



Usool Ath Thalaatha

Shaykh Muhammad Ibn Abdul Wahhab رحمه الله

Explained by Dr. Murtaza ibn Bakhsh حفظه الله

Dars 3

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad ﷺ is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions.

And what is to come,

In the previous lesson, the first part of the introduction of Usool ath thalaatha was described. The matters which Shaykh Muhammad Ibn Abdul Wahhab has described in the form of three introductions are the fundamental issues pertaining to Aqeedah and the knowledge of Aqeedah. On the other hand, the three foundations are in reality, those three questions that are asked in the grave of a person i.e.

1. Who is your Lord?
2. What is your Religion?
3. Who is your Prophet?

Hence, Shaykh has (deemed it fit to) describe more important matters (Aqeedah and its knowledge) which are the fundamental matters before explaining the three questions. This is because before you set out to understand these three questions, you should be equipped with a basic understanding and

knowledge of Aqeedah. If this knowledge is present, then the three questions that follow will become easier to comprehend. If it is not present, then those matters will become difficult for you to understand.

In the previous lessons, 8 matters were described as an introduction; 4 in the first lesson and 4 in the next lesson. In this lesson, 2 additional fundamental issues will be described. These issues are considered as the ABCs of the knowledge of Aqeedah.

Summary of the 8 matters of Aqeedah described previously

1. The knowledge of Aqeedah is sought from two sources only – the Quran and the authentic ahadith i.e. revelations only. Whatever is not proven from the Quran and the Sunnah cannot become a part of our Aqeedah. This was described because the opponents take their knowledge of fundamental issues from other sources as well apart from the Quran and Sunnah and find it correct to use those other sources to derive Aqeedah from. They consider those sources at par with the Quran and the Sunnah to derive fundamental issues.

An example of such a source is dreams. (Some people claim) that they have dreamt that the Messenger of Allaah ﷺ appeared in their dream and bestowed them with a particular form of salutations (Darood), commanded a special good deed or described a special architectural layout for the school and when he woke up in the morning the layout of the school was already there. A point to remember is that dreams have no connection (no basis as a source) with either Aqeedah or acts of worship. Dreams cannot be taken as a source of religion, just like Ilham (inspiration/intuition) and Zauq (perceptions) cannot be considered a source of our religion. Do you know the reason why? Why can't these things be source of our religion? This is because the religion was transmitted to us by way of revelation and the pathway for revelation has been closed (forever) as no Prophet will be sent to us after the Messenger of Allaah ﷺ. Whoever has made any claim of Prophet-hood in the lifetime of the Messenger

of Allaah ﷺ or after him, then he has been left disgraced and insulted. History is witness to this fact, whether it was Musaylamah the liar in the times gone by or it is Mirza Ghulam Ahmad Qadianee of our time. Whoever laid claim to Prophet-hood after the Messenger of Allaah ﷺ was disgraced in this life and will be disgraced in the hereafter as well. So, since the doors of revelation have been closed and this religion has been completed for us in the lifetime of the Messenger of Allaah ﷺ due to Allaah's statement in Surah Al Maidah, ayah 3- Now there is no need for any addition in the religion neither there is a need to take out anything from it. These are the limits of the religion. It is neither less than this nor more than this. And in the religion everything is inclusive (such as) Creed, acts of worship and daily affairs. Those daily affairs that are connected with the religion; such as marriage. Can someone just go and marry in our religion? No. So these are affairs related to the religion. So our religion is a complete religion which has beautified daily affairs as well. So whosoever lives his life as per these limits then he is guided and upon the correct path and whosoever does not want to live as per these foundations and want to have his own way, then he is away from the guided way.

