

THE PATH TO ATTAINING CLARIFICATION CONCERNING
THE THREE FUNDAMENTAL PRINCIPLES
BY THE NOBLE SHAYKH ZAYD IBN MUHAMMAD IBN HAADEE AL-MADKHALEE
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V e r s i o n 1 . 0

So this book called *al-Usooluth-Thalaathah* is from the best books of 'aqeedah (creed) for the seeker of knowledge who is at the beginners level, or at an intermediate level. That means that no one from amongst the students of knowledge is without need of it for the explanation of the correct 'aqeedah and whatever opposes it. Rather, no one from amongst the Muslims under obligation is free of need from it. So it is built to be memorized and have its meaning understood, and it is also befitting of being taught by the teachers and Scholars, not to mention that the issue of 'aqeedah discussed herein are of an introductory nature, with respect to the knowledge of the Islaamic 'aqeedah, which should be studied before every other book.

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A BRIEF BIOGRAPHY OF SHAYKHUL-ISLAAM MUHAMMAD IBN 'ABDUL-WAHHAAB (D.1206H):

He is al'Allaamah, al-Mujaddid, Muhammad Ibn 'Abdul-Wahhaab Ibn Sulaymaan al-Wuhaybee at-Tameemee. This Scholar was born in the city of al'Uyaynah in the year 1115H.

He was raised under the care of a noble family. So his father was a great Scholar from amongst the well-known Scholars of Najd and the judges of al'Uyaynah. And his grandfather, Sulaymaan, was a Scholar of Najd in his era, and he was from amongst those who were well known to possess *fiqh* (jurisprudence) and *fatwaa*.

He memorized the Noble *Qur'aan* before reaching the age of ten, and he took part in many sciences including *tafseer*, *hadeeth*, *'aqedah*, *fiqh* and admonishment (*wa'dh*). So he journeyed in search of knowledge to the furthest parts of Najd and in Makkah. He read with the Scholars there, then he travelled to al-Madeenatun-Nabawiyah and read with the Scholars there.

So the Shaykh - *rahimahullaah* - was endowed with an acute understanding by Allaah, and he was granted capability of memorizing and being patient upon reciting and attainment. So when his father died, he openly announced *ad-Da'watus-Salafiyyah* and enjoining the good and prohibiting the evil and assaulting the innovators from the grave-worshippers. Indeed, the rulers from Aali-Sa'ood (*rahimahumullaah*) showed him extreme support and strengthened his bravery and spread his news. He has many beneficial writings, from them: *Kitaabut-Tawheed*, *Usoolul-Eemaan*, *Usooluth-Thalaathah*, *Mukhtasar Zaadul-Ma'aad*, *Mukhtasarul-Insaaf*, *Kashfush-Shubuhaat* and many others.

He died towards the end of the year 1206H - *rahimahullaahu ta'aalaa* - at the age of ninety-one years. So he spent them in the fields of knowledge, *Jihaad* and *da'wah* (calling to Allaah), so may Allaah bestow His spacious mercy upon him. So may Allaah generously reward him. Since He is the All-Hearing, the Answerer. The praise is for Allaah, Lord of the worlds. And may the peace and greetings of Allaah be upon our Prophet Muhammad, and upon his Family and all of his Companions.

A BRIEF BIOGRAPHY OF SHAYKH ZAYD IBN MUHAMMAD IBN HAADEE AL-MADKHALEE:

He is the Scholar, the Noble Shaykh, Zayd Ibn Muhammad Ibn Haadee al-Madkhalee. He was born in the city of ar-Rukoobah in the year 1357H. He was raised there and he began his studies there. Then, he entered the school of as-Saamitah as-Salafiyyah. And in the year 1368H, he came in contact with Shaykh Haafidh in Baysh and read with him along with the emigrant students. And when the institute of knowledge was opened in Saamitah, he entered it and graduated from it in the year 1379-1380H. So he entered the faculty of *ash-Sharee'ah* and graduated from it in 1383-1384H.

He became a teacher in the institute of knowledge in Saamitah and he did not cease to teach there, until he was retired in 1/7/1417H. He began the first charitable *Maktabatus-Salafiyyah* in the city of Saamitah 1416H that distributed over four thousand books, placing them in the care of students of knowledge who took them to every place. So his sittings are not void of students of knowledge seeking knowledge from him, or people coming to him to seek a *fatwaa*. He has participated greatly in the call to Allaah in the city of Jaazaan. And during the days of Hajj, he is continuously giving classes, and the praise is for Allaah that the lengthy and short books are still being studied with him.

There is another man from the city of Jaazaan who possesses knowledge, *fatwaa* and participation in the call to Allaah, it is his Shaykh, Ahmad Ibn Yahyaa an-Najmee, may Allaah lengthen his lifespan. And he has many writings and from his published writings are:

[1]: *al-Hayaat fee Dhillil'Aqeedatir-Raslaamiyyah*

[2]: *al-Ajwibatus-Sadeedah 'alal-As'ilatir-Rasheedah* (1-8 volumes)

[3]: *Sharhul-Qaseedatil-Haa'iyyah*, by his Shaykh, al-Haafidh Ibn Ahmad al-Hakamee (*rahimahullaah*).

[4]: *al-Afnaanun-Nadiyyah Sharhus-Subulis-Sawiyyah li Fiqhis-Sunanil-Marwiyyah*

[5]: *al-Manhajul-Qaweem fit-Ta'siyy bir-Rasoolil-Kareem*

[6]: *Majmoo'atur-Rasaa'il*

[7]: *Quroof fee Nu'oosis-Salaf*

[8]: *al-Irhaab wa Aathaarihi 'alal-Afraad wal-Umam*

[9]: *al-Madhoomaatul-Hisaan wad-Deewaanil-Maleeh* (1-2 volumes)

[10]: *al-Juhdul-Mabdhooh fee Tanweeril-'Aql bi Sharh Mandhoomah Waseelatil-Husool ilaa Muhimmaatil-Usool* (1-3 volumes)

[11]: *Wujoob Sataril-Wajh wal-Kaffayn*

And he has many other writings and he has not ceased to give and to call to the *Salafee manhaj*. May Allaah bless him for his struggle and prolong his lifespan.¹

¹ Refer to the book, *ash-Shaykh Haafidh al-Hakamee* of Ahmad Ibn 'Alee 'Alloosh al-Madkhalee.

LESSON ONE:

INTRODUCTION:

The praise is for Allaah, and may the Peace and Greetings of Allaah be upon the Messenger of Allaah. To proceed: So this book called *al-Usooluth-Thalaathah* is from the best books of 'aqeedah (creed) for the seeker of knowledge who is at the beginners level, or at an intermediate level. That means that no one from amongst the students of knowledge is without need of it for the explanation of the correct 'aqeedah and whatever opposes it. Rather, no one from amongst the Muslims under obligation is free of need from it. So it is built to be memorized and have its meaning understood, and it is also befitting of being taught by the teachers and Scholars, not to mention that the issue of 'aqeedah discussed herein are of an introductory nature, with respect to the knowledge of the Islaamic 'aqeedah, which should be studied before every other book. Then, one must take to *al-Qawaa'idul-Arba'ah* and *Kashfush-Shubuhaat* and *Kitaabut-Tawheed*.² Then after that, he must take to *al'Aqeedatul-Waasitiyyah*, then *al-Hamawiyyah*, then *at-Tadmuriyyah*,³ then *at-Tahaawiyyah*.⁴ Likewise, after that there are the books of *Sunnah* which contain the *sunan* (Prophetic traditions) that were written for that alone. So the one who lives long and he is in search of knowledge, then he will find these books in front of him in the future with the might and power of Allaah, if Allaah so wills.

THE TEXT AND EXPLANATION:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) – *rahimahullaah*, “With the Name of Allaah, the Most Merciful, the Bestower of Mercy.”

THE MEANING OF THE BASMALAH:

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “So the statement of the author, *rahimahullaah*, ‘With the Name of Allaah, the Most Merciful, the Bestower of Mercy.’ He began with the *basmalah* (saying *bismillaah*) and the *hamdalah* (praising Allaah). This is from good manners and from the understanding of the writers of the reasons for the removal of needs. So there occurs in the *hadeeth* confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “Every important affair which is not begun by ‘*bismillaah*,’ is deprived of good.”⁵ That is to say, it

² All three of these books were written by Shaykhul-Islaam, al-Mujaddid, Muhammad Ibn 'Abdul-Wahhaab.

³ All three of these books were written by Shaykhul-Islaam Ibn Taymiyyah.

⁴ This book was written by Imaam Aboo Ja'far at-Tahaawee.

⁵ Related by al-Haafidh Ibn Hajar in *al-Fath* (1/13) and by as-Suyootee in *ad-Durrul-Manthoor* (1/31-35) and he said about it, ‘*Hasan*.’ And an-Nawawee said, ‘Our companions have said that according to it, every important affair must be begun by the Name of Allaah the Exalted, and likewise, Allaah must be praised for every important affair. This is what the well known famous *hadeeth* says.’ Refer to *Sharh Saheeh Muslim* (13/186).

has little blessing. So if you say, ‘*bismillaah*,’ or if you say, ‘*al-hamdulillaah*,’ and you begin every affair with it, then you would have traversed the path of the Scholars in character whenever anyone from amongst them wished to write a book or a letter or a sermon and the likes of that. One must begin with the mention of Allaah and he must send peace and greetings upon the Messenger of Allaah (*sallallaahu ‘alayhi wa sallam*), then after that he must begin the intended affair. And it is upon this that Shaykh Muhammad Ibn ‘Abdul-Wahhaab - *rahimahullaah* - traversed when he wrote this book. This is because when you say, ‘*bismillaahir-rahmaanir-raheem*,’ that is to say, ‘I begin this action of mine, or this writing of mine by seeking blessing by the Name of the Deity (al-Ilaah) who is worthy of worship. He is alone without any associate, none besides Him can be described with the Perfect and Sublime Attributes. And from amongst them is the Attribute of general mercy (*rahmah ‘aammah*) and a specific mercy (*rahmah khaassah*). The general Attribute of mercy is that which is indicated by the statement of Allaah the Exalted, ‘*ar-Rahmaan*,’ and the specific Attribute of mercy is that which is indicated by the Statement of Allaah the Exalted, ‘*ar-Raheem*.’ Then the author began the intended purpose and opened with a command.”

Continued Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“Know...”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “The command, ‘Know...’ indicates a call to attention and makes the listener and reader attentive towards what he is about to encounter after the word ‘know.’ This is because it will make him retain the speech and retain what he is about to encounter and what is to be said. Indeed, the one who pays attentions and stays awake and combines his command and listens attentively, then he will retain whatever is said from direction, detailed regulations, clarification of *halaal* (lawful) and *haraam* (unlawful), listening to the admonition and the detailed class. Then he follows up the call to attention by making a supplication for every reader and every listener. And this is from the ways of the Scholars who give importance to the affair of Islaam and the Muslims and they love goodness for the one who seeks goodness.”

NOTE THAT THE SUPPLICATION IS FROM THE MANNERS OF THE SCHOLARS:

Continued Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“May Allaah bestow mercy upon you.”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “O reader, O listener who benefits, then he began the intended affair. He began to clarify that from the obligation upon every Muslim, male and female, is that they must know the upcoming four issues.

Continued Shaykhul-Islam Muhammad Ibn ‘Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“That it is obligatory upon us to know four issues.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "At first he approaches it in a general way in order to prepare the reader and listener for the detail of these four issues and whatever the people are in need of in terms of understanding them. Then, he approaches it in a specific manner for the seekers of knowledge to come to know them and for other than them to come to know about them.

THE FIRST ISSUE - KNOWLEDGE:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, "Firstly: knowledge."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "The 'knowledge' intended here is *Sharee'ah* knowledge. It is that which has come in the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and the Scholars, from amongst the people of *Salafee 'aqeedah*⁶ and sound *manhaj*, have explained it in every issue from the issues of knowledge. So this is a general statement, its detailed explanation is to come. So it is as if the questioner had asked, 'What is the intended meaning of obligatory knowledge?' This is because there is knowledge that is obligatory, no one is excused from being ignorant of it. And from it is knowledge that is *fard kifaayah* (collective obligation), and from it is that which is *fard 'ayn* (individual obligation). So the first of these four issues is knowledge that is obligatory and binding upon every Muslim, male or female."

KNOWLEDGE OF ALLAAH:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, "And it is knowledge of Allaah."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "The people of knowledge have explained it as being knowledge of Allaah. That is to say that is obligatory upon every Muslim, male or female, to know their Lord by His Essence, His Names and Attributes, His Actions and that,

"There is nothing like unto Him. And He is the All-Hearing, All-Seeing." [Sooratush-Shooraa 42:11]

So the servant must know that Allaah the Blessed and Exalted is his Creator (*khaaliq*), Sustainer (*raaziq*) and the controller of his affair. Rather, He controls the entire universe. He is deserving of that, because He is to be worshipped alone without any associate. And every act of worship that is directed to other than Him is a nullified act of worship. And

⁶ *Salafiyyah* is an attribution to the *Salafus-Saalih*, and they are the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and those who followed them and all those who traverse their methodology until the Day of Judgement.

the servant must believe that He has Beautiful Names and Lofty Attributes which have come in the Book of Allaah and in the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). Indeed, Allaah the Mighty and Majestic commanded us to take a means of approach (*waseelah*) in our supplication and submissiveness towards Him, so He said,

“And Allaah has Beautiful Name, so supplicate to him by them. And leave alone those who deviate with respect to His Names. They will be recompensed for what they used to do.” [Sooratul-A'raaf 7:180]

So whomever truly knows Allaah the Mighty and Majestic and makes a just estimate of Him, then he establishes his duties and carries out his obligations, and stays away from the prohibitions and believes the lawful to be lawful and he believes the unlawful to be unlawful, and with all of this he hopes for the mercy of Allaah and fears His punishment for the entire span of his life, then he is a true Believer. He shall be forgiven and receive a great reward from His Lord.”

KNOWLEDGE OF THE PROPHET:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“And knowledge of His Prophet.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “From the obligations from which no one is excused from being ignorant of is knowledge of the Prophet (*sallallaahu 'alayhi wa sallam*) and knowledge of what the Prophet (*sallallaahu 'alayhi wa sallam*) came with. It is not sufficient for the Muslim, male or female, that everyone from amongst them says, ‘I know about the Messenger of Allaah, and he is Muhammad Ibn 'Abdullaah.’ This is not sufficient. Rather, one must know that he was sent by Allaah. Allaah revealed a Book to him and commanded him to explain it and he commanded him to call upon the Ummah to hold firmly to this Book and to what he (*sallallaahu 'alayhi wa sallam*) came with from his noble *Sunnah*. So due to this, knowledge of the Prophet (*sallallaahu 'alayhi wa sallam*) can be enumerated within the following affairs:

KNOWLEDGE OF THE PROPHET IS LIMITED TO FOUR AFFAIRS:

[1]: Knowing him as a person. So he is Muhammad Ibn 'Abdullaah Ibn 'Abdul-Muttalib Ibn Haashim.

[2]: Loving him more than one loves himself, his wealth, his father and his son.

[3]: Loving what the Prophet (*sallallaahu 'alayhi wa sallam*) came with, generally and specifically.

[4]: Acting upon that in hopes of the mercy of Allaah and in fear of His punishment.

CONDITONS FOR THE TESTIFICATION THAT MUHAMMAD IS THE MESSENGER OF ALLAAH:

Indeed, the Scholars have mentioned that obeying and affirming the testification that Muhammad is the Messenger of Allaah comprises four conditions: [i] Obeying him in everything that he commands; [ii] Believing in everything that he informed of. Since he does not speak from his desires and he does not say anything, except that it is revelation; [iii] Staying away from everything that the Prophet (*sallallaahu 'alayhi wa sallam*) prohibited from false statements, actions and beliefs; [iv] Allaah is not to be worshipped, except by what is found in the *Sharee'ah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So the doors to Allaah are closed, except for the door of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). He is the one whom Allaah made the Last of the Messengers and He obligated the two worlds to obey him despite their different species, Arabs of non-Arabs. Rather, this is commanded of the *Jinn* and the mankind, due to the statement of Allaah the Mighty and Majestic,

“And I did not create the Jinn, nor the mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56]

THE UNIVERSAL MESSAGE OF MUHAMMAD:

Indeed, Allaah the Mighty and Majestic revealed the revelation to His Prophet (*sallallaahu 'alayhi wa sallam*), and He commanded him to convey it to the *Ummah*. His message was general, it was not specific for the Arabs, and was a general and comprehensive message. Rather, those upon the face of the planet to whom the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) was sent to were Arabs and non-Arabs, the male and the female, the free and the slave, near and far. Rather, he was sent to the *Jinn* and the mankind, as Allaah the Exalted said,

“Say, ‘O people, I am the Messenger of Allaah to you all.’” [Sooratul-A'raaf 7:158]

And the word ‘people’ (*naas*) comprises all of mankind. And Allaah confirms this meaning in His statement,

“And We have not sent you, except as a sufficiency for mankind, as a bearer of glad tidings and a warner.” [Sooratus-Saba' 34:28]

And the words ‘sufficiency’ (*kaaffah*) has a general meaning. So no one from amongst the *Ummah* is excluded from the message of the Prophet (*sallallaahu 'alayhi wa sallam*).

So the Prophet (*sallallaahu 'alayhi wa sallam*) affirmed this generality and this comprehensiveness with his statement, “By Allaah! There is not anyone who is from amongst the Jews and the Christians, then he dies and he has not believed in what I came

with, except that he will be from amongst the people in the Fire.”⁷ So the call of the Jews and the Christians from those who claim that Allaah can be worshipped by a previous book as a criterion after the revelation of the *Qur’aan* and after the one whom Allaah revealed the *Qur’aan*, then his claim is false and he is lying in that claim. This is because Allaah the Glorified and Exalted made this *Qur’aan* affirm all of the other books and He made the Prophet (*sallallaahu ’alayhi wa sallam*) the last of the Messengers and Prophets. And it is not permissible for anyone to worship Allaah, except by what was included in the *Sharee’ah* of the Prophet (*sallallaahu ’alayhi wa sallam*) who does not speak from his own desire.”

KNOWLEDGE OF THE RELIGION OF ISLAAM WITH ITS PROOFS:

Continued Shaykhul-Islaam Muhammad Ibn ’Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“And knowledge of the Religion of Islaam with its evidences.”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “So this is a wide topic, because the Religion of Islaam comprises within it all obligations, whether related to statements, actions, outward or inward. So the Religion of Islaam is all encompassing. So it comprises everything that Allaah ordained for the world of mankind and the world of *Jinn* from the duties and obligations and prohibitions and other than that from the *Sharee’ah* duties that Allaah created the world of the mankind and *Jinn* for. Due to this, Allaah said concerning His Right,

“Verily, the Religion with Allaah is Islaam.” [Soorah Aali-’Imraan 3:19]

So the Creator limited what the world is allowed to take as its Religion to Islaam, that is to say: all of the teachings of Islaam which the Messenger of Islaam came with. And Allaah the Mighty and Majestic informed that whomever wishes to worship Allaah with a Religion other than the Religion of Islaam, then his worship is false and his statement is rejected. So Allaah said,

“And whomsoever seeks other than Islaam as a Religion, then it will never be accepted from him. And in the Hereafter he will be from amongst the losers.” [Soorah Aali-’Imraan 3:85]

DISPROVING THE CLAIMS THAT THE QUR’AAN WAS REVEALED FOR THE ARABS ONLY:

So the losers from the Jews and the Christians and other than them are false in their claim that they were commanded in the Torah and the Bible, and they claim that this *Qur’aan* was only revealed to the Arabs. So they claim that Islaam is specific to them and it does

⁷ Related by Muslim (no. 240), Ibn Mandah in *Kitaabul-Eemaan* (no. 401). It was authenticated by Imaam al-Albaanee in *Silsilatul-Ahaadeethus-Saheehah* (no. 157).

not encompass other than them, and this claim is false. Allaah the Glorified and Exalted has shown it to be false in numerous *aayaat* mentioning the generality and comprehensiveness of the message that the Prophet (*sallallaahu 'alayhi wa sallam*) came with. And the Prophet (*sallallaahu 'alayhi wa sallam*) himself showed this claim to be false in his statement, "Even if my brother Moosaa was here, he would have no choice, but to follow me."⁸

THE SECOND ISSUE: ACTING IN ACCORDANCE TO ONE'S KNOWLEDGE:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, "Secondly, to act upon it."

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "So the second issue is to act upon it. That is to act upon the knowledge. And this is from the important issues because action is the fruit of knowledge. So whoever does not act upon his knowledge, then he is a sinner subjecting himself to the greatest danger and he is bring about by his action a severe threat. Due to this, our Scholars - *rahimahullaah* - have said, "Whoever becomes corrupted through our Scholars, then within him is a characteristic of the Jews. And whoever becomes corrupted through our worshippers, then within him is a characteristic of the Christians."⁹

THE DANGER OF RESEMBLING THE JEWS AND THE CHRISTIANS:

So this clarifies that Allaah revealed beneficial knowledge to the Jews. It was the Torah which contained guidance and light. So they deviated and changed until they no longer wished to act upon the texts of the Torah as Allaah the Mighty and Majestic had revealed it to Moosaa (*'alayhis-salaam*). So they deviated and became fit for the anger of Allaah the Mighty and Majestic. So Allaah became angry with them because they knew, yet they did not act. So whoever from the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*) knows something from the knowledge of the Book and the *Sunnah*, yet he does not act upon it, then he has resembled those upon whom is the anger of Allaah. And there occurs in the *hadeeth*, "And whomsoever resembles a people, then he is from amongst them."¹⁰ That is to say that he deserves to end up way they end up. And every punishment is meted out according to the crime and according to the offence upon oneself. Therefore, the

⁸ **Hasan:** This is part of a *hadeeth* related by Imaam Ahmad in his *Musnad* (3/387) and ad-Daarimee (no. 50, 435). Imaam al-Albaanee said, "It is a *hasan hadeeth*. Its *isnaad* contains trustworthy narrators, except for Mujaalid, and he is Ibn Sa'eed. So he is weak. However, the *hadeeth* is *hasan* because it has alternative routes as I have shown in *al-Mishkaat* (no. 177). Then I checked some of them in *al-Irwaa'* (no. 1589)." It is also related by Ibn 'Abdul-Barr in *Jaami' Bayaanul-'Ilm* (no. 1495, 1497). Refer to *al-Irwaa'* (no. 1598) where Imaam al-Albaanee says about it: *hasan*. And refer to *al-Mishkaat* (no. 177).

⁹ It was mentioned by Ibn Taymiyyah from Sufyaan Ibn 'Uyaynah and other than him in *Iqtidaa'us-Siraatil-Mustaqeem* (1/67).

¹⁰ **Saheeh:** Related by Aboo Daawood (no. 4031) and *at-Tamheed* (6/80) of Ibn 'Abdul-Barr. It was authenticated by Imaam al-Albaanee in *al-Mishkaatul-Masaabeeh* (no. 4347) and in *al-Irwaa'ul-Ghaleel* (no. 1269), and he said it was *Saheeh*.

obligation upon the Muslim is that he follows up knowledge with actions. So whenever he understands an issue from amongst the issues of the Religion of Islaam, he acts upon it to earn an ample reward. So he carries out his duties and fulfills his obligations and remains far away from the prohibitions, all of that is action caused by the knowledge that he has. So knowledge is the key and door to all good, and whosoever prohibits knowledge has prohibited all good because Allaah the Mighty and Majestic sent the Messengers with knowledge and sent down the Books with knowledge. And the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Verily the Scholars are the inheritors of the Prophets. They do not leave behind a *deenaar*, nor a *dirham*. They only leave behind knowledge. So whoever takes it has taken an abundant share."¹¹

THE VALUE OF KNOWLEDGE AND THE SCHOLARS:

The knowledge that bears righteous action as fruit cannot be attained by mankind, male or female, except by striving hard to attain it and correcting ones intention. So the Muslims, male or female, must give attention to it by striving hard for it. So knowledge is earned in accordance to the amount of struggle. As for negligence and obeying ones soul in their yearnings, amusement and carelessness, then this is a cause from amongst the causes of falling into what is prohibited. So the soul enjoins evil and Allaah has described it as such. So those who traverse the path to noble knowledge are those who have chosen the noblest of paths and the best and purest of actions due to the excellence and sustenance of Allaah. Since it is not possible for anyone to perform a better action, except when it is preceded by knowledge and the intention behind it is to gain inherited *Sharee'ah* knowledge from the Book and the *Sunnah*. From the good fortune of the *Ummah* is that they have found those who will bring their attention to that, concern them with it and join their struggle with that of the *Ummah*, either by teaching, or by directing towards good, and inciting them towards this excellence. So there is great nobility connected to this that has preceded, and it is sufficient concerning this that Allaah the Blessed and Exalted has favoured knowledge and the Scholars.

¹¹ This is part of the *hadeeth* of Katheer Ibn Qays. He said, 'I was with Abud-Dardaa' in the mosque of Damascus. So a man came to him and said, 'O Abad-Dardaa! I have come to you from al-Madeenah, the city of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), for a *hadeeth*. It reached me that you narrated it from the Prophet (*sallallaahu 'alayhi wa sallam*).' He said, 'So you have not come for business?' He said, 'No.' He said, 'And you have not come for other than this?' He said, 'No.' He said, 'Then I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, "Whomsoever treads a path seeking knowledge, Allaah will make easy for him a path to Paradise. The Angels will lower their wings with pleasure for the seeker of knowledge. And whatever is in the Heavens and the earth seeks forgiveness for the seeker of knowledge, even the fish in the sea. The excellence of the Scholar over the worshippers is like the excellence of the moon over the stars. Verily the Scholars are the inheritors of the Prophets. They do not leave behind a *deenaar*, nor a *dirham*. They only leave behind knowledge. So whoever takes it has taken an abundant share." Related by Aboo Daawood (no. 3641), at-Tirmidhee (no. 2822) and Ibn Maajah (no. 223). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 182). It is also related by ad-Daarimee (no. 342), and refer to *Sharhus-Sunnah* (no. 173-179).

“Verily those who fear Allaah most from amongst His servants are the Scholars.” [Soorah Faatir 35:28]

“Allaah has raised those who believe from amongst you and those who possess knowledge in levels.” [Sooratul-Mujaadilah 58:11]

And Allaah the Blessed and Exalted referred to the Scholar as *mubassir* (possessing sight), and He referred to the ignorant person as *a'maa* (blind). Allaah the Mighty and Majestic said,

“Shall he then who knows that what has been revealed unto you from your Lord is the truth be like him who is blind? Rather, it is only the men of understanding that pay heed.” [Sooratur-Ra'd 13:19]

So look at the clear and apparent differences between the seeing Scholar and the ignoramus who wanders aimlessly through his world. When he does an action, he does not differentiate between the correct view and the erroneous one, nor between the authentic and the fabricated. So what is that except the outcome of ignorance which causes a distance to form between him and the sittings of knowledge and the circles of the Scholars.

So from what has come in encouragement of knowledge which brings about righteous action as fruit is the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “Whomsoever treads a path seeking knowledge, Allaah will make easy for him a path to Paradise.”¹² So this is a noble promise that Allaah specified for the ones who traverse the paths of knowledge, those who seek beneficial knowledge which produces righteous action as fruit. Their intention behind this is the pleasure of Allaah and His Paradise in His abode of bliss. And they fear the wrath of Allaah and His grievous punishment. So Believer always remains between the states of hope and fear.

So he performs an action based upon knowledge, since that is its fruit. So when the servant knows something and he acts in accordance to it, then he must complete his action by calling others to it, so that they may come to know it and act upon it in accordance to their potential. So the goal of his struggle is those near and far, but those who are near take precedence in his *da'wah* (call).

“And warn your close relatives.” [Sooratush-Shu'araa 26:214].”

THE THIRD ISSUE: CALLING TO KNOWLEDGE:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*,
“Thirdly, to call others to it.”

¹² The checking for this *hadeeth* has preceded upon (p. 11) of this paper.

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "The third issue is *da'wah* (call) to knowledge and action. And the best of people are those who know and act upon their knowledge and call the people to knowledge and action, as Allaah the Mighty and Majestic said,

"And who is better in statement than one who calls to Allaah and does righteous actions and says: I am from amongst the Muslims." [Soorah Fussilat 41:33]

That is to say, he calls to Allaah, acts according to the *Sharee'ah* of Allaah and submits and surrenders to the Command of Allaah the Blessed and Exalted in obedience."

THE FOURTH ISSUE: BEING PATIENT WITH THE ADVERISTY THAT COMES ALONG WITH THE DA'WAH:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, "Fourthly, being patient with respect to the adversity encountered due to it."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "So there is not a caller calling the people to what the Messengers called to, except that he will find adversity, just as the Prophets and Messengers experienced adversity from their people. So it is upon him to be patient. That is, he must hold onto patience which is referred to as the best characteristic of the *Ahlul-Eemaan* (people of faith). And it is the best tactic to further the caller to Allaah the Blessed and Exalted, whether it is a *da'wah* to those close to the caller, or *da'wah* to other than them. There is no escape from being patient.

Firstly, he must not enter into the path of *da'wah*, except with patience. Secondly, when he is calling the people and he finds something that causes them to refuse or reject his *da'wah*, he must resolve to keep doing that in hopes of a reward from Allaah the Mighty and Majestic and support from Him, as was the way of the Prophets and Messengers whenever Allaah sent them to call their nations to the *Tawheed* (oneness) of Allaah the Mighty and Majestic and obedience to Him and following His Messenger (*sallallaahu 'alayhi wa sallam*)."

THE TAFSEER OF SOORATUL'ASR:

Continued Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, "And the evidence is the statement of Allaah the Exalted, with the Name of Allaah, the Most Merciful, the Bestower of Mercy,

"By the time, man is at a loss, except for those who believe and perform righteous deeds and recommend one another to the truth and to patience." [Sooratul'Asr 103:1-3]."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "So the author - *rahimahullaah* - used the statement of Allaah the Mighty and Majestic,

"...and recommend one another to the truth and to patience."¹³

As an evidence for these issues.

Allaah swears by the time (*al'asr*), that all of mankind is at a loss, except for those who can be described with four characteristics. The first characteristic is *eemaan* (faith), and it is to possess the action of the heart and a firm belief (*tasdeequl-jaazim*) in everything that is obligated by *eemaan* from the Religion of Islaam. The second characteristic is to perform righteous actions with the limbs. And what is meant here is outward actions such as Prayer, fasting, *zakaat* (alms), *Hajj* (pilgrimage), *Jihaad*, the search for knowledge, enjoining the good and prohibiting the evil, calling to Allaah the Mighty and Majestic and other than that from the actions that the *Ahlul-Eemaan wal-Islaam* have not ceased to perform with their limbs.

The third characteristic is recommending the truth, and this characteristic cannot be fulfilled by anyone, except after he comes to know the truth. So the affair comes back to knowledge. If it is found, then it is the reason for the guidance of the one who calls them, so that they may be guided by the guidance of Allaah the Blessed and Exalted. So knowledge of the truth is a prerequisite for recommending the truth. This is because it is not possible for you to recommend the people to the truth, except after you have come to know it, and this is the obligation. So recommending the people to the truth is of various levels in accordance to their ranks in knowing the truth. So this is recommendation to the truth in a general sense, and that is recommendation in a detailed sense. So this is what is contained in the statement of Allaah,

"And the valleys flow according to their measure." [Sooratur-Ra'd 13:17]

Everything occurs in accordance to its condition and in accordance to its capability. So the truth which it is obligatory to advise one another to is the *Tawheed* of Allaah the Blessed and Exalted. It is the *Tawheed* of Allaah in His *Ruboobiyyah* (Lordship), *Uloohiyyah* (divinity) and His *Asmaa' was-Sifaat* (Names and Attributes). Then comes the duties which Allaah the Mighty and Majestic has commissioned the servants with, along with their various

¹³ Said Imaam Ibnul-Qayyim (d.751H) - *rahimahullaah* - concerning *Sooratul'Asr*, "So this is the goal of perfection. Since perfection is that a man is perfect within himself, thus perfecting those around him. So his perfection is achieved by him rectifying his knowledge and action related strength, and the soundness of his knowledge of *eemaan*, and the soundness of his knowledge of righteous actions. So his perfection of others, and gaining knowledge for himself and remaining patient and recommending patience is all due to knowledge and action. So in short, this *soorah* combines all of the *suwar* of the *Qur'aan* in totality. And the praise is for Allaah who brought sufficed His Book over all other, being a cure for every disease and a guide to all good." Refer to *Miftaah Daarus-Sa'aadah* (1/99).

types, and the most important of them after the *shahaadatayn* (two testimonies) is the Prayer. Then, that must be followed up by *zakaat* (alms), and likewise by the rest of the pillars of Islaam, *eemaan* and *Ihsaan*.

The fourth category is patience along with its various categories, [i] Being patient in obedience to Allaah. So he performs actions in hopes of reward and fears falling short with respect to that; [ii] Being patient with disobedience to Allaah. So he remains far away from it when it constitutes danger in the worldly life and in the *barzakh* (interval), and the Hereafter. And the previous nations – which Allaah the Mighty and Majestic informed about in the clear *aayaat* of the *Qur'aan* - were not destroyed, except due to disobedience. From amongst them are those whom Allaah drowned, and from amongst them are those upon whom Allaah sent down lightning, and from amongst them are those whom Allaah took by a strong cry, and from amongst them are those whom Allaah immersed within the earth and from amongst them were those who became deformed.¹⁴ All of that was due to one thing, and that is, disobedience to Allaah the Blessed and Exalted. This is because obedience to Allaah is obligatory, so therefore he cannot be disobeyed. So disobedience to Allaah is an unlawful and evil act, it obligates His Anger, Hatred, Displeasure and grievous punishment. Therefore, from the types of patience is the patience with respect to disobedience to Allaah and to not come close to it. So if he falls into it, then he must hasten to Allaah with repentance and truthfully ask His forgiveness. He must be subservient in front of Allaah, he must follow up his evil deeds with good ones, as Allaah the Mighty and Majestic said,

“Verily the good deeds take away the evil deeds.” [Soorah Hood 11:114]

Likewise, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “Follow up the evil deed with a good one, since it wipes the previous one away.”¹⁵

The third type of patience is patience with the decrees of Allaah and His pre-destination and His rules concerning His servants. So there is nothing in the universe that moves, nor any event that occurs, nor any affair from amongst the affairs, except that Allaah has decreed it. So there is no escape from patience, that means patience with afflictions that befall oneself, or to the son, or wealth, or the likes of that from the continual *Sunnah* of Allaah in this universe. Therefore, you will find that the creation is afflicted with numerous variant types of afflictions. This one is afflicted with poverty, this one is afflicted with disease, this one is afflicted with anxiety and depression, this one is afflicted with fear and this one is afflicted with affairs that disgrace him. So none of that will be of any

¹⁴ Here, the Shaykh - *hafidhahullaah* - points to the statement of Allaah the Exalted, “So We punished each of them for his sins, of them were some on whom We sent a violent wind with shower of stones, and of them were some who were overtaken by an awful wind, and of them were some whom We caused the earth to swallow, and of them were some whom We drowned. It was not Allaah who wronged them, but they wronged themselves.” [Sooratul-'Ankaboot 29:40]

¹⁵ **Hasan:** Related by Ahmad (5/153-158, 177, 236), at-Tirmidhee (no. 1987), ad-Daarimee (no. 2791), al-Haakim in *al-Mustadrak* (no. 178) and *Hilyatul-Awliyaa'* (4/378). It was declared *Hasan* by Imaam al-Albaanee in *al-Mishkaatul-Masaabeeh* (no. 5083).

benefit to him, except if he is patient and persevering, seeking the Face of Allaah the Mighty and Majestic, desiring the reward of the patient ones whom Allaah the Blessed and Exalted has related good news about in His statement,

“And good news is for those who are patient.” [Sooratul-Baqarah 2:155]

And Allaah the Mighty and Majestic said,

“Verily, those who are patient shall receive their reward without reckoning.” [Sooratuz-Zumar 39:10]

So due to the magnificent affair of patience, Allaah advised His Prophet (*sallallaahu 'alayhi wa sallam*), saying,

“And be patient, and what will cause you to be patient, except Allaah.” [Sooratun-Nahl 16:127]

And He taught that patience is from the character of the Messengers,

“So be patient, just as the people of knowledge from amongst the Messengers were patient.” [Sooratul-Ahqaaf 46:35]

Likewise, the people of intelligence were commended and prohibited in the statement of Allaah,

“Those who join that which Allaah has commanded to be joined, fear their Lord, and dread the terrible reckoning.” [Sooratur-Ra'd 13:21]

Up until He said,

“And those who are patient, seeking the Face of their Lord.” [Sooratur-Ra'd 13:22]

So there is no escape from patience, the patience through which the Face of Allaah and the abode of the Hereafter is sought. And the intended purpose of patience is not that it be said, ‘So and so is from the people of patience and steadfastness,’ and whatever resembles that from those who only wish to be seen by the people. Rather, the Face of Allaah is to be sought through patience, since it is from the good and pure acts of worship which are obligatory upon the people of Islaam, *Eemaan* and *Ihsaan*.”

