

CLASS THIRTY

In this Usool Ath-Thalaathah class, after the author mentioned knowing one's Lord, his Deen and his Messenger, he said:

فَإِذَا قِيلَ لَكَ : بِمَ عَرَفْتَ رَبَّكَ ؟

So now we go into detail. How did you arrive at the knowledge of your Lord?

The answer he says:

فَقُلْ : بِآيَاتِهِ وَمَخْلُوقَاتِهِ

He said through His signs and those things which He has created.

Then he mentions examples of those signs.

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ ، وَمِنْ مَخْلُوقَاتِهِ :
السَّمَوَاتِ السَّبْعُ ، وَالْأَرْضُونَ السَّبْعُ وَمَنْ فِيهِنَّ وَمَا بَيْنَهُمَا

From His signs is the night and the day (we spoke about that), the sun and the moon. And from that which He created is the seven heavens and the seven earths, and all those within them and whatever is between them.

THE PROOF OF THE AUTHOR

After he mentioned that, he mentioned the proof.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا
تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ
تَعْبُدُونَ ﴿فصلت: ٣٧﴾ وَقَوْلُهُ تَعَالَى : إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ

النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ
الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿الأعراف: ٥٤﴾

So after he mentioned the signs (the sun, the moon, the night and the day), then he followed it with a verse. Why? Because those examples like we said are examples of intellect and intellect alone is not sufficient as we said. We use intellect yes, but intellect backed, supported and derived from the text. The intellect must be under the umbrella of the text, and that is why he mentioned those examples and then he followed it with a verse.

We stopped off at the verses he used as proof. In the last part of the lecture, we mentioned about the creation of Allah and how they are signs, we talked about that in somewhat of detail so now let us go through the verses.

TAFSEER OF THE VERSE IN SURAT FUSSILAT

The first one is in Surat Fussilat:

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿فصلت: ٣٧﴾

From His signs (from the signs of Allah), Allah tells us some of his magnificent and great creations (Min is some, meaning not all of them). They are great and they are magnificent, and as great and as magnificent as they are, do not prostrate to them because they are created and ordered by Allah, the One who you should really be prostrating for.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ

From His miracles, from His signs (meaning from the signs of Allah) is the Layl and Nahaar (the night and the day). That is from the signs of Allah, and we mentioned about that at the end of the last class.

وَالشَّمْسُ وَالْقَمَرُ

The sun and the moon exist as signs as well.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنْتُمْ إِيَّاهُ
تَعْبُدُونَ

Do not prostrate to the sun, nor to the moon, but prostrate to Allah the One who created them if you truly worship Him.

What the verse is saying is if these mighty, magnificent creations are His creation (the creation of Allah), they provide so much benefits, they go in such order and harmony that only Allah could have created it, if He created that and you know that, do not prostrate for them but prostrate and worship for the One who created them. That is what the verse is trying to say.

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ

Worship Allah only and not any other creation. When he declared them not to make Sujood, He said do not make Sujood for them, do not prostrate for them. Now it does not mean you do not prostrate for them, but you can go ahead and worship them. He used the term prostrate because that is one of the greatest ways and forms of showing glorification and worship to Allah subhaanahu wa ta'aala.

This is proof like the earlier proof we took, it is very parallel or similar to the proof:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

There He said if He created the universe, then worship the Creator of the 'Alameen (the universe). Here He is saying if He created the sun, the moon, the day and the night, then that is the Lord you need to give your full worship to.

TAFSEER OF THE VERSE IN SURAT AL-A'RAAF

The next verse he uses is:

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى
الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ

مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

﴿الأعراف: ٥٤﴾

Allah said in this verse:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ

Your Lord is Allah who created the heavens and the earth in six days.

Now Rabb here means the One you should be worshipping.

ALLAH CREATED THE HEAVENS AND THE EARTH IN SIX DAYS

فِي سِتَّةِ أَيَّامٍ

He created it in six days. Four days were for the earth and two days for the heavens. This is something confusing to some and many get it wrong. Al-Qurtubi and others spoke about it, the four days for the earth and then there was two days for the heavens. How so? There are verses that may confuse someone.

