ١٢٠﴾

Allah gave him wisdom when he was a young boy, as he said in the Quran:

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿الأنبياء: ٥١﴾

We bestowed aforetime on Ibraheem, his guidance, and We were well acquainted with him and his belief to the oneness of Allah.

A boy raised in a house where his father made statues to be worshipped instead of Allah. He was raised in an environment where statues were worshipped all around him, that was his environment, that is how he grew up. He stood against the people of his time.

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ

﴿الأنعام: ٧٥﴾

We want to show Ibraheem the kingdom of the heavens and the earth, and that he be one of those who have faith with certainty.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ

الْأَفْلِينَ ﴿الأنعام: ٧٦﴾

When the night covered him, when the night came and the darkness came, he saw a star. He said, that is my lord. But when it set he said, I do not like that which sets.

فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي

لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿الأنعام: ٧٧﴾

When he saw the moon, he said this is my lord. When it set, he said unless my Lord guides me I will surely be among those who are astray.

A young man who stands tough and teaches us the tactical debate to impose on your opponent, what they believe in, in a way that shows them how ridiculous and pathetic that belief is. Impose that idea on them to show them how pathetic and ridiculous it is.

فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ

إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿الأنعام: ٧٨﴾

When he seen the sun, he said, this is my lord. When it set, he said I disown that which you worship.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ ﴿الأنعام: ٧٩﴾

I turn my face to the One who created the heavens and the earth Haneefan Muslima, I turn my face to Allah and only Allah. Turn my face, that is Haneefa.

Ibraheem is the ideal Daa'iyah. He is the one who has wisdom in Da'wah, he was the one who has manners in Da'wah. Statements he said, when he said to his father Yaa Abati ( يَا أَبَتِ ), he is talking to a father who has opposed him, who was his enemy, yet he is still telling him:

يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ... ﴿مريم: ٤٣﴾

Oh my father, have some knowledge.

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ... ﴿مريم: ٤٤﴾

Oh my father, do not worship the Shaytaan.

يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ... ﴿مريم: ٤٥﴾

Oh my father, I fear that the Hell is going to touch you.

And then when he disbelieved and he got arrogant, he said:

...سَلَامٌ عَلَيْكَ... ﴿مريم: ٤٧﴾

Look at the manners, look at the wisdom in Da'wah.

When matters got serious, he got serious. He displayed his Baraa' from them and he said:

...كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ... ﴿المتحنة: ٤﴾

We disbelieve in you and that which you believe, and hatred and animosity has come between us. When they stepped it up, he stepped it up and he said:

وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ ﴿الأنبياء: ٥٧﴾

Wallah I shall plot a plan and destroy your idols after you have gone away and turned your backs. He destroyed the statues into ruins, except for the big one.

فَجَعَلَهُمْ جُذَاذَا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴿٥٨﴾ قَالُوا مَنْ فَعَلَ

هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ ﴿الأنبياء: ٥٩﴾

Who has done this our gods? Even though their lords were dust and dirt, they still called their lords, lords. When the Fitrah goes from Haneefiyyah to its opposite, it no longer has sense. They are calling dust their lord.

قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ ﴿الأنبياء: ٦٠﴾

We heard a young boy. In court he was the one man nation, they took him to court. He was a one man nation that spoke like a real man, even though he was a young, young teenager. He did not coward and dilute his teaching or back away.

He said:

أَفِ لَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ ﴿الأنبياء: ٦٧﴾

Fie upon you and that which you worship besides Allah. Have you no sense?

قَالُوا حَرِّقُوهُ... ﴿الأنبياء: ٦٨﴾

They said burn him. What did he say? They said burn him, he said Hasbun Allahu wa N'imal-Wakeel (حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ). Allah said:

...كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿الأنبياء: ٦٩﴾

Be cool and safe on Ibraheem. This is our Ibraheem 'alayhis-salaam. Khaleel, the one Allah took Khaleel. The one man nation, the one Allah says he is a one man nation. The one Allah says, he is a Khaleel. The one we are ordered to follow in his footsteps, the one our Prophet



was ordered to follow in his footsteps. The universal reviver of Tawheed on this earth, Ibraheem Kaana Ummah (إِبْرَاهِيمَ كَانَ أُمَّةً). Allah gives certification to this man as being a one man nation, it was not through luxury and comfort that he got it. It was through hardships and difficulties and trials that he got it. It was through Walaa' and Baraa', through firmness and steadfastness, through Da'wah and belief, unwavering belief. May Allah bring about in this Ummah more one man nations, or we need more one woman nations to revive this Haneefiyah of Ibraheem 'alayhis-salaam. Now you know what the author meant in his statement, al-Haneefiyyah Millat Ibraheem.

When you read it in different forms throughout the Qur'an or in the Sunnah or when you see it anywhere, now you know what al-Haneefiyyah Millat Ibraheem is. Jazakum Allahu Khayran.