LESSON TWO:

A BRIEF REVIEW FROM THE PREVIOUS LESSON:

The praise is for Allaah and may peace and greetings be upon the Messenger of Allaah. Previously we covered what the author - *rahimahullaah* - mentioned of issues which are obligatory upon every Muslim, male and female, to know. And he mentioned the first issue: that is knowledge, which constitutes knowledge of Allaah with respect to His Essence (*dhaat*) and His Names and Attributes. It also includes love of Allaah the Blessed and Exalted and love for His Messenger (*sallallaahu 'alayhi wa sallam*) and whatever he brought from Allaah in terms of commands, prohibitions and *Sharee'ah* obligations for the *Ummah*. All of this is knowledge that was revealed by Allaah the Blessed and Exalted so that it could be acted upon. So the entire world of the mankind and Jinn come under this obligation. Also entering into this knowledge is the knowledge of the Prophet (*sallallaahu 'alayhi wa sallam*). It is from the *Sharee'ah* to know who he is and what he came with and to whom his call (*da'wah*) is directed.

So he is the Messenger of Allaah in truth. Allaah the Blessed and Exalted sent him as a mercy for all mankind. And Allaah sent to him His clear Book, so that he may call the two worlds (mankind and *Jinn*) to the worship of Allaah alone and to leave off the worship of anything other than Him. So it is obligatory upon the creation to love him with a love greater than the love for their selves, or their fathers, or their sons or all of mankind,¹⁶ because Allaah has chosen him, obligated him and made him excel over all of the other creatures and because Allaah secured the creation from the mankind and the *Jinn* through him from the darkness of ignorance and the destruction of misguidance to the light of knowledge and *eemaan* (faith) and the knowledge of Allaah and whatever Allaah the Blessed and Exalted loves.

And knowledge of the Religion of Allaah along with its proofs also enters into knowledge. So the Religion of Allaah is the Religion which Allaah advised all of the Messengers and Prophets with so that they may convey it to the nations of the earth from the beginning of the history of the nations. It began with the first nation that was sent a Messenger, and he was Nooh (*'alayhis-salaam*). Allaah commanded him to call to Islaam and his basis and foundation was to worship Allaah the Mighty and Majestic with the *Tawheed* (oneness) of His *Ruboobiyyah* (Lordship), His *Uloohiyyah* (Divinity) and His *Asmaa' was-Sifaat* (Names and Attributes) and all of His Actions (*af'aal*). So Messengers, Prophets and those who called with their *da'wah* followed in the call to al-Islaam and in the call to act upon it and to abandon everything else besides it, until the Messages ended with the Message of the Prophet (*sallallaahu 'alayhi wa sallam*). So he is the greatest and wisest caller to Islaam. And

¹⁶ Here the Shaykh - *hafidhahullaah* - is alluding to the *hadeeth* which is related by Anas (*radiyallaahu 'anh*) who said that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "None of you has truly believed, until I become more beloved to him than his son, his father and all of mankind." Related by al-Bukhaaree (1/21), Muslim (1/67), Ibn Maajah (1/26) and an-Nisaa'ee (6/534).

his *Sharee'ah* contains guidance, light and mercy and Allaah the Glorified and Exalted made Islaam the single path leading to Him and He made it the Straight Path. So whoever traversed this Straight path would reach the pleasure of Allaah and His Paradise in His abode of nobility and he would be saved from the punishment, retribution and torment of Allaah and His humiliating penalty.

So when we return back to the meaning of Islaam, we come to know with certainty that the true Religion is that which every Messenger sent by Allaah and every Prophet sent by Allaah and every upright Scholar called to. So they called with the *da'wah* of the Prophets and Messengers which is *istislaam* (submission) to Allaah with *Tawheed* and to comply with Him in obedience and to have surrender for Him and to be done with *Shirk* and to be free from it and its people. So this is the key to the message of every Messenger that was sent and for every Prophet that was sent as well. The Noble *Qur'aan* is the best evidence and witness for this *manhaj* which has been successively followed by the Messengers and Prophets of Allaah and which the upright Scholars have walked upon in every age and time from the beginning of the history of this life.

We also came across the second issue which is acting with knowledge and we mentioned that the action is a fruit of knowledge, because beneficial knowledge which is derived from the Book of Allaah and the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) brings about righteous action as fruit. So the two of them come along with each other, one will not suffice you without the other, there must be knowledge and action. So when you take one away from the other, so knowledge is found, but action is not found, then this is the path of those upon whom is the anger of Allaah (*al-maghdoob 'alayhim*), and refuge is sought with Allaah. When action is found, yet knowledge is not found, then this is the path of the misguided ones (*ad-daaleen*). However, when knowledge is found along with action, then this is the path of those whom Allaah has favoured (*al-mun'am 'alayhim*) from the Prophets, the truthful ones, the martyrs and the righteous.¹⁷ They are those whom Allaah has mentioned in His statement,

“And whosoever obeys Allaah and His Messenger, then they will be with those whom Allaah has favoured from the Prophets, the truthful ones, the martyrs and the righteous. And how excellent these companions are! That is from the excellence of Allaah and Allaah is sufficient as all-Knower.” [Sooratun-Nisaa' 4:69-70]

¹⁷ Said the Imaam al-Mujaddid, Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab (d.1206H) - *rahimahullaah*, “So those upon whom is the anger of Allaah (*al-maghdoob 'alayhim*) are those who did not act in accordance to their knowledge. And the misguided ones (*ad-daaleen*) are those who performed actions without knowledge. So the first is an attribute of the Jews and the second is an attribute of the Christians. So when many of the people see the *tafseer* (explanation) that the Jews are the ones upon whom is the anger of Allaah and that the Christians are the ones who are misguided, the people - due to their own ignorant opinion - think that these *aayaat* are restricted to them. However, one must affirm that His Lord is the One who makes the Decree due to which he calls with this supplication. And one must seek refuge from the way of the people of these Attributes.” Refer to *Mu'allifaatush-Shaykhil-Imaam Muhammad Ibn 'Abdul-Wahhaab* (5/18).

So from the completion of acting in accordance with knowledge is giving *da'wah* to it. Since, the knowledge cannot be spread, nor can it be understood in the correct context, nor can it benefit the *Ummah*, except if someone is found to give *da'wah* to this knowledge and action. Someone must give *da'wah* to knowledge and action. So the noblest and purest of the people are those who give importance to giving *da'wah* to knowledge and action. So the reason for this nobility and purity is the fact that they are the inheritors of the Prophets and Messengers, because the Prophets and Messengers came with the *da'wah* of knowledge and action. So Allaah the Glorified and Exalted brought about guidance of whomever He wished to guide through their *da'wah*. So Allaah will guide those who are becoming of goodness and benefit and He keeps it away from the one who is unfortunate. So Allaah has judged him with abandonment and misguidance, because he is not becoming of goodness and benefit. And Allaah is not asked about what He does, but they are asked. So it cannot be said, 'Why did He judge those ones with guidance and so He guided them? And why did He judge those ones with misguidance and so He misguided them?' This will not be said by one who has knowledge of the Essence (*dhaat*) of Allaah, nor will it be said by one who has realized the true stature of Allaah. Such a statement is only made by the people of heresy, misguidance and lack of beneficial knowledge which brings about righteous action as fruit.

So from the pillars of calling to knowledge and action and from the great means of the *Sharee'ah* is *sabr* (patience) with the harm that is faced due to the *da'wah*. This is the fourth issue, 'patience with the harm faced due to it.' That is because it is inevitable that the caller will face groups of people who differ in their understandings and they vary in their inclinations and levels. So from amongst them are those who will accept his *da'wah* at the first opportunity, and these are the ones whose *fitrah* (natural inclination) has remained intact. When they are called to Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*), you will find them to be the first ones to embrace it, accept it and love it. Then you will find others as well who reject the call to goodness and the call to the truth and guidance due to their ignorance of what they were in need of yesterday. If he is in need of food, drink and oxygen, then he is also in need of knowledge and action, just as he is in need of food, drink and oxygen. Rather, his need for knowledge and action is greater, but many of the people are unaware of the wisdom for which they were created and re-produced. Due to this variance and difference amongst the people and their differing positions, then it is inevitable that the caller to knowledge and action must be patient with what afflicts him of harm. His examples in that are the Messengers and Prophets of Allaah (*'alayhimus-salaatu was-salaam*), and every caller to Allaah must be patient and sincere and he must hope for the pleasure of Allaah and His Paradise for his *da'wah* and he must fear the punishment of Allaah the Blessed and Exalted.

Indeed, the author - *rahimahullaah* - used the greatest *soorah* as a proof for *da'wah* to knowledge and acting in accordance to it. And he used it as evidence for calling the creation to it and for being patient with what afflicts the person of harm in this path. And this *soorah* is *Sooratul-'Asr*, since Allaah the Blessed and Exalted has mentioned a general

principle in it. It states that all of mankind is at a loss, meaning that they are destroyed, except for those who were praised in the statement of Allaah,

“Except for those who believe, do righteous deeds; they advise one another with the truth and they advise one another with patience.” [Sooratul’Asr 103:3]

So these are the ones who combine between knowledge, acting upon it, calling the creation to it and being patient with the harm they receive as a result of that. These ones are the elite of the people, the best of them and the purest of them. Therefore, Allaah the Blessed and Exalted has excluded them from loss. And whosoever is safe from loss, then he is one who profits and he achieves the greatest achievement in his worldly life, his *barzakh* and in his Hereafter. So he is successful and triumphant because he follows the command of his Lord. So he believes in everything that it is obligatory to have *eemaan* (faith) in, inwardly and outwardly, in statement, action and belief. And he must perform righteous deeds with his limbs. So the service of the limbs and the senses is to carry out the various obligations.

Then he began to call the creation to the vastness of the truth in commands and prohibitions, in clarification and explanation, in victory and in custody. He did not want any praise or thanks from them. However, he wanted them to traverse in the pleasure of their Lord and to draw close to Him with righteous actions and to remain far away from the places of humiliation. So with that, he and his party (*hizb*) were successful and they were continuously patient upon that for the length of their lives in which they gave *da’wah* to the creation of Allaah the Blessed and Exalted. This was a brief review of the preceding lesson.

THE TEXT AND EXPLANATION:

Said Shaykhul-Islaam Muhammad Ibn ’Abdul-Wahhaab - *rahimahullaah*, ‘Said ash-Shaafi’ee¹⁸ (d.204H) - *rahimahullaahu ta’aalaa*, ‘If Allaah had not revealed a *soorah* upon His creation besides this *soorah*, it would have been enough for them.’¹⁹

THE STATEMENT OF ASH-SHAAFI’EE CONCERNING SOORATUL’ASR:

Commented al’Allamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, ‘So we have stopped upon the statement of ash-Shaafi’ee - *rahimahullaah*, ‘If

¹⁸ He is the Imaam, the Scholar of his era, the supporter of *hadeeth*, the *faqeeh* of the Religion, Aboo ’Abdullaah Muhammad Ibn Idrees Ibnul’Abbaas ash-Shaafi’ee. He was born in Ghazzah. And his mother took him to Makkah when he was a boy of two years so as not to lose his lineage. So he grew up there and read the *Qur’aan* whilst he was a boy of seven years and he memorized *al-Muwattaa’* when he was ten years old. He began to give *fataawaa* when he was fifteen years old, and it is said that he was eighteen years old. And he wrote books and recorded knowledge. And he refuted the Imaams in following the *athar*. And he wrote concerning the *usoolul-fiqh* and its branches. He was abundant in seeking knowledge. He died in the year 240H and he was fifty four years old. Refer to *al-Bidaayah wan-Nihaayah* (10/254), *Siyar A’laamun-Nubalaa’* (10/5) and *Taqreebut-Tahdheeb* (2/53).

¹⁹ Related by Ibn Katheer his *Tafseer* (4/549)

Allaah had not revealed a *soorah* upon His creation besides this *soorah*, it would have been enough for them.”

So this statement demonstrates the depth of ash-Shaafi’ee’s understanding and knowledge of the meanings of the speech of Allaah the Blessed and Exalted. Likewise is the case with everyone who observes a careful study, he will see that if Allaah had not revealed anything to the creation except for this *soorah*, which calls the creation to believe in everything that Allaah obligated belief in, because Allaah said,

“Except for those who believe...”

So in it is the call to righteous action in all of its various types from the compulsory duties, the obligatory duties, the obligations and the *Sunnah*. In it is the *da’wah* for the people to the truth, to act upon it and to be patient upon the adversity that comes as a result of it. So ash-Shaafi’ee - *rahimahullaah* - was truthful when he said, “If Allaah had not revealed a *soorah* upon His creation besides this *soorah*, it would have been enough for them.” How could this not be the case when Allaah revealed one hundred and fourteen *suwar*. From them are those that are long and from them are those that are short and from it are those that are less than that and from it are those that are detailed. This affair is known because Allaah the Glorified and Exalted revealed this *Qur’aan* and obligated its memorization, as is found in His statement,

“Verily, We have revealed the Reminder and We shall preserve it.” [Sooratul-Hijr 15:9].”

Said Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab - *rahimahullaah*, “And al-Bukhaaree - *rahimahullaahu ta’aalaa* - said, “Chapter: Knowledge comes before statement and action, and the evidence is the statement of Allaah the Exalted,

“So know that there is no deity worthy of worship besides Allaah and repent for your sins.” [Soorah Muhammad 47:19]

So he began with knowledge before statement and action.”

THE CHAPTER HEADINGS OF AL-BUKHAAREE EXPRESS FIQH PRINCIPLES:

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “So al-Bukhaaree - *rahimahullaah* - said, “Chapter: Knowledge comes before statement and action.’ So the chapter titles and headings of al-Bukhaaree express principles of *fiqh* and principles of knowledge, because he started with that which was supported by the Noble *Qur’aan* or by the *hadeeth* of the Prophet (*sallallaahu ‘alayhi wa sallam*). So he placed this chapter heading, ‘Chapter: Knowledge comes before statement and action.’ He took this from the statement of Allaah the Mighty and Majestic,

“So know that there is no deity worthy of worship besides Allaah and repent to your Lord.” [Soorah Muhammad 47:19]

So this is where he began. He began with what Allaah the Mighty and Majestic began with concerning this affair which is blessed for the Prophet (*sallallaahu 'alayhi wa sallam*) and his *Ummah* that followed him in that. Allaah commanded him with knowledge. So what does that refer to, except that every act of worship performed without knowledge does not carry any weight with Allaah. Rather, it is inevitable that knowledge must precede action, until the doer of the action attains insight concerning his affair.

And we have mentioned previously that knowledge and action must go together. Whosoever combines between the two of them, then he will be guided to the Straight Path, and whosoever attains knowledge, but he does not act upon it, then he has traversed the path of those upon whom is the anger of Allaah. And whosoever acts without knowledge, instead he acts upon ignorance and error, then he has traversed the path of those who are misguided. So these are famous principles that are known within the Religion of Islaam by necessity. So there occurs the statement of Allaah the Mighty and Majestic,

“So know that there is no deity worthy of worship besides Allaah and repent to your Lord.” [Soorah Muhammad 47:19]

It is best for the caller and teacher that he stops at the meaning of this word, the *kalimatul-ikhlaas* (word of sincerity): *Laa ilaaha illallaah* (There is no deity worthy of worship besides Allaah). This is so that he comes to know its pillars firstly, its conditions secondly and its rights and prerequisites in accordance to his ability thirdly.

THE PILLARS OF LAA ILAAHA ILLALLAAH:

Indeed, our Scholars - *rahimahumullaah* - have mentioned that *Laa ilaaha illallaah* has pillars, conditions, rights, obligations and prerequisites. So its pillars are two: [i] affirmation (*al-ithbaat*) and [ii] negation (*an-nafee*).²⁰ As for *an-nafee* (negation), then it is taken from your statement, ‘*Laa ilaaha* (There is no deity worthy of worship).’ As for *al-ithbaat* (affirmation), then it is taken from your statement, ‘*illallaah* (besides Allaah).’

So the general meaning is that there is no true deity worthy of worship besides Allaah (*laa ma'bood bi haqq illallaah*) alone, without any associates. So the worship of Allaah is the truth. And worship of other than Allaah, from the idols, statues and lords worshipped besides Allaah, is false worship that is asked about by one who has fallen into it. And the worship of other than Allaah is the greatest crime on the face of the earth and it is the greatest sin that Allaah the Blessed and Exalted is disobeyed with. There is evidence to

²⁰ Indeed, Our Shaykh, Zayd al-Madkhalee has put these two into a poem with his statement,

‘The word of sincerity has two pillars, they are:
Negation and affirmation. So memorize the two of them.’

show that Allaah does not forgive the one who does that when he dies upon it. There occurs in the statement of Allaah the Mighty and Majestic,

“Verily, Allaah does not forgive that anyone be associated along with Him, but He forgives whatever is below that for whomsoever He wishes.” [Sooratun-Nisaa‘ 4:48, 116]

And there occurs in the reply of the Prophet (*sallallaahu ‘alayhi wa sallam*) to the one who asked him, ‘Which sin is the greatest?’ He replied, “The greatest sin is that you call upon someone along with Allaah, whilst Allaah is the One that created you.”²¹

THE CONDITIONS FOR LAA ILAAHA ILLALLAAH:

So just pillars have been mentioned for *Laa ilaaha illallaah*, seven conditions have also been mentioned for it which one will come to know through following up and examining the Book and the *Sunnah*.

The First Condition: Knowledge (*‘ilm*) with its meaning. That is because when the servant speaks and says, ‘*Laa ilaaha illallaah*,’ since it is obligatory that he be knowledgeable of its meaning. That is to say that there is no deity worthy of worship besides Allaah. And every condition from its conditions has an opposite. So the opposite of knowledge is ignorance. When one is ignorant of its meaning, he is not capable of applying what it requires until he gains knowledge. Due to this, al-Bukhaaree – *rahimahullaahu ta’aalaa* – said, “Chapter: Knowledge comes before statement and action.” So it is the basis and foundation of the Religion. So it is upon every Muslim, male and female, to learn its pillars and conditions, even if it by way of general clarity.

The Second Condition: Certainty (*yaqeen*) and this is that the speaker who says, ‘*Laa ilaaha illallaah*,’ must be certain of its meaning and that entails negation (*nafee*) and affirmation (*ithbaat*). The opposite of this is doubt (*shakk*), so it not permissible for the Muslim to doubt in what is proven by the word of *ikhlaas* (sincerity) from meaning.

The Third Condition: Acceptance (*qubool*) of what it contains of great meaning which is negation and affirmation. So one must accept it with an open chest, a content soul and deep *eemaan* (faith). Indeed, this word is the basis of the Religion, its fundamental principle and its foundation. The opposite of acceptance is rejection. Indeed, it was rejected by the disbelievers of Quraysh to whom the Prophet (*sallallaahu ‘alayhi wa sallam*) directed his *da’wah*. So they rejected this world (*kalimah*) out of pride in worshipping idols and statues which they found their fathers and grandfathers upon and they dwelled in the battlefields. And Allaah the Mighty and Majestic gave victory to the group of the Believers by giving the noble Prophet (*sallallaahu ‘alayhi wa sallam*) leadership over these stubborn disbelievers who did not submit to the word of sincerity, except after being attacked and after the Prophet (*sallallaahu ‘alayhi wa sallam*) made them suffer. So the group of the

²¹ Related by al-Bukhaaree (4/252) and an-Nisaa‘ee (4/266)

Believers who followed the Prophet (*sallallaahu 'alayhi wa sallam*) in the beginning of the affair were few in number. From amongst them were those who had performed *hijrah* (emigration) to al-Habashah and from amongst them were those who remained hidden until Allaah the Mighty and Majestic brought about the clear conquest. So first there was the *hijrah* (emigration), then after it was the *fath* (conquest) and the people entered into the Religion of Allaah in droves. The truth was given victory and the word for which Allaah created the two worlds, for which He created the heavens and the earth and for which He created Paradise and the Fire was raised high and made uppermost. *Jihaad* was legislated along with *da'wah*, *naseehah* (advising) and enjoining the good and prohibiting the evil. All of that was done to actualize the meaning of this magnanimous word: *Laa ilaaha illallaah*.

The Fourth Condition: Submission (*al-inqiyAAD*), meaning subservience and surrendering outwardly and inwardly to the meaning that is contained within the word of sincerity.

The Fifth Condition: Truthfulness (*as-sidq*) and attesting to the truthfulness of the meaning. So when you say *Laa ilaaha illallaah*, you must be truthful in what you are saying. And the evidence for truthfulness is that you single out your Lord in all acts of worship, whether they are related to wealth, or body or both of them together. So you single out Allaah alone, without any associates. So you do not direct your acts of worship, except to Him, just as Allaah the Mighty and Majestic has commanded you to do in His statement,

“And your Lord has decreed that you do not worship anyone else besides Him.”
[Sooratul-Israa‘ 17:23]

Likewise, there is His statement,

“And worship Allaah and do not associate any others along with Him.” [Sooratun-Nisaa‘ 4:36]

Likewise, there is His statement,

“Verily, the mosques are for Allaah, so do not call upon anyone else along with Allaah.”
[Sooratul-Jinn 72:18]

Likewise, there occurs in His truthful statement,

“And whosoever calls upon another deity along with Allaah, he has no evidence for it. So his reckoning will be with His Lord, and verily He does not grant success to the disbeliever.” [Sooratul-Mu‘minoos 23:117]

And likewise, there occurs in the statement of Allaah the Mighty and Majestic,

“And they were not commanded, except to worship Allaah making the Religion sincerely for Him. And they must establish the Prayer and they must give the zakaat and that is the correct Religion.” [Sooratul-Bayyinah 98:5]

And there is other than that from the texts in which Allaah the Mighty and Majestic commanded the creation to direct their acts of worship from carrying out the commands and abstaining from the prohibitions and declaring the *halaal* to be lawful and declaring the *haram* to be unlawful, establishing the obligatory duties, establishing the prescribed punishments and carrying out the obligations to Allaah alone. And one must seek further closeness to Allaah by doing the recommended acts. These are the acts of worship which Allaah has obligated all of the creation from the world of mankind and the *Jinn* with. Therefore, the meaning of *sidq* (truthfulness) is that one must be truthful and trustworthy of what this magnanimous word contains of meaning.

The opposite of *sidq* (truthfulness) is *kadhib* (rejection), just as it was rejected by those disbelievers in their various groupings. The idolaters rejected it and the heretics who did not believe in the existence of Allaah, nor in Paradise, nor in the Fire, nor in the resurrection, nor in the judgement. The Jews rejected it and the Christians rejected to it, so Allaah became angry with Allaah of them because they did not attest to the truthfulness of this word. All they did was place other deities along with Allaah. So the disbelieving idolaters placed other things to be worshipped along with Allaah from wood, stones, sculptured images and graves. They directed their various acts of worship, such as taking oaths and sacrificing towards these things. Then they sought aid with them and with those whom they considered to be *awliyaa* (close allies of Allaah) in bringing about benefits and removing the harm.

So the Jews worshipped a trinity, as did the Christians, as is clearly explained in the statement of Allaah the Mighty and Majestic,

“And the Jews said that ‘Uzayr is the son of Allaah.” [Sooratut-Tawbah 9:30]

So they made a son for Allaah.

“And the Christians said that the Maseeh is the son of Allaah.” [Sooratut-Tawbah 9:30]

Allaah refuted and rebuked them with His statement,

“That is their statement from their mouths. They do this in imitation of those who disbelieved previously.” [Sooratut-Tawbah 9:30]

And He rebuked them with His statement,

“And they took their monks and their rabbis and the Maseeh the son of Maryam as lords besides Allaah.” [Sooratut-Tawbah 9:31]

That is to say that they took the Scholars and worshippers as lords, declaring lawful what they made lawful and declaring unlawful what they declared unlawful. So they followed them in that and they declared things lawful and unlawful. So they followed them in that so Allaah the Mighty and Majestic rebuked them severely in order to give the *Ummah* of the *Qur'aan* an admonition and an expression against them doing that which Allaah clarified with His statement,

“They took their monks and rabbis and the Maseeh the son of Maryam as lords besides Allaah. However, they were not commanded except to worship one deity, there no other deity besides Him. Glorified and Exalted is He above what they associate with Him.” [Sooratut-Tawbah 9:31]

As for the heretics such as the *Duhriyyeen*,²² the *Tabaa'i'yyeen*²³ and the Marxists.²⁴ So they do not believe in the existence of Allaah the Mighty and Majestic. They only believed in naturalism, which is to believe that nature causes everything to occur within the universe. When they are asked about this nature, they say that it is a powerful action, yet they know nothing about its reality. So this is the utmost extent of disbelief and heresy.

The Sixth Condition: Sincerity (*ikhlaas*), its opposite is *Shirk*. And the action of the *mushrik* is null and void and it is rejected back to him due to the statement of Allaah the Mighty and Majestic,

“And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust.” [Sooratul-Furqaan 25:23]

The Seventh Condition: Love (*mahabbah*) for this word and what it possesses of meaning. It also involves love for the one who revealed this word and commanded that be actualized. It also involves love for the one who calls to this word from the Messengers, the Prophets and those that inherited their *da'wah*. So whoever loves this word and he loves those who command this word and he loves what it contains of meaning and what it demonstrates, then he is truly a Muslim. And whosoever hates it and he hates those who have come with

²² The *Duhriyyah* are a sect that denies the *Ruboobiyyah* (lordship). They played tricks regarding the enjoining and prohibiting, they denied the possibility of revelation. And they reject the punishment and they do not know of any *halaal* (lawful) or *haraam* (unlawful). And they do not affirm any evidence in the entire world showing that there is a manufacturer and something manufactured, nor do they affirm that there is a Creator and creation. Exalted is Allaah over every slander, and may He save us from the falsehood through His mercy. Refer to '*Aqaa'iduth-Thalaath was-Sab'een Firqah* (2/767), *al-Muntaqan-Nafees* (p. 67) and *Ighaathatul-Lahfaan* (p. 612).

²³ The *Tabaa'i'yyeen* (naturalists) are those who claim that the universe survives naturally. So it comes into existence and goes into absence by itself. It does not have a Lord that manages it. It gives birth by itself and the earth swallows things up. These groups comprise the great majority of the philosophers: the *Duhriyyah* and the naturalists. Refer to *Ma'aarijul-Qubool* (2/776) and *al-Muntaqan-Nafees* (p. 70).

²⁴ Marxism originated from Karl Marx (1818-1883CE). He was a German philosopher, a socialist and a career revolutionary. He was the founder and leader of two large and strong movements: Democratic Communism (i.e. Socialism) and revolutionary Communism. Refer to *al-Mawsoo'atul-'Arabiyyah* (22/66) for a summary.

it and he does not act upon what is demonstrates of meaning, then this one is not from amongst the Muslims in anything. And the opposite of love (*mahabbah*) is hatred (*bughd*).

And I shall repeat the seven conditions²⁵ in a general way in order to make them easy to memorize:

[1]: Knowledge (*'ilm*)

[2]: Certainty (*yaqeen*)

[3]: Acceptance (*qubool*)

[4]: Submission (*inqiyaad*)

[5]: Truthfulness (*sidq*)

[6]: Sincerity (*ikhlaas*)

[7]: Love (*mahabbah*)

THE RIGHTS AND PREREQUISITES OF LAA ILAAHA ILLALLAAH:

As for the rights and prerequisites of *Laa ilaaha illallaah*, then that comprises all the *Sharee'ah* obligations from the obligatory duties and obligations that Allaah commanded to be obeyed. These must be acted upon. And they comprise remaining far away from the prohibited affairs and doing the recommended actions. All of this completes *Laa ilaaha illallaah* and testifies to the truthfulness and love of the one who is saying it.”

²⁵ It has been said that there is an eighth condition as well, Shaykh Zayd al-Madkhalee has put them into poetry with his statement,

*'Its conditions are in the text below eight;
Knowledge and certainty, sincerity of intention;
Its fourth is truthfulness followed by the fifth;
It is submission and acceptance is the sixth
The seventh is love and what it contains of meanings.
So they do that which makes one firm.
And the eighth is hatred for whatever is worshipped besides Allaah
So understand them O intelligent one.'*

LESSON THREE:

The praise is for Allaah and may peace and greetings be upon the Messenger of Allaah and upon his family and his Companions and whosoever allies himself with him. To proceed:

So in the last lesson we left off at the statement of the author - *rahimahullaah*, "Know - may Allaah have mercy upon you - that it is obligatory upon every Muslim - male or female - to learn these three issues and to act upon them. The first is that Allaah created us, sustained us and did not leave us neglected. Rather, he sent us a Messenger. So whoever obeys him enters Paradise and whoever disobeys him enters the Fire."

A BENEFIT CONCERNING THE WORD, 'KNOW':

So in the statement of the author - *rahimahullaah*, 'Know,' is a notification, guidance and direction for the seeker of knowledge to incline towards its issues and gives importance to its affairs. So the knowledge is the best thing to give importance to and the best thing for the heart and the limbs to incline towards. It is the best thing to be understood in its correct context. After that, one must act upon this knowledge since it is the fruit of knowledge.

FOLLOWING UP THE NOTIFICATION WITH A SUPPLICATION:

And in his statement, 'May Allaah have mercy upon you,' is a notice for every reader and listener. In general, this is proof of the advice and sincerity of the author for his Muslim brothers and the Believers, since he supplicated for them before mentioning the important issues in order that they would learn these issues, give them attention and act upon their requirements. So that is from good manners in writing, speaking, giving sermons and giving lectures with their various types. The Scholars of the *Salaf* traversed this path of grabbing the attention of the listener and reader by supplicating for them sincerely in their guidelines for writing, speaking and straightforward directions.

Then he explained that these three issues are from the foundations of Islaam and the principles of *eemaan*. It is obligatory upon every Muslim, male or female, to learn them, understand them with a sound understanding and to act in accordance to their requirements. So the author gathered these three issues through following up and careful study of the texts of the Book and the *Sunnah*.

THE FIRST ISSUE IS 'THAT ALLAHAH HAS CREATED US, SUSTAINED US AND NOT LEFT US NEGLECTED' AND IT'S EXPLANATION:

Then he began to explain the issues. So he began with the first issue, that is, "Allaah created us, sustained us and did not leave us neglected. Rather, he sent us a Messenger. So whoever obeys him enters Paradise and whoever disobeys him enters the Fire."

So the proofs for this issue are clearly confirmed in the Book and the *Sunnah*. And Allaah created the creation in their various species and groups. This has been openly stated in the in the clear *aayaat*. From them is the statement of Allaah the Blessed and Exalted,

“Allaah is the Creator of everything and He is responsible over everything.” [Sooratu-Zumar 39:62]

And from them is the statement of Allaah the Mighty and Majestic,

“He has created everything, and has measured it exactly according to its due measurements.” [Sooratul-Furqaan 25:2]

And there is the statement of Allaah the Blessed and Exalted,

“Blessed is He in whose Hand is the kingdom. And He is All-Capable over everything. It is He who created life and death so that he may test which of you is best in action. And He is the All-Mighty, the Oft-Forgiving.” [Sooratul-Mulk 67:1-2]

And from that is the statement of Allaah the Mighty and Majestic,

“Read in the name of your Lord who has created. He created mankind from a clot.” [Sooratul’Alaq 96:1-2]

So there are numerous *aayaat* proving the kindness, blessing, excellence and beneficence of Allaah upon his creation and the trial of the created world that is placed under obligation from the mankind and the *Jinn*. And likewise, He alone created them, just as He alone sustained them and no one from His creation, nor from the world of the earth, nor from the world of the heavens shared with Him in the creation, reproduction, sustenance and giving to His creation. Rather, it was Him alone who created them, reproduced them and strengthened them with that.

“O mankind! What has made you careless concerning your Lord, the Most Generous? It was He who created you, fashioned you perfectly, and gave you due proportion.” [Sooratul-Infitaar 82:6-7]

“Glorify the name of your Lord the Exalted, who has created everything and then proportioned it and who has measured and then guided.” [Sooratul-A’laa 87:1-3]

And He alone provides sustenance (*rizq*), so He is ar-Razzaaq, the Possessor of Might and Power. Likewise, that was clarified in the statement of Allaah the Mighty and Majestic,

“Indeed, Allaah is the Sustainer, the Possessor of Might and Power.” [Sooratudh-Dhaariyaat 51:58]

Likewise, there is the truthful statement of Allaah the Glorified,

“And in the heavens is your sustenance and whatever you have been promised.”
[Sooratudh-Dhaariyaat 51:56]

That is to say that the cause of sustenance is the rain that Allaah the Mighty and Majestic sends down from the sky upon the earth. So it causes the earth to tremble and splits the seeds. So all of the various groups of creation eat from that, and this is from the excellence, giving and sustenance of Allaah. No one has any hand in that at all. Likewise, He gives strength through the sustenance, as is mentioned in numerous *aayaat*. And why is that except that the *Ummah* may remain an *Ummah* that is thankful to Allaah the Mighty and Majestic for giving and for the vastness of His sustenance. As Allaah the Mighty and Majestic said,

“Say: Who provides for you from the sky and the earth? Who owns the hearing and the sight? And who brings out the living from the dead and who brings out the dead from the living?” [Soorah Yoonus 10:31]

So in short, Allaah the Mighty and Majestic created the creation, the righteous and the disobedient ones, the believers and the disbelievers, the speakers and the silent ones, the inanimate and the animate. Allaah created, sustained, preserved, proportioned and made the affairs easy. So Allaah made all of that easy for the ascertainment of the *Ummah*. The intended purpose of Allaah the Blessed and Exalted in all is what He mentioned in the statement of Allaah the Mighty and Majestic,

“And I have not created the Jinn and the mankind, except to worship Me. I do not want from them anything of sustenance, nor do I want them to feed Me. Indeed, Allaah is the Sustainer, the Possessor of Might and Power.” [Sooratudh-Dhaariyaat 51:56-58]

Allaah created them in the best of forms and He honoured them. Allaah honoured the children of Aadam with nobilities that cannot be entered under any number, nor can they be counted. And He gave them strength upon that as occurs in the statement of Allaah the Exalted,

“Indeed, We honoured the Children of Aadam, and We carried them upon land and sea and We have provided them with lawful good things, and have preferred them above many of those whom We have created with a marked preference.” [Sooratul-Israa‘ 17:70]

They were granted intellects and they were granted senses in order to realize the beneficial affairs. So they were granted hearing in order to hear what they were in need of from the obligations and permissible affairs. And with the hearing, they listened to knowledge, a truthful word and goodness. So they listened to what they needed to hear in terms of lectures, and that which will fulfill their needs and their communal and family relations. They were granted eyesight with which they saw what they were in need of. And they were

granted the beneficial usage of the hearts and the intellects with which they differentiated between the harmful and the beneficial, and between the truth and the falsehood, and between the righteous and the wicked. So along with these bounties, some of which I have pointed out, Allaah the Blessed and Exalted did not leave them neglected, without any commands or prohibitions. And He did not leave them dependant upon their intellects and senses. Rather, He sent Messengers to them starting with Aadam (*'alayhimus-salaam*) until the end of the messages and duties of Prophet-hood with the message of our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). And Allaah revealed Books to them which were explained by these Messengers, and the Prophets who came after the Messengers explained them as well. And the upright Scholars gave lessons, reminded and taught what the Messengers brought from Allaah the Mighty and Majestic. With that, the evidence was established and the excuse was cut off, as Allaah the Mighty and Majestic said,

“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.” [Sooratun-Nisaa‘ 4:165]

So with the messages of the Messengers and the spread of their *da'wah* throughout the creation the evidence is established and the excuse is nullified for a day where they will be asked by Allaah the Blessed and Exalted about what the Messengers came with.