In one of the verses Allah said:

قُلْ أَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَادًا ۗ
ذَلِكَ رَبُّ الْعَالَمِينَ ﴿فصلت: ٩﴾

Do you verily disbelieve in Him who created the earth in two days.

This verse mentions two days for the earth, but then in another verse it mentions four days:

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ
أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ ﴿فصلت: ١٠﴾

He placed in the earth mountains from above it and blessed it, and measured it in sustenance (for the dwellers on this earth) in four equal days.

So He said in four days, two days for the creation of the earth and two days for placing the mountains and what is in Surat Fussilat (for a total of four days). Some take the first verse

and say it states two days (which it does), then take the second verse that I mentioned which states four days and they say it is six days in total. They add them together and then they add two more for the heavens. No, the earth is a total of four days, not two plus four but a total of four. Six days start on Sunday and the last of the days is Friday. It seems and it is apparent as some of the Mufasssireen said, that these are normal days like our days because He left it open. He did not specify days of the days of Allah so it is regular days.

OPINIONS OF THE 'ULAMAA ON THE WISDOM BEHIND CREATING THE HEAVENS AND THE EARTH IN SIX DAYS

Allah created these tremendous entities in six days and if He wished, He could have created them in a single moment (in less than that even). But instead of doing that, He connected the affects to their causes and that is from the wisdom of Allah subhaanahu wa ta'aala that we cannot ask Him about. He could have said be once and it is done, it comes into existence as He wills, how He wills and when He wills. There is nothing that Allah subhaanahu wa ta'aala cannot do, but there is great wisdom in creating it in six days. First of all, Allah subhaanahu wa ta'aala cannot be questioned about what He does, while we get questioned, as in Surat al-Anbiyaa':

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿الأنبياء: ٢٣﴾

Some scholars have attempted to explain the reason as to the wisdom behind the heavens and the earth being created in six days. And among those for example is al-Qurtubi Rahimahullah, he gave some reasons in his Tafseer (three main reasons). The first one is to teach His slaves kindness and deliberation in their affairs. The second reason he said, to manifest His power to the angels step by step. And his third reason is because Allah has decreed a course for everything, everything has an appointed time. For example, He delays the punishment of the sinners whereas He could punish them right now on the spot, on the spur of the moment, but He delays it because everything has an appointed time with Him. Therefore, He created them over time. Those are the opinions of al-Qurtubi.

Then you have for example Ibn al-Jawzi spoke about it in his Tafseer Zaad Al-Maseer (زاد

المسير) and he gave approximately five answers. He said Allah wanted to create something each day to show His power to His angels and those who witnessed it, and he attributed it to Ibn al-Anbaari. He said that is the opinion of Ibn al-Anbaari, of the wisdom behind it. Then he also said a second reason, He was preparing things for Adam and his offspring before He created Adam, to emphasise the high standing of Adam before the angels. So it is to emphasise the high honour of Adam to the angels. The third reason he says, when you do things in a short time it is more indicative of power, and when you do things in deliberation over time it is indicative of wisdom, and Allah wanted to manifest His wisdom in that just as

He manifested His power in it. Another reason he gives, it is to teach us patience and deliberation. How? He taught deliberation to His slaves through the six days because if the One who does not make mistakes created the universe in a deliberate manner, then those who are vulnerable to making mistakes like us should do things in a deliberate manner as well. The final reason he mentions is that creation was accomplished step by step so that no one will think that this happened as the result of an accident or attribute it to nature.

Al-Qaadhi Abu Su'ud put it simpler than the previous two and I very much like what he said. He said it is clear that Allah has absolute power, He has ultimate power, He has ultimate will and He has perfect control, and He has wise reasons for everything that He creates and no one knows the reasons for the things that He created but Him. And just like He has wise reasons for everything He creates, He also has wise reasons for creating the heavens and the earth in six days when He is able to have created them simply by Be and it would have been done (by Kun Fayakoon (كُنْ فَيَكُونُ)). And I like that explanation very much.

