

CLASS TWENTY SIX

This is our twenty sixth class on the elucidation or explanation of Al-Usool Ath-Thalaathah and we are still in the core part of the book, the centre part of the book, the main chapter. The chapter which is meant to be the real book, the essential part of the book. We are still on the introduction of that chapter so what we have taken so far of chapter three is only an introduction to the main part of this chapter. If you do not have Tashkeel on your books, you should write them down.

إِعْلَمَ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ ، وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ خَلَقَهُمْ لَهَا كَمَا قَالَ
تَعَالَى : وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذَّارِيَاتُ : ٥٦﴾ وَ مَعْنَى
يَعْبُدُونَ يُؤَحِّدُونَ . وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ ،
وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكَ وَهُوَ دَعْوَةٌ غَيْرِهِ مَعَهُ وَالِدَلِيلُ قَوْلُهُ تَعَالَى :
وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النِّسَاءُ : ٣٦﴾

We stopped at the statement:

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ

This is what Allah commanded all people with.

WHAT DID ALLAH COMMAND ALL PEOPLE WITH?

To worship Allah alone, sincerely. The previous sentence that we took, that is what he meant. All that we spoke about in the previous two classes when we started chapter three, following Millat Ibraheem and following it sincerely, that is what he means when he says Allah commanded us to do. That is why last week, we gave a practical example on following Millat Ibraheem sincerely and Ikhlaas. A practical example of a present day situation, of what we see and what appears to us and Allah knows what is in the hearts.

THIS COMMAND IS WAAJIB

The author said Allah commanded all people. Commanded here is what is Waajib because the word commanded, Amara (أمر) comes to mean a Waajib. It can come to mean a Mustahabb (مستحب) as well, which is liked or preferred. That which is liked or preferred to do can come as an Amr. Here in this sentence, what he means is the Waajib type and we will talk about that Inshaa Allah in Usool, when it is Waajib and when it is not. Here it is not only Waajib but the highest level of Waajib because this is the principle, root and foundation of the Deen and belief, the foundation that everything is founded on.

ALLAH COMMANDED THE HUMANS AND THE JINN

Then he said Allah commanded all people, and he used the word an-Naas (الناس). He said an-Naas which means human beings, Muslim and Kaafir. An-Naas includes all human beings, Muslim and Kaafir. Now here when he said Allah commanded all people and he used an-Naas, had the author Rahmatullahi 'Alayhi used Khalq (خلق) (meaning creation) instead of Naas, that would have been more precise and many 'Ulamaa who taught me commented on that Rahmatullahi 'Alayhim.

Why? Because Naas means humans which is right, Allah commanded people, but there is more than Naas that were commanded with Tawheed. There is the Jinn, the Jinn are not included in the Arabic word Naas. Khalq would mean creation and that would include the Jinn and the humans. Jinn are obligated to follow the Tawheed sincerely like us, so it probably would have been more accurate to use the term Khalq instead of Naas because Naas only includes human beings, whereas Khalq means human beings and Jinn and Allah commanded the Jinn and the humans to follow the Tawheed.

HE CREATED THEM FIRST AND THEN HE COMMANDED THEM

Then the author says:

وَ خَلَقَهُمْ لَهَا

And it was for this that He created them. He created them for what? Again, for what we have been talking about for the past two classes since we began this chapter, to follow Millat Ibraheem (which means follow the pure Tawheed) with sincerity. I just said right now had he used the word Khalq instead of Naas, it would have been more accurate and precise. There is another issue here, and pay attention to what he said. This is what Allah subhaanahu wa ta'aala commanded all people with, and this is what He created them for. Now had he switched the statements around it would have been better. Why would it have been better to say He created them for it and He commanded them with it? Because which

comes first? Were we created first or were we commanded first? He created then He commanded so some of the 'Ulamaa said it would have been better that he mentioned them in order.

JINN AND MANKIND HAVE BEEN CREATED FOR WORSHIP

Then he mentioned the proof for this as he always does at the end of the sentences:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

I did not create Jinn and mankind except that they should worship Me.