And Allaah attached His pleasure and Paradise to obedience to the Messengers, because Allaah the Mighty and Majestic sent them to be obeyed, and He ended them with the message of our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) so that he may be obeyed. So he is not to be disobeyed. And I pointed that out with the statement of Allaah the Glorified,

“And We have not sent a Messenger, except that he must be obeyed by the permission of Allaah.” [Sooratun-Nisaa‘ 4:64]

Likewise, Allaah the Mighty and Majestic said,

“And whosoever obeys Allaah and the Messenger, then they will be with those whom Allaah has favoured from the Prophets, the truthful, the martyrs and the righteous.” [Sooratun-Nisaa‘ 4:69]

So He called them with an eloquent call, commanding them to obey Him, to obey His Messenger and to obey the leader of the Muslims. So Allaah said,

“O you who believe! Obey Allaah and obey the Messenger and those in authority over you.” [Sooratun-Nisaa‘ 4:69]

So He guided them from the disagreement and differing to return back to the Book of their Lord and the *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*) after his death,

“So if you differ in anything amongst yourselves, then refer it back to Allaah and His Messenger if you truly believe in Allaah and the Last Day. That is best and more suitable for final determination.” [Sooratun-Nisaa‘ 4:59]

So whosoever disobeys the Messengers shall enter the Fire, and Allaah has written His hatred, displeasure and anger for him and He shall afflict him with a severe torment, since he is the one who has oppressed himself by rejecting what the Messengers came with and following desire, *Shaytaan* and the soul that enjoins evil. So these are the three types of evil and callers to misguidance. So the desires take their inhabitant to the Fire and an evil residence, and refuge is sought with Allaah.

And the *Shaytaan* is as Allaah the Mighty and Majestic has informed us and warned us concerning him with His statement,

“O you who believe! Do not follow the footsteps of Shaytaan. And whosoever follows the footsteps of Shaytaan, then he will command him with obscenity and evil.” [Sooratun-Noor 24:21]

So Allaah the Mighty and Majestic has informed us of the ugliness of the *da'wah* of *Shaytaan* so as to warn us against it and against every act of disobedience from statement or action, open or private due to which the servant will become degenerate. So this is the result of him answering the call of *Shaytaan*. Due to the danger of that, a notification, guidance and instruction has come for the *Ummah* in the Book of Allaah the Mighty and Majestic, so that the *Ummah* may be warned against desire, and the following of *Shaytaan* and to warn them against responding to the requests of the soul that commands with evil in numerous *aayaat*, as is found in the statement of Allaah the Mighty and Majestic to his Prophet (*sallallaahu 'alayhi wa sallam*) and his *Ummah* has followed him in this speech,

“And if you obey most of those on earth, they will mislead you far away from the Path of Allaah. They follow nothing but conjectures, and they do nothing but lie.” [Sooratul-An'aam 6:116]

And there is the statement of Allaah the Mighty and Majestic,

“And do not follow the desire, since it will misguide you from the Path of Allaah.” [Soorah Saad 38:26]

And there is the statement of Allaah the Blessed and Exalted,

“So have you seen the one who takes his desire as his deity? And Allaah, knowing him as such, has left him astray and placed a seal upon his hearing and his heart. And He has placed a veil over his eyes. So who will guide him after Allaah? So will you not then remember?” [Sooratul-Jaathiyah 45:23]

Likewise, there is the truthful statement of Allaah the Glorified and Exalted,

“Verily, the soul that commands with evil, except for the one upon whom is the mercy of my Lord.” [Soorah Yoosuf 12:53]

And Allaah said concerning the reality of *Shaytaan* and in warning against following him and the end result of the follower (of *Shaytaan*)

“Indeed, the promise of Allaah is true. So do not be deceived by the worldly life, nor let the head deceiver deceive you about Allaah.” [Soorah Luqmaan 31:33]

“Indeed, Shaytaan is an enemy for you, so take him as an enemy. He only calls to his party (*hizb*) so that they may become inhabitant of the blazing Fire.” [Soorah Faatir 35:6]

Likewise, there are similar statements in the Book of Allaah the Mighty and Majestic.

Therefore, happiness in the two abodes (worldly life and the Hereafter) is restrictively contained within obedience to Allaah and obedience to His Messengers (*'alayhimus-salaat was-salaam*) as Allaah has commanded, explained and sent down in His Books: the *Tawraat* (Torah), the *Injeel* (Bible, gospel), the *Zuboor* (Psalms) and the *Qur'aan* and the scriptures of Moosaa and Ibraaheem. And the cause for misfortune and misguidance is disobedience of the Messengers, rejecting their call and going against obedience to Allaah the Blessed and Exalted. Due to this, the author made two short statements about the right of the Messenger (*sallallaahu 'alayhi wa sallam*), “Rather, He sent to us a Messenger. So whosoever obeys him, then he will enter Paradise. And whosoever disobeys him shall enter the Fire.”

So there is no doubt that the issues of knowledge are supported by evidences. That is when someone says, ‘This is lawful, and this is unlawful, and this is the truth, and this is falsehood, and this is the path of guidance, and these are the paths of misguidance.’ There is no doubt that one must derive evidence for that from the two great sources: the clear Book of Allaah and the *Sunnah* of the trustworthy Messenger (*sallallaahu 'alayhi wa sallam*). So from the general evidences that Allaah has sent to us a Messenger, just as He sent Messengers to the previous nations, is the statement of Allaah the Mighty and Majestic,

“Indeed, We sent to you a Messenger as a witness over you.” [Sooratul-Muzammil 73:15]

So this speech is directed at the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*). And the intended meaning here is: everyone who has been upon the face of the earth since the Prophet (*sallallaahu 'alayhi wa sallam*) was sent. All of them are the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*). It is obligatory upon them to obey him (*sallallaahu 'alayhi wa sallam*) and to submit to his purified *Sharee'ah*. And there is no excuse for anyone to worship Allaah with a *Sharee'ah* from the previous *Sharaa'i* (legislations) after the Prophet (*sallallaahu 'alayhi wa sallam*) has been sent. So the call of one who claims that he is free to

leave the boundaries of the *Sharee'ah* of the Prophet (*sallallaahu 'alayhi wa sallam*), as al-Khidr left the *Sharee'ah* of Moosaa (*'alayhis-salaam*) is not to be accepted.

So the evidence for that is well established, from it is the statement of Allaah the Blessed and Exalted,

“And We have not sent you, except as a sufficiency for mankind, a bringer of good news and a warner.” [Soorah Saba' 34:28]

And the word *naas* (mankind) comprises all people, from the Arabs and the non-Arabs. Likewise, there is the statement of Allaah the Mighty and Majestic,

“Say: O you who believe! I am a Messenger of Allaah to all of you.” [Sooratul-A'raaf 7:158]

So in mentioning the Prophets and Messengers that Allaah had sent, He did not exclude those of previous *Sharaa'i'* (legislations). Rather, they left that as inheritance, because the *Qur'aan* affirms all the books that came before it. And the message of the Prophet (*sallallaahu 'alayhi wa sallam*) is general and comprehensive, it is not permissible for anyone to worship Allaah with anything of what the early Prophets brought that is not found in our noble *Sharee'ah*, due to the completion and perfection of this Religion.

“Today I have perfected your Religion for you, and I have completed My favour upon you and I have chosen Islaam as your Religion.” [Sooratul-Maa'idah 5:3]

And the Prophet (*sallallaahu 'alayhi wa sallam*) supported that with his statement, “By Allaah, no one from this nation hears of me, be he a Jew or a Christian, then he dies whilst not having believed in what I came with, except that he will be from the people of the Fire.”²⁶

REFUTING THE CLAIM THAT THE MESSAGE OF MUHAMMAD WAS ONLY FOR MAKKAH AND ITS SURROUNDING TOWNS:

Therefore, then the evidence is well established as I have previously mentioned, that the *Ummah* of Muhammad includes everyone who has been upon the face of the planet since the Prophet (*sallallaahu 'alayhi wa sallam*) was sent, whether he is from the Arabs or the non-Arabs. So this is the one being addressed in, obligated by and responsible for the message of the Prophet (*sallallaahu 'alayhi wa sallam*). Indeed, he was sent when he had reached forty years of age, and his history is well known and famous in the books of history and biography. This is not denied, except by the long winded ones from the Jews or the Christians, or by people of distortion (*tahreef*), or neglectful-ness or excess, or aversion and extremism concerning their Messengers and Prophets. They said, ‘Indeed, we are the

²⁶ Related by Muslim (1/134), refer to *Silsilatul-Ahaadeethus-Saheehah* (no. 185) of Imaam al-Albaanee.

people of the ancient legislations. So we are upon our *Sharee'ah*.’ So whoever from amongst them attests to the fact that the Prophet (*sallallaahu 'alayhi wa sallam*) is a sent Messenger, then they say to him, ‘He was sent to the Arabs only.’ And they seek evidence with a doubt which they bring from the *Qur'aan*, and they claim that it amounts to proof. So they use the statement of Allaah the Mighty and Majestic,

“So that you may warn the Mother of Towns (Makkah) and all those around it.”
[Sooratul-An'aam 6:92]

So they say that the message of the Prophet (*sallallaahu 'alayhi wa sallam*) was only for the people of Makkah and the towns that neighbored it. As for whatever exceeds that, then the people there are the followers of the ancient messages, such as the *Tawraat* (Torah) and the *Injeel* (Bible, gospel). And they lied concerning that, because Allaah the Glorified and Exalted finished the messages and the duties of Prophet-hood with the message of the Prophet (*sallallaahu 'alayhi wa sallam*), and He ended the revealed books with the *Furqaan* (criterion, i.e. the *Qur'aan*) after which there is no other book. And there is no Messenger after Muhammad. So he is the last of the Prophets and Messengers. So it is not correct for anyone from amongst the servants of Allaah, except that they must be restricted to the noble *Sharee'ah*. Therefore, the Messenger (*sallallaahu 'alayhi wa sallam*) is a witness over his *Ummah*. Indeed, Allaah the Mighty and Majestic explained this testimony and that it shall come true on the Day of Judgement. So Allaah the Glorified and Exalted said,

“So how will it be then, when We bring a witness for every nation and when We bring you (O Muhammad) as a witness over these ones.” [Sooratun-Nisaa' 4:41]

Indeed, it has been declared authentic in the *Sunan* and in the *Musnad* of Imaam Ahmad²⁷ that on the Day of Judgement Allaah will gather up the earlier and later nations. And Nooh (*'alayhis-salaam*) will be called and asked, ‘Did you convey the message to your people?’ So he will say, ‘Yes, I conveyed the message to them.’ So it will be said to his people, ‘Did Nooh convey the message to you?’ So they will say, ‘No one came to us as a warner.’ So it will be said to Nooh, ‘Who will bear witness for you?’ So Nooh will say, ‘Muhammad and his *Ummah*.’ So the *Ummah* of Muhammad will be brought as witnesses over the people of Nooh, testifying that Nooh in fact came to them, invited them, warned them, cautioned them and called them secretly and publicly, during night and day. So the *Ummah* of Nooh will submit and they will be taken to account for their sins. So this is in conformity to the wisdom, perfection and justice of Allaah. Then the Prophet (*sallallaahu 'alayhi wa sallam*) will bear witness over his *Ummah*, testifying that he has conveyed the message to them.²⁸

²⁷ He is the Imaam, the Scholar, the evidence, the one who is highly proficient and skilled, the Haafidh, Aboo 'Abdullaah Imaam Ahmad Ibn Muhammad Ibn Hanbal ash-Shaybaanee. He has many great writings, the most famous of which is his *Musnad*. He was born in the year 164H, and he died in the year 241H.

²⁸ The wording of this *hadeeth* is as follows: From Abee Sa'eed who said, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “Nooh and his *Ummah* will be brought. So Allaah the Exalted will say, “Have you conveyed the message?” So he will say, “Yes O Lord.” So it will be said to his *Ummah*, “Has he conveyed the

As for the testimony of the *Ummah* of Muhammad, the *Ummah* that answered the call, the people who had *eemaan* in the *Qur'aan*, then in their testimony they relied upon what came in the Book of Allaah the Mighty and Majestic, which they read and recite at ever time and moment. So a general statement concerning that is the statement of Allaah the Mighty and Majestic,

“Indeed, We sent Nooh to his people, so that you may warn your people before a greivous punishment overtakes them. He said: O people! Verily, I am a clear warner for you, so that you may worship Allaah, fear Him and obey Him.” [Soorah Nooh 71:1-3]

Indeed, they relied upon the words of their Lord and they shall testify with truthfulness. And the Prophet (*sallallaahu 'alayhi wa sallam*) shall bear witness over his *Ummah*, testifying that he has conveyed to them the message, and his testimony is sufficient as truth and reality.

And Allaah the Mighty and Majestic informed the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*) that the sending of the Messengers and the sending down of the Books upon the nations is a *Sunnah* concerning the servants that is well established and continuous, so that they are not left with any argument against Allaah the Mighty and Majestic. Allaah said,

“Likewise, We sent a Messenger to Fir'awn.” [Sooratul-Muzammil 73:15]

And he was Moosaa (*'alayhis-salaam*). Indeed, he called Fir'awn and his people. He called them, reminded them of Allaah and proved to them that Allaah the Mighty and Majestic is their Creator and Sustainer. So He is the One deserving of being worshipped, and He is *al-'Alee* (the Most High) *al-A'laa* (the Exalted). So Fir'awn displayed pride and misrepresented himself to his people by stating what Allaah related about him,

“O chiefs! I do not know for you an ilaah (deity) other than me.” [Sooratul-Qisas 28:38]

Likewise, there is the statement of Allaah the Mighty and Majestic,

“So he said: I am your Lord the Exalted.” [Sooratun-Naazi'at 79:24]

So Allaah the Mighty and Majestic explained that He sent to him a Messenger. So Fir'awn disobeyed the Messenger. So he received a punishment at that time and he shall receive a punishment in the future. This is how the *Sunnah* of Allaah occurs amongst the nations

message to you?” So they will say, “No one came to us as a Prophet.” So it will be said to Nooh, “Who will bear witness for you?” So he will say, “Muhammad (*sallallaahu 'alayhi wa sallam*) and his *Ummah*.” So the *Ummah* of Muhammad will testify that he had in fact conveyed the message to them. And this described in the statement of Allaah, how Sublime is His mention,

“Likewise, We made you a just Ummah, so that you may serve as witnesses over the people.” [...]

Related by Ahmad (3/22), al-Bukhaaree (no. 3339) and at-Tirmidhee (no. 4284).

that are disobedient, they receive punishments in the worldly life, the *barzakh* (interval between the worldly life and the Hereafter) and in the Hereafter in accordance to the crimes and in accordance to the disobedience and opposition.

“And your Lord does not oppress anyone.” [Sooratul-Kahf 18:49]

Indeed, the punishment they receive sooner is followed by the punishment that they shall receive later. So the punishment for the future occurs when Allaah gives respite to the disobedient sinner and gives him His bounties and allows him to gain health, riches, security, and He allows him to stay in a state where he is constantly increasing in disobedience to Allaah. That is due to the insignificance of the world to Allaah the Mighty and Majestic, and then the person dies in disobedience to Allaah. Then there will be a day where he will be returned to Allaah. Here no one from amongst the people will be redeemed except for the ones who are trustworthy, and no one will be withheld except for the oppressors and transgressors from amongst them.

Indeed, Allaah the Mighty and Majestic said concerning this meaning,

“Such is the seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.” [Soorah Hood 11:102]

The Prophet (*sallallaahu 'alayhi wa sallam*) said, “Allaah gives the oppressor an extremely long reign, so that when He seizes him, he is left with no excuse.”²⁹ So this is an expression showing the severity of the punishment and the strength of the Grip.

“And the Grip of your Lord is severe.” [Sooratul-Burooj 85:12]

Due to that, Allaah the Mighty and Majestic said,

“So Fir’awn disobeyed the Messenger, so We seized him with a severe torment.” [Sooratul-Muzammil 73:16]

That is to say that it was severe, reaching the utmost limits of severity. So this is a notification to the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*), so that they may remain far away from the action of Fir’awn and his people, and so that they may accept the obedience to their Prophet (*sallallaahu 'alayhi wa sallam*), because Allaah informed them that His *Sunnah* is well established in truth. When Allaah sends a Messenger it is binding upon the people to follow him and obey him. So whoever obeys him shall enter Paradise and whosoever disobeys him shall enter the Fire.

²⁹ So to complete the *hadeeth*, he then recited the *aayah*, “Such is the seizure of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful, and severe.” [Soorah Hood 102]. It is related by al-Bukhaaree (2/243) from Abee Moosaa (*radiyallaahu 'anhu*).

THE SECOND ISSUE IS ‘THAT ALLAAH IS NOT PLEASED THAT ANYONE BE ASSOCIATED WITH HIM IN WORSHIP’ AND IT’S EXPLANATION:

Said Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab - *rahimahullaah*, “And the second issue is that Allaah is not pleased that anyone be associated with Him in worship, neither an angel brought close, nor a prophet that is sent. And the evidence is the statement of Allaah the Exalted,

“And the mosques are for Allaah, so do not call upon anyone along with Allaah.”
[Sooratul-Jinn 72:18].”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “So in truth, Allaah alone is the one that has created the servants and sustained them. He is the One who governs over them and manages their affairs. Allaah is not pleased to have someone associated along with Him in worship. And *al’Ibaadah* (worship) is a general noun for everything that Allaah loves and is pleased with, from statements, actions and deeds, whether they are done openly or secretly.³⁰ So whosoever directs an action of worship towards other than Allaah, then he has committed greater *Shirk* (*Shirk Akbar*). So whoever associates someone along with Allaah the Mighty and Majestic, then he has committed greater *Shirk*.

CLARIFYING THE DANGER OF SHIRK:

Therefore all of the actions of worship and deeds done to come closer to Allaah, such as *isti’aanah* (seeking aid), *istighaathah* (seeking deliverance), sacrifice, taking oaths, *raghbah*

³⁰ **Translator’s Note:** Said Shaykhul-Islaam Ibn Taymiyyah (d.728H) - *rahimahullaah*, “Worship (*al’Ibaadah*) is obedience to Allaah by following that which He ordered upon the tongues of His Messengers.” He also said, “Worship (*al’Ibaadah*) is a comprehensive term covering everything that Allaah loves and is pleased with - whether saying, or actions, outward and inward.” Refer to *Majmoo’ul-Fataawaa* (10/149). Stated Imaam Ibnul-Qayyim (d.751H) - *rahimahullaah*, “Worship revolves around fifteen principles. Whosoever completes them has completed the stages of *’uboodiyyah* (servitude to Allaah). The explanation of this is that *’ibaadah* is divided between the heart, the tongue, and the limbs. And that for each one of these three come five types of rulings, covering all actions: *waajib* (obligatory), *mustahabb* (recommended), *haraam* (prohibited), *makrooh* (disliked), and *mubaah* (permissible).” Refer to *Madaarijus-Saalikeen* (1/109). Said Imaam al-Qurtubee (d.671H) - *rahimahullaah*, “The root of *’ibaadah* is humility and submissiveness. The various duties that have been prescribed upon the people are called *’ibaadaat* (acts of worship), since what is required is that these acts of worship must be done with humility and submissiveness to Allaah - the Most High.” Refer to *Al-Jaami’ li-Ahkaamil-Qur’aan* (1/225), and (17/56). Stated al-Haafidh Ibn Katheer (d.774H) - *rahimahullaah*, “And *’ibaadah* is obedience to Allaah by acting upon what He commands, and abandoning what He forbids; and this is the reality and essence of Islaam. And the meaning of Islaam is: *istislaam* (submission and surrender) to Allaah - the Most High - along with the utmost compliance, humility, and submissiveness to Him.” Refer to *Tafseerul-Qur’aanil’Adtheem* (7/402). And he also said, “Indeed Allaah - the Most High - created the creation so that they could worship Him alone, without associating any partner with Him. Whoever obeys Him will be completely rewarded, whereas whoever disobeys Him would be punished with a severe punishment. And He has informed that He is neither dependant, nor does He have any need for them. Rather, it is they who are in dire need of Him, in every condition and circumstance, since He is the One who created, sustains, and provides for them.”

(fervent desire), *rahbah* (dread), *khushoo'* (humility), *khashyah* (awe), *inaabah* (turning repentantly), *tawakkul* (placing one's trust in Allaah), *rajaa'* (hope) and *khawf* (fear). All of that is from the actions of worship which it is not permissible to direct towards other than Allaah. And it is not permissible to place an associate along with Allaah, because Allaah is not pleased with that. And greater *Shirk* is a sin that Allaah is disobeyed with, and it is a sin that is not forgiven by Allaah, nor are its people deserving of intercession. They are merely from the people of the Fire, abiding therein forever, as Allaah the Mighty and Majestic,

“Verily, Allaah does not forgive that associates be joined along with Him, but He forgives whatever is lesser than that for whomever He wills.” [Sooratun-Nisaa' 4:48, 116]

That is to say, do not worship anyone along with Allaah ever, neither angels brought close, nor noble Messengers, nor from the magnificent Prophets, nor from the righteous from amongst the creation, nor the trees, nor the rocks, nor anything other than that. That is due to the fact that any act of worship done for other than Allaah the Mighty and Majestic is worship of the *taaghoot*.³¹

And the Muslims are not far from encountering the danger of *Shirk*. So the greater and lesser *Shirk* are dangerous, as well as little and much *Shirk*. So from here it becomes obligatory upon the Muslims, and upon the students of knowledge especially, to investigate their own conditions, actions, affairs and what takes root in their hearts. They must investigate into all that in all of the moments of their life, so that their actions are not contaminated by *Shirk* with Allaah. And they must investigate into the conditions of the people, and they must strive hard to teach and direct them until nothing from the various types of *Shirk* remains, or else they will be destroyed. Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) informed that he had a great fear of *Shirk* falling upon his *Ummah* when he said, “Indeed, what I fear for you the most is lesser *Shirk*.” They said, “And what is that?” He said, “It is *ar-riyaa'* (showing off).”³²

³¹ **Translator's Note:** Said 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*), “The *taaghoot* is *Shaytaan*.” Related by at-Tabaree in *Jaami'ul-Bayaan 'an-Ta'weelil-Qur'aan* (no. 5834), al-Haafidh Ibn Hajar said in *Fathul-Baaree* (8/251), “Its chain of narrators is strong.” Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*) said, “The *taaghoots* are the soothsayers and fortune-tellers upon whom the devils descend.” Related by at-Tabaree in his *Tafseer* (no. 5845). Imaam Maalik (d.179H) - *rahimahullaah* - said, “*Taaghoot*: that which is worshipped besides Allaah.” Related by as-Suyootee in *ad-Durarul-Manthoor* (2/22), by way of Ibn Abee Haatim. Imaam Ibnul-Qayyim (d.751H) - *rahimahullaahu ta'aalaa* - has given a very comprehensive definition, so he said, “The *taaghoot* is all that which causes the person to exceed the limits with regards to that which is worshipped, followed, or obeyed. So the *taaghoot* in any nation is whosoever turns to other than Allaah and His Messenger for matters of judgement; or is pleased to be worshipped besides Allaah; or is followed without a clear proof from Allaah; or is obeyed in that which is known to be disobedience to Allaah.” Refer to *I'laamul-Muwaqqi'een* (1/53).

³² Related by Ahmad (3/8) and (5/228-229) and at-Tabaraanee (4/253)

So it is a category from the categories of *Shirk*. So there is no doubt that *Tawheed* must be actualized outwardly and inwardly, and there must be disavowal of *Shirk* and its people. And one must look into his soul, so that nothing from the various types or dangerous categories of *Shirk* enters upon him. Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) was asked, as occurs in the *hadeeth* of 'Abdullaah Ibn Mas'ood when he said to him, "O Messenger of Allaah! Which sin is the greatest?" He said, "That you place someone else to be called upon besides Allaah, whilst He is the One that created you."³³ This is due to the greatness and danger of the sin of *Shirk* upon the people.

So we shall suffice with these two issues until the next lesson, if Allaah the Exalted so wills. And may peace be upon Muhammad, his family and his Companions.

³³ Related by al-Bukhaaree (no. 6811) and an-Nisaa'ee (no. 7125)

LESSON FOUR:

The praise is for Allaah, and may peace and blessings be upon the Messenger of Allaah, upon his family, his Companions and all those who are guided by his guidance.

Previously, we covered an explanation of two issues from the three issues:

The First Issue: It is the statement of the author, ‘Allaah created us, sustained us and did not leave us neglected. Rather, He sent to us a Messenger. So whoever obeys him (*sallallaahu 'alayhi wa sallam*) shall enter the Paradise, and whoever disobeys him shall enter the Fire.’

The Second Issue: ‘Allaah is not pleased that anyone be made an associate along with Him in His worship, neither an angel brought close, nor a Prophet that is sent,’ and other than them from the first issue. And we have come to know the meaning of *Shirk*, the types of *Shirk* and its danger upon the *Ummah*. And we have come to know that there is a hidden *Shirk* (*shirkul-khafee*) along with which the servants are in need of looking into themselves, their hearts and their deeds.

And the topic for this lesson tonight shall be:

THE THIRD ISSUE ‘WHOSOEVER OBEYS THE MESSENGER AND SINGLES OUT ALLAAH’ AND ITS EXPLANATION:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, “The second issue is that whosoever obeys the Messenger and affirms the *Tawheed* of Allaah, it is not permissible for him to have an allegiance with those who oppose Allaah and His Messenger, even if they are the closest people to him.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “So the explanation of this is that the followers of Muhammad (*sallallaahu 'alayhi wa sallam*) love for the sake of Allaah and hate for the sake of Allaah. This is a principle (*qaa'idah*) that the people of truth, *Ahlus-Sunnah wal-Jamaa'ah* - from our *Salafus-Saalih* and their followers until the Day of Judgement, apply and interact with. Everyone who obeys the Messenger (*sallallaahu 'alayhi wa sallam*) in whatever he came with from Allaah the Mighty and Majestic from the Book and the *Sunnah*, and he affirms the *Tawheed* of Allaah in His *Ruboobiyyah* (lordship), His *Uloohiyyah* (divinity), His *Asmaa' was-Sifaat* (Names and Attributes) and all of His actions (*af'aal*), then it is not permissible for him to have any allegiance, love or agreement with he who is in opposition to Allaah, His Noble *Sharee'ah* and what His Messenger (*sallallaahu 'alayhi wa sallam*) came with; even if he be from the closest of people to him.

THE PRINCIPLE OF ALLEGIANCE AND ENMITY AND HOW IT WAS APPLIED BY THE COMPANIONS:

From here it becomes obligatory upon the seeker of knowledge to realize the reality of *al-walaa' wal-baraa'* (allegiance and enmity). That is to know whom is it obligatory to love and be allied with? And upon which matter should the love and alliance be based? And what are the reasons for enmity, hatred and boycotting? These affairs are from the foundations of the *'aqeedah* (creed). And it is upon this that everyone must obey the Prophet (*sallallaahu 'alayhi wa sallam*) and affirm the *Tawheed* of Allah in His *Ruboobiyyah*, His *Uloohiyyah* and His *Asmaa' was-Sifaat*. It is obligatory upon him to make his love, hatred, allegiance and enmity all for the sake of Allaah. So once he does that, then he has truly grasped the handhold of *eemaan* (faith). Indeed, he has then conferred allegiance to Allaah the Blessed and Exalted, and the allegiance is not to be conferred to anyone else.

Indeed, the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*) learnt the principle of *al-walaa' wal-baraa'*. Then knew for whom the allegiance was and to whom enmity should be shown. They interacted with this principle. So the son would come out against his own father and fight him because he was an enemy to Allaah. And some of them would come out and fight their sons because they were upon other than the *manhaj* of al-Islam. And this is one of the known causes for the revelation of this noble *aayah*,

“You will not find a people who believe in Allaah and the Last Day having any affection for those who oppose Allaah and His Messenger.” [Sooratul-Mujaadilah 58:22]

It was revealed concerning Abee 'Ubaydah 'Aamir Ibnul-Jarraah who killed his father because he was a disbeliever (*kaafir*). And it was revealed concerning Abee Bakr because he came out against his own son because he was a *kaafir*.³⁴ This is how they would actualize

³⁴ Stated al-Qurtubee, 'Said as-Suddee, 'It was revealed concerning 'Abdullaah Ibn 'Abdullaah Ibn Ubayy (*radiyallaahu 'anhu*). He sat with the Prophet (*sallallaahu 'alayhi wa sallam*). So the Prophet (*sallallaahu 'alayhi wa sallam*) drank water. So he said to him, "O Messenger of Allaah, let me give whatever is left over from your drink to my father. Perhaps Allaah will purify his heart with it." So he took it and came to him with it. So 'Abdullaah said to him, "What is this?" So he said, "This is what is left over from the drink of the Prophet (*sallallaahu 'alayhi wa sallam*). I have come to you with it for you to drink so that perhaps Allaah may purify your heart with it." So his father said to him, "Had you come to me with the urine of your mother, it would have been purer than this." So he became angry and he went to the Prophet (*sallallaahu 'alayhi wa sallam*) and said, "O Messenger of Allaah, do you permit me to kill my father?" So the Prophet (*sallallaahu 'alayhi wa sallam*) said, 'Rather, be gentle with him and behave well towards him." And Ibnul-Jurayh said, "It was related to me that Abaa Quhaafah had reviled the Prophet (*sallallaahu 'alayhi wa sallam*), so Aboo Bakr beat him until he fell to the ground upon his face. Then the Prophet (*sallallaahu 'alayhi wa sallam*) came, so he mentioned that to him. So he said, "If he continues than do not treat him like that again." So he said, "By the One who sent you as a Prophet in truth, if my sword had been close to me at that time I would have killed him." And Ibn Mas'ood said, "It was revealed concerning Aboo 'Ubaydah Ibnul-Jarraah. He killed his father 'Abdullaah Ibnul-Jarraah on Monday, and it is said that it was the day of Badr. And al-Jarraah would resist Abee 'Ubaydah, whilst Abee 'Ubaydah would incline towards him. So when he began increase in his opposition towards Abee 'Ubaydah, he killed him. So Allaah revealed this *aayah* when he killed his father, "You will not find a people who believe in Allaah and the Last Day..." [Sooratul-Mujaadilah 58:22]."

the starting point of *al-walaa' wal-baraa'*. So Allaah revealed an *aayah* concerning these two and their likes from the *Qur'aan* which shall be recited until whenever Allaah the Blessed and Exalted wills to raise it from the chests and to raise it from the earth.

THE LEVELS OF ALLEGIANCE AND ENMITY:

And the topic of *al-walaa' wal-baraa'* is in need of something from further elaboration. So *al-walaa'* (allegiance) is of varying degrees in accordance to the one who an alliance is being formed with. And likewise, *al-baraa'* is of varying degrees as well. So whoever is upon the *manhaj* of the *Salafus-Saalih* in creed, worship, interaction, manners and dealings; and he is upon the brotherhood of *Islaam*, *eemaan* and *ihsaan*, then this one is deserving of the highest and most complete level of *al-walaa'* after the *walaa'* for Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). So it is with this meaning that Allaah the Mighty and Majestic said,

“Indeed, your walee (ally) is Allaah and His Messenger, and those who believe, establish the Prayer, give the zakaat and they are the ones who bow down. So whoever allies himself with Allaah, His Messenger and those who believe, then the party of Allaah is victorious.” [Sooratul-Maa'idah 5:56-57]

This comprises *walaa'* for the sake of Allaah by loving and hating for His sake, and *walaa'* for the right of Muhammad (*sallallaahu 'alayhi wa sallam*) by loving him, following his commands, refraining from his prohibitions, taking him as an example and loving his followers until the Day of Judgement generally with a love that is sanctioned by the *Share'ah*. This is from the virtuous acts of worship and from the signs, attributes and special characteristics of the people of *eemaan* who remain distinguished from others due to it. Whosoever is at a lower level than that from amongst the Muslims, then he is deserving of allegiance due to what he has with him of *Islaam*, *eemaan* and *ihsaan*. And he is to be hated due to what he possesses of disobedience and sin.

THE ADVERSE EFFECTS OF HIZBIYYAH AND SECRET ORGANIZATIONS UPON THE STUDENTS OF KNOWLEDGE:

And whosoever is from the people of misguided innovations, with the varying types of people of innovation, and they are many, then as long as these ones are within the realm of *Islaam* and within the generality of the Muslims and their innovation does not take them outside of *Islaam*, then these ones are to be hated in accordance to their disobedience and innovation. And they are to be abandoned, their gatherings are to be boycotted and knowledge is not to be taken from them. That is done in accordance to the benefit

And Maalik (d.179H) - *rahimahullaah* - used this *aayah* as an evidence for having enmity against the *Qadariyyah* and boycotting their gatherings. He said: I say that the meaning of *Qadariyyah* is all people of transgression and enmity.” This has been related in *al-Jaami' li-Ahkaamil-Qur'aan* (18/199), slightly abridged.

obtained by boycotting them and remaining far away from them.³⁵ So how many people are there with a sound *fitrah* (natural inclination towards good), capable of doing good, seeking goodness, seeking rectification for themselves, then the people of innovation gain influence over them with their various types. They may be from amongst the *Jahmiyyah*³⁶ who reject the Attributes, or the *Mu'tazilah*,³⁷ or the *Ashaa'irah*³⁸ and those who are close to them, or from the people of *hizbiyyah* and secret organizations with their various *jamaa'aat* (groupings) which have become many and their drinking fountains have varied. All of these are people of innovation. When they gain influence over the seeker of knowledge, they come to him by way of love, brotherhood, victory for Islaam and whatever resembles that. They fool him until they gain mastery over him. After that they start to give him their deviated teachings piecemeal until he becomes an individual from their individuals and a soldier from amongst their soldiers upon other than the rightly guided *manhaj*. Then he is left with only innovations, misguidance and causes for *fitan* (trials, tribulation). This is present amongst the ranks of the *hizbiyyeen* in their various categories and amongst the activists in accordance to their various appellations.