TAFSEER OF THE VERSE IN SURAT AL-A'RAAF (CONTINUED)

The next part of the verse.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ
الْعَرْشِ

Then He ascended upon the throne:

ثُمَّ اسْتَوَىٰ عَلَىٰ الْعَرْشِ

That He, Allah subhaanahu wa ta'aala ascended upon the throne in a manner befitting Him.

Now the 'Arsh (عرش) is not the Kursi (كرسي). Kursi is the footstool, 'Arsh is the throne of Allah. 'Arsh is the throne of Allah and the 'Arsh is the ceiling of all the creations. There is no creation above the 'Arsh of Allah.

يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا

He causes the night to cover the day which follows it in haste.

So that is more like a garment, it descends upon the light of the day and covers it, and that brings the night time. The night covers the day which follows in haste, meaning each one seeks the other.

وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ

The sun, the moon and the stars are all subservient and subject to the command of Allah subhaanahu wa ta'aala. He made the sun, the moon and the stars subservient to His command. He commands them as He wills for the benefit of us, the servants of Allah subhaanahu wa ta'aala.

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ

Certainly, creation and commandment are for Allah alone.

ألا حرف تنبيه

In grammar, Alaa (ألا) is called a word of notification, Harf Tanbeeh.

أَلَا لَهُ الْخَلْقُ

To Allah belongs creation. Matters that are Kawniyyah, like we spoke about and you already know that.

وَالْأَمْرُ

To Allah belongs Amr (commandment). Matters of Shar'iyyah.

So to Allah belongs the creation (which is Kawniyyah) and commandment (which is Shar'iyyah). The first one is Kawniyyah, the second one is Shar'iyyah. We spoke on what Kawniyyah and Shar'iyyah are and if you do not know it, refer to it.

تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Exalted is Allah the Lord of all the creation (the universe). 'Aalameen like we said is everything other than Allah.

That is His sovereignty, it comprehends everything and His kingship is perfect. That is the creation and commandment of Allah subhaanahu wa ta'aala, so that means your worship should go back to Him.

THE LORD IS THE ONE WORTHY OF BEING WORSHIPPED

Then after this, the author goes on to say what we have been saying so much in the past one or two classes. The author says:

وَالرَّبُّ هُوَ الْمَعْبُودُ

The Lord is the One who is worshipped.

He mentioned proof after that, he said:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۗ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾ ﴿البقرة﴾

Then he mentions:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ
لِلْعِبَادَةِ

His first statement is:

الرَّبُّ هُوَ الْمَعْبُودُ

He is saying the Lord is the One who is worshipped. Pay attention to that, the Lord is the One who is worshipped. That statement is not really accurate as it appears, but he did not really mean it as it appears. He said the Lord is the One who is worshipped, what he really means is that Allah (the Lord) is the only One who has the right to be worshipped. He is the

One who is worshipped rightfully and deservingly, that is what he means. He does not mean as the statement seems to indicate, that everything which is worshipped is a Lord.

الرَّبُّ هُوَ الْمَعْبُودُ

The Lord is the One being worshipped. Why can you not say that? Because those gods which are worshipped besides Allah or are taken as lords by those who worship them are not really lords. The Lord (ar-Rabb) is the Creator, the Sovereign, the One in control and the commander of all affairs. What we mean is, Rabb does not mean the One who is worshipped. Rabb does not mean the One worshipped, as it may appear in the statement of the author. It means He is worthy of it and He is the only One worthy of it, but not broad like the author mentioned it and he himself did not mean that.

Why is that detail important to know? Because if you define Lord as the One worshipped, it will end up meaning that everything worshipped other than Allah is a Rabb and of course that is not true. What the author means is that the Rabb is the One worthy of being worshipped and no one else. That is what he means, he does not mean:

الرَّبُّ هُوَ الْمَعْبُودُ

That the Lord is the One being worshipped. How do we know that is what the author meant even though the statement seems to mean otherwise? We know that because later on he quotes the statement of Ibn Katheer which clears up the matter, when he says:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ
لِلْعِبَادَةِ

That (which we are going to go over in a second Inshaa Allah) clarifies the statement because Ibn Katheer clearly says the Creator of those matters is the One worthy of being worshipped.