وَبِذَلِكَ أَمَرَ اللَّهُ جَمِيعَ النَّاسِ وَ خَلَقَهُمْ لَهَا كَمَا قَالَ تَعَالَى : وَمَا خَلَقْتُ
الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

Let us pause with this verse now. Wa Maa (وَمَا) means I did not. Khalaqat (خَلَقْتُ) means I create.

THE JINN

Al-Jinn (الجن), the Jinn are a matter of al-Ghayb (the unseen). Jinn are an entity that is invisible, we do not see it. Sometimes we may see it but that is exceptional, its original creation is that it is unseen and we do not see it. We know of it that which Allah told us. They were created from fire and the Jinn were called Jinn because of the root word of Jinn, which means hidden and they are a hidden creation.

The word al-Junnah (الجنه) is derivative from the same word of Jinn and it is a name for Niqaab. Why is it a name for Niqaab? Because it is a covering for a woman, which keeps her hidden. That is why it was called that, because her face remains hidden, from the same root word.

الجنه غطاء لرأس المرأة ووجهها ما عدا العينين

Al-Junnah is a cover for a woman where she shows only her eyes, which keeps her hidden.

Also al-Jinaan (الجنان) which is the heart, it comes from the same root word. Why is the heart called Jinaan? Because it is hidden in the ribcage. Someone will say well we can see

the heart with an operation and yes of course you can, but the origin of it is that it is not seen and it is exceptional to see it. Just like the Jinn, their origin is that they are hidden from us even though in exceptional situations one may be able to see them. More than that, from the same root word is Jannah (الجنة), may Allah grant all of us Jannah. Among the reasons it was called Jannah is because its delights are hidden from us.

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

﴿السجدة: ١٧﴾

No one knows what is hidden for them of delight, as a reward.

أخفى الجزاء لأنهم أخفوا العمل

Allah hid the reward because they hid the deeds. So Allah kept something hidden for you and that is Jannah or in Jannah.

Jinn are part of believing in Ghayb and anyone who denies them is Kaafir because they are in the Qur'an, the Sunnah and in Ijmaa'.

THE INS

After he mentioned Jinn, he mentioned Ins (إنس) and Ins like we said is humans. Allah said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

And they were called Ins from amiability, because people like and need amiability among each other. It is essential to human beings and they strive for it so that is where the root word of Ins or humans comes from in 'Arabi.

HASIR WA QASIR

Illa (إِلَّا) means except. Illa Li (إِلَّا لِي) is a tool to limit and restrict, Hasir wa Qasir (حصر)

وقصر) in 'Arabi. The way it is worded here, it is among the highest levels and forms of limiting and restricting something. Here, all matters and wisdoms behind the creation of human beings and Jinn were denied, except for worship. It is limited and restricted to worship. It is called Hasir and Qasir in 'Arabi, limiting and restricting to a certain matter and in this verse Illa Li is among the highest ways to do that.

THE DEFINITION OF WORSHIP

Then he commented on the verse saying:

وَمَعْنَى يَعْْبُدُونَ يُوَحِّدُونَ

And the meaning of worship (Ibaadah) is to single out Allah in worship (in Tawheed).I

IBAADAH IS BROADER THAN TAWHEED ALONE

When he said the meaning of worship (يَعْْبُدُونَ) is to single out Allah in worship and

Tawheed (يُوحِّدُونَ), he means that Tawheed is from the meanings of Ibaadah. He is trying to define Ibaadah and Tawheed is among the meanings. He defined Ibaadah but that is not a definition, here he means that Tawheed is from or among the meanings of Ibaadah, not the full definition. You should know that Ibaadah (worship) is broader than just Tawheed, so he did not just mean it is only Tawheed. Ibaadah is Tawheed but not only Tawheed, it includes other aspects. It includes Salah, Siyaam, Hajj and other matters that fall under Ibaadah, not just Tawheed.

In Arabic it is common and known to define a term with a portion of what it means, and this is what he did here. In 'Arabi it is called Tafseer ash-Shay' Bi-Ba'dh Afraadih (تفسير الشيء)

(ببعض أفراده). Here, that is exactly what Imaam Muhammad Ibn Abdul-Wahhaab

Rahimahullah did. He defined Ibaadah (worship) in a portion of its definition, which is Tawheed. He can do that but you have to know and we have to know that is not all of the definition, because Ibaadah like I said is broader than that.