A WARNING AGAINST THE DECEPTIONS OF THE HIZBIYYEEN:

So from here it becomes obligatory to advise the students of knowledge to beware of the people of innovation and to avoid their gatherings, even if they approach you with gentle speech and strive hard to do much good for you. So according to the *'aqeedah* and *manhaj* of the *Salaf*, which entails the sound understanding of Islaam, *eemaan* and *ihsaan*, it is not permissible for one to go along with them, nor to join with them. So your *'aqeedah* is

³⁵ Stated Imaam Ismaa'eel Ibn 'Abdur-Rahmaan as-Saaboonee (d.449H), "And they avoided the people of innovation and misguidance, they displayed enmity towards the people of desires and ignorance. And they despised the people of innovation who invented into this Religion that which was not from it. They did not love them, nor did they accompany them, nor did they listen to their speech, nor did they sit with them, nor did they argue with them concerning the Religion, nor did they debate with them. They would safeguard their ears from hearing their falsehood, since they knew that if it passed through their ears and entered their hearts, then it would harm and cause evil by whispering and bringing about corrupt dangers."

And he also said, "They were agreed upon the position of overpowering and gaining mastery over the people of innovation, humiliating them, punishing them, remaining far away from them, driving them away and remaining far away from those who accompanied them and drew close to them. And they would seek closeness to Allaah the Mighty and Majestic though remaining far away from them and boycotting them." Refer to *'Aqeedatus-Salaf wa Ashaabul-Hadeeth* (p. 105, 113), slightly abridged.

³⁶ The *Jahmiyyah* are the followers of al-Jahm Ibn Safwaan. He was from the pure *Jabariyyah*. His innovation emerged in Tirmidh and he was killed by Salam Ibn Ahwaz al-Maazinee towards the end of the rule of Banee Umayyah. So they agree with the *Mu'tazilah* in rejecting the eternal Attributes and they add some things in addition to that. Refer to *al-Milal wan-Nihal* (1/73).

³⁷ The *Mu'tazilah* are the followers of Waasil Ibn 'Ataa' al-Ghazaal. He abandoned the gathering of al-Hasan al-Basree. He believed that the one who commits a major sin is neither a believer, nor a disbeliever, and he affirmed a level between the two levels. And thus he was banished. So he abandoned the gatherings and his followers became known as a group called the *Mu'tazilah*. Refer to *al-Milal wan-Nihal* (1/38).

³⁸ The *Ashaa'irah* is a sect that was founded by Abul-Hasan al-Ash'aree in the first part of his affair. Afterwards, he differed with the *Mu'tazilah*, not to mention that he recanted from that and came to the *madhhab* of the *Salaf*. Their basic reference point is the intellect, and they reject some of the Attributes and perform *ta'weel* (figurative explanation) for some of them. Refer to *al-Ajwibatus-Sadeedah* (4/53) by the author.

sound and your *manhaj* is true, these two are the capital of what you have. These two are what you were created for and it is in their path that you struggle with a truthful word and with a pen to defend the clear white path of the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*), which the people of innovation have defiled with their various innovations. This is regardless of whether they are from the people of the old sects, or from the people of modern day innovations. Due to this we say the truth concerning the innovator (*mubtadi'*), he is to be loved in accordance to what he has from Islaam. However, he is to be hated, boycotted, his sittings are to be avoided and communication with him is to be cut off until he abandons his innovation which he is calling the people to. That is to be done in accordance to the benefit and the removal of harm.

THE GROUPS WHICH EXIST TODAY CARRY NUMEROUS INNOVATIONS, NOT ONLY ONE:

Indeed, these *jamaa'at* which are present in the arena today carry with them numerous innovations. It is obligatory to speak the truth and to clarify and to not conceal anything. They do not carry just one innovation, they carry numerous innovations.

SECRET ORGANIZATIONS WITHIN THE MUSLIM STATE ARE FROM INNOVATIONS:

So the secret organizations in the Muslim lands are from the innovations, and the secret gatherings that exclude the common-folk³⁹ yet claim to be gatherings of reminder and reading of knowledge are from the innovations.

CAUSING PEOPLE TO TURN AWAY FROM THE SHAREE'AH SCIENCES:

Likewise is the case with causing aversion from the *Sharee'ah* sciences which connect the youth of the *Ummah* with their Creator (*khaaliq*) and Reproducer (*baari'*) the Glorified, and to the *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*), causing them to have a concern for it and to defend it.

AN INTRODUCTION TO JAMAA'ATUT-TABLEEGH AND THE IKHWAAN:

All of this is from the innovations that the present day *jamaa'at* have fallen into, such as the *Ikhwaaniyyah*,⁴⁰ the *Tableeghiyyah*⁴¹ and whosoever follows their way, traverses their path

³⁹ From al-Awzaa'ee (d.157H) who said, 'Said 'Umar Ibn 'Abdul-'Azeez (d.101H), "When you see a people discussing an affair to the exclusion of the common-folk, then they are upon the foundation of misguidance." Related by ad-Daarimee (1/103)

⁴⁰ It is the '*Jamaa'atul-Ikhwaanil-Muslimoon*' which was established by its founder, Hasan Ibn Ahmad al-Bannaa. He was born in the year 1324H in Egypt, and he died in the year 1368H. He received his education from the order of the *Hasaafiyyah Soofees*. And he took *bay'ah* (oath of allegiance) with them at the hands of Basyoonee al-'Abd, then upon the hands of 'Abdul-Wahhaab al-Hassaafee who was the vice president of the order. And Hasan al-Bannaa would continuously attend their gatherings. The goal of his movement was to attract all of the Muslims in Egypt regardless of their various methodologies, whether they were upon

and adopts their *manhaj*. So be wary of all of the people of innovation that have left the true *manhaj* for a *manhaj* that has recently been invented by someone that is ignorant of the affairs. And the evidences for them being ignorant of the affairs are well established. So the founders of these groups were ignorant of the affairs.

THE LEADERS OF THIS GROUP DO NOT APPLY THE PRINCIPLE OF ALLEGIANCE AND ENMITY:

So if *al-walaa' wal-baraa'* is a principle of *eemaan*, then some of the leaders of this group do not apply the issue of *al-walaa' wal-baraa'* in a manner that is required from them by the *Sharee'ah*. And I shall bring for you some examples.

AN EXAMPLE OF THAT AND A REFUTATION UPON IT:

One of the adherents to this group⁴² has clarified in one of his widespread treatises that, "The *Raafidhah*⁴³ are the brothers of the Muslim. And there is no difference between us and them, except in the subsidiary issues, such as the difference between the *madhaahib*, that is, the four Imaams."⁴⁴ This is a corrupt analogy. So the *Raafidah* are well known for their evil creed, their abhorrent actions and their adverse behaviour. In addition to the issues of *Shirk* that are found amongst them, they hate the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*), except for a group of a few odd people. From the outset they hate, rather they curse Aboo Bakr and 'Umar (*radiyallaahu 'anhumaa*). And these two are the best of those whose feet have treaded upon the earth after the Messenger of Allaah

Salafiyyah or *Soofiyyah*. So the movement would recognize '*ad-Da'watus-Salafiyyah*,' '*Tareeqatus-Soofiyyah*' and '*Haqeeqatus-Soofiyyah*.' The movement wanted to combine within its membership the students of the Religion as well as worldly life. So it also claimed to be a 'political committee,' a 'devotional group,' a 'confederation of educational knowledge,' an 'economic company' and a 'united ideology.' Refer to *Haqeeqatud-Da'wah ilallaahi Ta'aalaa* (p. 76-77), slightly adapted.

⁴¹ It is a group that was established by its founder, Muhammad Ibn Ilyas Ibn Muhammad Ismaa'eel al-Kaandahlawee. He was born in the year 1302H, and he died in the year 1363H. He was *Deobandee* in *manhaj*, *Hanafee* in his *madhhab*, *Ash'aree* and *Maatureedee* in his '*aqeedah* and *Soofee* in his *tareeqah*. And the *Jamaa'atut-Tableegh* have six foundations, or six attributes. They are:

[1]: Actualizing the good word: *Laa ilaaha illallaah, Muhammadur-Rasoolullaah*.

[2]: Prayer with humility and submission.

[3]: Knowledge - of the virtues, not the actual issues - along with remembrance.

[4]: Honouring the Muslims.

[5]: Correcting the intention.

[6]: Calling to Allaah and going out (*khurooj*) in the path of Allaah (upon the *manhaj* of *at-Tableegh*).

However, these six foundations or attributes have an intended purpose, a virtue and a restricted method of attainment. Refer to *Haqeeqatud-Da'wah ilallaahi Ta'aalaa* (p. 75, 80), slightly adapted.

⁴² The Shaykh - *hafidhahullaah* - is referring to the founder of the group known as the *Ikhwaanul-Muslimeen*.

⁴³ The word '*rafid*' means to abandon. And they are the ones who have rejected (*yarfadoon*) the leadership of the two Shaykhs: Abee Bakr and 'Umar (*radiyallaahu 'anhumaa*) and they free themselves from them. And they revile the Companions of the Prophet (*sallallaahu 'alayhi wa sallam*) find fault with them. Refer to *Badhalul-Majhood fee Ithbaat Mushaabahatir-Raafidah lil-Yahood* (1/85).

⁴⁴ Refer to *al-Ajwibatus-Sadeedah 'alal-As'ilatir-Rasheedah* (5/43-44).

(*sallallaahu 'alayhi wa sallam*) by the consensus (*ijmaa'*) of the *Ummah* of Islaam. So when the founder of the *Ikhwaan* stated that the *Raafidah* are the brothers of the *Sunniyyeen*, then this is from the most atrocious of errors and the most evil of statements. It is an expression that proves the ignorance of the one who said it with regards to the *manhaj* of *Ahlus-Sunnah wal-Jamaa'ah*. Indeed, he died - *rahimahullaah* - and he remained upon what has preceded. However, those who defend this *manhaj* which is founded upon the likes of these evil principles, then it has become obligatory to clarify their affair, to warn against them and to avoid their gatherings so that they are not able to spit out their poison at our sons, our youth and at our brothers.

ANOTHER EXAMPLE AND ITS REFUTATION:

Likewise, the founder of this group says, "There is no enmity with regards to the Religion between us and the Jews. The difference between us is only based upon economy."⁴⁵ This is from the most evil of statements, because Allaah the Mighty and Majestic has openly announced that the Believers must have enmity for the Jews and the polytheists (*mushrikeen*). There occurs in the statement of Allaah the Blessed and Exalted,

"You will find the Jews and the polytheists to be the strongest of people in enmity towards the Believers." [Sooratul-Maa'idah 5:82]

So he is ignorant of this *aayah*, despite its clarity, distinctness and wisdom. It shows the consequence of something dangerous. Likewise, the aforementioned founder has entered into the topic of *al-Asmaa' was-Sifaat* (Names and Attributes of Allaah). So he says, "We relegate (*tafweed*)⁴⁶ the affair of these texts back to Allaah."⁴⁷ He opposes *Ahlus-Sunnah wal-*

⁴⁵ Refer to the book, *al-Ikhwaanul-Muslimoon Ahdaath Sana'atut-Taa'reekh* (p. 409).

⁴⁶ **BENEFIT - CLARIFYING THE DOUBT OF TAFWEED:** Stated Imaam Muhammad Ibn Saalih al-'Uthaymeen (d.1421H), "The '*aqeedah* of *Ahlus-Sunnah wal-Jamaa'ah*, therefore, is free from *tahreef* (distortion) and *ta'teel* (denial). And by this we come to know the misguidance or the lie of those who say, 'The way of the *Salaf* is *tafweed*.' These people have gone astray if they have said this whilst being ignorant of the way of the *Salaf* and if they said that with knowledge, they have lied deliberately. We can also say: They have lied in two ways: In the sense of the language of the Hijaz, since *kadhib* (a lie) to the people of the Hijaz is with the meaning of *khata'* (a mistake). And in any circumstance, there is no doubt that those who say: The *madhhab* of *Ahlus-Sunnah* is *tafweed* - that they have erred because the *madhhab* of *Ahlus-Sunnah* is to affirm the meaning but to perform *tafweed* of its *kayfiyyah* (how it is, modality).

And let it be known that speaking with *tafweed* - as Shaykhul-Islaam Ibn Taymiyyah [in *Dar'ut-Ta'aanudul-Aql-wan-Naql* (1/121)] has said - is amongst the most evil of the sayings of the *Ahlul-Bid'ah wal-Ilhaad*. When a person hears about *tafweed* he says, 'This is good, I will be safe from these people and those people. I will not speak with the *madhhab* of the *Salaf* and nor will I speak with the *madhhab* of those performing *ta'weel*, I will take the middle path and will be saved from all of this. And I will say: Allaah knows best, we do not know what its meaning is.'

However Shaykhul-Islaam says, "This is amongst the most evil of the sayings of *Ahlul-Bid'ah wal-Ilhaad*." And he - *rahimahullaah* - has spoken the truth. When you reflect upon it you will find that this necessitates (the following): a denial of the *Qur'aan*, that the Messenger (*sallallaahu 'alayhi wa sallam*) was ignorant, and arrogance on behalf of the people of philosophy. This is a denial of the *Qur'aan* because Allaah says, **"And We have revealed to you the Book as an exposition of every single matter."** [Sooratun-Nahl 16:89]

Jamaa'ah in this. So *Ahlu-Sunnah wal-Jamaa'ah* do not relegate the meanings (to Allaah). However, they relegate the *kayfiyyaat* (how it is, modality). That is, the *kayfiyyah* (how, modality) of the Attributes of Allaah the Mighty and Majestic are to be relegated (*tafweed*) back to Allaah. As for the meanings, then they are clear and apparent, because Allaah the Mighty and Majestic has addressed us with that which we know and understand. And Allaah has commanded us to reflect upon this *Qur'aan*, from its opening to its conclusion, so that we may understand its meaning.

A THIRD EXAMPLE AND ITS REFUTATION:

Likewise, there is what is connected to the obligation of the *bay'ah* (oath of allegiance) that is in operation with this (*Ikhwaanee*) *manhaj*. So it is not permissible to apply this, especially within the Muslim state that has instituted the *bay'ah* upon the necks of the Muslims and it has a vice-governor, leaders and judges. That is to say, it is not permissible for there to be a *bay'ah*, even if the *Ikhwaanul-Muslimoon* call it a *bay'ah* upon righteousness and piety. So this evades the reality. As for the first leader of the *Ikhwaan*, then he said in his speech, "Indeed, the pillars of our *bay'ah* are ten, so memorize them."⁴⁸ Such is the *manhaj* that is taken from them.

A FOURTH EXAMPLE AND ITS REFUTATION:

Where is the explanation in words whose meanings are not known?! And most of what has been mentioned in the *Qur'aan* are the Names of Allaah and His Attributes. If we do not know what their meanings are, is the *Qur'aan* an exposition for everything?! Where is the explanation?! These people are saying, 'The Messenger (*sallallaahu 'alayhi wa sallam*) does not know the meanings of the *Qur'aan* with respect to what is related to the Names and Attributes.' And when the Messenger (*sallallaahu 'alayhi wa sallam*) does not know then it is certain and foremost that those besides Him do not know.

More amazing than that is that they say, 'The Messenger (*sallallaahu 'alayhi wa sallam*) speaks about the Attributes of Allaah and he does not know what they mean. He says, 'O Allaah, our Lord Who is above the Sky,' and when He is questioned about this he (*sallallaahu 'alayhi wa sallam*) says, 'I don't know!' And likewise regarding his saying, 'Our Lord descends to the lowest heaven...' and when he is asked about the meaning of 'Our Lord descends,' he says, 'I don't know,' and built upon this - the same can be said for all the other Attributes.

And is there a greater slander of the Messenger (*sallallaahu 'alayhi wa sallam*) than this? Rather this is amongst the biggest of slanders. A Messenger from Allaah sent to explain to mankind and yet he does not know the meaning of the *aayaat* of the Attributes and the *ahaadeeth* pertaining to them. And he is speaking with words whose meanings he does not know. So it (i.e. the evil of *tafweed*) is from two aspects - a denial of the *Qur'aan* and ascribing ignorance to the Messenger (*sallallaahu 'alayhi wa sallam*)." Refer to *Sharhul'Aqeedatil-Waasitiyyah* (1/100) of Ibnul-Uthaymeen.

⁴⁷ Refer to *Risaalatul'Aqaa'id* (p. 74-76).

⁴⁸ There occurs in *Majmoo'atur-Rasaa'il-Imaam ash-Shaheed Hasan al-Bannaa* (p. 7), "O you truthful brothers! The pillars of our *bay'ah* are ten, so memorize them: understanding, sincerity, action, *jihaad*, clarity, obedience, steadfastness, independence, brotherhood and trustworthiness." And refer to *Risaalatut-Ta'aaleem li-Hasan al-Bannaa* (p. 3) and *al-Madkhal li-Da'watil-Ikhwaan li-Sa'eed Hawwaa* (p. 30).

Likewise, they have not actualized *al-walaa' wal-baraa'* that we are speaking about right now in this lesson in connection to their brotherhood and accompaniment of the *Soofiyyah*⁴⁹ who are misguided and misguide others. Indeed, the founder of the group of *al-Ikhwaan* praised them without limit. He was part of a *Soofee* order (*tareeqah*) called *at-Tareeqatul-Meeraghniyyah*. So his commemoration of the person from the *Tareeqah*: Muhammad 'Uthmaan al-Meeraghnee⁵⁰ has been recorded in the historical documents. He said, "Indeed, the call of the *Ikhwaan* does not forget their excellence. Their *da'wah* was not established, except upon their burden, and it was not stabilized, except through the efforts of the *Meeraghniyyah*."⁵¹ And he called them the poles of al-Islam and other than that from the affairs that prove his ignorance regarding the danger of the *Soofee* paths which do not have any basis in the Book of Allaah and the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*). Indeed, their main reference point is only from *mukaashafaat* (unveiling) and that which they claim to be miracles. Likewise, they speak about *kashf* (unveiling), *al-wajd* (ecstasy), dreams, visions and whatever resembles that from the reference points that are devoid of anything from the Book of Allaah and the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*).

THE COMMENDATION OF HASAN AL-BANNA' FOR THE SOOFEE TAREEQAH OF AL-HASSAAFIYYAH:

Then the founder (Hasan al-Banna') commended the *Soofiyyah* and the *tareeqah* in which he received his education. That is the *Tareeqatul-Hassaafiyyah*.⁵² And he praised it in his book, *Mudhakkiraatud-Da'wah wad-Daa'iyah*.⁵³ Therefore, with all of this, why should we carry this *manhaj*? And why should we study the books of this *manhaj*? And why should we join ourselves along with people of this *manhaj*? And why should we leave off the pure *manhaj*, the *manhaj* of our *Salafus-Saalih* who took their knowledge from the Book of their Lord and the *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*). And they connected

⁴⁹ They are called that due to the coarse woollen cloth (*soof*) that they wear. And their main reference points of the *Soofiyyah* regardless of their various levels are three: [i] *al-kashf* (unveiling); [ii] *adh-dhawq* (taste); [iii] *al-wajd* (ecstasy). Each of these reference points are divided into various categories and levels. And this does not negate the presence of other reference point besides these three." Refer to *al-Masaadirul-'Aammah lit-Talaqqee 'indas-Soofiyyah* (p. 31, 183).

⁵⁰ This refers to 'Uthmaan al-Meeraghnee who inherited it from his father Muhammad 'Uthmaan al-Meeraghnee who died in the year 1368H. He was the one who used to say about himself, 'Whosoever sees me, and whosoever has seen the one who has seen me, up until five people will not be touched by the Fire. And there is no problem in that because Allaah specifies His mercy to whomsoever He wills.' And he would call himself *al-Khatm* (the end), or *Khaatimul-Awliyyaa'* (the last of the *Awliyyaa'*). And this name became a sign of their *Soofee* path, so they came to be called: *al-Khatmiyyah*, that is, the last of all the paths and whatever else it claimed in favour of itself over the rest of the *Ummah*, even though the *Ummah* included Aboo Bakr and 'Umar (*radiyallaahu 'anhuu*). Refer to *al-Ajwibat-us-Sadeedah* (3-4/264) by the author.

⁵¹ This is from a speech delivered by al-Banna' at the base of the *Ikhwaan* in Cairo in 9/6/1948CE about the appropriateness of visiting the *Shaykh* of *tareeqah* (path) in his time: Muhammad 'Uthmaan al-Meeraghnee who inherited it from his father. Refer to *al-Ajwibat-us-Sadeedah* (3-4/264) and *Qaafilatul-Ikhwaan* (2/8).

⁵² This is in connection to Hasnayn al-Hassaafee. He was the first *Shaykh* of the *tareeqah* and his father, 'Abdul-Wahhaab al-Hassaafee, is the current *Shaykh* of it. It is one of the *Soofee* orders.

⁵³ (p. 22-23)

themselves to the guidelines of the upright Scholars, such as the four Imaams and those who came before them as well as those who came after them upon the true *manhaj*. They were not deceived by the statements of the people of innovation.

THE POSITION OF THE SALAFUS-SAALIH AGAINST THE PEOPLE OF INNOVATION:

And whenever a person of innovation emerged in the first three generations, he was subdued by the upright Scholars. So they would refute the innovation that he brought and they would make his affair well known and clarify it to the people. They clarified the innovation of the *Qadariyyah*⁵⁴ who deny the *Qadr* (divine pre-decree), they refuted the innovation of the *Jahmiyyah* and they refuted the innovation of the *Mu'tazilah*. Likewise was the case with every other innovation of *Shaytaan* that sprouted up. It was clarified by the people of knowledge who understood the Book of their Lord and the *Sunnah* of their Prophet (*sallallahu 'alayhi wa sallam*) with a sound understanding. They lit up the path and expanded the chests and gave sight to those who desired the truth in order to live in its shade and die upon it.

Likewise, when the numerous innovations came, such as the innovation of the *Soofiyyah*. They were subdued by the upright Scholars. So Ibn Taymiyyah⁵⁵ (d.728H) – *rahimahullaah* – refuted them. He is the Imaam, the extraordinary individual, the reviver, the advisor, and they were refuted by his student Ibnul-Qayyim⁵⁶ and other than the two of them from the Scholars of the *Sharee'ah*. They refuted the innovation of the *Soofiyyah* and they informed that the Religion of Allaah was complete, and that the *Soofiyyah* have come with something that is new and has no connection to the Book of Allaah and the *Sunnah* of the Prophet (*sallallahu 'alayhi wa sallam*). At no time was there any mention therein about *tasawwuf*. And they have numerous paths which are not possible to enumerate at this point. However, in general we warn against all of their extremist paths and other than the extremists from amongst the hidden ones.

THE TEACHINGS SPREAD BY A SOOFEE EGYPTIAN MAN NAMED: AL-HIZB ASSAYFEE:

⁵⁴ The *Qadariyyah* are the followers of Ma'bad al-Juhanee. They say that the servant is compelled to do his actions and has no freedom of choice. He does them without his own will. Rather, he has no power over his own actions. They are also commonly known as the *Jabariyyah*, and the name *al-Qadariyyah* is also applied to them. Refer to *Majmoo' Rasaa'ilul-Jaamee fil'Aqeedah was-Sunnah* (p. 29), slightly adapted.

⁵⁵ He is Shaykhul-Islam Taqiyyud-Deen Ahmad Ibn 'Abdul-Haleem Ibn Taymiyyah al-Harraanee ad-Dimashqee. He was from the oceans of knowledge, highly intelligent, noble and courageous. He was born in the year 661H, and he died in the year 728H. May Allaah bestow mercy upon him.

⁵⁶ He is Abee 'Abdullaah Shamsud-Deen Muhammad Ibn Abee Bakr, commonly known as: Ibnul-Qayyim al-Jawziyyah. He was engrossed with the sciences of the Religion until he reached the level of an Imaam in the Religion. And he was afflicted by numerous trials like his Shaykh Ibn Taymiyyah – *rahimahumallaah*. He was born in the year 691H and he died in the year 751H.

We warn against their gatherings to perform *adhkaar* (remembrances) that do not have any basis in the Noble *Qur'aan*, nor in the books of *hadeeth*, such as the *Sihaah* (the authentic books), the *Sunan* (books of traditions), the books of the *masaaneed* (the books of *musnad*) and the books of *adhkaar*. Indeed, these are merely innovated *adhkaar*. In these present days, you will find such gatherings widespread. They have been spread by an Egyptian *Soofee* man named: al-Hizb as-Sayfee. He narrates from 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*), yet 'Alee Ibn Abee Taalib has not related one word to him. So this one is lying to the people and bringing this *Soofee manhaj* to them which is misguided and misguides others.

THE GATHERINGS OF THE SOOFIYYAH, HOW THEY PLAY AROUND WITH DHIKR AND THE REFUTATION UPON THEM:

They have their own gatherings, their own technical terms concerning *dhikr* (remembrance) and they play around. They abbreviate their *adhkaar*, so they gather the word 'Allaah, Allaah' like this. And they repeat '*Laa ilaaha* (there is no deity)' whilst rotating to the right. Then they say, '*Laa ilaaha* (there is no deity)' a hundred or two hundred times. Then they rotate to the left whilst reciting, '*Laa ilaaha, laa ilaaha*' like this. And this is a clear example of a game⁵⁷ that *Shaytaan* clearly influenced them into. And some of those who looked into and wrote about the *manhaj* of the *Ikhwaanul-Muslimoon* have traversed this wicked path, just as the first founder followed the *manhaj* of the *Ikhwaanul-Muslimeen*.

MENTIONING SOME OF THE GROUPS WHICH ARE PRESENT TODAY:

I have clarified this in my book, *al-Ajwibatus-Sadeedah*, accompanied by proofs for it and with statements from the books of their own people.⁵⁸ I did all of that so that the youth of *Islaam* and the students of knowledge could come to know that it is not permissible for

⁵⁷ Said Shaykh Hamood Ibn 'Abdullaah at-Tuwajjiree, "Indeed, some of the Scholars from amongst the *Tableeghiyyeen* mentioned another type of *dhikr*. That is when they would repeat the phrase, '*laa ilaaha*' six hundred times. Then they would repeat the phrase, '*illallaah*' four hundred times. And they mentioned another number around six hundred. Then after that, they would repeat the phrase, '*illallaah*' around one hundred times. And they would repeat that in unison with a raised voice. The people in the streets would be able to hear them. That was done in the presence of a *Shaykh* from their major Indian *shuyookh*. Indeed, they would repeat this action for a long time. And they would do it at two different times within the month: one time in the middle of the month and one time at the end of the month. There is no doubt that this is a mockery of Allaah and His *dhikr*. It will not remain hidden from the one who has knowledge and understanding, that this action of their constitutes *kufr* (disbelief) six hundred times, because separating the negation from the affirmation in the statement, '*Laa ilaaha illallaah* (there is no deity worthy of worship besides Allaah)' for an extended period of time, and separating one part of the phrase from another part in the manner that they have chosen necessitates negating the *Uloohiyyah* (divinity) from Allaah the Exalted six hundred times. And that is clear *kufr*, even if one does it only one time, he will certainly be a disbeliever. So what about the one who does that six hundred times in one sitting? Then they come with the phrase of affirmation after separating it from the word of negation for an extended period of time. This will not benefit them at all. Indeed, they are just playing a game with the *dhikr* of Allaah and mocking Him." Refer to *al-Qawlul-Baleegh fit-Tahdheer min Jamaa'atut-Tableegh* (p. 9).

⁵⁸ Refer to *al-Ajwibatus-Sadeedah* (3/4/252-267).

them to align themselves with the people of innovation, nor it is permissible to take on the *manaahij* of the people of innovation, whilst behind them and in front of them is the Noble Book of Allaah, the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and the *manhaj* of the *Salaf* which is cleansed from impurity. So what is there except one *jamaa'ah*. It is the one about whom the Prophet (*sallallaahu 'alayhi wa sallam*) spoke when he was asked about the *Taa'ifatun-Naajiyatil-Mansoorah* (the saved victorious group), "It is the *Jamaa'ah*."⁵⁹ And it is not to be said that there are *jamaa'at* (multiple groups), or 'how many groups there are in this age from the most famous of them are the *Jamaa'atul-Ikhwaan*, *Jamaa'atul-Tableegh*, *Jamaa'ah Hizbut-Tahreer*, *Jamaa'ah Hizbul-Islaah*, *Jamaa'ah Shabaab Muhammad*, *Jamaa'atul-Takfeer wal-Hijrah*.' There is a large number of these *jamaa'at*⁶⁰ which have deviated from the Straight Path in accordance to their opposition to what our *Salafus-Saalih* were upon.

KNOWLEDGE OF THE SHAREE'AH IS SALVATION FROM INNOVATION:

So beware so that you may be safe from their evil. And it is not possible for you to be safe unless you strive hard with concern for the Book of Allaah the Mighty and Majestic, reciting it, pondering over its meaning, along with reading the recognized books of *tafseer*, such as the *Tafseer* of Ibn Katheer,⁶¹ the *Tafseer* of Ibn Jareer,⁶² the *Tafseer* of as-Sa'dee⁶³ and

⁵⁹ The Shaykh is referring to the *hadeeth* that is related by Ibn Maajah (no. 3992), from 'Awf Ibn Maalik who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, 'The Jews will split into seventy-one sects, so one will be in Paradise and seventy will be in the Fire. And the Christians will split into seventy-two sects, so seventy-one will be in the Fire, and one will be in Paradise. Any by the One in whose Hand the soul of Muhammad is, my *Ummah* shall split into seventy-three sects, and one will be in Paradise and seventy-two will be in the Fire.' It was said, 'O Messenger of Allaah, who are they?' He said, 'They are the *Jamaa'ah*.' It was also related by Imaam Ahmad (4/102) (3/145) and by Ibn Abee 'Aasim in *as-Sunnah* (1/32-33) by way of 'Awf Ibn Maalik, Anas, Mu'aawiyah, Abee Hurayrah and Abee Umaamah (*radiyallaahu 'anhum*). It was declared *saheeh* by Shaykh al-Albaanee in his notes upon *Kitaabus-Sunnah* where he said, "And the *hadeeth* is definitely *saheeh*, because it has six other paths from Anas, and it has witnesses from a group of the Companions."

⁶⁰ Such as the *Hizbut-Tawheedil-Islaamee*, *Jamaa'atul-Qur'aaniyyah*, *Jamaa'atul-Jihaad*, the *Jamaa'ah* of the Islamic Front and the *Jamaa'ah* of the Salvation Front. And every *hizb* from amongst these *ahzaab* has an ideology, guidelines, a *manhaj* which it has invented, an organization formed by its founder and its callers. And the case is the same with every other group, they likewise have numerous ideologies, various *manaahij* and specific paths. And all of these groups end up opposing the *Salafee manhaj*, whether they realize it or not. Refer to *al-Irhaab wa Aathaaruhu 'alal-Afraad wal-Umam* (p. 56) by the author.

⁶¹ He is the Imaam, the reciter, the *muhaddith*, the *mufassir*, the historian, the *faqeeh*, 'Imaadud-Deen Abul-Fidaa' Ismaa'eel Ibn Muhammad Ibn Katheer Qurashee in lineage, Dimashqee in residence. He was a sign from the signs of the Muslims in the eighth *Hijree* century. He was born in the year 700H, or shortly thereafter and he grew up in Damascus whilst continually accompanying al-Haafidh al-Mizzee, the *muhaddith* of Shaam in his time. So he listened to many writings from him and married his daughter. And he accompanied Shaykhul-Islam Ibn Taymiyyah and took from him, and he was put to trial and tested due to him. He died in Damascus, in the year 774H. He had many writings, from the most famous of them is his book, *Tafseerul-Qur'aanil'Adheem*. Refer to *al-Bidaayah wan-Nihaayah* (1/introduction).

⁶² He is the Imaam, the Scholar, the *mujtahid*, the Scholar of the era, Aboo Ja'far Muhammad Ibn Jareer Ibn Yazeed Ibn Katheer at-Tabaree, the author of original writings, from the people of Aamul, Tabaristaan. He was born in the year 224H and he began to seek knowledge after 240H. He did much travelling for knowledge, met many outstanding men and was one of the unique and intelligent individuals of his time.

the *Tafseer* of al-Baghawee.⁶⁴ So this is enough and there is sufficiency in it. And you must strive hard with concern for the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) by reading its books, beginning with the shorter books, then moving on from there until you have read the authentic collections (*sihaah*), the books of *Sunan* and the *masaaneed*. And all of this will not be sufficient for you until you leave off these *manaahij* whose people have departed in the great majority of their behaviour, from the true *manhaj* which is obligatory for us to follow and hold onto in accordance with the statement of Allaah the Blessed and Exalted,

“And hold onto the rope of Allaah all together, and do not be divided.” [Soorah Aali-’Imraan 4:103]

Therefore, *Ahlu-Sunnah wal-Jamaa’ah* and the Scholars of the *Salaf* and their followers are the ones who apply this noble *ayaah* which ends *Sooratul-Mujaadilah*,

“You will not find a people who believe in Allaah and the Last Day having any affection for those who oppose Allaah and His Messenger.” [Sooratul-Mujaadilah 58:22]

And *al-muhaaddaat* (opposition) is of varying levels. So from them is the one who opposes Allaah and His Messenger and thus ends up leaving from Islaam. So from them is the one who opposes Allaah and His Messenger with innovations. So that is considered to be the second level of opposition after *Shirk*.

WHY IS INNOVATION MORE DANGEROUS THAN MAJOR SINS?

And innovation is greater than the major sins, because the person who commits a major sin, such as the one who drinks wine, or the adulterer, or the thief or the likes of them will feel remorse sometimes and repent to Allaah the Mighty and Majestic when he remembers.

He had many writings, the likes of which the eyes have seen little. He was trustworthy, truthful, a memorizer, a head in *tafseer*, an *Imaam* in *fiqh*, *ijmaa’* (consensus) and *ikhtilaat* (mixing up), an *’Allaamah* in history and lives of the people, knowledgeable concerning the various modes of recitation, the Arabic language and other than that. He died in the year 310H. Refer to *Siyar A’laamun-Nubalaa’* (14/167), *al-Bidaayah wan-Nihaayah* (11/145) and *Meezaanul-I’tidaal* (3/498).

⁶³ He is *’Abdur-Rahmaan Ibn Naasir Ibn ’Abdullaah as-Sa’dee at-Tameemee*, a *mufasssir* from the Scholars of the *Hanaabilah* in the midst of Najd. He was born in the year 1307H and died in the year 1376H in *’Unayzah* (in Qaseem). He was the first one to start a library within it in the year 1358H. He has written around thirty books. Refer to *al-A’laam* (3/340) of *az-Zirkilee*.

⁶⁴ He is the Shaykh, the *Imaam*, the *’Allaamah*, the example, the *Haafidh*, *Shaykhul-Islaam*, reviver of the *Sunnah*, *Abuu Muhammad al-Husayn Ibn Mas’ood Ibn Muhammad Ibnul-Firaa’ al-Baghawee ash-Shaafi’ee*, the *mufasssir*, the author of writings. He was born in the year 436H and was a leader, *Imaam*, Scholar, *’Allaamah*, a *zaahid* (one who abstains from worldly life) who was content with little. He wrote large writings and sustained them with full acceptance. He would not give lessons, except about purification. He was economical in clothing, he had a *thawb* made of raw fibre and his head covering was small. He was upon the *minhaaj* of the *Salaf* in terms of influence and power. He was firmly grounded in *tafseer* and spent a long time with *fiqh*. He died in the year 516H. Refer to *Siyar A’laamun-Nubalaa’* (19/439), *al-Bidaayah wan-Nihaayah* (12/193) and *al-A’laam* (2/259) of *az-Zirkilee*.