THE PROOF OF THE AUTHOR

Next the author went on to give the proof. The proof for what? That the Lord is the One who deserves or is worthy of being worshipped. That is what the proof is for. What is the proof?

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿ ٢١ ﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿ ٢٢ ﴾ البقرة

Oh mankind, single out your Lord with all your worship. The call:

يَا أَيُّهَا النَّاسُ

He addresses all people. Naas is all people, all of mankind, all the descendants of Adam and this includes Muslims (believers) and Kaafir.

Allah subhaanahu wa ta'aala commands all to worship Him alone.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ

All are commanded to worship Him alone, having no partner. So they are not to attribute rivals with Allah in their worship. He makes it clear that He alone deserves to be worshipped, since He is the sole Creator having no partner.

اعْبُدُوا

Meaning listen to your Lord. Give your Imaan and submission to Allah, follow His commands and submit, and glorify Him in humility and reverence.

ONE WHO GAVE HIS WORSHIP TO OTHER THAN ALLAH DOES NOT FALL UNDER IBAADAH

Ibaadah is to worship Allah alone so if one worships other than Allah, he does not fall in Ibaadah. That is not Ibaadah because Ibaadah is two conditions, Ikhlaas (sincerity),

Mutaaba'ah (متابعة) is doing it in accordance. Those are the two conditions of Ibaadah. One who gave his worship to other than Allah (fully or in part) does not fall under the term of Ibaadah. What he does does not fall under the term of Ibaadah because he did not fulfil both of the conditions of Ibaadah.

Now there is a problem. When you are reading, you are going to read statements in the books of some of the 'Ulamaa that someone worshipped Allah and worshipped other than Allah along with Him. They use the word worshipped other than Allah. Or like I just said, whoever gives a portion of his Ibaadah (worship) to other than Allah, or I may say he gave his worship to other than Allah and I used that statement. How did the 'Ulamaa refer to this as Ibaadah? Or why did I refer to it as Ibaadah when I just said it is not considered Ibaadah if it is done to other than Allah, because the two conditions are not met? The answer to that is that pertaining to the individual, it is Ibaadah. He thinks it is Ibaadah, that is what we mean when we refer to it as Ibaadah.

The individual thinks it is Ibaadah but when we say it is not considered Ibaadah, meaning it is not Ibaadah in the official Shar'ee meaning. It is not called Ibaadah nor is it considered Ibaadah when it lacks the conditions of Ibaadah (sincerity and accordance). But when we say Ibaadah (when it has a deficiency in it), it means according to him.

THE PROOF OF THE AUTHOR (CONTINUED)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

Worship the One who created you from nothing. He perfected you and He nurtured you, and that is a quality of Allah the Creator. What is the reason you should worship Him? He created you, therefore He is worthy of your worship. This is just like what we mentioned earlier and the verse previous to this.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الفاتحة: ٢﴾

He is the Lord of the universe, therefore He is worthy of being worshipped alone.

Here it is He is the One who created you from nothing and created those before you, so He is worthy of being worshipped alone. You give your complete, total, full worship to Allah.

الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ

The One who created you and those before you. This is a description explaining the reasons for what has preceded, meaning worship Him because He is your Lord who created you and those before you.

It is a necessary duty upon you that you should worship Him. It is binding upon anyone who affirms the Lordship of Allah subhaanahu wa ta'aala, that he should also worship Him alone, otherwise the person will be in reality contradicting himself.

لَعَلَّكُمْ تَتَّقُونَ

Taqwa is to take protection from punishment of Allah subhaanahu wa ta'aala by doing whatever He commands and refraining or keeping away from whatever He forbids. And out of the forbidden, the number one matter forbidden is Shirk (both small and big) and the number one command is Tawheed.