The author may have possibly chosen this definition because it was narrated by Ibn Abbaas radhiallahu 'anhu who said everywhere in the Qur'an that you see l'budullah (اعْبُدُوا اللَّهَ), it means Wahhidullah (وَحِدُ اللَّهِ). At-Tabari also narrated that Ibn Abbaas interpreted the verse in Surat al-Faatihah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿الْفَاتِحَةُ: ٥﴾

He said:

إِيَّاكَ نُوحِّدُ وَنَخَافُ وَنَرْجُو

So it is possibly because of that.

A BROADER DEFINITION OF WORSHIP

Another interpretation more widely accepted here for Ya'budoon (يَعْبُدُونَ) is to show humbleness and humility, Dhull (ذُلُّ), in obedience and the head matter of that obedience is Tawheed. To show humbleness and humility in refraining from prohibitions, and the head matter to refrain from is Shirk. This is more general, a more broader definition than the earlier one and it is more encompassing and better. This second definition is supported by a statement from Ali Ibn Abi Talib radhiallahu 'anhu and it is the definition also chosen by Ibn Taymiyyah. By choosing his definition of Tawheed for Ibaadah, the author wanted to show that if your worship is not founded on Tawheed, it is not really Ibaadah. Tawheed is an essential part of Ibaadah, it is a pillar of it and it cannot stand without it. So the author chose to define Ibaadah with an essential pillar of Ibaadah, which is Tawheed, but it is not all of Ibaadah and that is the point.

THE AUTHOR IS REFERRING TO TAWHEED AL-ULOOHIYYAH

Now what Tawheed is the author referring to here? We took three types of Tawheed before, Rububiyyah, Uloohiyyah and Asmaa' was-Sifaat. We took these, we studied them. Which Tawheed is he referring to in this statement? He is referring to Tawheed al-Uloohiyyah. He did not mean all three branches of Tawheed, he was specifically referring to Tawheed al-Uloohiyyah. How do we know that he meant this branch and that it is the Tawheed al-Uloohiyyah branch? Because he said singling out Allah in Ibaadah and that is an exact definition of Tawheed al-Uloohiyyah.

TAWHEED AL-ULOOHIYYAH IS TAWHEED AL-IBAADAH

Tawheed al-Uloohiyyah is also called Tawheed al-Ibaadah, that is another name for it. They are just two different names and you can use any one of them interchangeably. You can use Tawheed al-Ibaadah and Tawheed al-Uloohiyyah and both mean the same. Why are there two names? If you look at it from the angle of Allah being worshipped alone, it is Uloohiyyah, it comes from Ilaah. If you look at it from the angle of the human being or Jinn who is doing the act, the act being solely for the sake Allah, then it is Ibaadah. It is worship, it is Tawheed al-Ibaadah, so both terms work for Tawheed al-Uloohiyyah. This Tawheed requires to face Allah in your worship directly and your act to be solely for the sake of Allah, nothing small or big to be to other than Allah. And then to know that the Ibaadah is proper, to learn that the Ibaadah is proper (that is part of Tawheed al-Uloohiyyah).

IT IS THE IBAADAH WE WERE CREATED FOR

The Tawheed that the author is referring to here is the Tawheed of worship, it has got to be sincere and in accordance. This was the Tawheed that the Mushriks went astray because of, during the time of the Prophet sallallahu 'alayhi wa sallam. Most of the striving of the Messengers 'alayhimus-salaam with their people was because of this category of Tawheed.

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

﴿النحل: ٣٦﴾

We sent a Messenger to every nation, ordering that they should worship Allah alone and avoid Taaghoot.

Worship is not correct except for Allah subhaanahu wa ta'aala. Whoever violates this Tawheed is a Mushrik, even if he affirms the other two Tawhoods. Even if he believes in Tawheed ar-Rububiyah and Tawheed al-Asmaa' was-Sifaat.

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ...