Then he comes to realize that he has fallen into disobedience. However, the person on innovation – one it has settled in his heart – you will find him defending it, taking it as his Religion and spreading it with eagerness and diligence. So when *AhluSunnah* defend their *Sunnah* and clarify the falsehood of innovation, then he becomes defensive and angry, he begins to boycott due to that and does whatever is possible to defend it.

UNDERTAKING A JOURNEY IN SEARCH OF KNOWLEDGE IS JIHAAD IN THE PATH OF ALLAAH:

And in conclusion, the *hizb* (party) of Allaah – those whom Allaah is pleased with and they are pleased with Him – are those who take from the Book of Allaah the Mighty and Majestic with a sound understanding and a complete concern, and they take from the *Sunnah* of the noble Prophet (*sallallaahu 'alayhi wa sallam*) with a sound understanding and a complete concern. And it is not possible for anyone to come with a sound understanding and concern, except if he takes knowledge from its people from the Scholars of the *Sharee'ah*, the people who are concerning with the *Qur'aan* and its *tafseer*, with the *'aqeedah* of the *Salafus-Saaliheen* and with the *Sunnah* of the Leader of the Messengers (*'alayhis-salaatu was-salaam*). So the students of knowledge must traverse this path and take the Scholars as their teachers. If they journey far and cover long distances (in search of knowledge) then this will be considered a small and insignificant struggle. So travelling in search of knowledge is from the persistent practices of the righteous, from the character of the previous Scholars and it was begun by the Companions of Muhammad (*sallallaahu 'alayhi wa sallam*). So of their excellent individuals travelled from al-Madeenatun-Nabawiyah to the land of Shaam and crossed long distances upon camels. And they travelled throughout night and day just to hear one *hadeeth* when one of them had a brother in Shaam who had memorized that *hadeeth*. So when Jaabir Ibn 'Abdullaah reached his brother 'Abdullaah Ibn Unays, he asked his permission. So he said, "O my brother, I have heard that you have memorized a *hadeeth* about injustices. So I was afraid that I would die before I heard it, or that you would die before I heard it from you."

So he mentioned the *hadeeth* to him. Then he got back upon his riding animal and returned.⁶⁵ So in this journey he travelled for almost an entire month just to understand

⁶⁵ And its wording is: From Jaabir Ibn 'Abdullaah (*radiyallaahu 'anhu*) who said, 'A *hadeeth* reached me from the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So I rode upon a camel and my journey was severe upon it. Then I travelled for a month until I reached Shaam. So I came to the house of 'Abdullaah Ibn Unays al-Ansaaree and I sent a message to him that Jaabir was at the door. So the messenger returned and asked, 'Jaabir Ibn 'Abdullaah?' I said, 'Yes.' So he came out and embraced me, so I embraced him.' He said: I said, 'It has reached me that you heard a *hadeeth* from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) about injustices which I have not heard from him.' He said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Allaah the Glorified and Exalted shall gather the servants, or the people – in anxious doubt – and he signalled with his hand towards Shaam, who will be naked and uncircumcised said, 'We said, 'What is with them?' He said, 'There is nothing with them.' So there will be a call made with a voice that can be heard from near and far, "I am the King, I am the God. It is not fitting for anyone to enter into the Fire until the people of the Paradise seeks him out for an injustice that he did and reconciles with him." He said, 'We said, 'How will that be when we have come to Allaah naked, barefoot

one *hadeeth*. And how noble and illustrious that is, because it is from the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) and to journey for it is *Jihaad* in the path of Allaah. And to attain it, understand it and spread it is from *Jihaad* in the path of Allaah. Rather, it is the greatest *Jihaad* in the battlefield, because the Scholars becomes a cause for reviving the hearts through his spreading of knowledge, directing the ignorant ones and providing salvation for the confused and other than that from the benefits that are attained by the truthful students of knowledge by studying upon the correct *manhaj*. These are some of the benefits of taking the correct path (in studying) and taking one's *'aqeedah* and *manhaj* from the trustworthy people of knowledge who have an abundance of knowledge. This is the path and the Prophet (*sallallaahu 'alayhi wa sallam*) said concerning it, "Whosoever traverses a path seeking knowledge therein, Allaah will make easy for him the path to Paradise."⁶⁶ So the trip and journey in search of knowledge is never too expensive, regardless of whether it is a journey to a nearby place or somewhere extremely far.

AN ENCOURAGEMENT FROM THE SHAYKH TO THE STUDENTS OF THE SEMINAR OF KNOWLEDGE:

And I consider this arrival of yours⁶⁷ from your houses, your countries, your families and your abandonment of what is enjoyed by the people who do not give knowledge its true status; I consider that you have left them and come here in order to seek knowledge from the statement of Allaah and the statement of His Messenger (*sallallaahu 'alayhi wa sallam*) and to gain knowledge upon the *manhaj* of the *Salafus-Saalih* and to gain knowledge of the opposing *manaahij* in order to remain wary of them.

Indeed, I am delighted by that and I ask Allaah the Blessed and Exalted to make you guides who guide others and Scholars who teach what has come in the Book of our Lord and what has come in the *Sunnah* of our Prophet (*sallallaahu 'alayhi wa sallam*) and what our upright Scholars from the *Salafus-Saaliheen* carried of knowledge. The earth will never be empty of these ones by the might and power of Allaah, even if they are few and others besides them are many. And may the greetings of Allaah be upon our Prophet Muhammad and upon his family and all of his Companions.

and uncircumcised?" He said, "By trading good deeds for evil deeds." Its *isnaad* is *hasan* and the *hadeeth* is *saheeh*. It is related by al-Bukhaaree (no. 370-371) and Imaam Ahmad in his *Musnad* (3/495).

⁶⁶ **Saheeh:** Related by Aboo Daawood (no. 3641), at-Tirmidhee (no. 2822) and Ibn Maajah (no. 223). It was authenticated by al-Albaanee in *Saheeh Sunan Ibn Maajah* (no. 182). It is also related by ad-Daarimee (no. 342), and refer to *Sharhus-Sunnah* (no. 173-179).

⁶⁷ These words were directed towards the students at the First Shaykh 'Abdullaah Ibn Muhammad al-Qar'aawee - *rahimahullaah* - Seminar of Knowledge, in the year 1415H. The students were attending from far away countries and places of mountainous terrain. This took place in the city of Saamitah, in the province of Jaazaan.

LESSON FIVE:

The praise is for Allaah and may peace and greetings be upon the Messenger of Allaah, his family, his Companions and whosoever allies himself with them. To proceed:

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "Know - may Allaah guide you to His obedience - that *al-Haneefiyyah* (pure *Tawheed*) is the Religion of Ibraaheem. It is that you worship Allaah, making the Religion sincerely for Him."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "The statement of the author - *rahimahullaah*, "Know," occurs in the form of an action denoting a notification to the one being addressed to prepare himself to comprehend what is to follow. This action is from the straightforward instructions and beneficially good principles concerning the topic of the belief of *Tawheed* and rejection of whatever opposes it.

RE-VISITING THE BENEFIT OF NOTIFICATION THROUGH SUPPLICATION:

"May Allaah guide you..." Indeed, he followed up this command with a blessed supplication and it is for the purpose of seeking guidance from Allaah the Blessed and Exalted for His servants. That is guidance to the obedience of Allaah the Mighty Majestic. And this is from the manners of writing, that the author comes with a notification for the listener and reader to prepare themselves for what is to follow. And he follows that up with a supplication for every listener and reader as an advice and out of love and fervent desire for Allaah the Blessed and Exalted to bless his creation with guidance and direction.

THE MEANING OF OBEDIENCE:

"...to His obedience..." And obedience is the conformity of the one being commanded. That is, conformity to what Allaah has commanded him His Book and whatever His Messenger (*sallallaahu 'alayhi wa sallam*) has commanded in his *Sunnah*. That comprises following the commands and remaining far away from the prohibitions and declaring the *halaal* to be *halaal*, declaring the *haraam* to be *haraam* along with the correct belief that the *halaal* is *halaal* and that the *haraam* is *haraam* and drawing close to Allaah by that.

THE INTENDED MEANING OF AL-HANEEFIYYAH:

"...that *al-Haneefiyyah* is the Religion of Ibraaheem..." So here the author enters into the topic. And this passage is intended to inform the Muslims, male and female, that the Religion of *al-Haneefiyyah* is the Religion of Ibraaheem (*'alayhis-salaam*). The intended meaning of *al-Haneefiyyah* is aversion from *Shirk* and an inclination towards *Tawheed*, and in general it is an aversion from evil and an inclination towards goodness. So it is an aversion from disobedience and an inclination towards obedience. And this is the path to

happiness and the way to success. Then he explained that the foundation and primary basis of the Religion of Ibraaheem (*'alayhis-salaam*) is:

CONDITIONS FOR THE ACCEPTANCE OF ACTIONS AND THE EVIDENCE FOR THEM:

“It is that you worship Allaah, making the Religion sincerely for Him.” This is the Religion of Ibraaheem, the father of the Prophets and the close friend of ar-Rahmaan (the Bestower of Mercy) whom Allaah the Blessed and Exalted sent to a nation that was drowned in the aid of *Shirk* and idolatry. Allaah sent him to call them and save them from the darkness of *Shirk* and misguidance, to the light of the Book and the *Sunnah*. So he explained that its foundation and primary basis is that the Muslim must direct towards Allaah the Mighty and Majestic all of his wealth related and bodily acts of worship, or both of them together. He must direct all of that to Allaah alone, along with *ikhlaas* (sincerity), since *ikhlaas* is a condition from the conditions for the acceptance of actions. And an action will not be accepted without *ikhlaas*, because Allaah the Glorified and Exalted will not accept any actions, besides those which are sincere (*khaalis*) and correct (*sawaab*).⁶⁸

“...making the Religion sincerely for Him...” Meaning, not for anyone other than Him. One must not make his Religion for anyone besides Allaah, nor anything from his acts of worship, nor any statements, nor any actions, nor any deeds, whether they are done openly or secretly. Rather, all of that is for Allaah the Mighty and Majestic. It is to be done sincerely hoping for the pleasure and Paradise of Allaah, and in hoping for salvation from His humiliating punishment, hatred and displeasure.

And how many texts have occurred in the Noble *Qur'aan* calling the people to sincerity in their actions? And how many *ahaadeeth* have been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) saying the same thing? So from these *aayaat* is the statement of Allaah the Mighty and Majestic,

“Say: Indeed, I have been commanded to worship Allaah, making the Religion sincerely for Him.” [Sooratuz-Zumar 39:11]

And a command for the Prophet (*sallallaahu 'alayhi wa sallam*) is a command for all of his *Ummah*, except that which has a specific proof to indicate otherwise. So this has become known from a number of places, and Allaah the Mighty and Majestic said,

⁶⁸ Stated Fudayl Ibn 'Iyaad (d.187H) – *rahimahullaah*, “The best action is that which is most sincere and most correct.” And he said, “It will not be accepted unless it is *khaalis* (sincere) and *sawaab* (correct). It is *khaalis* when it is done for the sake of Allaah, and it is *sawaab* when it is done in accordance to the *Sunnah*.” Related by Aboo Nu'aym in *al-Hilyah* (8/95) and it was mentioned by Shaykhul-Islam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (1/333), Ibnul-Qayyim in *Madaarijus-Saalikeen* (1/83), *al-Bidaayah wan-Nihaayah* (10/199), the *Tafseer* (8/176) of al-Baghawee and *Jaami'ul-Uloom wal-Hikam* (1/44).

“Say: It is Allaah that I worship, making my Religion sincerely for Him. So worship whatever you will besides Him.” [Sooratuz-Zumar 39:14]

And this command, **“So worship whatever you will besides Him,”** is a command of rebuke for them and it is a threat against them, because they will receive their retribution when they stand in front of Allaah the Mighty and Majestic and they had worshipped other than him. Indeed, it has been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) that it will be said to them, **“Go and seek your reward from those whom you were seen by.”**⁶⁹ And no one will be able to grant anything of reward on the Day of Judgement, neither by way of bringing about benefit, nor removing the harm. Rather, everyone will be judged by Allaah the Mighty and Majestic and they will be rewarded in accordance to their good and evil deeds, as Allaah the Blessed and Exalted said,

“For whom is the Kingdom today?” [Soorah Ghaafir 40:16]

So Allaah the Glorified and Exalted will answer Himself,

“It is for Allaah alone, the Irresistible! This Day shall every person be recompensed for what he earned. No injustice shall be done to anybody. Truly, Allaah is swift in reckoning.” [Soorah Ghaafir 40:16-17]

Likewise, it has been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) in a *hadeeth qudsiyyah* that Allaah the Glorified and Exalted said, **“I am self-sufficient from any associates and from the *Shirk* of one who performs actions associating other than Me along with Me. I have left him and his *Shirk*.”** And there occurs in another narration, **“So that is for the one whom he associated.”**⁷⁰ And there is the famous and well known *hadeeth* of 'Umar (*radiyallaahu 'anh*) which is found in the introduction to almost every book of *hadeeth*, **“Indeed, actions are by intentions. And every person shall have that which he intended.”**⁷¹ So it is proof for *ikhlaas* (sincerity), correctness of intention and truthfulness (*sidq*) with Allaah the Blessed and Exalted in actions.

DISAGREEMENT WITHIN THE GROUPS OF DISBELIEF CONCERNING IBRAAHEEM:

Indeed, the groups of *kufr* (disbelief) have disputed concerning Ibraaheem (*'alayhis-salaam*), with every group claiming that Ibraaheem is with them. So Allaah the Blessed and Exalted declared them liars and clarified the true reality of the Religion of Ibraaheem. He clarified that it is not as they claim, so he is free from them. Allaah the Mighty and Majestic said,

⁶⁹ **Saheeh:** Related by Ahmad (5/428429), and it was authenticated by Imaam al-Albaanee in *Silsilatus-Saheehah* (no. 951).

⁷⁰ Related by Muslim (no. 2985), Ibn Maajah (no. 4202) and Ahmad (3/215, 466); from Abee Hurayrah (*radiyallaahu 'anh*)

⁷¹ Related by al-Bukhaaree (1/13) and Muslim (no. 1907)

“And Ibraaheem was not a Jew, nor a Christian. However, he was a pure Muslim (*haneefan musliman*), and he was not from the polytheists.” [Soorah Aali’Imraan 3:67]

The Jews, the Christians and the polytheists all made claims concerning Ibraaheem (*‘alayhis-salaam*). So Allaah the Blessed and Exalted declared all of them to be liars, because they lied in their claims. And it is confirmed that Ibraaheem remained far away from the *Shirk* that all of these aforementioned groups suffered from; the Jews, the Christians, the polytheists and those who are with them. And it is confirmed that he was a pure Muslim, that is one who submitted himself to Allaah alone without associating anyone with Him and not submitting or surrendering himself to anyone else. He only submitted to the command of Allaah, Lord of the worlds.

THE CALL OF THE MESSENGER COMES ALONGSIDE THE CALL OF IBRAAHEEM:

Therefore, every Muslim – male and female – and every believer – male and female – is closer to Ibraaheem than these groups due to the statement of Allaah the Mighty and Majestic,

“Indeed, the closest of people to Ibraaheem were those who followed him and this Prophet and those who believe.” [Soorah Aali’Imraan 3:68]

So the affair is not as the Jews claim, nor as the Christians claim, nor as the polytheists claim.

“Indeed, the closest of people to Ibraaheem were those who followed him.”

They followed his Religion, belief and worship.

“And this Prophet and those who believe. And Allaah is the ally of those who believe.” [Soorah Aali’Imraan 3:68]

So due to the magnificence of the *da’wah* of Ibraaheem and the majestic status of his Religion, our Prophet (*sallallaahu ‘alayhi wa sallam*) ordered us to follow him as a revelation from Allaah, when Allaah the Mighty and Majestic said,

“Then We revealed to you that you must follow the pure Religion of Ibraaheem, and he was not from amongst he polytheists.” [Sooratun-Nahl 16:123]

Likewise, Allaah the Mighty and Majestic commanded the *Ummah* of Muhammad to take him as an example,

“Indeed, there is a good example for you in Ibraaheem. And those who are with him said to their people: We are free from you and from that which you worship besides

Allaah. We have disbelieved in you and there has arisen between us enmity and hatred forever until you believe in Allaah alone.” [Sooratul-Mumtahinah 60:4]

Indeed, the noble Prophet (*sallallaahu 'alayhi wa sallam*) came as a reviver of this Religion and a follower of it, even though it differed from the previous prescribed laws (*sharaa'i*).

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “And that is what Allaah commanded all of the people with and created them for, as Allaah the Exalted said,

“And I have not created the Jinn, nor the mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56].”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “That is, so that they may actualize and follow the Religion of Ibraaheem which was described with the purest of descriptions. And the evidence for that is the statement of Allaah the Mighty and Majestic,

“And I have not created the Jinn, nor the mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56]

So this *aayah* clarifies the wisdom, and it clarifies the objective and higher goal of creating the two worlds: the worlds of the *Jinn* and the world of mankind. Indeed, the goal is to worship Allaah alone without any associates with regards to everything that the word *'ibaadah* carries of meaning. And since the acts of worship are of numerous types, and the greatest, best and highest of them is the *Tawheed* of Allaah the Blessed and Exalted, the author said,”

THE GREATEST THING THAT ALLAAH HAS COMMANDED IS TAWHEED:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “And the greatest thing that Allaah commanded is *Tawheed*, and that is to single out Allaah with worship.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “That is because *Tawheed* is the foundation and primary basis of the Religion. It is the key to Paradise. And it is the greatest cause for its people being saved from dwelling in the Fire, though they may dwell within it for a time due to their amount of sins. So *Tawheed* is that due to which one's wealth is secure, as well as his blood and honour. It is the greatest binding link between all of the Muslims despite their various nationalities, different languages and their distant regions. So it is the greatest binding link that brings about brotherhood between them and makes them like one body, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, “The Muslim is the brother of a Muslim.”⁷² And he explained *Tawheed* with a clear definition.

⁷² Related by al-Bukhaaree (no. 6951), Muslim (no. 2580) and Aboo Daawood (no. 3239)

EXPLAINING TAWHEEDUL'IBAADAH:

“It is to single out Allaah with worship.” That is, to single out Allaah the Mighty and Majestic by directing every act of worship towards Him. That is, every *Sharee'ah* legislated act of worship must be directed towards Allaah by the servants of Allaah the Mighty and Majestic. So whoever singles out Allaah with worship, then he is the *muwahhid* (one who affirms *Tawheed*), and whosoever directs his worship at other than Him, then he is the *mushrik* (one who commits *Shirk*). And whosoever associates someone else along with Allaah in worship, then he is also a *mushrik*. So Allaah alone is the one deserving of worship without having any associates along with Him in it.

And the obligations - as you know - are commands and prohibitions. And we have previously mentioned that the greatest of the commands is the *Tawheed* of Allaah the Mighty and Majestic. Likewise, the greatest of the prohibitions and the greatest form of sin is *Shirk* with Allaah the Blessed and Exalted. Due to this, the author - *rahimahullaah* - said,”

THE GREATEST THING THAT ALLAAH PROHIBITED IS SHIRK:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, “And the greatest thing that Allaah prohibited is *Shirk*.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “It is to call upon other than Allaah along with Him. And *Shirk* is the greatest sin with which Allaah is disobeyed, as is clearly mentioned in the *Qur'aan*. Indeed, the prohibition of *Shirk* occurs in the *Qur'aan* in a number of manners. It occurs in the manner of a clear prohibition, as is found in the statement of Allaah the Mighty and Majestic,

“And worship Allaah and do not associate anything with Him.” [Sooratur-Nisaa' 4:36]

Likewise, there occurs in the statement of Allaah the Mighty and Majestic,

“And do not be from amongst the polytheists, from amongst those who split up their Religion and became sects.” [Sooratur-Room 30:31-32]

Likewise, there occurs in the statement of Allaah the Mighty and Majestic informing about Luqmaan (*'alayhis-salaam*) when he was advising his son with commands and virtues and prohibiting him from sins and vices,

“O my son, do not commit Shirk with Allaah. Indeed, Shirk is the greatest transgression.” [Soorah Luqmaan 31:13]

And it has occurred in the manner of a severe threat for the one who associates others with Allaah and dies upon *Shirk*. So Allaah the Glorified said,

“Indeed, Allaah does not forgive that one associates others with Him, yet He forgives whatever is below that for whomsoever He wishes.” [Sooratun-Nisaa‘ 4:114]

And Allaah the Glorified said,

“Indeed, whosoever commits Shirk with Allaah, then Allaah has made Paradise unlawful for Him. And his dwelling place shall be the Fire, and there will be no helpers for those who transgress.” [Sooratul-Maa‘idah 5:72]

THE PROPHET BEGAN HIS CALL WITH TWO AFFAIRS:

And the Prophet (*sallallaahu ‘alayhi wa sallam*) began his *da’wah* by placing emphasis upon two affairs:

The First Affair: Singling out the *Tawheed* of Allaah, Lord of the worlds.

The Second Affair: The severe prohibition of *Shirk* with Allaah the Blessed and Exalted.”

SUPPLEMENTING THE DEFINITION OF SHAYKHUL-ISLAAM MUHAMMAD IBN ‘ABDUL-WAHHAAB FOR SHIRK:

Said Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab – *rahimahullaah*, “And it (*Shirk*) is to call upon other than Him along with Him. And the proof is the statement of Allaah the Exalted,

“And worship Allaah and do not associate anything along with Him.” [Sooratun-Nisaa‘ 4:36].”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “In his statement, ‘And it (*Shirk*) is to call upon other than Him along with Him,’ he connects it. It is to call upon other than Allaah, or to call upon other than Him along with Him. This is because the *mushrik* either directs his acts of worship to other than Allaah, such as the idols and statues and their likes from amongst the false deities, or he directs his acts of worship to Allaah and to other than Allaah, such that he calls upon Allaah and seeks aid from Him sometimes, and he calls upon the creation and seeks aid with them at other times. So both of these are situations of *Shirk Akbar* (greater *Shirk*) which expel one from the Religion of Islaam and is not eradicated, except by *taubah* (repentance) and good deeds. And from the proofs of this is that which has occurred in commanding with *Tawheed* and warning against *Shirk*. The statement of Allaah,

“And worship Allaah and do not associate anything along with Him.” [Sooratun-Nisaa‘ 4:36]

This commands one with worship and prohibits *Shirk*. So *Tawheed* cannot be complete, except by remaining free from *Shirk*. And this is a principle that was clarified by the *Qur’aan* in numerous places. And from them is this place where Allaah commands with His *Tawheed*, but He does not suffice with the command of *Tawheed*. Rather, Allaah followed that up with the prohibition against *Shirk*, since the servant can be a *muwahhid* (one who actualizes *Tawheed*) in some of his acts of worship and he can be a *mushrik* in some of them. And the servant can be a *muwahhid* in some cases and a *mushrik* at some times. So Allaah the Mighty and Majestic commanded the actualization of *Tawheed* unrestrictedly, with an attribute of eternity. And He prohibited *Shirk* with Allaah the Mighty and Majestic at all times with an attribute of continuity for the duration of the life of action.

Due to this, Allaah the Mighty and Majestic found fault with the *mushrikeen*, when the addresses were revealed to them and their situations became constricted, they became sincere in their supplication to Allaah the Mighty and Majestic. And when they were in a state of security, stability and hope, they directed their actions of worship to the false deities. Allaah the Mighty and Majestic rebuked them, and this rebuke was recorded in the *Qur’aan* when Allaah the Mighty and Majestic said,

“And when they embark upon a ship, they supplicate to Allaah making their Religion sincerely for Him. So when He brings them safely to land, then they begin to commit Shirk.” [Sooratul-’Ankaboot 29:65]

Therefore, from the danger that is upon this *Ummah* of Islaam is that they become neglectful of their Lord in situations of blessing, easiness, hope, security, good health and other than that from the various categories of blessings. This goes to the extent that when misfortune befalls them, their hearts and tongues are overcome with supplication, seeking aid and seeking relief from harm. So when Allaah removes the harm from them, then return back to what they used to be upon from negligence and sluggishness with regards to offering the obligatory duties and obligations. And they intrude into disobedience and sins. So this is an important affair, it is obligatory to take note of it. Since there is no one, except that he is afflicted by this negligence. And when something of misfortune and worries befalls him, he comes to Allaah the Blessed and Exalted with fervent desire and in fear.

Then after that, the author began with the explanation and elaboration upon the principles and foundations which are obligatory upon all mankind, whether they be male or female, to know and apply in knowledge and action, in *da’wah* and patience. So he mentioned that the three principles are that the servant has knowledge of his Lord, his Religion and his Prophet Muhammad (*sallallaahu ’alayhi wa sallam*).”

WHAT ARE THE THREE FUNDAMENTAL PRINCIPLES THAT ARE OBLIGATORY UPON MANKIND TO KNOW?

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "So if it is said to you, "What are the three fundamental principles that are obligatory upon mankind to know?" Then say: The servant must know his Lord, his Religion and his Prophet Muhammad (*sallallaahu 'alayhi wa sallam*)."

[1] THE SERVANT'S KNOWLEDGE OF HIS LORD:

Commented al-'Allamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "As for the Lord the Glorified and Exalted who has beautiful Names and lofty perfect Attributes, then He is the one who nurtures all of His creation in the world of earth and the world of the heavens and whatever is in between them. There is nothing that is self sufficient from Allaah for the twinkling of an eye. And the nurturing (*tarbiyah*) of Allaah for his creation is divided into two categories:

THE TARBIYAH OF ALLAAH FOR HIS CREATION IS OF TWO CATEGORIES:

[1]: The general *tarbiyah* (nurturing).

[2]: The specific *tarbiyah* (nurturing).

As for the general nurturing, then it encompasses all of the creation, whether righteous or sinful, believer or disbeliever, a speaker or silent one. All of the creation is in need of Allaah the Mighty and Majestic, He is the one who nurtures it, reproduces it, sustains it, grants it security and stability and all of the various religious and worldly blessings, except for those who refuse the blessing of the Religion. So this one has transgressed against his own soul and shall receive his retribution. As for the specific nurturing, then it is a nurturing that is specific to the believing servants of Allaah, and it cannot be for anyone but them because they carry out the cause for this specific *tarbiyah* which consists of victory, aid, success, guidance and protection upon the strongest path. This is specific for the believing servants of Allaah because they are deserving of that. They carry out the cause for this specific *tarbiyah* by answering to Allaah and answering to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). They obey the truthful statement of Allaah the Mighty and Majestic,

"O you who believe! Answer Allaah and the Messenger when they call you to that which will give you life." [Sooratul-Anfaal 8:24]

So the Believers answer to, incline towards and submit to the call of Allaah and His noble instruction. So they obey their Lord and they obey their Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). So Allaah has ennobled them with the specific *tarbiyah* and specific guidance. Therefore, knowledge of the Lord in a manner that is befitting His magnificence

and majesty is a primary foundation from the foundations (*usool*) which are obligatory upon mankind to know and to worship Allaah upon such principles.

[2] THE SERVANT'S KNOWLEDGE OF HIS RELIGION:

'And his Religion.' This is the second fundamental principle, 'the servant's knowledge of the Religion of Islaam,' and what does the *Ummah* have a greater need for than knowing the Religion of Islaam? So this is its Religion and this the connection between the *Ummah* and Allaah the Mighty and Majestic. Islaam is what Allaah the Blessed and Exalted has ordered the *Ummah* to adopt, and this is what He is pleased with. The *Ummah* must submit to His commands and traverse His path upon which the traveller will settle upon the pleasure of Allaah and blessed gardens. Allaah the Mighty and Majestic said,

"Indeed, the Religion with Allaah is Islaam." [Soorah Aali-'Imraan 3:18]

So this is the boundary and confinement that constricts all of the *Ummah* after the Prophet (*sallallaahu 'alayhi wa sallam*) was sent, whether they be Arab or non-Arab, from far or near. It constricts the *Ummah* in terms of worship and it establishes the Religion of Islaam as the only way to connect to Allaah to the exclusion of all other ways. Allaah supports this meaning with His statement,

"And whosoever seeks other than Islaam as a Religion, then it will never be accepted from him. And in the Hereafter he will be from amongst the losers." [Soorah Aali-'Imraan 3:85]

THE CALL TO FREEDOM OF RELIGIONS:

And whosoever claims that he worships Allaah upon the Religion of the Jews or the Christians or any other Religion from amongst the Religions whilst calling to the freedom of religions⁷³ which do not have a sound understanding, then he is a disbeliever in the

⁷³ This is like the statement that occurred from Mustafaa as-Sibaa'ee in the book *Dr. Mustafaa as-Sibaa'ee Rajul Fikrah wa Qaa'id Da'wah* (p. 93) where he said, "So Islaam is not a Religion that displays enmity towards the Christians. Rather, it recognizes Christianity and holds it sacred. As for the one who imagines that there is some defect amongst the Christians and a distinctive honour for the Muslims, then where is this distinctive honour? Is it in the freedom of beliefs where Islaam considers all beliefs to be sacred? Or is it in the human rights where all obligations are equal? Islaam does not differentiate between the Muslim and the Christians, and in the Islaamic state, a Muslim is not given more than the Christian, and the constitution mentions equality for all the constituents in all rights and obligations."

Then he improvised three fashions:

[1]: Islaam is the Religion of the official state.

[2]: The divinely revealed religions are sacred and holy.

[3]: The conditions of the individuals from the various religious groups are all safely guarded and considered.

[4]: There can be no discrimination from residents to newcomers to a certain state based upon Religion, nationality or language.

This was mentioned by 'Uthmaan 'Abdus-Salaam Nooh in his book *at-Tareeq ilalJamaa'atil-Umm 'Ilm wa 'Amalus-Salaf* (p. 134) and *al-Ajwibatus-Sadeedah* (5/49) by the author.

Religion of Islaam. He will be from the people of the Fire if he dies upon that due to the evidence found in this noble *ayah* as well as the evidence within the generality of the message of the Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) which Allaah informed about in His statement,

“Say: O you people! Indeed, I am the Messenger of Allaah to you all.” [Sooratul-A'raaf 7:158]

And the word ‘*naas*’ does not exclude anyone from the children of Aadam. And from this lamp there has come the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “By Him in whose Hand is the soul of Muhammad, no one hears of me from this *Ummah*, whether he be a Jew or a Christian and he does not believe in that which I have come with, except that he will be from the inhabitants of the Fire.”⁷⁴ So there is no religion, nor any path – after the Prophet (*sallallaahu 'alayhi wa sallam*) has been sent – reaching to Allaah, His pleasure and His abode of nobility, except the path of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

THE PATH OF THE MESSENGER IS LIMITED TO TWO NOBLE SOURCES:

And the path of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) is limited to two noble sources:

The First Source: The Book of Allaah the Mighty and Majestic about which Allaah said,

“Follow that which has been revealed to you from your Lord and do not follow any close allies besides Him. How little do you remember.” [Soortul-A'raaf 7:3]

The Second Source: The *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) about which he truthfully said, “Adhere strictly to my *Sunnah* and the *Sunnah* of the Rightly Guided Caliphs after me. Hold onto it and bite onto it with your molar teeth.”⁷⁵ Indeed, Allaah the Mighty and Majestic has arranged helpers for this Religion at every time and place, regardless of whether they are few or many. And their leader is the noble Prophet (*'alayhis-salaatu was-salaam*). So he was the first one to accept Islaam and the first one to call to Islaam. And he was the cause for the guidance of the helpers of Islaam. So his students were the emigrants and the helpers – may Allaah be pleased with them and they are pleased with Him.

⁷⁴ Related by Muslim (1/134), Ibn Mandah (1/508). Refer to *as-Saheehah* (no. 157) of Imaam al-Albaanee.

⁷⁵ **Saheeh:** Related by Aboo Daawood (no. 4607), at-Tirmidhee (no. 2676) and Ibn Maajah (no. 4243). It was authenticated by Imaam al-Albaanee in *Saheeh Sunan Ibn Maajah* (1/13) and *ad-Daarimee* (1/57).

A SUPPLICATION AGAINST THE ONE WHO HATES THE COMPANIONS:

So there must be a great distance of separation from the one who hates them.⁷⁶ They would struggle with their selves, their wealth and their tongues so that the word of Islaam could be uppermost and so that the word of *kufr* (disbelief) could be the lowermost. So Allaah conquered the eastern part of the earth and the western part of it through their hands until Islaam became widespread and its flag was raised high. So its followers became many from amongst the Arab and the non-Arab through the excellence of Allaah the Mighty and Majestic. Then, it is with this good and sincere *juhood* (struggle) that one calls to Islaam upon knowledge and *baseerah* (insight, clear evidence) and calls to its foundations (*usool*), its branches (*furoo'*) and its virtues, with statement, action and deed. And those who followed them upon that are the helpers of Islaam, from the victorious *mujaahideen* (participants in *jihad*) in the virtuous generations, from the upright Scholars who gave importance to and were concerned with the recording of the sciences in the Religion of Islaam, such as the *tafseer* of the Lord of the worlds, the recording of the *Sunnah* of the leader of the Prophets and Messengers, working to clarify the *saheeh* from the *da'eef* and the accepted from the rejected.

THE HIZBIYYEEN REBUKE THE PEOPLE OF KNOWLEDGE:

This is considered to be from the greatest types of *jihad*, because they clarified for the people the meanings of the Book of Allaah the Mighty and Majestic and ennoble it from actions and what exemplifies it from things that bring one closer to Allaah. It is because they clarified to the people what is authenticated from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) from that which is not authenticated, until nothing could be attributed to the Prophet (*sallallaahu 'alayhi wa sallam*) except that which he truly and in reality said, did, affirmed or approved. Is this not *Jihad*? Then, today and before today there have come groups that criticize those who give importance to the affair of *tafseer* for the speech of Allaah the Mighty and Majestic in order to explain to the *Ummah* the speech of their Lord and to clarify to the *Ummah* the authentic *Sunnah* of their Prophet (*sallallaahu 'alayhi wa sallam*) from its *da'eef*. Yes, there have come groups of people claiming to be activists (*harakiyyeen*) who rebuke this group of upright Scholars! Is it permissible to rebuke one who devotes himself to being concerned with the Book of Allaah in terms of *tafseer* (explanation), teaching, *da'wah* and spreading? Is it permissible to blame the one who gives importance to distinguishing the authentic *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) from the weak reports, and the acceptable ones from the rejected ones?

⁷⁶ Said Imaam at-Tahaawee (d.321H) - *rahimahullaah*, "And we love the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And we do not go to extremes in love for any one of them, nor do we free ourselves from anyone from amongst them. And we hate those who hate them and mention them in other than a good light. And we do not mention them except in a good way. Loving them is part of the Religion, *eemaan* and *ihsaan*. And hating them is disbelief, hypocrisy and transgression." Refer to *al-'Aqeedatut-Tahaawiyyah* (p. 46).

The answer is that it is not permissible to rebuke this. Rather, it is obligatory to call to it with guidance and correctness, because this work is from the greatest *Jihaad* in the path of Allaah. And the path of Allaah has nothing to do with the other paths which have all have *shayaateen* from the *Jinn* and mankind at their heads calling others to enter into them. Rather, this is the clear distinction of the truth from falsehood, guidance from misguidance and straying from straightness.

And it is not possible for one who does not have a concern with the Book of Allaah and the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*) to be clear with regards to the path that Allaah is pleased with for His servants. And in the beginning, the Prophet (*sallallaahu 'alayhi wa sallam*) remained for thirteen years calling to the actualization of *Tawheed*. And this is well known from the vast Prophetic history.