The verses go on to say:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

He made the earth a resting place spread out for you and me (for His creation). We use this earth without any difficulty or hardship. We use this earth in comfort, just like one sleeps on his bed in comfort. That is why He used the word Firaashaa (فِرَاشًا). He made this earth flat for you, so it could be productive for us and we use it without any hardship or difficulties.

وَالسَّمَاءَ بِنَاءً

And He made the sky a canopy for the people on the earth (for us). He made the heavens safe and a protected ceiling like He said in another verse. Allah subhaanahu wa ta'aala said:

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَّحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾

﴿٣٢﴾

We made the sky a safe and guarded raised ceiling, but the believers turn away from considering the clear signs.

Heavens is a place for the sun, for the moon, for the stars and the stuff that we mentioned in somewhat of depth at the end of last class.

Back to the verse:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

Then He said, He sent down rain from the sky for us. Like in another verse:

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً ۖ لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ

تُسَيِّمُونَ ﴿النحل: ١٠﴾

He sent down from above us (from the clouds), pure water for us to drink, which causes vegetation to grow on this earth and to allow the cattle to graze.

In Arabic, the word Samaa' (سماء) is everything above.

كُلُّ مَا عَلَاكَ فَهُوَ سَمَاءٌ

Lisaan Al-'Arab (لسان العرب) the dictionary says, everything above you is Samaa'.

Maa'a (ماء) is rain. It is life, like Allah said in another verse:

...وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ... ﴿الأنبياء: ٣٠﴾

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ... ﴿المؤمنون: ١٨﴾

Back to the verse:

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ

He brought down rain, with the rain He brought out the crops, the grains and fruits from the earth and provision for us. That is what happens when Allah brings down rain. Thamaraat

(ثمرات) is plural of Thamara (ثمر) and it is everything that grows on the earth.

رِزْقًا لَكُمْ

Meaning provision for you. It is a gift for you, like another verse says:

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿عبس: ٣٢﴾

Provision for you and your cattle. It is a gift for us.

THE CONCLUSION OF THE VERSE

So after that, what is the conclusion of that after He talks about the sky, the earth, the rain?

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Do not set up any rivals with Allah in your worship, while you know that you have no Lord besides Him.

The conclusion of the verse is, do not set up rivals for the One who created you, the One who created those before you, the One who made the earth a resting place for you, the One who made the sky a canopy over you, the One who sent down the rain from the sky (from the clouds) for you, the One who produced the fruits and produce with the rain He sent down for you. What is the point of all those that are mentioned in the Ayah? Do not set up any rivals with Allah.

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا

When you worship, you worship Him alone. When you love, you love Him alone. When you give your worship, it has got to be one hundred percent for the sake of Allah. According to sound intellect or even according to revelation, it is not fitting that you agree He is the Lord who does all that but then give your worship to other than Him.

Andaada (أُنْدَادًا) is similar or likes.

وَأَنْتُمْ تَعْلَمُونَ

Do not associate partners to the One who does all of that while you know it. Know what? When you know that He has no rival and that creation, that provision, the control of the affairs and the nourishment of the universe, He does alone. So do not set up any partner along with Him in His worship. This verse means do not associate partners and you know He has no rivals.

وَأَنْتُمْ تَعْلَمُونَ

You know He has no rivals. That you know there is none comparable to Allah.

Like the verse in Surat az-Zumar:

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ... ﴿الزمر: ٣٨﴾

You know there are no rivals because when you were asked who created the heavens and the earth, you said Allah, so give your worship to Allah. You know there are no likes nor similar to Him, nor to His creation, so how dare you give your worship to other than Allah?

THIS VERSE CONTAINS NAFI AND ITHBAAT

This verse over here:

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

It contains Nafi and Ithbaat. We said we have Nafi and Ithbaat, you have to deny and affirm.

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا

Is the Nafi. You deny any similar to Allah.

The Ithbaat (the affirming) part of it is the beginning of the verse:

يَا أَيُّهَا النَّاسُ اعْبُدُوا

That He is the One who is to be worshipped (the order to be worshipped). You affirm with:

اعْبُدُوا

Worship, and you deny that there is any similar to Him at the end of the verse.