﴿المائدة: ٧٢﴾

Whoever associates anything in worship with Allah, then Allah forbade Paradise on him and his abode will be to fire.

Keep in mind that the type of worship in the verse, encompasses all of worship:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

It is all worship but it mainly means the worship that is the test from Allah on this earth, that is the real, core meaning of it. The worship that is a test, that determines who accepts the truth and who rejects the truth. Who ends up being a winner in the life after, who ends up being a failure in the Aakhirah. The type of worship here is the same that Allah mentioned in many other verses, the worship meant is the worship of Allah alone. The worship or test that has been commanded on people, the main worship, the Tawheed of Allah which is mentioned in other verses.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ﴿البقرة: ٢١﴾

The main Tawheed.

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

﴿النحل: ٣٦﴾

ذَلِكُمْ اللَّهُ رَبُّكُمْ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ... ﴿الأنعام:

﴿١٠٢﴾

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً

يُعْبَدُونَ ﴿الزخرف: ٤٥﴾

In this verse and the verses that I mentioned, is the worship that is a test from Allah, that determines who goes to Heaven and who goes to Hell.

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ... ﴿الملك: ٢﴾

The test, the one that Allah created us for.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ... ﴿الانسان: ٢﴾

The test, that is what we were created for.

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوَهُمْ... ﴿الكهف: ٧﴾

All these verses say test.

وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

لِيَبْلُوَكُمْ... ﴿هود: ٧﴾

So the Ibaadah here is the test that we were created for, the test that will determine who goes to Heaven and who goes to Hell. Ali Ibn Abi Talib and Ikrimah said

Ibaadah here means that they worship Me alone and that is it, that is the test we were created for. Ar-Rabee' Ibn Anas and Ibn 'Atee attributed this Tafseer that I just mentioned to Ibn Abbaas as well.

THIS IS NOT THE FORCED TYPE OF IBAADAH

Another opinion is some said Ya'budoon (يَعْبُدُونَ) here means that they are forced into submission, this is a different meaning. They are forced into submission and humility to Allah, willingly or unwillingly. That is a true fact, but not the most accurate Tafseer of this particular Ayah. Why? Because the verse specifies Jinn and Ins. Had it been the forced type of Ibaadah where we are forced to submit to Allah in a way, it would have included other than the humans and Jinn because everything submits to Allah, not just the humans and the Jinn. Everything submits in humility to Allah by force. It would have included animals, mountains, trees and rocks. Not having that in the verse shows that this Ibaadah here is the test from Allah to worship Him, the test that we are tested with in this life, the test of our life that shows who wins and who loses.

The verse also says Li-Ya'budoon (لِيَعْبُدُونَ) meaning that there is an act we have to do which is to worship Him. Had the Ibaadah that is in this verse been the one that is a forced submission to Allah, then there would be no act needed on the behalf of human beings or Jinn. Allah forced them into submission, so no act is required on behalf of creation, yet the verse specifies Li-Ya'budoon, that there is an act that is requested of people. So the worship in this verse means we have to do something. And for forced submission to Allah, we do not need to do anything because it is forced. Here it says Li-Ya'budoon so there is something we have to do, it shows that it is the Ibaadah that is a test from Allah in this life.

Also, the verse comes in a chain of verses to vilify those who worship other than Allah. Had the verse meant the forced submission to Allah as some stated, there would be no need to vilify or warn, which is contrary to the chain of verses that we have here. He vilified and warned those who do not follow the righteous way, the forced submission does not need that.

TYPES OF WILLS OF ALLAH

An important point, Allah said He created us for His worship. He commanded us to worship Him, now why is everyone not worshipping Him then? This applies to dozens or hundreds of verses in the Qur'an and the Hadith.

For example, in this verse Allah said He created us. We got that part, He created us, but then He said to worship Him. He created us and we know that, we are here so that means He

created us but why is everyone not worshipping? That is a problem. He ordered we be created and we are, He ordered we worship Him but not everyone is worshipping Him. In order to understand the verse and similar verses, you have to understand there are two forms of wills for Allah, two forms of Mashee'ah (مشيئة) (will is Mashee'ah). There is number one al-Iraadah al-Kawniyyah (الإرادة الكونية), and number two al-Iraadah ash-Shar'iyah (الإرادة الشرعية).