So beware of these people who speak about the right of the upright Scholars by saying that they do not know anything outside of their libraries. And they say that they do not know anything other than devotion to books whose pages have become yellow and whatever resembles that from statements. This is a major sin and a great crime for which they will receive retribution if they do not repent to Allaah the Mighty and Majestic, seek forgiveness with Him and return to the vastness of the truth, recognize its people for virtue after the virtue of Allaah the Mighty and Exalted.

FROM THE METHODS OF THE ACTIVISTS IN DA'WAH ARE DEMONSTRATIONS, MARCHES, ASSASSINATIONS AND SECRET ORGANIZATIONS:

Likewise, there followed helpers of Islaam in calling to it, explaining its good qualities and virtues and explaining to the people in every time and place and in this age of ours. We praise Allaah the Blessed and Exalted for their being in the Islaamic world many people calling to the *manhaj* of the *Salaf* who do not traverse the paths of the activists in their *da'wah* which includes demonstrations, marches, assassinations and secret organizations.⁷⁷

⁷⁷ Stated the Noble Shaykh 'Abdul'Azeez Ibn 'Abdullaah Ibn Baaz (d.1423H) - *rahimahullaah*, "So good methods are from the greatest means of having the truth accepted, and evil and harsh methods are from the most dangerous means of having the truth rejected and not accepted, it is from the most dangerous means of bringing about civil unrest, transgression, enmity and conflict. And connected to this topic is that which is done by some of the people from demonstrations which are the cause of great evil upon the callers. So marching in the streets and demonstrations are not the path to rectification and *da'wah*. So the correct path is that of visiting and writing with that which is better. So the president, leader or elder of a tribe must be sincerely advised through this path, not with harshness and demonstrations. So the Prophet (*sallallaahu 'alayhi wa sallam*) remained in Makkah for thirteen years without utilizing demonstrations, nor marches, nor did he threaten the people with sabotage of their wealth and assassinations. There is no doubt that these methods harm the call and the caller and hinder their spreading. And these methods cause the leaders and elders to have enmity towards the *da'wah* and to oppose it with everything possible. So they desire goodness with these methods, however the opposite is obtained. So the condition of the caller to Allaah is that he traverses the way of the Messenger and his followers. And even if it takes a long time, it is still better than doing that which will harm the *da'wah* and cause it to become constrained or completely terminated. And

ASSASSINATIONS ARE NOT FROM THE MEANS OF DA'WAH AND THE EVIDENCE FOR THAT:

So these methods do not aid Islaam and they do not show its good qualities and virtues, it only allows its enemies to accuse it of harshness and lie. Rather, the affair of Islaam is as Allaah spoke of it,

“And Allaah has not placed upon you any hardship in the Religion, it is the Religion of Ibraaheem.” [Sooratul-Hajj 22:78]

So his noble call and great purpose was as Allaah the Mighty and Majestic said,

“Alif Laam Raa. It is a Book that We have revealed to you so that you may take the people out of darkness into the light.” [Soorah Ibraaheem 14:1-2]

That is taking them out and removing them from the darkness of ignorance (*jahl*), misguidance and *Shirk* and placing them into the light of the Book and the *Sunnah*; into true *eemaan*, not assassinations, demonstrations, marches, planting explosives and other than that from what we have read and heard from that which is presently in the arena within many of the countries. May Allaah return them back to the *manhaj* of calling to Allaah with a beautiful return. And the intended purpose of Islaam and the *da'wah* to Islaam is not assassinations of disbelievers and assassinations of those who have not brought about any benefit. Indeed, this only brings about evil and corruption, and if you require an evidence for that, then one piece of evidence shall suffice. The evidence is that when the Prophet (*sallallaahu 'alayhi wa sallam*) was carrying out the call in Makkah, he endured all types of suffering to the extent that they placed some rubbish upon his back whilst he was prostrating. So at that time he had with him no less than seventy men who were ready to sacrifice themselves for Allaah. If they were commanded by the Prophet (*sallallaahu 'alayhi wa sallam*) to capture those destroyed ones, they would have captured them.

THE CALL TO ISLAAM IN A CORRECT MANNER:

So if assassinations were from the methods of *da'wah* and from the goals of the *da'wah*, then he would have said to them, ‘O you seventy people,’ so that every one of them could go and assassinate one disbeliever from amongst the Quraysh. And the brave leaders from amongst the disbelievers of the Quraysh and the rest of their followers at that time had not reached such a number. However, he told them to immigrate to Ethiopia until the promise of Allah the Mighty and Majestic comes and that Allah would make for them an opportunity and a way out.

there is no might, nor power except with Allaah.” Refer to *Mujallatul-Buhoothil-Islaamiyyah* (issue no. 38/p. 210).

There is another proof that the Prophet (*sallallaahu 'alayhi wa sallam*) gave importance to the suffering of his people and underwent a great sadness. So he went to the group and said, "So I did not stop until I was at the peak of ath-Tha'aalib.⁷⁸ So I raised by eyes to the heavens. So Jibreel called me and greeted me and he said, "O Muhammad! Indeed, Allaah has heard the statement of your people to you." And he said to me, "O Muhammad! This is the angel of the mountain, he sends you greetings." So the angel of the mountain called him and greeted him and said, "Indeed, Allaah has heard the statement of your people to you and how they rejected you. So if you wish, I will drop the Ajshabaan upon them." And the Ajshabaan are two great mountains that surround Makkah. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "No, since I hope that Allaah will bring out from their loins those who will worship Allaah and not associate anything else with Him."⁷⁹

So if he had told him to drop the Ajshabaan upon them, they would have been buried under rocks and the eyes of the Muwahhideen would have had coolness. However, Allaah had wisdom and the Prophet (*sallallaahu 'alayhi wa sallam*) was a person of wisdom in his da'wah. He did not want killing and extermination, he only wanted to remove them from the Fire of disbelief to the truthfulness of Paradise and *eemaan*.

So whatever is attained upon the battlefields in merely by the command of Allaah the Mighty and Majestic. And Allaah has commanded that His Religion become widespread. So whosoever becomes a stumbling block in its path or an obstacle from amongst the obstacles that come in between the spreading of the Religion of Allaah, then the Prophet (*sallallaahu 'alayhi wa sallam*) has commanded that he be fought by the soldiers of Allaah and the angels of ar-Rahmaan along with the helpers of Islaam. This is because they do not give precedence to anything, nor do they delay anything except due to revelation from Allaah the Blessed and Exalted. They do this in following the statement of Allaah the Mighty and Majestic,

"O you who believe! Do not place yourselves in front of Allaah and His Messenger, and fear Allaah. Indeed, Allaah is all-Hearing, all-Knowing." [Sooratul-Hujuraat 49:1]

And there shall not cease to be a group that is victorious upon the truth. They will traverse the *manhaj* of the *Salafus-Saaliheen* in calling to Islaam, explaining its good qualities and its virtues. Islaam is a miracle from amongst the miracles. When people are called to it, its good qualities are explained to them and its virtues are clarified in a sound manner, the people will accept it and enter into it in droves and droves. Do you not see that when a man wants to spread a company from amongst the companies, he does not open it up with silent action. He only spreads it out by making claims, and the claims are usually not truthful, nor correct. However, the people accept this company whilst reading about it

⁷⁸ **Qarnuth-Tha'aalib:** A meeting place for the people of Najd during the day and night when they would come from Makkah. And it is also called Qarnul-Manaazil. Refer to *an-Nihaayah* (4/54).

⁷⁹ Related by al-Bukhaaree (no. 3231) and Muslim (no. 1795)

through means of information and hearing about it. So the people accept it as a way to meet their demands and relieve their needs. So the merchant profits immediately.

Islaam is the same. When there are helpers to be found who will explain its good qualities and explain its easiness and convenience, its praiseworthy goals and the richness of its adherents, then the people will desire goodness by their natural inclination.

“So whoever Allaah wishes to guide, then He expands his breast towards Islaam. And whosoever He wishes to misguide, then He makes his breast closed and constricted as if he is climbing up to the sky.” [Sooratul-An’aam 6:125].”

[3] THE SERVANT’S KNOWLEDGE OF HIS PROPHET:

Said Shaykhul-Islaam Muhammad Ibn ‘Abdul-Wahhaab - *rahimahullaah*, “And His Prophet Muhammad (*sallallaahu ‘alayhi wa sallam*).”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “As for our Prophet Muhammad (*sallallaahu ‘alayhi wa sallam*), then I shall read for you a previous section from one of our writings⁸⁰ that defined the people of knowledge, until I reached my statement,

“As for the one through whom the messages came to an end - that is, Muhammad (*sallallaahu ‘alayhi wa sallam*) - through whom Allaah completed the Religion for us and completed His favour upon us with. He was sent as a comprehensive Messenger to the two worlds. No one is free to leave from his message after he has been sent. I am referring to the noblest of creation, the leader of the righteous callers who bring about benefit, he is the Messenger of the Lord of the worlds, our leader and Prophet: Muhammad Ibn ‘Abdullaah the truthful and trustworthy. So leave off the disobedience of nomadic life and speak about his as a person and his call to Allaah with whatever you wish from truthfulness, advice, sincerity, forbearance, patience, wisdom, seriousness, hard work and mercy. Indeed, the Prophet (*sallallaahu ‘alayhi wa sallam*) was sent whilst the entire world was in darkness. So he planted the seed of dawn and the light of his message became radiant. So the earth began to shine with the light of its Lord, and the darkness was removed until it became shining lights which lit up the path for those who desired the path. And the evidence was established against those who deviated from the correct path and strayed from the clear way. Indeed, the Prophet (*sallallaahu ‘alayhi wa sallam*) began his da’wah in secret until Allaah revealed to him,

“Openly proclaim what you have been commanded.” [Sooratul-Hijr 94]

So he began to announce it openly in the various regions of Makkah at all times. He would say to those polytheists, ‘I am a warner to you before a grievous punishment.’ So

⁸⁰ Here the author is referring to his book, *al-Ajwibatus-Sadeedah ‘alaa As‘ilatin-Rasheedah* (1/50).

they would reject that from him with a disgraceful rejection. They would oppose him in any way that they could. They would take to waiting for evil and misfortune with regards to him. And they would plan for freedom from him throughout the day and night in order to release the people from his call as they claimed.

And regarding this the Noble Lord has said,

“And remember when the disbelievers plotted against you, to imprison you, kill you, or take you out from your home. They plot and Allaah plots, and Allaah is the best of plotters.” [Sooratul-Anfaal 8:30]

Despite these traps, gatherings, plots and threats, the Prophet (*sallallaahu 'alayhi wa sallam*) remained firmly guarded like an honourable mountain. Rather, he was firmly grounded and deeply rooted, and there is no clearer evidence of that than the statements that have been preserved for us in history, “By Allaah, O uncle, if the sun were placed in my right hand and the moon in my left to persuade me to leave off this affair, I would not leave it off until something to indicate otherwise became apparent from Allaah or I would be destroyed.”⁸¹

O Allaah! What an admirable position this was, and what a raised rank and tremendous *manhaj* this was for the one who wants to be amongst the leaders of the *da'wah* to Allaah, in obedience to Allaah – may His affair be magnified – and in obedience to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*).

It is not strange to find the position of the noble Prophet like that and greater than that. So he is – in reality – the most courageous and pious creation of Allaah and he the most wary of them with regards to the prohibitions of Allaah. So may Allaah reward him with goodness from us and the rest of the *Ummah* the way that a Prophet deserves from his *Ummah* and those under his care. Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) remained in Makkah for thirteen years after being sent. The Noble *Qur'aan* was being revealed to him and he was conveying what was being revealed to him from his Lord. He was patient upon whatever he received of harm from here and from there. Indeed, he – *'alayhis-salaatu was-salaam* – exerted himself upon his arrival during the season of *Hajj* (pilgrimage), calling them to *Islaam*. So they rejected his good *da'wah* and dispatched groups to cause him harm.

At another time, he went to at-Taa'if to call them to his aid until he had conveyed to them the message of his Lord. So they called upon their children and their foolish ones to drive him into the side of the street by pelting him with rocks until he bled so profusely that he was unable to go any further. However, he did not say anything except that which was good. When Allaah wishes for an affair, He arranges its cause and opens its doors. So after that a delegation came to al-Madeenah. So seventy men came to him in that season

⁸¹ **Saheeh:** Refer to *Silsilatul-Ahaadeethid-Da'eefah* (no. 909). And it has come through another path with the wording, “I am incapable of leaving it off for you,” with a *saheeh isnaad*. Refer to *as-Saheehah* (1/194).

and promised to remove the obstacles from him and they took the oath to hear and obey him in times of activity and sluggishness, and to spend in difficulty and ease, and to enjoin the good and prohibit the evil, and to not fear the blame of the blamer with regards to Allaah, and to bring about the true victory. So paradise is for them and they were triumphant.

So Allaah permitted His Prophet (*sallallaahu 'alayhi wa sallam*) to perform *hijrah* (migration) to a better place. So he left as a migrant for Allaah. So when he reached al-Madeenatun-Nabawiyah, he built his mosque and founded his school from which the *muhaajiroon* and the *ansaar* graduated. They were those who followed him the time of difficulty and those who performed *jihad* in the path of Allaah to make the word of Allaah uppermost. So they did not become weak, nor did they rest. The activity in the battlefields was successive and the battle had its ups and downs between the *hizb* (party) of ar-Rahmaan which followed the Prophet (*sallallaahu 'alayhi wa sallam*) and the *hizb* of *Shaytaan* which followed his leaders of disbelief and his large armies of evil, corruption and transgression. And the *Sunnah* of Allaah is always continuous in that the falsehood is assaulted, suppressed and vanquished. Since, Allaah refuses except that his light be completed, though the disbelievers detest that.

And from the priceless *Sunnah* of *hijrah* came the ultimate conquest and clear victory. And the people entered into the Religion of Allaah in droves. And the Religion of Islaam became widespread through out the farthest horizon.

“So whoever Allaah wishes to guide, then He expands his breast towards Islaam. And whosoever He wishes to misguide, then He makes his breast closed and constricted as if he is climbing up to the sky.” [Sooratul-An’aam 6:125]

So in conclusion, the affair is that the fundamental principles of the Religion - as the author and other than him from amongst the noble Scholars have mentioned - are three:

[1]: Knowledge of the Lord.

[2]: Knowledge of the Religion of Islaam.

[3]: Knowledge of the noble Prophet (*sallallaahu 'alayhi wa sallam*) and what he came with.

Indeed, our Prophet (*sallallaahu 'alayhi wa sallam*) said in giving glad tidings to the *Ummah*, “Whosoever is pleased with Allaah as a Lord, with Islaam as a Religion and with Muhammad as a Prophet and Messenger, then Paradise is obligatory for him.”⁸²

And may the peace, salutations and blessings of Allaah be upon the noble Prophet, upon his family and all of his Companions.

⁸² Related by Muslim (no. 1884) and an-Nisaa'ee (no. 4339)

LESSON SIX:

The praise is for Allaah and may peace and greetings be upon the Messenger of Allaah, his family, his Companions and whosoever allies himself with him. To proceed:

THE BENEFIT OF WRITING BY WAY OF QUESTION AND ANSWER:

In the previous lesson we spoke about the three fundamental principles that are obligatory upon all mankind to know in a general sense. Rather, man must know them with something of slight detail. Here is a question posed by the author - *rahimahullaah* - and he answers it in a way that has been followed by some of the writers - *rahimahullaah*. I mean the methodology of writing by way of questions and answers, it is done for the sake of memorization, explanation and clarification; not to mention in the issues of *'aqeedah*. So he posed the following question and answered it, so he said,

SO IF IT IS SAID TO YOU: WHO IS YOUR LORD?

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "So if it is said to you, 'Who is your Lord?' Then say, 'My Lord is Allaah who nurtured me and nurtured all of the creation with His blessing.'"

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "Indeed, there has preceded some speech in the previous lesson stating that the *tarbiyah* (nurturing) of Allaah the Mighty and Majestic for His creation is of two types:

[1]: The general *tarbiyah* (nurturing).

[2]: The specific *tarbiyah*.

And the difference between the two of them is that the general *tarbiyah* includes and encompasses all of the creation upon the earth and in the heavens and whatever is in between them. So it includes the righteous and the sinner, the believer and the disbeliever, the person under obligation and the one without any obligation and other than that from the creation of Allaah; whatever we know about and whatever we do not know about.

And Allaah the Mighty and Majestic bestowed an abundance of blessings upon His servants, the blessings of the Religion and the blessings of the world. And the best of them is the blessing of the Religion of Islaam which Allaah the Blessed and Exalted bestowed upon the *Ummah* in numerous *aayaat*. From them is the statement of Allaah the Mighty and Majestic,

"Today I have perfected for you your Religion, and I have completed My favour upon you and I have chosen Islaam as your Religion." [Sooratul-Maa'idah 5:3]

So this comprises the blessing of Islaam in terms of its obligations, its commands, prohibitions and whatever is contained within of easiness and convenience, and whatever is contained within it of raising the shackles and bonds from this *Ummah*. Indeed, these things existed for the previous nations as well. And Allaah the Mighty and Majestic clarified this easiness with His statement,

“And there has not been placed upon you any hardship in the Religion.” [Sooratul-Hajj 22:78]

That is to say, there is no hardship sent down upon the servant in terms of commands, except that Allaah the Glorified and Exalted has made a way out from the hardship in this *Qur'aan* and in this purified *Sharee'ah*. And this is apparent and clear in the obligations, such as the Prayer which is the greatest action of worship after the *shahaadatayn* (two testimonies). Standing for it and bowing is from its pillars, and prostrating upon the seven limbs is likewise. However, when there comes some difficulty between you and the standing, then you may pray in any condition and your Prayer will be correct, as is found in the *hadeeth* that is confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “Pray standing, but if you are not able to, then do it sitting, and if you are not able to do that, then do it whilst lying upon the side.”⁸³ So the difficulty has been removed. Likewise, there are expiations (*kaffaaraat*) for swearing by Allaah and there is expiation for *dhihaar*,⁸⁴ expiation for killing someone mistakenly. There is a concession of shortening the Prayer and a concession of breaking the fast for the one who undertakes a journey that he deems to contain difficulty. Therefore, it is not possible for there to be any difficulty connected to the person in his worship, except that Allaah has made for him an opportunity and a way out so as to remove that difficulty and to actualize the statement of Allaah the Mighty and Majestic,

“And there has not been placed upon you any hardship in the Religion.” [Sooratul-Hajj 22:78]

Therefore, the blessing of the Religion of Islaam includes ease and convenience in its commands and comfort in its prohibitions and unlawful affairs, because the soul is purified through that. Therefore, the unlawful affairs are avoided, the soul is purified from sins, the hearts are enlightened, the limbs are given energy and the faces are illuminated. And the exact opposite occurs when the person is spoiled by sins, so he commits various types of evil deeds and gets lost amongst the people of innovation. The faces change, the hearts become diseased and the souls become disgraced because disobedience is oppression for the hearts, the chests and the faces and weakness for the bodies. And obedience is light, life and eagerness, apparently and in secret. So it is not strange for the Religion of Islaam to be greatest blessing and benevolence that Allaah has ennobled the *Ummah* of

⁸³ Related by al-Bukhaaree (no. 1117) from 'Imraan Ibn Husayn (*radiyallaahu 'anhu*), Ahmad (4/426), at-Tirmidhee (no. 372) and Ibn Maajah (no. 1231).

⁸⁴ **Translator's Note:** A term for the divorce where a man says to his wife, 'You are to me like my mother's back.'

Muhammad (*sallallaahu 'alayhi wa sallam*) with. As for the blessing of the world, then it cannot be contained within any number, nor can it be confined to any limit.

There is the blessing of creation and reproduction and the blessing of this form for the human beings who Allaah the Blessed and Exalted mentioned in His statement,

“Indeed, Allaah created the human being in the best of forms.” [Sooratut-Teen 95:4]

And there is the statement of Allaah the Blessed and Exalted,

“Indeed, Allaah ennobled the children of Aadam and carried them upon land and sea. And We sustained them from the good things and made them excel over many of the creation with a marked preference.” [Sooratul-Israa‘ 17:70]

Likewise, they were ennobled by having their honours guarded, their wealth protected and their blood guarded. All of that is from the consideration of Allaah the Blessed and Exalted with which the *Ummah* of Islaam has been honoured.

Likewise, there is the ease of sustenance, security, stability, community based and economical life and other than that from the blessings which Allaah the Mighty and Majestic spoke about,

“If you were to try to count the blessings of Allaah, you would not be able to enumerate them.” [Sooratun-Nahl 16:18]

And the blessing is from Allaah alone,

“And whatever you have of blessing, then it is from Allaah.” [Sooratun-Nahl 16:53]

And whatever of blessing a human being bestows upon another human being, then it is limited to his expanse and ability. However, Allaah the Glorified and Exalted aided it by making the human being the cause for attaining that blessing. As for the true bestower of blessing (*al-Mun'imul-Haqq*) which fulfills need, grants relief from difficulty and eases the affair, then that is Allaah the Glorified and Exalted, as is mentioned in His statement,

“And whatever you have of blessing, then it is from Allaah.” [Sooratun-Nahl 16:53].”

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, “And He is my deity (*ma'bood*) and I do not have another deity besides Him.”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “That is the truth. And this is the sound creed, that you worship Allaah and that you do not worship anyone else besides Him. And this expression is taken from your statement, '*Laa ilaaha illallaah.*'

So 'he is my deity' contains an affirmation that the worship is for Allaah. 'I do not have another deity besides Him' contains a negation of directing worship to other than Allaah, just as '*Laa ilaaha* (There is no deity worthy of worship)' negates everything that is worshipped besides Allaah. And '*illallaah* (besides Allaah)' affirms worship for Allaah alone and not for anyone else besides Him.

Indeed, the rulings are affirmed with their proofs, and the *Sharee'ah* proofs contain satisfaction for the people of *eemaan* and *Islaam* who believe in the *Sharee'ah* proofs from the Book of Allaah and the *Sunnah* of the Prophet (*sallallaahu 'alayhi wa sallam*)."

EXPLANATION OF STATEMENT OF ALLAAH THE EXALTED: THE PRAISE IS FOR ALLAAH, LORD OF THE WORLDS:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "And the evidence is the statement of Allaah the Exalted,

"The praise is for Allaah, Lord of the worlds." [Sooratul-Faatihah 1:2]

And everything besides Allaah is the world. And I am part of that world."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "The author proves the *tarbiyah* of Allaah the Mighty and Majestic for His creation, and he proves that Allaah is the deity in truth, and everyone other than Allaah does not deserve anything of worship. He proved that with the statement of Allaah the Mighty and Majestic,

"The praise is for Allaah, Lord of the worlds." [Sooratul-Faatihah 1:2]

So the '*al*' in '*alhamd*' represents totality and it means that the praise unrestrictedly is for Allaah alone, because He is the one who grants blessing and causes His creation to excel. So He is deserving of being praised with an unrestricted praise and the meaning of *alhamd* is praise for Allaah the Blessed and Exalted what that which He is deserving of. It refers to a praise that is connected to the magnificence and transcendence of Allaah. And in the statement of Allaah the Mighty and Majestic, '*lillaah*' is an evidence for *Tawheedul-Uloohiyyah* which gives evidence to the word of majesty, because the word of majesty, '*Allaah*' means the one who is deified. That is, the one who is worthy of worship, and '*ar-rabb*' is an attribute of Allaah the Mighty and Majestic.

And '*al'aalameen*' is the plural of '*aalam* (world)' and it is not the singular version. So this contains everything besides Allaah from His creation from the various created things. So it gathers together all of the '*awaalim*'. And the '*awaalim*' are the various types of worlds: the world of mankind, the worlds of the *Jinn*, the world of the devils, the world of the angels, the world of the birds, the world of wild animals and other than that from the '*awaalim*' that Allaah the Glorified and Exalted has bestowed blessings upon through creation,

reproduction, making some of them excel over others and making every world in accordance to what He has decreed from His wisdom.

So the world of the angels for example, is a world whose natural disposition is geared towards obedience. So there is no way for them to commit any disobedience at all, because Allaah has purified them with His statement,

“They do not disobey whatever Allaah has commanded them with.” [Sooratu-Tahreem 66:6]

And the world of the devils (*shayaateen*) is a world whose natural disposition is geared towards committing disobedience. So there is no way for them to do an act of obedience at all. This is wisdom and justice from Allaah and He cannot be asked about what He does.

And the world of mankind and the world of the *Jinn* are two worlds that Allaah the Blessed and Exalted has placed under obligation to obey His commands and to remain far away from His prohibitions. And he has established the evidence upon these two worlds by sending down books and sending Messengers. And He gave to every individual from amongst their individuals capability and free will to perform acts of obedience to bring one closer to Allaah and to leave off disobedience due to the prohibition of Allaah the Mighty and Majestic. So the obedient one obeys by excellence of Allaah and His mercy, then by his own action, attainment and free will. And the disobedient one disobeys by the justice of Allaah and His wisdom, then by his own action. And he will be asked about that and taken to account for it.”

THE SECOND QUESTION: HOW DO YOU KNOW YOUR LORD?

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, ‘So if it is said to you, ‘How do you know your Lord?’ Then say, ‘By His *aayaat* (signs) and His creation.’”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, “And the second question is, “How do you know your Lord?” The author pointed out that from the things which are considered signs leading to knowledge of Allaah the Blessed and Exalted are the *aayaat* and the creations.

THE MEANING OF THE SIGNS OF ALLAAH:

‘So if it is said to you, ‘How do you know your Lord?’ Then say, ‘By His *aayaat* (signs) and His creation.’” So therefore, the *aayaat* are three categories of *aayaat*:

al-Aayaatul-Kawniyyah (universal signs): And the meaning of that is this world with its heavens, its earth and whatever is in between them.

al-Aayaatul-Burhaaniyyah (evidential signs): These are the miracles that occurred at the hands of the Messengers and Prophets, such as the miracles that occurred at the hand of Moosaa (*'alayhis-salaam*) including the clear *aayaat*. From them is the splitting of the sea, from them is the sticks, from them is the blood, the frogs, lice and locusts which Allaah the Mighty and Majestic informed about in Sooratul-A'raaf; all of them are miracles. And reviving the dead by the permission of Allaah are also miracles, and whatever emanated from our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) from the numerous miracles, such as the splitting of the moon, the glorification by the pebbles in front of him, the water gushing forth, the submission of the two trees to him, the rock sending salutations upon him and other than that from whatever has been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) from the miracles.

al-Aayaatul-Qur'aaniyyah (*Qur'aanic* signs): These are whatever Allaah the Blessed and Exalted sent down upon His Messengers from His speech, from that is the Torah, the Bible, the Psalms, the *Furqaan* (*Qur'aan*) and the scriptures of Ibraaheem and Moosaa and other than that from what Allaah has left from His knowledge. All of this enters into the phrase 'His *aayaat*.' That is, then say, 'By His universal signs.' Therefore, observing the universe proves the greatness of this creation. So it is not possible that this universe came into being all of a sudden, nor is it possible that it was produced by something from the created beings, nor it is possible that the creation created itself. All of that is self-delusion. Therefore, the only possibility which remains is that universe which is witnessed and which is from the great *aayaat* is an evidence for the existence of al-Khaaliq (the Creator) the Glorified and Exalted. And the Creator is Allaah alone.

Likewise, all of the created things along with their variations in types and categories are all proof for the existence of the Creator and they are a proof for His capability. After that, they are a proof that He alone is deserving of worship and no one else is deserving of that."

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "And from His signs are the night, the day, the sun and the moon. And from His creations are the seven heavens and the seven earths and whatever is in them and whatever is in between the two of them."

THE REASON WHY MANKIND IS NEGLECTFUL OF CONSIDERING THE NIGHT AND THE DAY:

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "These are from the most apparent of the creation that we can see at every moment from the moments. Then he mentioned the universal signs. The night comes with its shade, then it clears up. Then the day comes with its light, and the night follows it up. So in these two time periods is a lesson and in them is proof for the capability (*qudrah*) of Allaah the Mighty and Majestic who enters the night into the day and enters the day into the night. However, due to the continued repetition of new days and nights, mankind has become heedless with regards to the lesson contained within them. And mankind has

become neglectful regarding the magnificent work of Allaah the Glorified and Exalted in making them easy for man. And from the greatest of worldly benefits and advantages in the night and the day is what the servants are guided to from acts of obedience, obligatory duties obligations and *mustahibbaat* (preferred deeds) and inclination towards those things that bring one closer to Allaah and remaining far away from that which He has prohibited. This is the meaning that Allaah has pointed out when He said,

“He is the One who made the day and the night succeed each other, for those who wish to be reminded or wish to be thankful.” [Sooratul-Furqaan 25:62]

Meaning, this succeeds that. And these two will not end until the known day and time (the Final Hour) arrives. This will exchange the earth and the skies and it will become apparent to them all that Allaah is the One, the Irresistible.

BENEFITS OF THE SUN AND THE MOON:

The sun, the moon and whatever is in between them from benefits and advantages are the same. So the sun lights up the universe when it rises. So in it are benefits for the bodies, the trees, the animals and the earth in general. These benefits are tangible and this is known to those who reflect. If the night were to stay for a long period of time without any daylight, there would be great corruption in the earth, in the bodies, the sustenance, the harvest and other than that. And if the daytime were to remain for a continuous period of time without any nightfall, this would result in great difficulty and the affairs would be changed from their original conditions. Due to this, Allaah mentioned this blessing to the *Ummah* in the *Qur'aan*. Meaning, the changing of the day and the night and their followed succession, as has been witnessed and is known. Allaah the Glorified said,

“Say, “Tell me! If Allaah made night continuous for you till the Day of Resurrection, who is an ilaah (a deity) besides Allaah who could bring you light? Will you not then hear?” Say: Tell me! If Allaah made day continuous for you till the Day of Resurrection, who is an ilaah (a deity) besides Allaah who could bring you night wherein you rest? Will you not then see?” [Sooratul-Qasas 28:71-72]

Indeed, there is remembrance and reflection for the *Ummah* in the abundant blessings of Allaah, which are not possible for anyone from the creation of Allaah to hasten with, nor delay.

The moon is likewise, along with whatever is in it of advantages and benefits, such as light, because having too many manufactured lights causes a difficulty. And it is not possible for all the creation to profit from that. So the people have various conditions. So this one travels in the lands and does not find any manufactured light to illuminate the darkness of the night for him. So Allaah the Mighty and Majestic created the moon and made it a lamp in the heavens for the people of the earth.

And Allaah mentioned its light when He said,

“And He made a light in the moon and He made the sun a lamp.” [Soorah Nooh 71:16]

So these two are from the greatest of signs which if the intellectuals from amongst the people contemplate upon these, they would be a proof for the capability of Allaah and the originality of His creation. After that, it proves that He is worthy of worship, because He must be obeyed and not disobeyed. He must be remembered and not forgotten, and he must be thanked and not disbelieved in.

And he mentioned the great creations that prove the capability of Allaah and that prove that He alone is deserving of worship to the exclusion of all others. The seven heavens and the seven earths and whatever is within them and whatever is in between them are from the great creations, such as the clouds, the rain and whatever is in the heavens from the noble angels, the magnificent Prophets, the souls of the Believers and whatever is within them from the affairs.”

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “Allaah said,

“And from amongst His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor to the moon, but prostrate to Allaah who created them, if you truly worship Him.” [Soorah Fussilat 41:37].”

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “There occurs in the statement of Allaah the Mighty and Majestic,

“And from amongst His signs are the night and the day, and the sun and the moon. Do not prostrate to the sun nor to the moon, but prostrate to Allaah who created them, if you truly worship Him.” [Soorah Fussilat 41:37]

He mentioned that even though these created things are great in their creation, they are still not deserving of anything from worship. Regardless of how magnificent the creations are and how much benefit they have to offer, they are still not deserving of having any of the acts of worship directed towards them. And nothing from the blessings can be connected to them. Indeed, it is obligatory to direct worship towards the one who created these creations, and to direct the worship to other than Him is to put something in an improper place. It is association (*ishraak*) with Allaah, and that is the greatest of sins unrestrictedly.

So the majority of the created beings worship various deities, and from these worshippers of false deities are those who worship the sun and the moon. Meaning, there are a people who worship the celestial bodies, and from these celestial bodies are the moon and the sun. So Allaah the Mighty and Majestic prohibited directing any form of worship to these created beings and other than them for all the same reasons. Allaah commanded that only

He be worshipped, because He is their creator; He is the One who spread them out from nothing, and He is the One who created, sustained, gave life, gave death and managed all of the affairs. He is the One who deserves to be worshipped, and no one else deserves anything from worship. So whosoever is a believer in truth, then it is upon him to single out his Lord with worship, and no one singles Him out with worship except the believers.

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "Allaah said,

"Indeed, your Lord is Allaah, Who created the heavens and the earth in six days, and then He ascended over (*istiwa'*) the Throne. He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon and the stars are subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the worlds." [Sooratul-A'raaf 7:54]."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "So the author followed up this proof with other proofs, such as the statement of Allaah the Mighty and Majestic,

"Indeed, your Lord is Allaah, Who created the heavens and the earth in six days, and then He ascended over (*istiwa'*) the Throne. He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon and the stars are subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allaah, the Lord of the worlds." [Sooratul-A'raaf 7:54]

BENEFITS OF THE AAYAH: INDEED YOUR LORD IS ALLAAH WHO CREATED...

So within this *aayah* are a number of benefits, from them:

GATHERING THE STATEMENTS ABOUT THE AMOUNT OF TIME TAKEN TO CREATE THE HEAVENS AND THE EARTH:

[1]: The Lord is the one who deserves to be worshipped. He is the one who created the heavens and the earth in six days. These six days have been clarified by Allaah the Mighty Majestic in Soorah Fussilat when Allaah the Glorified said,

"Say, "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals with Him?" That is the Lord of the worlds. He placed therein firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four days equal, for all those who ask. Then He ascended above (*istiwa'*) the heaven when it was smoke, and said to it and to the earth, "Come both of you willingly or unwillingly." They both said, "We come, willingly." Then He completed and finished from their creation as seven heavens in two days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as

well as to guard (from the devils by using them as missiles against the devils). **Such is the Decree of Him the All-Mighty, the All-Knower.**” [Soorah Fussilat 41:9-12]

So Allaah clarified with detail these six days. And four days from them were spent in creating the earth. He created it in two days without spreading it out. Then after these two days, He created the earth and gave each of the heavens the due measure of its affair. Then He spread out the earth after that in two days. So all of these days that Allaah has mentioned here made up the six days. Then He ascended above the Throne. So creating the earth without spreading it out took precedence over creating the heavens. Following that, the heavens were created in their entirety. And after that the earth was spread out in two days. So the meaning of spreading out (*dahw*) the earth is as Allaah the Mighty and Majestic has stated,

“And after that He spread out the earth. And He brought forth from there its water and its pasture. And He has fixed the mountains firmly, to be a provision and benefit from you and your cattle.” [Sooratun-Naazi’aat 79:30-33]

THE WISDOM BEHIND CREATING THE HEAVENS AND THE EARTH IN SIX DAYS:

[2]: The second benefit is the wisdom in creating the heavens and the earth in six days. This is despite the fact that Allaah the Glorified and Exalted described Himself in such a way that when He wants something, He says to it, ‘Be!’ and it is. So the Scholars of *tafseer* have stated, “This is so that the servants can learn the gradual progression of affairs.”⁸⁵ And Allaah the Mighty and Majestic is not incapable, such that He requires a long period of time such as this. Rather, He possesses complete perfection and perfect ability.