This verse combined between the order to worship Allah alone and to deter from worshipping any other than Him and that there is no similar to Him.

THIS VERSE IS INTELLECT PROOF TO DESTROY THE SHIRK BELIEF

If you believe He is the Creator and Sustainer and He gives life to you, then you must worship Him alone. It makes no sense to say He does all this and then go worship other than Him. It makes no sense, you do not have a right mind if you are saying that. That is why Ibn Katheer said the Creator of all this is the One worthy of Ibaadah.

These are helpless lords that you worship, since Allah does everything and He is the One who is Creator, everyone other than Him is helpless.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا... ﴿الفرقان: ٣﴾

They worship people who cannot even create.

THE STATEMENT OF IBN KATHEER

The author then quoted Ibn Katheer. He said:

قَالَ ابْنُ كَثِيرٍ رَحِمَهُ اللَّهُ تَعَالَى : الْخَالِقُ لِهَذِهِ الْأَشْيَاءِ هُوَ الْمُسْتَحِقُّ
لِلْعِبَادَةِ

The Creator of these things is the One who deserves to be worshipped.

This statement of Ibn Katheer clarifies the earlier statement by the author of this book Muhammad Ibn Abdul-Wahhaab. The statement of:

الرَّبُّ هُوَ الْمَعْبُودُ

He did not mean the Lord is the One worshipped as we said. Imaam Muhammad Ibn Abdul-Wahhaab meant what Ibn Katheer said here, the Creator of the things that we mentioned is the One who deserves to be worshipped. If you go in the book of Ibn Katheer to that quote that we just mentioned, it is worded slightly different but we said early on in the classes (many classes ago), that Imaam Muhammad Ibn Abdul-Wahhaab many times rephrases the quotes that he mentions in his book (and we mentioned previously examples of that).

A BRIEF BIOGRAPHY OF IBN KATHEER

Ibn Katheer (the one we just quoted) is the 'Aalim that we all know and we mention nearly daily, and we all have his book. His Kunyah is Abu al-Fidaa' (أبو الفداء), his Laqab (لقب) is

'Imaad ad-Deen (عماد الدين), his name is Isma'eel Ibn Umar Ibn Katheer Ibn Dhaw' Ibn

Katheer Ibn Zar' al-Qurashi. He is called Ibn Katheer because as you can probably see, he has Katheer in his name. He had two great grandparents that were named Katheer. He was born seven hundred and one years after the Hijrah, in Syria (near Dir'a which is on the border of Jordan). When he was five, six or even possibly seven, he travelled to Damascus to learn with his brother (Abdul-Wahhaab). He travelled with his brother to learn and notice, he began early. When he got to Damascus, that was the place where it was a capital of many of

the 'Ulamaa. Not only was his brother an 'Aalim but he was also like a father figure to him and he stayed by the side of his brother for nearly fifty years, learning from him.

Ibn Katheer remained in Damascus that time as a teacher, a Khateeb and a Mufti, until he died Rahimahullah. He remained in Damascus, that was where he was stationed all throughout his life. He did travel, but that was his station in Damascus. He was very good in memorising, he memorized the Qur'an before he was eleven years old, as was the trend of the 'Ulamaa and as is the trend of the 'Ulamaa who start young. His father Ibn Katheer was a Khateeb and also an 'Aalim in Iraq (in Basra), before they moved to Syria, so originally his father is from Iraq.

His most famous book is Tafseer Ibn Katheer, the Tafseer we know. Also, he wrote Al-Bidaayah Wan-Nihaayah, it is a history book that starts from the creation, all the way to the near eighth century. He has a book Seerah An-Nabawiyyah (سيرة النبوية), he has Jaami' As-Sunan Wal-Masaaneed (جامع السنن والمسانيد), Al-Baa'ath Al-Hatheeth Sharh Ikhtisaar Uloom Al-Hadith (الباعث الحثيث شرح اختصار علوم الحديث), and many several other books that he wrote. He died Rahimahullah seven hundred and seventy four after the Hijrah, which would make his age approximately seventy four years old when he died. He asked that he be buried near his Shaykh Ibn Taymiyyah Rahimahullah, in the graveyard called Maqabaratus-Soofiyyah (مقبرة الصوفية), and that is where he was buried Rahimahullahu Ta'aala.