2. The second matter was Natural Disposition. Human being was created upon what Natural disposition? Meaning that there are certain things that (a human being) can do since birth. i.e. there are some things which a human being has inherent knowledge about by birth. Allaah has given this knowledge to a newborn child. I had given an example of the external manifestation of this natural predisposition when a baby starts to suckle as soon as the mother places the baby's mouth on her breast. Who gave this training to the baby to suckle by creating a negative pressure? When a baby suckles, negative pressure is created in the mouth and this is more difficult than blowing. So who gave this training to the baby to suckle in this fashion without which the baby cannot survive? By Allaah, if the whole of mankind, the heaven and the earth were to join forces to train the baby to do so, they would not be able to do so. No one can train a baby to suckle, neither all the doctors nor the engineers neither the kings of

this world, even if they get together (they can't do so.) It is Allaah who has taken upon Himself to give this knowledge to the baby as part of his natural predisposition/innate knowledge. And along with this external manifestation of this natural disposition, there is also a (hidden knowledge that establishes) an inherent belief in every human that Allaah is the Creator, He is the Sustainer, the One who gives benefit and harm, the One who dispels difficulties and helps in times of need. This knowledge is present in the Fitrah but it is unfortunate that today we are calling people towards this foundation that which is already established in their Fitrah.

3. The first obligation upon a Mukallaf (a legally responsible individual in terms of Shariah – this include a mature person who has crossed the age of puberty with sound intellect. Included in this definition are mankind and jinn, excluded from it are those who have lost their sanity and those who have not crossed the age of puberty) is to testify on Tawheed Al Ibadah and to understand it. Why not Tawheed ar Ruboobiyyah? This is because Tawheed Ar Ruboobiyyah is ingrained in the natural predisposition of an individual. Before reaching the stage of puberty, he knows that Allaah is my Creator, Sustainer and The One who compels Harm and brings benefit. So once a human grows up and becomes a Mukallaf, should he contemplate upon the creation and ponder who the Creator is? Why should he waste time contemplating or worrying about who created him because there is inherent knowledge within him that it is Allaah who is the Creator. A similitude is with the one who is a doctor and he takes admission to study MBBS once again, he would be considered crazy and people would question him as to why does he want to waste another 5 or 6 years of his life to seek that knowledge (which he already possessed). Similarly, why should one waste his time in seeking knowledge of Tawheed Ar Ruboobiyyah when this knowledge is inherently possessed by all humans? So the first obligation upon a Mukallaf is Tawheed Al Ibadah i.e. to know that the right to dedicate all forms of worship is for the One who Created you and Sustains you.
4. The fourth matter discussed in the previous lesson was that the purpose for which Allaah sent Messengers and Prophets (may peace and blessings be upon them all) was to spread the

message of Tawheed Al Ibadah [as proven from the ayah 36 of Surah Nahl – kindly refer to the previous lesson's notes].

Imam Malik has defined the word Taghut as

طاغوت – كل من نعبد من دون الله

[Transliteration – KULLU MAN NU'BIDA MIN DOONILLAAH]

Anything which is worshipped other than Allaah.

Allaah did not send the Messengers to prove to the existence of Allaah to the people or to prove to the people that Allaah is the Creator and Sustainer. Rather, the message for which all Messengers were sent was Tawheed Al Ibadah. Allaah states in Surah Mu'minoon ayah 32

أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ

"Worship Allah! You have no other Ilah (God) but Him."

Further, Allaah states in Surah Nahl, ayah 36,

ولقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا الطاغوت

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)."

So why did Allaah send the messengers? To worship Allaah alone.

So these four matters in this same sequence are very important. It is our sincere request from the brothers (and sisters) to understand these issues very clearly for if they fail to understand them now, then they will not get the time to understand these issues later. These are the fundamentals, the A, B, and Cs of Aqeedah. What will they do when they start to study Aqeedah Tahawiyyah and they would have already forgotten these basics? A river flows swiftly in one direction. If we travel with the current of the river, then it will be easy for us to

travel smoothly. If we forget something in between, it is very difficult to go back as one cannot travel against the current of the river. So it is said for the one who wants to travel through the river that he must remember not to forget anything behind and always travel along with the current of the river. If he forgets something, he cannot retreat on his course in the river, rather he must dock his boat on the river bank, walk back and then repeat his travel on another boat. This means that one would require to seek this knowledge again. If the brothers want to stay along with us in the course, then I request the brothers (and sisters) to devote half an hour for revision before coming to (or before listening to) every lecture, may Allaah reward you all with goodness.