AL-IRAADAH AL-KAWNIYYAH

Number one al-Iraadah al-Kawniyyah, in English I believe a good interpretation of it would probably be universal will. Now this will (Mashee'ah) is the will of Allah in which His order is carried out, that is A. B, this is the type of will of Allah that we say whatever will Allah wills happens, and whatever He does not will, will not happen. C, this is a will (Mashee'ah) like death, health and sickness. Everyone is equal in these (Muslim, Kaafir, righteous or not righteous) and they are Kawniyyah (universal). For example, what happened to Ayyub.

وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿الأنبياء: ٨٣﴾

﴿٨٣﴾

He cried to His Lord, verily distress has seized me. It seizes the Messengers and it seizes other people. It seized Ayyub 'alayhis-salaam and it seizes other people. Hardship afflicted His Messenger.

﴿يس: ٨٢﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

This is another example of this. The general order of Allah (be and it is done) falls under this will.

﴿النساء: ٤٧﴾... وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

This is another example. The commandment of Allah is always executed.

This will is a general universal will that encompasses everything in the universe, good and bad. His order is carried out in this but it will not necessarily mean that He

likes it. It is not necessary that all actions of His creations are liked by Him, rather you know many of their acts are disliked by Allah but He willed for them to pass. Their acts are disliked by Allah but Allah willed for them to pass, this is Iraadah al-Kawniyyah or universal will. For example, Allah subhaanahu wa ta'aala created the Shaytaan. I was giving a lecture once and someone before me who spoke, they asked him did Allah create the Shaytaan? He did not know this stuff so he said no. Allah created the Shaytaan, He disliked him. He created the Kaafireen and He disliked them.

...إِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿آل عمران: ٣٢﴾

He created the Kuffaar, He is not pleased with Kufri.

...وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ... ﴿الزمر: ٧﴾

Not everything Allah permits to exist or He creates, means that He loves. This will is the universal will (al-Kawniyyah) and it is that not everything Allah permits to exist and He creates, necessarily means that He loves it. Under this will, Allah may decree to pass things which He does not command His slaves to follow (like Kufri and disobedience). Orders carried out by Allah in this type of will, does not necessarily mean He likes it.

AL-IRAADAH ASH-SHAR'IYYAH

Then we have the second one, al-Iraadah ash-Shar'iyyah. And I believe the most accurate term for that would possibly be judicial will. A, the will of Allah which is in accordance to the legislation of Allah. B, it is related to what Allah likes. C, this will may take place and it may not. This Mashee'ah of Allah may take place and it may not.

Look at the verse:

وَإِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ اللَّهَ
لَا يَأْمُرُ بِالْفَحْشَاءِ... ﴿الأعراف: ٢٨﴾

When they a commit Fahshah, they say we found our fathers doing it. Allah did not command Fahshaa' or sins.

It is under the universal Mashee'ah. Under the Shar'iyah Mashee'ah, He wants you to follow the straight path.

يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ ۗ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿النساء: ٢٦﴾

This is an example of this one. Allah wants to guide you, to forgive you. This is the will that is Shar'iyah. This will, He likes it, but not everyone does it.

...وَأَحْسِنُوا ۗ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿البقرة: ١٩٥﴾

He commands us to be righteous. He wants everyone to be righteous but not everyone does this will of Allah. Some respond to this will of Allah that He ordered and commanded and others do not.

For example, the acts of obedience of a believer are loved by Allah. Your Ibaadah, your prayer at night, your Fardh and your Sunnah (your deeds) and they are passed under His universal will (Kawniyyah) and they are passed by his judicial will (both of them apply). In the case of an obedient believer and Inshaa Allah in our case, in our Tawheed and our Imaan both wills apply (the Shar'iyah and the Kawniyyah). Allah passed it as a universal will and we accepted that. That would be the judicial will, when we accepted it. Both wills apply to the obedience of a righteous believer.