“Indeed, His affair is such that when He wants something, He merely says to it, ‘Be!’ and it is.” [Soorah Yaa Seen 36:82]

BELIEF IN THE ISTIWAA‘ OVER THE THRONE:

[3]: The third benefit is to have *emaan* (faith) in the *istiwaa‘* (ascension) over the Throne, and to affirm this Attribute in the way of *AhluSunnah walJamaa’ah*. Allaah created the Throne, so it is part of His creation. Rather, it is the highest of His creation, and He has ascended over it with an ascension (*istiwaa‘*) that befits His Majesty and Sublimity; without *tashbeeh* (anthropomorphism), nor *tamtheel* (resemblance), not *ta’teel* (denial), nor *tahreef* (distortion), nor *ta’weel* (figurative interpretation). Rather, this is affirmed in accordance to the statement of Allaah the Mighty and Majestic,

“There is nothing like Him, He is the all-Hearing, the all-Seeing.” [Sooratush-Shooraa 42:11]

⁸⁵ Refer to *FathulQadeer* (2/219) of ash-Shawkaanee.

And this is from the Attributes that the *Mu'attilatul-Jahmiyyah* have denied, the *Mu'tazilah* have negated them and the *Ashaa'irah*, the *Kullaabiyyah*⁸⁶ and the *Maatureediyyah*⁸⁷ have performed *ta'weel* of them. And there are other than these ones from amongst the people of oppressive *ta'weel*.

[4]: The fourth benefit is that these great creations all submit to the command of Allaah,

“It ran by His command.” [Sooratul-Anbiyaa‘ 21:81]

Allaah made boundaries for it, He made due measures for it and He made stars for it with which it ran in total conformity to the command of Allaah which He decreed and predestined for it. Due to that, Allaah the Mighty and Majestic said,

“It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.” [Soorah Yaa Seen 36:40]

And the case is likewise with the stars, the ones that are orbiting and the ones that are still, the ones that rise and the ones that set. And their places are subject to the command of Allaah, and they are at the disposal of Allaah the Mighty and Majestic, until their affair ends with the passing of this life.

[5]: The fifth benefit is that the command and the creation are for Allaah the Blessed and Exalted. He commands with whatsoever He wills, and the greatest thing that He has commanded with is His obedience. And the noblest and best act of obedience is to affirm His *Tawheed*. So the command is for Allaah unrestrictedly, He commands with whatever He wills and He prohibits whatever He wills. All of that is a mercy upon the servants and a purification and atonement for their souls and their hearts and a trial and a test. It is as Allaah the Blessed and Exalted,

“So that We may test which of you is best in action.” [Soorah Tabaarak 67:2]

That is, which of you has the most sincere and most correct action.

⁸⁶ **al-Kullaabiyyah:** They are the followers of 'Abdullaah Ibn Kullaab (d.240H). He and his sect are the only ones who say that Allaah does not have speech that can be heard. And they claim that Jibreel did not hear anything from Allaah from that which brought down to the Messengers (*'alayhimus-salaam*), it was only an inspiration inspired to him without there being any actual speech. Refer to *'Aqaa'iduth-Thalaath was-Sab'een Firqah* (1/279), slightly adapted.

⁸⁷ **al-Maatureediyyah:** It is an ascription to Muhammad Ibn Muhammad Ibn Mahmood, commonly known as Abee Mansoor al-Maatureedee as-Samarqandee. He died in the year 333H. They were a group that agreed with the *Ashaa'irah* in some affairs and opposed them in some affairs. This group included a number of the jurists from the *Hanafiyyah*. The leader of this group did not have any followers in the first part of its affair. Indeed, his *madhhab* was revived by his followers a long time after his death, until it became widespread. Refer to the book: *al-Maatureediyyah Diraasatan wa Taqweeman* (p. 93-104).

“The One who created death and life, so that We may test which of you is best in action.” [Soorah Tabaarak 67:2]

“And We shall test you with evil and goodness as a trial and you shall return to Us.” [Sooratul-Anbiyaa‘ 21:35]

Therefore, Allaah is the One who is singled out with the act of creation. So He created the creation without a helper, nor any assistant. And He sustained all of the creation without any helper, nor any assistant. All of the command is His, He commands with whatsoever He wills and He judges howsoever He will. He has no successor in His judgement, and He is swift in reckoning.”

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “Allaah said,

“Blessed is Allaah, Lord of the worlds.” [Sooratul-A'raaf 7:54]

He is the One deserving of worship, and the evidence is the statement of Allaah the Exalted,

“O you who believe! Worship your Lord who created you and those who came before you, so that perhaps you may attain taqwaa (fear, reverence of Allaah). He is the one who has made the earth a resting place for you, the sky as a canopy and He has sent down water from the sky.” [Sooratul-Baqarah 2:31-32].”

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “Towards the ending of this *aayah*, Allaah has praised Himself and freed Himself from all imperfection with His statement,

“Blessed is Allaah, Lord of the worlds.” [Sooratul-A'raaf 7:54]

That is, He is free from all imperfection, the Magnificent, abundant in His goodness and blessing, because He is the Lord of the worlds, the Creator of the worlds, the Master of the worlds and everything in the world of the heavens and the world of the earth is at His disposal unrestrictedly. And Allaah the Glorified manages all of His creation with whatever He wills and however He wills.

So the author followed up the proofs demonstrating that the creation of Allaah the Mighty and Majestic are evidence for His existence with the fact that this shows that He is deserving of being worshipped. So Allaah must be worshipped alone. So Allaah said,

“O mankind! Worship your Lord who created you and those who came before you, so that perhaps you may attain taqwaa (fear of Allaah).” [Sooratul-Baqarah 2:31]

So the call here is to all of mankind, **“O mankind!”** This is from the proofs of the comprehensiveness and generality of the message of our Prophet Muhammad (*sallallaahu 'alayhi wa sallam*). So everyone from amongst mankind enters into the meaning of the word, ‘naas,’ whether they be Arab or non-Arab, male or female; all of them are being addressed in this comprehensive and general speech, so that they may direct all of their worship towards Allaah alone without any associate.

So He commanded them with worship and He mentioned the reason for its obligation and the reason for this necessity. So Allaah said,

“Worship your Lord who created you and those who came before you.” [Sooratul-Baqarah 2:31]

That is, He created those before you. So you are nothing but a nation from amongst the nations that have passed. It has been confirmed in the *Sunan* that the Prophet (*sallallaahu 'alayhi wa sallam*) said, “You came after seventy nations. You are the best of them and the noblest of them in front of Allaah.”⁸⁸

So in His statement, **“He is the one who created you,”** after the command to worship Him alone is a clarification and elucidation that the one who created and sustained is the one who deserves to be worshipped alone. He also clarified that the one who did not create anything, nor did he sustain anything, and life and death is not in his hands, then he does not deserve to have anything from worship attributed to him at all. This is what was done by the polytheists in their various types. So the Jews worshipped a trinity, the Christians did likewise. And the polytheists have deities that cannot be confined to any number, such as trees, stones, fashioned idols, the sun, the moon, the stars and the created beings which cannot be confined to any limit. Indeed, Allaah the Mighty and Majestic has rebuked them with His statement,

“Have you considered al-Laah and al-'Uzzaa and their other third Manaah?” **Is it for you the males and for Him the females? Indeed, that is a most unfair division!”** [Sooratun-Najm 53:19-22]

⁸⁸ **Saheeh:** Related by Ahmad (5/2, 5); it is related by al-Haakim (no. 3001) with another wording, Ibn Maajah (no. 4287-4288), ad-Daarimee (2/404) and al-Bayhaquee (no. 17717).

⁸⁹ **Translators Note:** As for al-Laah, then Ibn Jareer at-Tabaree related in his *Tafseer* (27/58-59), “They extracted its name from the name of Allaah, so they said, ‘al-Laah’, seeking to make it feminine, and Allaah is High and far removed from their statement.” Imaam al-Bukhaaree related in his *Saheeh* (6/361): From Muslim Ibn Ibraaheem who narrated to us, that Abul-Ashab narrated to us, that Abul-Jawzaa narrated to us from Ibn 'Abbaas (*radiyallaahu 'anhumaa*), with regard to the statement of Allaah, **“Have you considered al-Laah and al-'Uzzaa?”** [Sooratun-Najm 53:19], “Al-Laah was a man who used to mix broth for the pilgrims.”

As for al-'Uzzaa, then an-Nisaa'ee reports in his *Sunan* (2/357), that when the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) conquered Makkah, he sent Khaalid Ibnul-Waleed (*radiyallaahu 'anhu*) to it (al-'Uzzaa). He found that it was built around three tree, so he cut them down and destroyed the building. So he went to the Prophet (*sallallaahu 'alayhi wa sallam*) and informed him, but he said, “Return, for you have done nothing.” So he returned and found the keepers of the idol fleeing, saying: “O 'Uzzaa!” So Khaalid came and found a woman with dishevelled hair, throwing dust upon her head. So he struck her with his sword and killed her,

That is because they would say that Allaah the Mighty and Majestic has daughters. And according to the Arabs, bearing daughters was blameworthy.

“And when the news of the birth of a female child is brought to any of them, his face becomes dark, and he is filled with inward grief!” [Sooratun-Nahl 16:58]

He (the father) would want a male, so he would become angry, complain and carry his weapon and set out to defeat his enemy. As for the woman (the mother), then they would abuse and slander her, and the end result of the affair for them was when they would kill her.

“And when the female infant who was buried alive would be questioned, for what sin was she killed?” [Sooratut-Takweer 81:8-9]

So Allaah the Blessed and Exalted mentioned them for that and rebuked them for that which is ascribed to them with regards to daughters. And Allaah the Mighty and Majestic mentioned some news in His statement,

“And they made the angels who are the servants of the Most Merciful: females. Have they witnessed their creation? Their testimony shall be recorded and they will be questioned.” [Sooratur-Zukhruf 43:39]

So Allaah scolded them with His statement,

“Or does Allaah only have daughters and you have sons?” [Sooratut-Toor 52:39]

And He rebuked them with His statement,

“And they have invented a kinship between Him and the Jinn, but the Jinn know well that they will have to be present.” [Sooratus-Saaffaat 37:158]

So the *Jinn* here are the angles, and the kinship (*nasab*) is their statement that the angels are the daughters of Allaah. And Allaah the Mighty and Majestic has freed Himself from any spouse or son. So He is the one who created, and He is the one who sustained all of His creation in the world of the earth and in the world of the heavens.

Then He mentioned the reason with His statement, **“So that you may attain taqwaa,”** of Allaah by obeying His commands and remaining far away from His prohibitions. So due to that, He has commanded you to worship Him.

So He reminds you of His blessing so that you may develop *taqwaa* of Allaah the Mighty and Majestic by obeying His commands, remaining far away from His prohibitions and

then he returned to the Prophet (*sallallaahu 'alayhi wa sallam*) and informed him. So he said, “That was al-'Uzzaa.”

carrying out obedience to Him as long as you are within the life of action. And Allaah the Mighty and Majestic reminded with something that they recognize, that is the earth and whatever is within it of various benefits. And He spread the earth out so that the people could be widespread across it and so that they could fulfill their needs with ease and convenience.

“And He brought down water from the sky.” [Sooratul-Baqarah 2:32]

That is the cause for sustenance as is mentioned in the statement of Allaah the Mighty and Majestic,

“And in the sky is your sustenance and whatever you have been promised.” [Sooratudh-Dhaariyaat 51:22].”

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “Allaah said,

“So he brought forth therewith fruits as a provision for you. So do not set up rivals to be called upon along with Allaah.” [Sooratul-Baqarah 2:22]

Stated Ibn Katheer (d.774H) – *rahimahullaahu ta'aalaa*, “The creator of these things is the one who deserves to be worshipped.”

COMMENTS UPON THE SPEECH OF IBN KATHEER:

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “This is a brief sentence that contains a great meaning. Therefore, it sums up the details of everything that has preceded. So the one who created these things which are complete in their reproduction and recording here, He is the one who deserves to be worshipped alone, to the exclusion of all others. And Allaah knows best. May the peace of Allaah be upon Muhammad, his family and his Companions.”

LESSON SEVEN:

The praise is for Allaah and may peace and salutations be upon the Messenger of Allaah.

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab – *rahimahullaah*, “And the types of worship that Allaah commanded with are Islaam, *eemaan* and *ihsaan*.”

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “The author – *rahimahullaah* – mentioned, ‘And the types of worship.’ So *'ibaadah* (worship) is a general noun referring to everything that Allaah loves and is pleased with from the apparent and secret actions. So included within this definition is every act of worship that those under obligation employ from that which is obligatory to be directed to Allaah alone. And the author mentioned some of the types of worship as an example and model. So he stated, ‘Islaam, *eemaan* and *ihsaan*.’

And Islaam, *eemaan* and *ihsaan* are levels of the Religion as is found in the famous *hadeeth* of Jibreel, the *hadeeth* of 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) who said within it, ‘We were sitting with the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) one day when a man came to us having extremely white clothes and extremely black hair. There were no signs of travel to be seen upon him, nor did anyone from amongst us know him. He sat in front of the Prophet (*sallallaahu 'alayhi wa sallam*). So he placed his knees to the knees of the Prophet and placed the palms of his hands upon his thighs and he said, ‘O Muhammad! Inform me about Islaam.’ So he said, ‘Islaam is that you testify that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, establish the Prayer, give the *zakaat* (obligatory alms), fast in *Ramadaan*, perform *Hajj* (pilgrimage) to the House if there is a means available for you.’ He said, ‘You have spoken truthfully.’ The narrator said, ‘So we were amazed with him that he would ask him and then attest to his truthfulness.’ He said, ‘So inform me about *eemaan*.’ He said, ‘It is that you believe in Allaah, His angels, His Books, His Messengers, in the Last Day and that you believe in the *Qadr* (divine pre-decree) the good of it and the evil of it.’ He said, ‘You have spoken truthfully.’ He said, ‘You have spoken truthfully.’ He said, ‘So inform me about *ihsaan*.’ He said, ‘It is that you worship Allaah as if you see Him. So since you do not see Him, then indeed He sees you.’ He said, ‘So inform me about the Hour.’ He said, ‘The one who is questioned about it not more knowledgeable than the questioner.’ He said, ‘Inform me about its signs.’ He said, ‘The slave woman will give birth to her mistress. And you will see the bare-foot, naked and destitute shepherds competing in building lofty buildings.’ Then, in the end, he left. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Do you know, O 'Umar, who the questioner was?” I said, “Allaah and His Messenger know best.” He said, ‘This was Jibreel, he came to teach you your Religion.’⁹⁰

⁹⁰ Related by Muslim (1/36), at-Tirmidhee (no. 2610), Ibn Maajah (1/24) and Ahmad (1/7, 25, 27, 53).

WHAT IS WORSHIP AND WHO IS BURDENED WITH PERFORMING IT?

So the Prophet (*sallallaahu 'alayhi wa sallam*) considered these three levels: *Islaam*, *eemaan* and *ishaan* to be levels of the Religion since they include all of the Religion. And there is no doubt that these levels require some further elaboration: an explanation of the pillars of *Islaam*, an explanation of the pillars of *eemaan* and an explanation of the pillars of *ishaan*. So I wrote about them in a concise and clear book by way of question and answer. It is included in the studies of *Silsilatul-Ajwibatus-Sadeedah*, and it is the second question, "What is *al'ibaadah* (worship) and who is under obligation to perform it?"

Worship (*al'ibaadah*) is a general noun for everything that Allaah loves and is pleased with from statements, actions and deeds, whether they are done openly or in secret. And the one who is burdened with performing it by way of obligation (*wujoob*) or preference (*istihbaab*) in accordance to the divine command is the one who is the intelligent *mukallif* (burdened) from the world of mankind and the *Jinn*, as Allaah the Exalted states,

"And they were not commanded, except to worship Allaah, making the Religion purely and sincerely for Him, establishing the Prayer and paying the zakaat (obligatory alms). And that is the upright Religion." [Sooratul-Bayyinah 98:5]."

And this was followed by the third question and it is as follows:

WHAT IS TAWHEED, WHAT ARE ITS CATEGORIES AND WHAT IS THE REWARD OF THE ONE WHO PRACTICES IT IN THIS LIFE AND IN THE HEREAFTER?

What is *Tawheed*, what are its categories and what is the reward of the one who practices in the worldly and in the Hereafter?

Tawheed is to single out Allaah with worship and to free Him from *Shirk*, both its major and minor forms, whether it is done in abundance or sparingly. And it includes freeing oneself from the people of *Shirk*, as Allaah the Glorified said,

"Say: Indeed, my Prayer, my sacrifice, my living and my dying are for Allaah, Lord of the worlds. He has no associate, and this is what I have been commanded with and I am the first of the Muslims." [Sooratul-An'aam 6:162-163]

As for the categories of *Tawheed*, then they are three:

The first: *Tawheedul-Uloohiyyah* (Oneness of Allaah's divinity)

The second: *Tawheedur-Ruboobiyyah* (Oneness of Allaah's Lorship)

The third: *Tawheedul-Asmaa' was-Sifaat* (Oneness of Allaah's Names and Attributes)

So *Tawheedul-Uloohiyyah* is to single out Allaah with all types worship – naturally – and that which the explainer mentioned as examples from it.⁹¹

And *Tawheedur-Ruboobiyyah* is to affirm that Allaah is ar-Raaziq (the Sustainer), al-Muhyee (The Ever-Living), al-Mumeet (the Bringer of Death), the manager of all the affairs and the one who controls everything in the universe. He is not asked about what He does, but they will be asked. And *Tawheedul-Asmaa' was-Sifaat* is a firm and unwavering belief (*i'tiqaad*) that Allaah has Beautiful Names and Lofty Attributes. And it is to affirm them without *tahreef* (distortion), nor *ta'teel* (denial), without *tashbeeh* (resemblance), nor *takyeeef* (asking how), nor *tamtheel* (likening). Rather, we say as Allaah the Exalted said,

“There is nothing like Him, He is the all-Hearing, all-Seeing.” [Sooratush-Shooraa 42:11]

As for the reward of *Tawheed* in this life, then it is the preservation of one's blood, wealth, honour and a secure life and peace of mind (*tama'neenah*). As for the reward of the *muwahhideen* (those who affirmed *Tawheed*) in the Hereafter, then it will be the pleasure of Allaah, Paradise and salvation from His abhorrence and Fire. And far above that will be the enjoyment of looking at the Noble Face of Allaah. That is the greatest achievement.”⁹²

THE FIRST LEVEL: AL-ISLAAM:

And we are discussing what the author – *rahimahullaah* – mentioned from the levels of the Religion. So he mentioned the first level, and that is Islaam. And the Prophet (*sallallaahu 'alayhi wa sallam*) explained the pillars of Islaam in the *hadeeth* of Jibreel (*'alayhis-salaam*). And the student of knowledge is in need of having detailed knowledge with regards to the pillars of Islaam, the pillars of *eemaan* and the pillar of *ihsaan*, along with the proofs that clarify every pillar. So here there is a question about the pillars of Islaam, the meaning of every pillar from amongst them and a mentioning of something from its fruits. And the answer is as occurs in the *hadeeth* about the pillars of Islaam. So they are five: [i] testifying that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah; [ii] establishing the Prayer; [iii] paying the *zakaat*; [iv] fasting in *Ramadaan*; [v] and performing pilgrimage (*Hajj*) to the Sacred House of Allaah for whosoever has a means of doing so.

So as for the meaning of the testimony that there is no deity worthy of worship besides Allaah, then it negates everything that is worshipped besides Allaah and it affirms all forms of worship for Allaah. So these two meanings are the two pillars of '*Laa ilaaha illallaah*': negation (*an-nafee*) and affirmation (*al-ithbaat*).

⁹¹ Such as *du'aa'* (supplication), *khawf* (fear), *rajaa'* (hope), *tawakkul* (reliance), *raghbah* (fervent desire), *rahbah* (dread), *khushoo'* (humility), *khashyah* (awe), *inaabah* (turning repentantly), *isti'aanah* (seeking aid), *isti'aadhah* (seeking refuge), *istighaathah* (seeking support), *dhabh* (sacrifice), *nadhr* (oaths) and other than that from the types of worship which Allaah commanded with.

⁹² Refer to *al-Ajwibatus-Sadeedah* (1/7-9) by the author.

The negation is taken from your statement, ‘*laa ilaaha* (there is no deity worthy of worship),’ and the affirmation is taken from your statement, ‘*illallaah* (besides Allaah).’ As for the meaning of the testimony that Muhammad is the Messenger of Allaah, then it is to obey him in whatever he commands and to attest to all of the affairs that he has informed about. So the *mutaaba’ah* (following) of the Noble Prophet (*sallallaahu ’alayhi wa sallam*) is restricted to that which Allaah commanded us with in His statement,

“And obey Allaah and obey the Messenger. So if you turn away, then the only thing upon our Messenger is to convey the message clearly.” [Sooratut-Taghaabun 64:12]

Likewise, Allaah the Glorified commanded us to follow him in every affair from amongst the affairs. And tied to that is the guidance and success. So Allaah the Mighty and Majestic said,

“And follow him so that you may be guided.” [Sooratul-A’raaf 7:158]

FRUITS OF THE FIRST PILLAR – THE TESTIMONY THAT THERE IS NO DEITY WORTHY OF WORSHIP BESIDES ALLAAH AND THAT MUHAMMAD IS THE MESSENGER OF ALLAAH:

Firstly: And from the fruits of this magnificent pillar, which is the testimony that there is none worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, is liberation of the heart and soul from being connected to the creation and relying upon them in bringing about the benefits and removing the evils.

Secondly: Happiness in the *daarayn* (worldly life and the Hereafter). Therefore, there can be no happiness for the human being in his worldly life, his *barzakh* (a state of existence between the present life and the Hereafter) and his Hereafter, except if he practices Islaam in the manner which is required by Allaah and which has been explained by the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*).

THE MEANING OF AS-SALAAT IN THE ARABIC LANGUAGE AND IN THE SHAREE’AH:

As for the meaning of the Prayer (*as-salaat*) in the Arabic language, then it is *ad-du’aa’* (supplication), as Allaah the Exalted said,

“And pray (*salli*) over them.” [Sooratut-Tawbah 9:103]

That is, supplicate (*ud’oo*) for them. And in the *Sharee’ah*: It is to worship Allaah with the physical action of Prayer accompanied by a pure intention in the manner clarified by the Messenger of Allaah (*sallallaahu ’alayhi wa sallam*), through his actions and statements when

he said, "Pray as you have seen me praying."⁹³ So it is a set of statements, actions and deeds that begin with the *takbeer* and end with *tasleem*. And it is the greatest pillar of Islaam after the *shahaadatayn*. And it has fruits, from them:

FRUITS OF THE SECOND PILLAR – AS-SALAAT:

Firstly: Expansion of the chests, as is found in the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "O Bilaal, put us at ease with the Prayer."⁹⁴

Secondly: It was a coolness for the eyes of the Prophet (*sallallaahu 'alayhi wa sallam*) and for all of his followers due to the evidence of the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "The Prayer has been made a coolness for my eyes."⁹⁵ And likewise, from its fruits and benefits is that it keeps one away from obscenities (*fahshaa'*) and evil, as Allaah the Mighty and Majestic stated,

"Indeed, the Prayer removes one from obscenities and evil." [Sooratul-'Ankaboot 29:45]

THE MEANING OF AZ-ZAKAAT IN THE ARABIC LANGUAGE AND IN THE SHAREE'AH:

As for the meaning of the *zakaat* (obligatory alms), and it is the third pillar and it accompanies the Prayer in terms of the Arabic language: Then it is an increase and purification. And according to the *Sharee'ah*: It is to worship Allaah by extracting a specific amount of wealth and a specific portion of wealth for a specific group at a time that is limited by the all-Wise Legislator. And from the fruits of *eemaan* (faith) in this pillar are:

FRUITS OF THE THIRD PILLAR – AZ-ZAKAAT:

Firstly: Purification of the soul from the vices of stinginess and greed. Therefore, these are two rebuked characteristics according to every *Sharee'ah* from the *sharaa'i'* (plural of *Sharee'ah*) of Allaah.

Secondly: Support for Islaam and satisfying the need of the Muslims.

Thirdly: An increase in the purified wealth. So wealth does not become depleted due to *sadaqah* (charity). Rather, it increases. Rather, it increases.

⁹³ Related by al-Bukhaaree (no. 631, 6007) and ad-Daarimee (no. 1253).

⁹⁴ Related by Ahmad in *al-Musnad* (5/364, 371), and its like has been related by at-Tabaraanee in *al-Kabeer* (6/276-277) and in *Majma'uz-Zawaa'id* (1/145).

⁹⁵ **Hasan:** Related by Ahmad (3/123, 128, 199, 285), an-Nisaa'ee (No. 8887-8888) from Anas (*radiyallaahu 'anhu*). It was declared *Hasan* by Imaam al-Albaanee in *Mishkaatul-Masaabeeh* (no. 5261).

THE MEANING OF ASSAWM IN THE ARABIC LANGUAGE AND IN THE SHAREE'AH:

As for the meaning of fasting in the Arabic language: It is to refrain from a given thing. And according to the *Sharee'ah*: It is to refrain from the things that break the fast during the days of *Ramadaan* as worship of Allaah and in conforming to His commands.

FRUITS OF THE FOURTH PILLAR: ASSAWM:

And it has great fruits and it is training for the soul to abandon the beloved and familiar things, seeking thereby the pleasure Allaah and having ambition for seeking out its reward for the Day of Judgement.

THE MEANING OF HAJJ IN THE ARABIC LANGUAGE AND IN THE SHAREE'AH:

As for the *Hajj* (pilgrimage) according to the Arabic language: Then it is to take a path. And in the language of the *Sharee'ah*: It is to take a path to the Sacred House of Allaah to establish the rites of *Hajj* and to carry out all of its outward signs. And it has various fruits, from them:

FRUITS OF THE FIFTH PILLAR – ALHAJJ:

Firstly: Training the soul to strive with the wealth in the path of Allaah, because the *Hajj* is from the path of Allaah.

Secondly: The sacrifice of the soul with all the acts of obedience to Allaah.

Moreover, the physical application of these great *usool* (foundations) in the present-day life constitutes all rectification and success for the *Ummah* of Muhammad in the affairs of its Religion and worldly life. So let the servant fear his Lord and practice them. So these are the foundations of the Religion, and they guarantee the preservation of its blood, wealth and honour. And these make up the basic key to entering into the protection of its honour, such as the honour of the heavens and the earth which has been prepared for those who believe in Allaah and His Messenger (*sallallaahu 'alayhi wa sallam*). That is the virtue of Allaah, He gives it to whomever He wills, and Allaah is the Possessor of Great Excellence.⁹⁶

THE SECOND LEVEL – AL-EEMAAN:

And the author – *rahimahullaah* – mentioned that *eemaan* is from the various types of worship. And *eemaan* is a magnificent level from amongst the levels of the Religion. And

⁹⁶ Refer to *al-Ajwibatus-Sadeedah* (1/10-13) by the author.

its pillars are six, as was mentioned by the Prophet (*sallallaahu 'alayhi wa sallam*) in the famous *hadeeth* of Jibreel (*'alayhis-salaam*), and it is, "To believe in Allaah, His angels, His Books, His Messengers, the Last Day and that you believe in *al-Qadr* (divine pre-decree), the good of it and the evil of it is from Allaah the Glorified and Exalted."⁹⁷

THE FIRST PILLAR – EEMAAN IN ALLAAH, ITS MEANING AND FRUITS:

So every pillar from amongst these six pillars has a meaning that it is fitting to understand. So as for the meaning of *eemaan* (faith) in Allaah the Mighty and Majestic, then it is to attest to His existence, to make clear affirmation of His *Ruboobiyyah* (Lordship) and open and secret recognition of His *Uloohiyyah* (Divinity). It is also to have *eemaan* in the correct manner in His Beautiful Names and Lofty Attributes, and to apply that with a knowledge based application in the present day life, as Allaah wants and as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) legislated. It is as Allaah the Mighty and Majestic said,

"Such is Allaah, your Lord. There is no deity worthy of worship besides Him, the Creator of everything. So worship Him, and He is entrusted with everything." [Sooratul-An'aam 6:102]

And Allaah the Glorified said,

"And your Deity is one Deity. There is none worthy of worship besides Him. The Most Merciful, the Bestower of Mercy." [Sooratul-Baqarah 2:163]

And Allaah the Blessed and Exalted said,

"There is nothing like Him. He is the all-Hearing, the all-Seeing." [Sooratush-Shooraa 42:11]

And from the fruits of *eemaan* in Allaah is: Liberating the soul from enslavement to other than Allaah from the false deities along with their various types and making worship sincerely for Allaah alone to the exclusion of all others.

THE SECOND PILLAR – EEMAAN IN THE ANGELS, ITS MEANING AND FRUITS:

As for the meaning of *eemaan* in the Angels (*mala'ikah*), which is the second pillar from the pillars of *eemaan*, then it is to attest to their existence. And it is to attest that they are from the greatest creations of Allaah. Allaah created them and made them inclined towards His obedience. So there is no way for them to oppose His command. Indeed, Allaah has placed them in charge of important duties that cannot be carried out, except by them. So from amongst them is the one who brings down the revelation. And from

⁹⁷ Related by Muslim (1/36), at-Tirmidhee (no. 2610), Ibn Maajah (1/24) and Ahmad (1/7, 25, 28, 53)

amongst them is the one who brings down the rain and causes the plants to sprout. And from amongst them is the one who protects the children of Aadam (*'alayhis-salaam*) from evil and abhorrent matters, and other than that from that which we know and from that which we do not know.

“And no one knows the soldiers of your Lord, except Him.” [Sooratul-Mudaththir 74:31]

“They are but honoured servants. They do not precede Him in statement and they act in accordance to His command.” [Sooratul-Anbiyaa‘ 21:26-27]

And *eemaan* in this pillar has sublime fruits, from them:

[1]: Knowledge of the Magnificence of the Creator, the Glorified, His power, influence and authority when He created this Creation which cannot be calculated or enumerated by mankind. And they are the Angels.

[2]: The thankfulness of the servant to his Lord for what He has granted from *tarbiyatul-'aammah* (general nurturing) and *tarbiyatul-khaassah* (specific nurturing) and far-reaching concern. Indeed, He has arranged whatever is in the heavens and whatever is in the earth, and part of that is the Angels along with their various important duties and great levels. So they (the Angels) protect the servant from every evil and abhorrent matter. And they seek forgiveness for the people of *eemaan*, and they write the deeds, the good of them and the evil of them and other than that from the obligatory duties that Allaah the Blessed and Exalted has appointed them with.

[3]: The obligation of loving the Angels, because they are the most sincere of the creation to the believing servants of Allaah, as Allaah the Blessed and Exalted said about them,

“Those who bear the Throne and those around it glorify the praises of their Lord and those who believe in Him and ask forgiveness for those who believe, “Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the torment of the blazing Fire!” “Our Lord, make them enter the gardens of Eden which have been prepared for them and whosoever is righteous from their fathers, their spouses and their offspring. Indeed, You are the all-Mighty, the all-Wise. “And save them from the sins, and whosoever You save from the sins that day, then he has had mercy bestowed upon him.” And that is the greatest achievement.” [Soorah Ghaafir 40:7-9]

THE THIRD PILLAR – EEMAAN IN THE BOOKS AND ITS MEANING:

As for the meaning of *eemaan* in the Books, then it is an unwavering belief that they were revealed by Allaah the Blessed and Exalted. He spoke them as a statement, and He revealed them to His Messengers as revelation, and they were attested to by those who possessed true and real *eemaan* in His Messengers. Indeed, Allaah commanded all of the

Ummah of Muhammad to openly proclaim its *eemaan* – outwardly and inwardly – in whatever He revealed to His previous Prophets when Allaah the Glorified said,

“Say: We believe in Allaah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa’eel, Ishaaq, Ya’qoob, and to al-Asbat (the twelve sons of Ya’qoob), and that which has been given to Moosaa and ’Eesaa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted.” [Sooratul-Baqarah 2:136]

THE FOURTH PILLAR – EEMAAN IN THE MESSENGERS, ITS MEANING AND FRUITS:

As for the meaning of *eemaan* in the Messengers, then it is the belief that there is no doubt that Allaah sent Messengers as bringers of glad-tidings and as warners so that the people would have no argument against Allaah after the Messengers. The first of them was Nooh (*’alayhis-salaam*) and the last of them was Muhammad (*sallallaahu ’alayhi wa sallam*). So whoever takes them as an example and answers their call, then he is guided. And whosoever rejects their messages and denies them, then he has become misguided and strayed, as Allaah the Exalted said,

“And those who believed in Allaah and His Messengers and did not differentiate between any one of them, these are the ones who shall receive their reward. And Allaah is Oft-Forgiving, the Bestower of Mercy.” [Sooratun-Nisaa’ 4:152]

And *eemaan* in the Messengers has great benefits and sublime fruits, from them:

[1]: Decisive knowledge of the mercy of Allaah, the all-Mighty, the Bestower of Mercy who did not leave the creation to rely upon their intellects. Rather, He sent Messengers to them and revealed Books to them.

[2]: Considering their messages to be great blessings that Allaah bestowed upon His servants in every time and place.

[3]: Love for these noble Messengers, the people of good counsel, truthfulness, trustworthiness and sincerity.

THE FIFTH PILLAR – EEMAAN IN THE LAST DAY, ITS MEANING AND FRUITS:

As for the meaning of *eemaan* in the Last Day, then it is an attestation built upon knowledge that is derived from the Book of our Lord and the *Sunnah* of our Prophet Muhammad (*sallallaahu ’alayhi wa sallam*) that Allaah shall resurrect the creation after their death. Then He will gather them together for a day about which there is no doubt. And everyone will be given retribution for their actions.

“So whosoever goes good equalling the weight of an atom shall see it. And whosoever does evil equalling the weight of an atom shall see it.” [Sooratuz-Zalzalah 99:7-8]

And whosoever denies this day, or something that shall occur within it from the *Siraat* (the Bridge), the *Meezaan* (the Scales), the *Hawd* (the Pond), Paradise, the Fire, retribution for one’s actions and other than that from whatever is known from the *Sharee’ah* by necessity, then he has strayed away from the Straight Path. Indeed, the confirmation and actual occurrence of that has been proven by the Book, the *Sunnah* and the *ijmaa’* (consensus) of the Muslims. And *eemaan* in this pillar has benefits, from them:

[1]: Competing in doing good deeds and desiring to attain good deeds from statements, actions and beliefs. And why is there competition, except because the doer hopes for a reward for it which has been promised to him in the clear and wise revelation (*muhkamut-tanzeelil-hakeem*) and the purified authentic *Sunnah*.

[2]: Refraining from disobedience in statements and actions, whether they are done publicly or in secret. Therefore, when the disobedience is perpetrated, it becomes a cause for the punishment of Allaah which the disobedient sinners have been threatened with. They are those who have transgressed against the boundaries of Allaah and those who have neglected His obligatory duties and those who have turned away from that which was brought by the Messengers. It is in this that their soundness and success is found if they believe it and remain steadfast upon it.

THE SIXTH PILLAR – EEMAAN IN AL-QADR, ITS MEANING AND FRUITS:

As for *eemaan* in the *Qadr*, then it is an unwavering belief the entire universe, its high areas and low areas, its complete areas and partial areas, its speaking creatures and silent creatures, its moving creatures and settled creatures are all running under the *Qadr* of Allaah. And Allaah encompasses them in their stages of pre-existence. And they shall occur in their limited times and places and with specific attributes in accordance to what has been decreed for them in eternity. And *eemaan* in the *Qadr* has four levels:

THE LEVELS OF BELIEF IN AL-QADR:

The First: *Eemaan* (faith) that the knowledge of Allaah encompasses everything.