Furthermore, Shaykh Muhammad ibn Abdul Wahhab described as part of the Muqaddimah four additional matters, the knowledge of which is obligatory to seek. These four matters are:

1. **معرفة الله و معرفة نبيّه و العلم** (Knowledge) – the knowledge that was discussed was

معرفة دين الاسلام بأدلة i.e. to know Allaah, to know His Messenger ﷺ and to know about

the religion of Islam with evidence. Further, it was described as to what constitutes the knowledge of Allaah, it does not mean to just affirm the existence of Allaah or simply acknowledge that He is the Lord, the Sustainer. Rather knowledge that makes one bow his head in submission to Allaah and that which takes one to the ultimate level of obedience, (this is the essence of true knowledge of Allaah.) A lot of people are aware of the existence of Allaah, even a Hindu is aware of the existence of Allaah and even a Jew is aware of the existence of Allaah and His Lordship. But did this awareness bring about any benefit to them? No it did not. So if a Muslim has mere awareness of Allaah and then circumambulates the

shrines of the saints, will that be of benefit to him? No it will not be of any benefit to him. So the reasons for knowledge of Allaah, His Lordship, His Names and Attributes, His exclusive right to be worshipped; what benefit will it bring to an individual unless he follows it with righteous actions based upon that knowledge. And actions can only be performed when one submits completely to Allaah.

Then the importance for evidence was described

2. **عمل** (Actions/Deeds) – the importance of deeds were described
3. **و دعوة اليه** (Calling towards it) – few principles pertaining to dawah and propagation were described
4. **و صبر على ذلك** (Patience upon that) – the importance of patience was described

Let us begin the next lesson.

Shaykh Muhammad Ibn Abdul Wahhab **رحمه الله** states as part of the second Muqaddimah that

اعلم - رحمك الله

“Know, may Allaah have mercy upon you”

This is again a supplication. **اعلم** means “know” and this is a command verb (**فعل الأمر**) used for admonition. Know, may Allaah have mercy upon you; and asking for mercy is a supplication so Shaykh Muhammad ibn Abdul Wahhab is supplicating for the reader and listener of this text. Furthermore, this supplication at the beginning of the text will reach as far as the knowledge of this text is disseminated. The meaning of having mercy was described earlier i.e. may Allaah give you the ability

to repent from the sins that have already been committed and may He protect you from committing any sins in future. How beautiful a supplication this is. A man is always prone to sins so Shaykh is supplicating to Allaah to forgive our past sins and give us the ability to repent and keep us far away from any sins that we may commit in future.

أنه يجب علي كل مسلم و مسلمة تعلم هذه المسائل الثلاث والعمل بهن

“That it is obligatory upon every male and female Muslim to learn these three principles and to act upon these”

This is because there is no benefit of having knowledge without following it up with deeds that result from that knowledge. Which is the nation that had knowledge but did not act upon that knowledge? The Jews; Allaah says in Surah Al Fatihah ayah 7, غير المغضوب عليهم “not the way of those who earned Your anger”. Allaah’s anger is directed towards that nation who acquire knowledge but do not act upon it, be it the Jews of old or the Muslims of today. The law of Allaah is same for all, if one acquires knowledge and does not act upon it, then it will be of no avail to him.

Furthermore, which is the nation that performed deeds without knowledge? It was the Christians. Allaah states in Surah Fatihah, ayah 7, ولا الضالين “nor of those who went astray”. It is to be remembered that Allaah’s anger is also directed at those who went astray but the word “anger” was specifically used for the Jews (even though they are also misguided/astay) because this is a more dangerous affair that they had knowledge, yet did not act upon it. Both the nations were astray and both have earned the anger of Allaah but the reason for making a distinction is that Jews were a nation who preceded the Christians yet the Christians did not take heed from the mistake of the Jews. The Christians who performed deeds without knowledge behaved worse than the Jews who had knowledge but did not act upon it. Hence we must be cautious of committing the same mistake.

الأولى - أن الله خلقنا ورزقنا ولم يتركنا هملاً

Indeed, Allaah created us and provided us with sustenance and did not leave us unattended,