Allah likes for a non believer to believe, what is that? Shar'iyah (judicial will), but it does not necessarily have to happen and it does not happen because he is a Kaafir. Had it been universal will, it is most definitely going to happen (like creating us). Judicial will does not necessarily have to happen. Basically, under al-Iraadah ash-

Shar'iyyah (the judicial will), it is not necessary that His commands will be executed, carried out or followed. And those are the wills that are liked to Allah, from us.

Here in the verse:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

Allah orders to do Ibaadah to Him, meaning to be Muslim and to win the test in this life. Now take it as a rule, all orders to do Ibaadah in the Qur'an are the will that is Shar'iyyah (the second type of will of Allah that He likes and that He commands people to do). Also, Ibaadah Shar'iyyah means it is not the type of will that is necessarily going to be executed, that is why you do not see everybody worshipping Allah or on the Tawheed. Allah likes it, he wants people to do it, but it is not necessarily going to be executed.

So in a nutshell, there is two differences between the two wills. The first will is the general, universal will (Kawniyyah). The second one (Shar'iyyah) is a specific will. The first universal will (Kawniyyah) is that Allah creates everything and orders everything, and it is all carried out by His will because nothing gets in the way of Allah. What he wills, happens. He orders that which He likes and that which He does not, and it is always executed. The will that is Shar'iyyah (the judicial will) is what He likes, but it does not mean that it will necessarily be executed by people. General matters of this universe fall under the Kawniyyah (the universal will). The obedience of a servant is both Kawniyyah and Shar'iyyah. One who is not obedient, rather a Faasiq who does not do his duties or ordains or is a disbeliever, that is Kawniyyah. It happened under the will of Allah, He could have stopped it but Allah allowed it to happen so that is under the universal will.

If you understand this, you understand Allah. This is also like a response to those who object to Allah and say why are there problems in the world going on. The Syrians are being killed or the Falasteenis, or we go through hard times. A lot of the atheists say why does Allah see and let this happen and not change it? Because there

are two wills of Allah (al-Kawniyyah and ash-Shar'iyyah) and He has Sunan on this earth, some of them He likes and some of them He does not. Having understood that, it puts you at peace.

TYPES OF IBAADAH

Let us go on further to a more narrow explanation of this, very similar but a little bit more narrow (in Ibaadah itself). There is a Shar'iyyah and Kawniyyah in Ibaadah.

IBAADAH KAWNIYYAH

Ibaadah Kawniyyah (عبادة كونية) is submission to Allah by force, what He commanded and decreed in creation. And this is the submission that is common over all creation, no one can escape it. Humans, Jinn, rocks, trees, the sun and the moon, all those submit to Allah by force. Can anyone run away from Allah? Ma'aath Allah, no one can run away so everything submits to Allah by force.

Allah said:

﴿إِن كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾﴾

All in the heavens and in the earth will come to Allah on the Day of Judgment as submissive slaves.

This type of servitude covers the believers and non believers, the humans and non humans, the righteous and the wicked, everything is forced to submit to Allah. The first type of servitude is not something for which a servant is commanded. There is nothing you are commanded in this, you are not commanded to do this because this is by force. You do not get reward for it in itself because you did not do anything, this is by force. The first type of servitude is not something for which a servant is commanded because there is no action.

For example, hardships are by force, you did not do anything and you have hardships. You must submit to them by force, you do not get reward for them because you did not do anything. Muslims get them, non Muslims get them and animals get them. They are imposed from Allah on you by force, however if a hardship comes and you are patient and you thank Allah, then that is totally different. Your time of ease is by force, you do not get reward for that in itself, that was imposed by force on you. If you thank Allah then that is the next category, you get reward for the thanking but not the ease or the hardship in itself.

IBAADAH SHAR'IYYAH

The second one is Ibaadah Shar'iyyah (عبادة شرعية) (judicial Ibaadah). This is to obey and submit to the laws of Allah, to submit to the commands of Allah. This is particular to those who are obedient to Allah and those who comply with that which the Messengers of Allah 'alayhimus-salaam came with.

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا... ﴿الفرقان: ٦٣﴾

The believing slaves of Allah who come on this earth and walk in calmness, humility and humbleness.