The Second: *Eemaan* (faith) in the Book (i.e. *al-Lawhul-Mahdfoodh*, the Preserved Tablet) of Allaah which did not leave out anything.

The Third: *Eemaan* (faith) in the executive will of Allaah and His comprehensive power. So whatever Allaah wishes to exist, then it will inevitably exist by His power.

The Fourth: *Eemaan* (faith) that Allaah created everything.⁹⁸

And the proofs for having *eemaan* in this great pillar are many within the Book and the *Sunnah*. No one denies them, except a disbeliever, and no one explains them away without a correct explanation, except an ignoramus or one pretending to be ignorant. Allaah the Mighty and Majestic said,

“He has created everything, and has measured it exactly according to its due measurements.” [Sooratul-Furqaan 25:2]

And it has been confirmed in *Saheeh Muslim*⁹⁹ from 'Abdullaah Ibn 'Amr Ibnul'Aas¹⁰⁰ (*radiyallaahu 'anhumaa*) that he said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Indeed, Allaah wrote the decrees of the creation fifty thousand years before creating the heavens and the earth.'¹⁰¹ And there are many other similar narrations.

So from these clear texts it becomes apparent for the Believer who is truthful in his *eemaan* that every voluntary and non-voluntary movement of the creation does not come outside of the will (*iraadah*) of Allaah the Blessed and Exalted. Rather, every single thing that occurs in the higher or lower part of the world from life, death, health, disease, poverty, riches, long or short life-spans are all set for an appointed time. And their time, place, cause, misfortune, happiness, hope, severity, difficulty, ease, disbelief, *eemaan*, goodness and evil are all subject to the eternal *taqdeer* (pre-decree) of Allaah. This has been recorded by the *Qalam* (pen) which Allaah created and commanded to write the decrees of everything until the Hour is established. So there is no affair from amongst the affairs, nor an event from amongst the events, except that it has passed through the pen (*Qalam*) at that time, until the establishment of the Hour. This does not necessitate that the servants rely upon whatever has been written and leave off performing actions, since that means incapability and deviation from the clear instructions of the noble *Qur'aan* and the advice of the truthful and trustworthy Messenger. So there is no escape therefore from working hard and striving to attain good deeds and leave off evil deeds. Indeed, that will obligate the pleasure of the Lord of the earth and the heavens and it will be a strong cause for entering into the gardens of Paradise and taking a seat in one of its highest and most beautiful ranks.

⁹⁸ Refer to the book *al-Hayaat fee Dhillil'Aqeedatil-Islaamiyyah* (p. 64) by the author.

⁹⁹ He is Abul-Hasan Muslim Ibnul-Hajjaaj al-Qushayree an-Naysaabooree, the author the *Saheeh* and one of the Imaam of the memorizers. He was one of the most outstanding *muhadditheen*. He was born in the year 260H, and he died in the year 315H, and he was fifty five years of age. Refer to *Taqreebut-Tahdheeb* (2/178).

¹⁰⁰ He is 'Abdullaah Ibn 'Amr Ibnul'Aas Ibn Waa'il Ibn Haashim Ibn Sa'eed, with a *tasgheer* (diminutive noun) of Ibn Sa'd, Ibn Sahm as-Sahmee, Aboo Muhammad. And it is said that he was Aboo 'Abdur-Rahmaan. He was one of the early Companions who memorized many narrations, and he was one of the *fuqahaa'* from amongst the '*Abaadilah*. He died during one of the nights of *Dhul-Hijjah* at al-Hurrah, or more correctly at at-Taa'if. Refer to *Taqreebut-Tahdheeb* (1/517).

¹⁰¹ Related by Muslim (no. 2653)

Indeed, there occurs in the *hadeeth* which is related by Ahmad and other than him from 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) that he said to the Prophet (*sallallaahu 'alayhi wa sallam*), "Do you see that actions are done in vain, or do you command to do them?" He said, "They are not done in vain." So 'Umar (*radiyallaahu 'anhu*) said, "Then, should we not become reliant?" So he said, "Perform actions O Ibnul-Khattaab! So everything will be easy. As for the one who is from amongst the people of happiness, he will do the action of happiness. And whosoever is from amongst the people of misfortune, then he will do the actions of the people of misfortune."¹⁰² And there occurs in another narration that 'Umar said, "Now we shall work hard O Messenger of Allaah!"

THE FRUITS OF EEMAAN IN AL-QADR:

And from the fruits of *eemaan* in *al-Qadr*, the good of it and the evil of it, the sweet of it and the bitter of it, is what follows:

[1]: Relying upon Allaah and relegating all of the affairs to Him, because He is the grantor of life, the fulfiller of needs, the remover of distress and He is the one who controls all of His creation with whatever He wishes and however He wishes.

[2]: Remaining far away and being warned against falling into amazement with what can be attained by the human being with regards to the needs of the Religion and worldly life. So the person must not attribute himself to the attainment of all beloved things and removal of every evil. It is only a blessing from the pre-decree of the Lord who is all-Wise and Well-Aware. So let the servant praise Allaah for all of that.

THE THIRD LEVEL - AL-IHSAAN:

And the last level from the levels of the Religion, with which we will end our lesson, is the level of *al-Ihsaan* which was explained by the Prophet (*sallallaahu 'alayhi wa sallam*) through his clear statement, "*Ihsaan* is that you worship Allaah as through you are seeing Him. So since you do not see Him, then know that He sees you."

So the meaning is that you worship your Lord whilst you are in the presence of His Magnificence and He is close to you. And you must contemplate over Him in every condition from amongst the conditions. That is what obligates awe (*khashyah*) and magnification (*ta'dheem*) of your Lord. And at that point, you will not fall short in obedience, nor will you commit any disobedience out of glorification of Allaah - may He be glorified in His loftiness - and fear of Him. And the evidence for that is the truthful statement of Allaah the Glorified,

"And do good. Indeed, Allaah loves those who do good." [Sooratul-Baqarah 2:195]

¹⁰² **Hasan Saheeh:** Related by Ahmad (no. 441) and at-Tirmidhee (no. 2135-2136). A similar *hadeeth* was related by al-Bukhaaree (no. 6217).

And there is His statement,

“Indeed, Allaah is with those who have taqwaa and those who do good.” [Sooratun-Nahl 16:128]

And there occurs the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “Indeed, Allaah wrote perfection (*ihsaan*) for everything.”¹⁰³

May the peace and salutations of Allaah be upon our Prophet Muhammad and upon his Family and his Companions.

¹⁰³ **Hasan Saheeh:** Related by Ahmad (4/123-125), at-Tirmidhee (no. 1409) and he said that is *hasan saheeh*. It is also related by an-Nisaa'ee (no. 4494), Ibn Maajah (no. 3170) and ad-Daarimee (no. 1970).

LESSON EIGHT:

The praise is for Allaah and may peace and salutations be upon the Messenger of Allaah.
To proceed:

THE TYPES OF WORSHIP:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "And from it is *ad-du'aa'* (supplication), *al-khawf* (fear), *ar-rajaa'* (hope), *at-tawakkul* (reliance), *ar-raghbah* (fervent desire), *ar-rahbah* (dread), *al-khushoo'* (humility), *al-khashyah* (submission), *al-inaabah* (turning repentantly), *al-isti'aanah* (seeking aid), *al-isti'aadhah* (seeking refuge), *al-istighaathah* (seeking salvation), *adh-dhabh* (sacrifice) and *an-nadhr* (taking an oath)."

Commented al-'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "Indeed, we mentioned in the previous lesson the *hadeeth* about the definition of Islaam along with its five pillars, the definition of *eemaan* along with its six pillars and the definition of *ihsaan* along with its single pillar. Along with that we clarified some of the evidences which are mentioned in the Book and the *Sunnah* that explain the pillars of Islaam, *eemaan* and *ihsaan*.

And the author - *rahimahullaah* - mentioned here some examples from the types of worship that are actually considered part of worship in Islaam which includes all the various types of worship. It is as Allaah the Blessed and Exalted said,

"Indeed, the Religion with Allaah is Islaam." [Soorah Aali-'Imraan 3:19]

And he followed that up with *eemaan* and *ihsaan*. And these are the three levels that make up the entirety of the Religion as has been mentioned previously. There is no type from the various types of worship that is excluded from these three levels, nor is there any issue from the various issues of the Religion that is excluded from them. Rather, every act of worship and every issue from amongst the various issues of the Religion of Islaam enters into Islaam, *eemaan* and *ihsaan*.

So the author elaborated by striking examples for the acts of worship. And these examples were explained with detail after being mentioned generally. So from the various types of worship that he mentioned were: *ad-du'aa'* (supplication).

AD-DU'AA':

Ad-Du'aa': And *ad-du'aa'* is divided into two categories: [i] the *du'aa'* of worship and [ii] the *du'aa'* of asking. And both of them fall into the essence of worship.

[1]: So the *du'aa'* of worship is to direct every act of worship, whether it is related to one's wealth or body or both of them together, to Allaah the Blessed and Exalted. This is to be done in a manner that is in agreement with the purified *Sharee'ah* of Allaah and His upright commands. And at the beginning of this type of worship is the *Tawheed* of Allaah the Blessed and Exalted as is proven by the truthful statement,

“And I have not created the Jinn, nor the mankind, except to worship Me.” [Sooratudh-Dhaariyaat 51:56]

That is, so that they single Me out with knowledge that the *Tawheed* of a servant cannot be completed, except by freeing oneself from *Shirk* which is the opposite of *Tawheed*. This is because when we have to know *Tawheed* with its *Sharee'ah* meaning, we say, 'It is to single out Allaah with worship and to exonerate Him from *Shirk*, to be free from it and its people, whether it is committed in a small amount or in abundance and whether it is major or minor.' So *Tawheed* cannot be completed, except after attaining complete freedom from *Shirk* and its people and all of its forms and manifestations. Due to this, the Scholars have stated, "There is no *walaa'* (allegiance), except with *baraa'* (enmity)."¹⁰⁴

[2]: **ad-du'aa'ul-mas'alah** (supplication of request): And *du'aa'ul-mas'alah* is to request something from Allaah the Blessed and Exalted in order to bring about a worldly or religious benefit and to remove a harm the like thereof. So the request in this way is a form of worship. It is not permissible to direct this towards anyone other than Allaah the Blessed and Exalted. Indeed, the Scholars have divided *du'aa'ul-mas'alah* into various categories. From them is that which it is not permissible to seek except from Allaah the Blessed and Exalted alone. So whoever directs anything from it to other than Allaah the Mighty and Majestic, then he has committed major *Shirk* with Allaah. And that is like the one who calls upon other than Allaah with regards to that which no one is capable of granting besides Allaah the Blessed and Exalted, from bringing about benefit or removing harm. As for seeking something from the creation that they are capable of granting, then there is no prohibition with regards to that.

AL-KHAWF:

Al-Khawf: And from the types of worship is *al-khawf* (fear) of Allaah. Fear of Allaah is from the best stations in the Religion and the most noble of them. Indeed, Allaah the Glorified commanded *al-ikhlaas* (sincerity) in that with Him. So He said,

“So do not fear them, but fear Me if you are truly believers.” [Soorah Aali-'Imraan 3:175]

¹⁰⁴ This is from the statements of *Ahlu-Sunnah wal-Jamaa'ah* concerning the creed. That is, there is no *walaa'* (allegiance) for the Muslims, except through *baraa'* (enmity) for the disbelievers. So this is a true statement with which the truth is desired. And it is from the statements of the *Shee'ah* concerning the creed. That is, there is no *walaa'* for the Family of the Prophet (*sallallaahu 'alayhi wa sallam*), except through *baraa'* for the two Shaykhs: Aboo Bakr and 'Umar (*radiyallaahu 'anhumaa*). So with the *Raafidah*, it has become a truthful statement by which falsehood is desired. Refer to *an-Nadhaa'ir* (p. 302) and *Hajrul-Mubtadi'* (p. 18).

And it is befitting to be placed along with *ar-rajaa'* (hope) and *al-mahabbah* (love). Indeed, the Scholars have mentioned that *khawf* is of three categories:

Firstly: *Khawfush-Shirk* (fear that contains *Shirk*). It is when one fears other than Allaah from the idols or false deities or someone dead or absent from the *Jinn* of mankind, and he feels that this thing will afflict him with that which he dislikes. This is the reality of today amongst the worshippers of the graves is some parts of the world. They fear the graves and they try to instil this fear in the people of *Tawheed*. So this *khawf* (fear) negates *Tawheed*.

Secondly: that a person leaves off what is obligatory upon him out of fear of some of the people. So this is unlawful, and it is *Shirkul-Asghar* (minor *Shirk*) and it is obligatory to warn against it.

Thirdly: *al-Khawfut-Tabee'ee* (natural fear). It is to fear an enemy or a predatory animal or other than that. The person who possesses this is not be rebuked.

AR-RAJAA':

Ar-Rajaa': And *ar-rajaa'* (hope) is a characteristic of the Believers and the intended meaning of it is desire for that which is with Allaah the Mighty and Majestic from excellence and goodness from the goodness of the worldly life and the Hereafter, along with carrying out the causes. And *al-khawf* (fear) and *ar-rajaa'* (hope) are two companions. So it is inevitable that one of them goes along with the other. So the servant must be fearful of Allaah the Mighty and Majestic, fearful of His punishment and hopeful for His mercy.

Indeed, the Scholars - *rahimahumullaah* - have mentioned that the side of hope must overcome the side of fear at the time of death, so that fear is not accompanied by despair and loss of hope with regards to the mercy of Allaah whilst the person is at the time of leaving the world therein.

Indeed, there occurs in the confirmed *hadeeth* that has been authenticated from the Prophet (*sallallaahu 'alayhi wa sallam*), that he said, "Let none of you die, except that he has a good thought about his Lord."¹⁰⁵ Likewise, the side of taming the soul with *taqwaa* (fear, reverence of Allaah) must overcome the other side which consists of bodily lusts, or greed for unlawful wealth, or negligence with regards to performing acts of obedience and accepting disobedience. Here, it is befitting that the side of *khawf* overcomes so that it may be a treatment for the soul. And this is a type of *jihaad*. And from the types of worship is *at-tawakkul* (reliance).

¹⁰⁵ Related by Ahmad in *al-Musnad* (3/293, 325, 390), Muslim (no. 2877), Abou Daawood (no. 3113) and Ibn Maajah (no. 4167)

AT-TAWAKKUL, AR-AGHBAH AND AR-RAHBAB:

At-Tawakkul: The meaning of *at-tawakkul* is to rely upon Allaah in every affair from your affairs and to relegate all of the affairs to Allaah alone to the exclusion of all others, as has occurred in the noble *aayah*,

“And rely upon Allaah if you are truly believers.” [Sooratun-Nisaa’ 4:23]

Therefore, *at-tawakkul* with this meaning is to relegate the affairs to Allaah the Mighty and Majestic and to rely upon Him alone in bringing about every benefit and in the removal of all evil from that which no one is capable of granting besides Allaah the Mighty and Majestic. This is an act of worship. Whosoever directs it to other than Allaah, then he has committed major *Shirk*.

As for that which is termed reliance upon others from the living, then it occurs with regards to what they are capable of from permissible causes. They may be able to fulfill a need, or remove a difficulty or air out worry and grief within the limits of whatever mankind is capable of. So there is no prohibition with regards to this. It is permissible for one to turn to other than Allaah the Blessed and Exalted with regards to this along with the belief that the others besides Allaah are a cause from the causes for needs being fulfilled and difficulties being removed. And from the types of worship is *ar-raghbah*:

Ar-Raghbah: The intended meaning of this is contentedness with that which has been granted by Allaah the Blessed and Exalted with goodness in the worldly life and in the Hereafter that is accompanied by struggling and striving with the means of attaining forgiveness, mercy and the pleasure of Allaah.

Ar-Rahbah: It is a severe form of fear from the punishment of Allaah the Blessed and Exalted, whether it occurs in this life or in the Hereafter. So whoever directs anything from these two (*ar-raghbah* and *ar-rahbah*) to other than Allaah the Blessed and Exalted, then he has disbelieved or committed *Shirk*, because Allaah the Blessed and Exalted is not pleased with His servants that they direct these two noble acts of worship towards anyone else. Indeed, Allaah the Blessed and Exalted has praised His Messengers and Prophets in Sooratul-Anbiyaa’, where He began mentioning them with Ibraaheem (*‘alayhis-salaam*) and towards the end of the stories, He said,

“Indeed, they rush to do good deeds, and they call upon Us with fervent desire and dread. And they were submissive to Us.” [Sooratul-Anbiyaa’ 21:90]

And the place of *ar-raghbah* (fervent desire) and *ar-rahbah* (dread) is in the heart, that is, the hearts of the servants. And from the types of worship are *al-khushoo’* (humility) and *al-khashyah* (submissiveness).

AL-KHUSHOO' AND AL-KHASHYAH:

Al-Khushoo' and al-Khashyah: Both of them mean utter debasement in front of Allaah the Mighty and Majestic and total submission to Him, openly and in secret. This comes along with perfect love for Allaah the Blessed and Exalted. Due to this, the Scholars divided between *al-khashyah* (dread) and *al-khawf* (fear). They said, "Indeed, *al-khashyah* is fear accompanied by glorification, whereas *al-khawf* can be accompanied by glorification and it can occur without glorification as well." And this is true, since a person can fear an enemy. However, his fear of the enemy does not mean that he glorifies him. And he could fear a predatory animal, but his fear of that animal does not mean that he glorifies it. However, *al-khashyah* cannot be applied unless it is accompanied by glorification. Allaah the Mighty and Majestic said,

"And they stand in awe for fear of Him." [Sooratul-Anbiyaa' 21:28]

Likewise, Allaah the Mighty and Majestic said about the Scholars who are the best of the creation,

"Indeed, those who fear Allaah the most from amongst His creation are the Scholars." [Soorah Faatir 35:28]

That is, the Scholars of the *Sharee'ah*, the Scholars of the Book of Allaah and the *Sunnah* of His Prophet (*'alayhis-salaatu was-salaam*) who act upon their knowledge. So whoever observes this *khashyah* for other than Allaah, then he has committed *Shirk*. Allaah the Blessed and Exalted warned against that in His statement,

"So do not fear them, but fear Me." [Sooratul-Baqarah 2:150]

And from the types of worship is *al-inaabah* (turning repentantly).

AL-INAABAH:

Al-Inaabah: The meaning of *al-inaabah* is to return to Allaah the Mighty and Majestic at every moment from amongst the moments of life, because the believer does not see himself, except as being negligent. This is how he sees himself as long as he is striving in obedience to Allaah, due to the magnificent and plentiful bounties of Allaah upon him. So he always sees himself as being negligent of this, with whatever the word *taqseer* (negligence) carries of meaning. This is how he sees himself as long as he is striving with bowing (*rukoo'*), prostration (*sujood*), attainment of knowledge and as long as he is engaged in the prescribed remembrance. So the servant is negligent because Allaah the Blessed and Exalted has granted him reward and virtue. And there is no goodness that a human being does, except that Allaah grants him a reward and virtue for it and blesses him for it. This is because Allaah is the One who grants one the success to do a righteous action and He guides him to it. So Allaah is the One who separates between the doer of righteous deeds

and his enemy who is always going against him and trying to sway him from the actions of obedience and bring him towards acts of disobedience.

Due to all of this, the servant must turn repentantly to Allaah at every moment from amongst the moments of his lifespan; especially when he is afflicted by heedlessness. And also when he falls into any act of disobedience, and when he falls short in an act of obedience. So at these times, he must blame himself and attempt to wake up his heart. So for the sake of that he turns to Allaah the Mighty and Majestic, utterly debased in front of Him, seeking excuse from Him, and he feels remorse to change that evil to goodness. And he intends to change that heedlessness to wakefulness. And he wishes to renew his life so that it can be a life of good deeds accompanied by the correct view, sincerity and sound creed.

So *al-inaabah* in reality is *tawbah*, because it includes conditions for *tawbah* (repentance), such as the abandonment of disobedience, the abandonment of the deficiency and removal of the heedlessness, and a firm resolution to perform acts of obedience. So these are from the conditions of *tawbah* and there is no doubt about them. And from the types of worship is *al-isti'aanah* (appealing for aid and assistance).

AL-ISTI'AANAH:

Al-Isti'aanah: And the *isti'aanah* that is not permissible is that which is directed to other than Allaah. It is *isti'aanah* with the creation in that which no one is able to grant besides Allaah the Mighty and Majestic. So when this *isti'aanah* is directed towards other than Allaah, like the one who appeals for aid and assistance to the creation, whether they are living or dead, for a child of noble breed, or bringing about sustenance, removing a disease, giving security to the one living in fear, fulfilling a need and other than that from that which no one is able to grant besides Allaah. This is what was done by the polytheists and idolaters, even though they lived amongst the Muslims. So this is major *Shirk*.

Do to the magnificence of its affair, Allaah the Glorified and Exalted counted it in directing the servants towards Himself in His statement,

“Only You do we worship and only You do we appeal to for aid and assistance.”
[Sooratul-Faatihah 1:5]

That is, we do not worship anyone besides You (Allaah), and we do not seek assistance from anyone besides You. And this is a promise from the servant and a contract that has been confirmed between him and his Lord. So whoever fulfills the obligation, then he will have the best reward and whosoever breaks a contract, then he has only broken it against himself.

As for *isti'aanah* with the creation that are living with regards to that which the creation are capable of granting, despite the hearts remaining connected to Allaah the Mighty and

Majestic and considering the helper a cause only; then there is no prohibition in this. The example of this is when a person gives you some wealth, or provides one of the necessities of life for you, or he builds for you a building and the likes of that from the affairs in which one is permitted to seek the aid of other than Allaah the Blessed and Exalted, because these are not from the manifestations of *Shirk*. And these are not from the examples of *Shirk*. And from the types of worship is *al-isti'aadhah* (seeking refuge).

AL-ISTI'AADHAH:

Al-Isti'aadhah: And the meaning of *al-isti'aadhah* is to make a recourse to Allaah the Mighty and Majestic. And that is when the servant says, 'I seek refuge with Allaah from *ash-Shaytaan* the Rejected.' So the meaning is to make a recourse to Allaah the Mighty and Majestic and to seek refuge with Him from the *Shaytaan* whom Allaah has placed far and disgraced. This is because the *Shaytaan* is the enemy of Allaah and he is the enemy of the close allies (*awliyaa'*) of Allaah. Therefore, seeking refuge and making recourse is an action of the heart that is expressed upon the tongue. It cannot be for anyone besides Allaah the Blessed and Exalted, because He is the One who makes goodness easy and decrees it. And He is the One in whose Hand lies the absolute control of the world of the heavens and the world of the earth.

"Indeed, His affair is such that if He desires something, He merely says to it, 'Be,' and it is." [Soorah Yaa Seen 36:82]

So whosoever makes recourse to other than Allaah, seeks protection with that and seeks refuge with it in that which no one has the capability to grant besides Allaah, then he has committed major *Shirk* with Allaah that expels one from the Religion. And from the types of worship is *al-istighaathah* (seeking rescue and salvation).

AL-ISTIGHAATHAH:

Al-Istighaathah: And *al-istighaathah*, like its predecessor, is to seek help. And it is not permissible to seek help from anyone in an affair in which no one is able to assist besides Allaah the Mighty and Majestic in bringing about goodness and removing harms. The affairs in which no one is able to help besides Allaah the Glorified, such as curing the sick, returning the absent, giving birth to a child of noble breed, removal of difficulties, abundance of sustenance and sending down rain; no one besides Allaah alone can assist in these affairs. So if someone seeks rescue or salvation in something from these issues with other than Allaah, then he has committed disbelief or *Shirk*.

Indeed, it has been confirmed from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said to his Companions in the early morning, relating a statement of Allaah, "My servant will be a believer in Me and a disbeliever. So as for the one who says, 'Our rain comes from the virtue of Allaah and His mercy.' So that is a believer in Me and a disbeliever in the stars.

As for the one who says, 'Our rain is due to such and such a star.'¹⁰⁶ So due to that, he is a disbeliever in Me and a believer in the star."¹⁰⁷

So making a connection between blessings and seeking help from other than Allaah the Blessed and Exalted is from the greatest types of *Shirk* which has been warned against in the Noble *Qur'aan* and by the Prophet (*sallallaahu 'alayhi wa sallam*) in his authenticated *Sunnah*. And from the types of worship is *adh-Dhabh* (sacrifice).

ADH-DHABH:

Adh-Dhabh: The intended meaning of *adh-dhabh* is to sacrifice for the sake of drawing close to Allaah. And entering into that is all blood that has been sacrificed for drawing closer to Allaah the Mighty and Majestic from gifts, charities, slaughtering and other than that from the sacrifice that is legislated by the *Sharee'ah*. It is not permissible to for the servant to direct any of this to anyone other than Allaah alone. So if he sacrifices for other than Allaah as a slaughter, or to draw closer to Allaah in hopes of receiving assistance in that from others in bringing about benefit or removing harm, then he has directed this noble form of worship to other than Allaah. With that he becomes a *mushrikun kaafir* (polytheistic disbeliever). As for that which is connected to what is slaughtered as a custom, or that which is slaughtered by way of hospitality and honour, then there is no prohibition with regards to this, as long as the *Sharee'ah* is followed in this regard.

Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) commanded honouring the guest in his statement, "Whosoever believes in Allaah and the Last Day, then let him honour his guest."¹⁰⁸ And part of honouring the guest is to honour him and to revive the *Sunnah*, as Allaah the Mighty and Majestic has informed about Ibraaheem (*'alayhis-salaatu was-salaam*),

"So he turned to his household, and he brought out a roasted calf." [Sooratudh-Dhaariyaat 51:26]

Due to this, the Scholars have stated that it is obligatory upon the one who is capable to honour his guest by slaughtering an animal for him. This is if he is capable of that. As for that which is slaughtered as worship, then it is not permissible to direct it to other than Allaah. And whosoever directs it to other than Allaah, then he has committed *Shirk*. And from the types of worship is *an-nadhr* (taking an oath).

¹⁰⁶ Stated Imaam ash-Shaafi'ee (d.204H) - *rahimahullaah*, "Whosoever says, 'Our rain is due to such and such a star,' in the manner that the people of *jaahiliyyah* (pre-Islamic times of ignorance) intended of abundance of rain being attributed to such and such a star, then that is disbelief as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) stated, because the star becomes manifest at a particular time. And time is something created, it has no control over itself, nor over anything else. And whosoever says, 'Our rain is due to such and such a star,' with the meaning that, 'Our rain occurs at such and such a time,' then this is not disbelief. However, other than this from words is more beloved to me than this." Refer to *al-Umm* (1/202).

¹⁰⁷ Related by al-Bukhaaree (no. 1038) and Muslim (no. 125).

¹⁰⁸ Related by al-Bukhaaree (no. 6018) and Muslim (1/68).

AN-NADHR:

An-Nadhr: This is to take any kind of oath, whether it relates to taking an oath to fast, or to perform *Hajj*, or *i'tikaaf* (circumambulation), or whether it concerns money. Regardless of what the oath pertains to, it is worship and it is not permissible to direct it to anyone other than Allaah the Mighty and Majestic. An example of this is when a person says, 'I have sworn by Allaah the Blessed and Exalted to fast three days,' to draw closer to Allaah. This must be an unrestricted oath, not a restricted one. This is because the restricted oath is disliked (*makrooh*). The Prophet (*sallallaahu 'alayhi wa sallam*) said about it, "Indeed, the oath does not bring goodness. It only makes a stingy person spend some wealth."¹⁰⁹ It is like when one says, 'If Allaah cures this illness of mine, then I will do such and such for the sake of Allaah.' 'If Allaah allows me to attain such and such, then I will do such and such for the sake of Allaah,' such as giving a certain amount of wealth, or something similar from fasting, or performing Hajj or 'Umrah or whatever resembles that. This is what the Prophet (*sallallaahu 'alayhi wa sallam*) warned against, and it is considered the restricted oath. Here the servant makes something binding upon himself, so he commits a sin by not carrying it out. So it becomes obligatory upon him to carry it out.

And the example of the unrestricted oath is when one takes an oath as a means from amongst the means of drawing closer to Allaah the Blessed and Exalted. It is not done for a specific cause. So the person takes an oath to fast for three days for example, or he takes an oath to slaughter an animal and spread it out amongst the impoverished and unfortunate. So there is no other motive behind that except hoping for the forgiveness of Allaah the Mighty and Majestic and His excellence.

So this is like the examples that the author - *rahimahullaah* - has previously mentioned. And everything that takes the same ruling as the ruling of these aforementioned actions is considered an action of worship. And after this, he brought proofs tied to these types."

PROOFS FOR THE TYPES OF WORSHIP:

Said Shaykhul-Islaam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, "And the proof is the statement of Allaah the Exalted,

"And the mosques are for Allaah. So do not call upon anyone other than Him."
[Sooratul-Jinn 72:18]."

Commented al'Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee - *hafidhahullaah*, "There occurs the statement of Allaah,

"And the mosques are for Allaah. So do not call upon anyone other than Him."
[Sooratul-Jinn 72:18]

¹⁰⁹ Related by al-Bukhaaree (no. 6608-6609) and Muslim (3/1621) and the wording is from him.

That is, the places of prostration and the limbs that prostrate, these are for Allaah alone, because He is the One who is singled out with having created them, raised them and placed power in them. So do not prostrate these limbs to anyone besides Allaah, not to a statue, nor to a human being, nor to any other deity from amongst the false deities which the people of *Shirk* used to worship in their various religions from amongst the idolaters, the Jews, the Christians, the Magians and other than these from the various types of polytheists.”

Said Shaykhul-Islam Muhammad Ibn 'Abdul-Wahhaab - *rahimahullaah*, “So whoever directs anything from that to other than Allaah, then he is a disbeliever. And the proof is the statement of Allaah the Exalted,

“And whosoever calls upon another deity along with Allaah, he has no evidence for it. Indeed, his reckoning will be with his Lord. Verily, the disbelievers will not succeed.” [Sooratul-Mu‘minoos 23:117]

And there occurs in the *hadeeth*, “Supplication is the essence of worship.” And the proof is the statement of Allaah the Exalted,

“And your Lord said: Call upon Me, I will answer you. Indeed, those who are too proud for my worship shall enter the Fire humiliated.” [Soorah Ghaafir 40:60]

And the proof for *al-khawf* is the statement of Allaah the Exalted,

“So do not fear them, but fear Me if you are truly believers.” [Soorah Aali-'Imraan 3:175]

And the proof for *ar-rajaa'* is the statement of Allaah the Exalted,

“So whoever hopes to meet his Lord, then let him do righteous deeds and not associate anyone else in the worship of his Lord.” [Sooratul-Kahf 18:110]

And the proof for *at-tawakkul* is the statement of Allaah the Exalted,

“And reply upon Allaah if you are truly believers.” [Sooratul-Maa'idah 5:23]

And the proof for *ar-rahbah*, *ar-rahbah* and *al-khushoo'* is the statement of Allaah the Exalted,

“Indeed, they rush towards good deeds and they call upon Us with fervent desire and fear. And they are submissive towards Us.” [Sooratul-Anbiyaa' 21:90]

And the proof for *al-inaabah* is the statement of Allaah the Exalted,

“And turn repentantly to your Lord and submit to him.” [Sooratu-Zumar 39:54]

And the proof for *an-nadhr* is the statement of Allaah the Exalted,

“They carry out their oaths and they a day whose evil will be widespread.” [Sooratul-Insaaan 76:7].”

Commented al’Allaamah Zayd Ibn Muhammad Ibn Haadee al-Madkhalee – *hafidhahullaah*, “So there occurs in the *hadeeth*, “Supplication is the essence of worship.”¹¹⁰ So even though the *isnaad* of this *hadeeth* contains a weakness, it has a witness in an authentic *hadeeth* which contains the same meaning. And it is the statement of the Prophet (*sallallaahu ’alayhi wa sallam*), “Supplication is worship.”¹¹¹ So it is as if the *du’aa’* with its various types, *du’aa’ul’ibaadah* and *du’aa’ul-mas’alah* is the foundation and fundamental basis of the Religion. And from that occurs the statement of Allaah the Exalted,

“Call upon Me, I will answer you.” [Soorah Ghaafir 40:60]

This is a clear command directing one to perform *du’aa’ul’ibaadah* (supplication of worship) and *du’aa’ul-mas’alah* to Allaah alone. So He is the One who commanded with worship and supplication. And He is the One who promised to answer, and He does not break His promise.

And He warned against proudly turning away from His worship in His statement,

“Indeed, those who are too proud for my worship shall enter the Fire humiliated.” [Soorah Ghaafir 40:60]

And the severe threat mentioned here means a prohibition from worshipping other than Allaah and being too proud for the worship of Allaah. And whosoever directs anything from the various types of worship to other than Allaah, then he is *mustakbir* (proud and haughty) without a doubt. And whosoever abandons the worship of Allaah, regardless of whether he worships other than Allaah or he does not worship other than Allaah, then he is from amongst those who enter into this severe threat. So it becomes known that there is no one who abandons the worship of Allaah, except that he inclines towards the worship of something other than Allaah.

Indeed, he may not be seen worshipping idols and statues, or he may not be seen worshipping the sun and the moon. However, he is worshipping his desire which has taken root in his heart until it removed him from the worship of Allaah.

¹¹⁰ **Da’eef:** Related by at-Tirmidhee (no. 3371); it was mentioned by Imaam al-Albaanee in *al-Mishkaatul-Masaabeeh* (no. 2331), where he said, “Its *isnaad* is weak, in it is Lahee’ah and he is a bad memorizer.”

¹¹¹ **Hasan Saheeh:** Related by at-Tirmidhee (no. 3372); and Imaam al-Albaanee said about it in *al-Mishkaatul-Masaabeeh* (no. 2230), “The *hadeeth* is *Hasan Saheeh*.” And he also declared it authentic in *Saheeh Sunan Ibn Maajah* (no. 3086).

And Allaah the Mighty and Majestic said,

“So do not fear them, but fear Me if you are truly believers.” [Soorah Aali-’Imraan 3:175]

This is a warning to the people of *eemaan* from having fear of the creation. They must not believe that the creation can afflict them with harm, nor that the creation can bring about any goodness from them. That is because this is all in the Hand of Allaah the Sublime and Exalted.

And Allaah the Blessed and Exalted said,

“So whoever hopes to meet his Lord, then let him do righteous deeds and not associate anyone else in the worship of his Lord.” [Sooratul-Kahf 18:110]

In this noble *ayah*, there is a call from Allaah the Blessed and Exalted to *ikhlaas* (sincerity) and rectification of actions. These are the two foundational conditions for the acceptance of actions. An action cannot be considered righteous, unless it is correct (*sawaab*) and unless it is done with *ikhlaas* (sincerity). And the doer of the action must be free from all types of *Shirk*. And likewise is the case with the rest of the *ayaat* that were mentioned as examples for these types of worship.

For example, there is the statement of Allaah the Mighty and Majestic,

“And reply upon Allaah if you are truly believers.” [Sooratul-Maa’idah 5:23]

And there is the statement of Allaah,

“Indeed, they rush towards good deeds and they call upon Us with fervent desire and fear. And they are submissive towards Us.” [Sooratul-Anbiyaa’ 21:90]

And there occurs the statement of Allaah the Mighty and Majestic,

“And turn repentantly to your Lord and submit to him.” [Sooratuz-Zumar 39:54]

Then he concluded with the statement of Allaah the Blessed and Exalted concerning the affair of sacrifice (*an-nadhr*),

“They carry out their oaths and they a day whose evil will be widespread.” [Sooratul-Insaan 76:7]

And may peace and salutations be upon our Prophet Muhammad and upon his family and his Companions.”