THE TYPES OF WORSHIP THAT ALLAH COMMANDED

So the author goes back to saying:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

Having made clear that it is obligatory to worship Allah alone, giving no share of worship to anyone other than Allah subhaanahu wa ta'aala, the author Rahimahullah goes on now to explain some of the different types of worship.

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

The types of worship that Allah commanded.

IBAADAAT ARE BOTH WAAJIB AND MUSTAHABB

Commanded here, Amara (أَمْرًا), could be an order of Waajib which is an ordain, or it could be a Mustahabb which is a non ordain (recommended). Here it includes both, because some Ibaadaat are Waajib (ordained) and some are Mustahabb (non obligatory). Waajib means obligatory, Mustahabb means it is recommended not obligatory. So when he says it is commanded, here it means both of those. In this sentence, it means both of them.

In Mustahabb and Waajib, there are some heart actions, there are some saying actions and there are some tongue actions, so there is a six pronged division out of that. How? Ibaadaat that are heart Waajib, Ibaadaat that are saying Waajib, Ibaadaat that are action Waajib, Ibaadaat that are Mustahabb in the heart, Ibaadaat that are Mustahabb in the saying and Ibaadaat that are Mustahabb in the action. So it is a six pronged division.

Do not get the impression that Ibaadah is only Waajib (obligatory), and that is what many think. Ibaadah is not only Waajib, some of Ibaadah also includes Mustahabb. Associating a partner in a Mustahabb or Sunnah Ibaadah is Shirk, just like it would be if it was in a Waajib Ibaadah.

EXAMPLES OF IBAADAAT

Then the author gives examples to those Ibaadaat. He said:

مِثْلُ الْإِسْلَامِ ، وَالْإِيمَانِ ، وَالْإِحْسَانِ

He gives examples. He says the first one is Islam (submission and obedience to Allah), and Imaan (true belief of the heart, speech of the tongue and action of the limbs), then he mentions Ihsaan which is perfecting your worship.

HADITH JIBREEL

Now these three examples he mentions as examples of Ibaadah. Islam, Imaan and Ihsaan. They are called the Deen, as in the narration by Imaam Muslim Rahimahullah and Hadith Umar Ibn al-Khattab radhiallahu 'anhu. The famous Hadith that is called Hadith Jibreel, when he said we were sitting with the Messenger of Allah sallallahu 'alayhi wa sallam, a man came in with white clothes and very dark hair. That man had no traces of having travelled and no one knew him, no one knew him but he did not look like he had travelled. He sat down before the Prophet sallallahu 'alayhi wa sallam and joined his knees with the knees of the Prophet sallallahu 'alayhi wa sallam, and he put his palms upon his thighs and said oh Muhammad, tell me about Islam.

That person, the individual, the stranger first asked about Islam. The Prophet sallallahu ‘alayhi wa sallam said Islam is that you testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, and that you establish the prayer, you pay the Zakah, you fast the Ramadhaan and you make the pilgrimage to the house of Allah if you are able to. The one who is asking (the stranger) says you have spoken correctly. Umar said, so we were amazed how this man asks, then he tells him you have spoken correctly. That was the first one, Islam. It shows you how observant Umar radhiallahu ‘anhu was, especially when it came to strangers. He was always looking out when strangers came to Madinah and there is many stories of him pursuing strangers who came to Madinah. He observed that he asked, then after he asked he says you spoke correctly. One coming to learn does not usually say that, he is coming to learn.

He said, then tell me about Imaan. That is the second question. He said it is to believe in Allah, His angels, His books, His Messengers, the Last Day and that you have true faith in the pre decree (al-Qadar), its good and its evil. He said you spoke correctly. That was the second question. The third question, he said then tell me about Ihsaan. He said it is that you worship Allah as if you were seeing Him and even though you do not see Him, He surely sees you.