The word مهمل refers to that person who has no heir, no one to attend to him. The action of creating something belongs to Allaah alone. This is the first principle being described by Shaykh (Muhammad ibn Abdul Wahhab) that O listener, listen to this – that Allaah is the One who created us and the entire universe. And the attribute of creating is the first attribute from the attributes of Allaah’s Ruboobiyyah (Lordship). And these Attributes of Allaah’s Lordship are unique to Allaah, they are His right and He has not given these attributes to anyone else. This is from the legislative (Shar’ee) aspect whereas from the linguistic aspect, a father can be considered the creator of his son, a mobile manufacturer can be considered as the creator of a mobile. Hence, from the linguistic aspect, even a human, a father and a mother is a creator but from the legislative aspect, only Allaah is The Creator. It is only Allaah Who created the entire universe. This matter is being described because a lot of people, even those who pose as religious scholars say that they agree that Allaah is the Creator. However, they say that believe that Allaah is the Creator by virtue of His Self, whereas the Messenger of Allaah ﷺ is the creator by virtue of this ability being bestowed to him (or Ghaus i.e. Abdul Qadir Jilani is the creator by virtue of this ability being bestowed upon him). We ask them, from where did this thought come about? Allaah is alone the Creator and creating something is the sole ability of Allaah which He does not bestow upon anyone else. The ability to create (which the people claim to have been given to the Messenger of Allaah ﷺ or Ghaus), when examined linguistically, is possessed by every human and is not specific for any particular human being. From this aspect, a father is also a creator and being the head of his household, he is also called the lord of the house. Is this lord equal to The Lord who lives above the heavens? Does it mean the same? Not at all, in fact even children are aware of this distinction.

We are describing this issue in detail because the opponents have made this grave mistake of mixing the legislative and linguistic meanings and do not understand the difference between the two. The religion of Islam is a great religion and it was revealed to the people in the Arabic language which is the best language of the world. No language was, or will ever be greater than the Arabic language. This language was chosen by Allaah due to a reason and to fulfill a purpose. Since this language was spoken by the Arabs even before Islam, the word Khaaliq (Creator) referred to the one who created. This also included the father who brought about the birth of the child from the linguistic aspect and was considered the lord of his child. Similarly, people were considered as lords of their tribes, of their homes etc.

So this word was used in this manner until the people were given the divine legislation i.e. Shar'eeah which changed the meaning of this word from its literal sense to legislative meaning. We have already given an example of this before. If we ask you to offer Salah, would anyone think that they are being asked to supplicate? Everyone would perform ablution and head towards the mosque to offer Salah. However, the word صلاة in the original linguistic sense meant supplication. When the Shar'eeah was revealed, another meaning got attached to this word (whilst retaining the linguistic meaning as well) and this is that form of worship which is manifested in words and action, which starts from the Takbeer (exalting the mention of Allaah before beginning the standing in prayer) and ends in Tasleem (sending peace and blessings of Allaah after the final sitting i.e. Tashahhud). This is what we call Salah. Similarly the words Khalq, Rizq, and others among the Attributes of Allaah, they exist in both the linguistic and legislative sense. When the word خالق is used for Allaah, it is used in the legislative as well as linguistic sense and when it is used for the creation, it is only used in the linguistic sense. No one other than Allaah can be the Creator from the legislative aspect. No one should say that Allaah is the Creator by virtue of His Self and others are by virtue this ability being bestowed upon them. People create confusions by saying that this ayah of Surah Maryam, لِأَهَبَ لَكَ غُلَامًا زَكِيًّا (to announce) to you

the gift of a righteous son” [Surah Maryam, ayah 19] means that Jibreel عليه السلام came to Maryam عليه السلام and told her that he is bestowing a son upon her. This is a very sad thing because even a Bedouin who lives in the desert knows the meaning of this ayah. If we recite this ayah to a Bedouin i.e. قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا he will never take the meaning of this ayah to be what the people have claimed above, that Jibreel is the one who gives a son. This kind of conjecture is formulated by those who call themselves scholars, either knowingly or unknowingly or due to their lack of understanding. For whatever reasons, they derived the meaning of this ayah to imply that Jibreel عليه السلام said to Maryam that he has come to bestow a son upon her. They took this as an evidence to prove that Allaah is The Creator by virtue of His Self and Jibreel عليه السلام is the creator by virtue of the ability which Allaah granted to him. They added further than since Jibreel عليه السلام has the ability to bestow a child, then surely Muhammad ﷺ who is a better creation than Jibreel, must have the ability to bestow a child. And when Muhammad ﷺ can bestow a child then why cannot his ﷺ beloved so do? By this analogy, Ali رضي الله عنه, Ghaus and other saints can also bestow a child. They stretch the matter this far.