One is not rewarded for the previous Ibaadah of Kawniyyah because it is imposed by force and you are forced to submit to Allah in some matters, you did not do anything to earn it. The second type of Ibaadah (of servitude), the person is commanded and he will be rewarded and punished (depending on whether he does it or he does not do it).

THE IMPORTANCE OF THE DISTINCTION BETWEEN KAWNIYYAH AND SHAR'IYYAH

Why do you need to know this Ibaadah and Iraadah Kawniyyah, and this Ibaadah and Iraadah Shar'iyyah? Allah said in the verse, He created us to worship Him. The creation half of that verse is the universal will of Allah. We all see each other and we

are created, it happened and we see it. The next part is to worship Him. Had it been universal worship (Kawniyyah), it would be that everyone you see on this earth is worshipping Allah. Had it been universal will, that means people bowing to statues are worshipping because the same way He created you by force and brought you to this earth, your worshipping also. But that is not Kawniyyah because some worship and some do not, and some associate partners to Allah. The creation part of the verse is Kawniyyah:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ...﴾ ﴿الذاريات: ٥٦﴾

The worship part is Shar'iyyah:

﴿...إِلَّا لِيَعْبُدُونِ﴾ ﴿الذاريات: ٥٦﴾

Meaning He ordered them to worship. He did not create them worshipping, He ordered them to worship. They have a choice, that is why it is Shar'iyyah. He likes it and He ordered it but unlike the first one, it is not necessarily going to have to happen.

Similar to this verse:

﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ...﴾ ﴿النساء: ٦٤﴾

Every Messenger was sent to be followed and so people can obey him.

If you say obedience in this verse is Kawniyyah, then it means everyone on the face of this earth is obedient to Allah, and of course obedient to the Messenger which is obedience to Allah. The reality is some obey and some disobey, that is why it is called Shar'iyyah. It is not Kawniyyah, it is Shar'iyyah. He sent the Messengers so people can obey him, He likes it and He ordered it but it does not necessarily have to happen.

In our verse, He created humans and Jinn to worship Him. Some worship and some do not. Now you know the difference between the will (Mashee'ah) Shar'iyyah and Kawniyyah and Ibaadah Shar'iyyah and Kawniyyah.

THE TYPE OF LAAM IN LI-YA'BUDOON

Moving on with the verse:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

Li-Ya'budoon, the Laam as the first letter comes for two things, either Shar'iyyah or Kawniyyah. Laam at-Ta'leel (لام التعليل) is the Laam for reason, meaning the reason for their creation is that. I created humans and Jinn for the reason of, that is Shar'iyyah and that is the Laam we want. I created them for that, for worship. In Arabic, that Laam also comes as Laam as-Sayroorah wal-'Aaqibah (لام الصيرورة والعاقبة), which is the Laam of a result. In this verse, it is not the Laam of result because if it was the Laam of result, it would mean Kawniyyah and it is not Kawniyyah. If it was this Laam, the verse would mean I have created every human and Jinn to worship Me and every individual worships me. That is how it would have been.

Laam here is Laam at-Ta'leel (of reason), which means it is Ibaadah Shar'iyyah. It is not Laam as-Sayroorah wal-'Aaqibah which means Kawniyyah, which means the result is that they all worship Me. This is Ibaadah Shar'iyyah not Kawniyyah, in this verse. He mentioned the first which is the creation (that is universal), so we can do the second which is worship Him (Shar'iyyah). The creation of Allah aspect is Kawniyyah (universal), everyone was created by Allah. The worship part of it is Shar'iyyah, meaning He wants us all to do something which is to worship Him.

We already mentioned before, how traditional acts can be turned into worship by simply changing your Niyah. We mentioned if you go to sleep in the daytime and you just put in your intention that you want to sleep so at night time you can wake up for Qiyaam al-Layl, that in itself will change that sleep into Ibaadah. We talked about working out, if someone goes and works out, both are working out but one goes for one reason and one goes for another reason. One gets reward, one may get sins and one just does not get anything.

I guess the time is over, we will continue from here Inshaa Allah next week.
Jazakum Allahu Khayr.