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ ، فَإِنْ لَمْ تَكُنْ تَرَاهُ ، فَإِنَّهُ يَرَاكَ

Those are the three that concern us out of this Hadith over here today (Imaan, Islam and Ihsaan). Then Jibreel ‘alayhis-salaam asked about the Hour and about the signs of it. And then the Prophet sallallahu ‘alayhi wa sallam remained silent for a while, then he said Umar, do you know who the questioner was? Umar said Allah and His Messenger know best. The Prophet sallallahu ‘alayhi wa sallam said he was Jibreel, he came to teach you your religion.

This is what we want over here:

هَذَا جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ

Or in another narration:

يُعَلِّمُكُمْ أَمْرَ دِينِكُمْ

So the Prophet sallallahu ‘alayhi wa sallam declared all these things (Islam, Imaan and Ihsaan) to be religion (Deenakum (دينكم)). These three matters comprehend all of the religion, those are the religion. Here he gives three levels of Deen, the author gives them as examples of Ibaadah and not of Deen. He will repeat these in this booklet Al-Usool Ath-Thalaathah in more detail, so we will talk about them later on in more detail and he is going

to talk about them in detail. But what we need to know for this part of the book is, the author here made what the Prophet sallallahu 'alayhi wa sallam called Deen, examples of Ibaadah. He mentions Islam, Imaan and Ihsaan as examples of Ibaadah, then in the wording of the book he separated and mentioned many examples. After Islam, Imaan and Ihsaan, he mentioned fourteen other examples. Islam, Imaan and Ihsaan, the Hadith (Hadith Jibreel) calls them Deen. Then after these, the author gives examples of Ibaadah (fourteen examples to be precise). He classified all (the fourteen plus the three) as examples of Ibaadah.

WHY DID THE AUTHOR CONSIDER ISLAM, IMAAN AND IHSAAN AS IBAADAAT?

The issue we have right now is, why did he consider these first three matters as Ibaadah when they are considered as Deen in the Hadith? Islam, Imaan and Ihsaan are mentioned by the author as Ibaadaat, while Hadith Jibreel mentions them as Deen. And after the author mentions these three, he goes on to mention fourteen more which are unanimously agreed upon as Ibaadaat like al-Khawf, ar-Rajaa', at-Tawakkul and ad-Du'aa. Some softly criticised the author for mentioning these three matters that are Deen, as Ibaadaat. Not criticise as in wrong, but as 'Ulamaa go through books, they scrutinise every tiny letter sometimes. So some of them sort of softly criticised him, however I believe the reason he mentioned Islam, Imaan and Ihsaan (that are called Deen) as examples of Ibaadaat is because those three are the root of all Ibaadaat. What the author was meaning to say is that all the types of Ibaadaat go back to these three levels.

How do we know that? How do we sense that? Because he mentions the three (Islam, Imaan and Ihsaan), then he says:

وَمِنْهُ الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ ، وَالتَّوَكُّلُ

From them. He mentions the three, then he says from them, and he mentions the fourteen other examples. So from those three main levels, we derive the fourteen examples of Ibaadaat. In those fourteen examples, he mixes the heart Ibaadaat, the action Ibaadaat and the verbal Ibaadaat. He gives a general variety of Ibaadaat that should be submitted fully and completely to Allah. There is fourteen plus the first three (which is Islam, Imaan and Ihsaan).

So why did he consider Islam, Imaan and Ihsaan as Ibaadaat? He mentioned them and he considered them Ibaadaat because from what I believe and sense, Ibaadaat are derived from these three. How do we know that? Because he says:

وَمِنْهُ

He mentions the three, he breaks the wording and says from it. He did not mention the fourteen and the three altogether in one sentence, which he could have easily done. He mentions the first three as Ibaadaat then he says and from them, and he mentions fourteen other Ibaadaat. And these fourteen are not all the Ibaadaat, he just gives a general variety of them.