So know that The One who creates (everything that exists) is only Allaah and no one else. This is the reason the word **أَنَّ** has been used which denotes emphasis so that one's mind is not diverted and no room is left for any doubt that there exists anyone besides Allaah who can create anything. No indeed. Allaah is The Creator by virtue of His Self/Being and there can be no creator by virtue of this ability being granted to him by Allaah. This should be remembered. And the words **ذاتي** and **اعتائي** that are used by people are innovated terms in the religion and one must take care to avoid these terms as it is because of the usage of these innovated terms that the general masses were led into making mistakes.

In what condition did Allaah create mankind? Allaah created man to be weak and needy/dependent. Had Allaah willed so, He could have created man to be such a creature who would never feel hungry or thirsty and never feel pain. (He would) create (mankind) in the best possible manner. He could have created man such that man would not be dependent on anyone. But this was not from the wisdom of Allaah. Allaah chose to create a creation which was dependent on its Lord. The perfection of man lies in his dependence upon his Lord. The perfection of this creation lies in his servitude to his Lord. This is why **ورزقنا** – where there is creation, it is accompanied with sustenance. Allaah created man as a dependent being who will feel hungry and thirsty as well. When he feels hungry, who must he ask from? He must ask from his Creator. Take this as a principle, always ask from The One who created you. If you believe that **رضي الله عنه** created you, then you should ask from him. When it is only Allaah's Being that can create, then why do people commit injustice (by asking from other than him). Why don't they ask sustenance from The One who created them. Creator is someone else while someone else is asked/invoked???

Why did Allaah create man as a dependent creature?

Because Allaah wants from His slave that he says – “O Allaah, I am hungry, grant me sustenance. O Allaah, I am thirsty and I have none except You, grant me water. O Allaah, I am a sick patient, grant

me cure.” Allaah created man to be dependent on him so that he always remains connected with His Lord, the relationship has been created by Allaah so that man does not need to go elsewhere.

أَنَّ اللَّهَ خَلَقْنَا، وَرَزَقْنَا، وَم يتركنا هملأ - Allaah created man and provided him with sustenance.

Man has been given health and sustenance. Man has been sent to this earth and Allaah endowed this earth for him. He created man as the best of creations and did not leave him unattended. It is not that Allaah created man and gave him sustenance and then left him on his own to do as he pleases. When Allaah created man as the best of creations, then it is not just by words but also by actions. This is not from the wisdom of Allaah to create man and give him sustenance and then leave him to do as he pleases because then there would be no difference between him and an animal. Who created the animal and provided it with sustenance? Then what is the difference between animals and humans? How then, does man become the best of creations? So when Allaah bestowed upon His slave, this excellence and honor of being the best of creations, He also did not leave him unattended.

What did Allaah do with humans that He did not do with any of His other creations? The foremost and biggest favor of Allaah upon man is to create him as human. Had Allaah willed so, we would also have been birds or animals. Did we come into this world by our own will? Are we humans because of our own will? Subhan Allaah, can anyone in this world claim that he came into this world by his own will and choice? If Allaah wanted, we would be roaming this earth as a crow or a cat or any other animal. Or we would have been a piece of a wall. But Allaah willed us to be humans. And even though we are humans, there was nothing under our control (for this). We were created as dependent humans, without anything under our control. So Allaah honored us by creating us humans and in addition to that, He honored us by establishing our connection with Him. He gave man intellect and deprived the animals from it. When He gave man intellect, logic and made him Mukallaf (legally accountable for his deeds), then He established some means for connection between Himself and man.

These means have been described by Shaykh Muhammad ibn Abdul Wahhab as

- بل أرسلنا رسولاً،

By sending messengers towards us (and also towards every nation). The Messengers are the beloved and pious slaves of Allaah who are especially chosen by Allaah. When Allaah choses, it is not like the choosing of the creation. What does man choose for himself? Man's intellect is deficient, his thought process is deficient, he is weak and when such a weak human chooses anything for themselves, then what does he choose? Does he ever choose anything that is defective? When we go out to buy a car, which of the car will we buy – the one which has a scratch on it or the one which is free of any defect, even though the cost of both is the same? Will we ever buy the defective one?

When man, who with his limited intellect, will not make a poor choice in the above example, then how can Allaah, the Most Wise? It is from the wisdom of Allaah that He chose the best people that were to come till the Day of Judgment and made them Messengers.

أَمْسْتَفِينَ الْأَخْيَارِ – it means no one who has walked this earth was better than them. The best among everyone. It must be remembered that the prophets and messengers were the best people of their times even before prophet-hood was conferred upon them. If Allaah chose them, it does not imply that they were not the best before prophet-hood and became the best after it, rather they were the best people since the beginning. The Messenger of Allaah ﷺ was known As-Saadiq, Al-Ameen (The truthful, The honest one). Even his ﷺ enemies who were polytheists called him As-Saadiq, Al-Ameen. Abu Jahl was their leader, yet they did not entrust him with anything because they knew he would usurp it; rather they would entrust things to the Messenger of Allaah ﷺ in spite of their enmity. They knew that even though the Messenger of Allaah ﷺ is an enemy, he ﷺ will never usurp their belongings

and never lie. Even though Abu Jahl was their leader and the people were ready to lay their lives for him, in fact they even fought the battle of Badr at his behest and died in it, yet As Saadiq Al Ameen for them was the Messenger of Allaah ﷺ. He never lied and he never betrayed. Is this not an amazing matter? One must remember that this is a very important matter for the student of knowledge. Whoever does not have these two weapons of honesty and truthfulness, be it a student of knowledge or a common Muslim, then his foundation itself is unstable. These two characteristics are the foundations of Husn Al Khuluq (Excellent Character). A person's character cannot be considered good without truthfulness and honesty. Because he ﷺ was As Saadiq, Al Ameen, the disbelievers could not belie him when revelation was sent down. The disbelievers became his ﷺ enemies but they could not belie the religion. Allaah's Messenger ﷺ was As Saadiq, Al Ameen. So Allaah's Prophets عليهم ﺻﻼﺓ وﺳﻼﻡ were all As Saadiq, Al Ameen. The reason was that if revelation had been sent down upon a person who lied (even if unintentionally) or broke people's trust once in a while, then who would have believed him? People could claim that the person was still lying or betraying people. People could have deemed it possible that the person was visited by Jinns and talked to him (about such information which he called revelation) or that the person heard these things from someone else. So since he ﷺ was trustworthy and honest, his opponents could not say all these things. However, it is true that due to enmity his opponents did eventually say these things but they did not dare attack on his character. Abu Jahl had even accepted in private that he agrees to the fact that the Muhammad ﷺ is the Prophet of Allaah. But he further added that how can he agree that even though both their tribes (Abu Jahl was the paternal cousin of the Messenger of Allaah ﷺ) were equal, like in a horse race, two horses are equal; similarly they said how did this man ﷺ come about as our prophet (even though he thought both tribes are equal). He said that there came about a Prophet from among our cousins so where is our Prophet? This is the reason Abu Jahl belied him ﷺ and he even agreed to it. Even after knowing this fact, Abu Jahl died upon disbelief. He destroyed himself and a lot of people along with him. Just

like in our times, a lot of people claim to have knowledge yet they are destroying themselves and many others along with them.

The Messenger ﷺ is As Saadiq, Al Ameen and is chosen and sent by Allaah for us, and revelation is sent with him from Allaah. So there is no doubt that the Quran is authentic in its entirety and there is no weak part in it. Even the hadith, when it is proven to be authentic, then our duty is **فمن طاعه دخل** i.e. whoever obeyed His Messenger ﷺ will enter Jannah and **و من عصاه دخل نار** i.e. and whoever disobeyed him ﷺ will enter the Fire. Paradise and Hell-fire are so close to an individual. Whoever lowers his head in obedience, then he will receive Paradise and whoever disobeys, then for him is Hell-fire.

و هديناه نجدين – He has shown both ways. If one wants the path to Jannah, then it is through obedience. If one does not want to be the slave of Allaah, then he will surely be the slave of something or another. This is from the wisdom of Allaah that man is created to be a slave to someone or something, he is weak. Just like man feels hungry, similarly he feels the need to be a slave (need for servitude) to someone. Some people are the slaves of the dirham and dinar (money), others are the slaves of politics and still others are slaves of kings, humans and wives. There are all sorts of people. It is the choice of an individual as to whose slave does he want to be because he is deemed to servitude. It is the matter of extreme honor that Allaah has obligated upon us to be His slave. Some people are slaves of the messengers, slaves of prophets and some others are slaves of Allaah, slaves of Ar-Rahmaan; there is a great difference between the two. Who is more honorable – the one who is a slave of Allaah or the one who is a slave of the messenger? Look at the affiliation, who are these people affiliated with? The affiliation of the Abdullah (slave of Allaah) is towards Allaah and the one who is named thus only knows that he is the slave of Allaah and no one else. However, those named with *abdul nabi*, *abdul rasool*, *abdul wali* or *abd ad dirham* and *abd ad dinar*, then the choice rests with them.

So the honor of a human lies in servitude to Allaah. As described earlier, a human is deemed to do servitude just like he is deemed to feel hunger and pain. I was amazed when I read something in a newspaper a few years ago. It was about the people of the West, this race which considers itself sorted out and most civilized, who are the most knowledgeable people in the knowledge of this world. One man among them, who holds a PhD degree, converted to the Hindu religion and stood in front of an idol with his hands in prayer. So this is an example that man is bound to do servitude to something or someone but the important matter is that whose slave he chooses to be. If the choice is an idol, then he can choose that. But exaltation, honor and respect comes about when man is a slave of Allaah alone.

So whoever obeys him, enters Jannah and whoever disobeys him, enters the Fire. These are the only two results, there is no third. Every man is desirous of paradise, not just a Muslim but every human being be it a Hindu, a Jew, a Christian or a Muslim. You ask anyone and they will reply in the affirmative. A Hindu will say he desires Swarg (paradise in Hindi language) and a Muslim will say he desires Jannah. So everyone is desirous of Jannah and the path to it is obedience. Complete obedience to the Messenger of Allaah ﷺ. One type of obedience is such that there is obedience in some aspects and not in the other aspects. This is not considered obedience as obedience means to obey in everything and not that one acts according to their desires in some aspects and in other aspects he acts in obedience to the hadith. When the hadith of the Messenger of Allaah ﷺ is found, then one should act according to it. Not that one acts upon some ahadith and does not act upon the other ahadith because their leaders do not act upon them. SubhanAllaah, can this be considered obedience? This is incomplete obedience. Jannah will not be given incomplete to an individual, Jannah will be given in its entirety so obedience should also be in its entirety. If obedience is complete, then Jannah will be granted, if not, then one will be deprived.

وَأَدِيل –

When one endeavors to observe the works of Shaykh Muhammad Ibn Abdul Wahhab رحمه الله, one will find that he states the evidence for everything that he has said i.e. he does not speak of his own accord. May Allaah reward him with goodness and have mercy upon him. He has shown an easy way to us and has made knowledge easy for us.

The evidence for the above mentioned statement of Shaykh Muhammad ibn Abdul Wahhab رحمه الله lies in the statement of Allaah, the Most High in Surah Muzammil, ayah 15,16

لَمَّا رَسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا رَسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا

Verily, We have sent to you (O men) a Messenger (Muhammad SAW) to be a witness over you, as We did send a Messenger [Musa (Moses)] to Fir'aun (Pharaoh).

فَعَصَىٰ فِرْعَوْنُ رَسُولًا فَأَخَذَهُ الْخِزْيَانُ وَيْلًا

But Fir'aun (Pharaoh) disobeyed the Messenger [Musa (Moses)], so We seized him with a severe punishment.

Allaah’s Messenger ﷺ stated (as recorded in Sahih Bukhari)

كُلُّ مَنِّي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَن أَبَى

“All (people from) my nation will enter Paradise, except who refuses” so the companions asked the Messenger of Allaah ﷺ that

وَمَنْ يَأْبَى؟

“And who will refuse (i.e. who is the one who would not want to enter Jannah)?” (They shockingly asked) who are the people who will refuse? Are there such people will refuse to go to Jannah?

The messenger of Allaah ﷺ replied,

من أطاعني دخل الجنة و من عصاني فقد أباي

“Whoever obeys me will enter Jannah and whoever disobeys me, then he has refused (to enter it)”

And the one who refuses to enter Jannah, then what would be his abode? What is the other destination apart from Jannah – it is Jahannam (the Hell Fire). So such a person himself wants to enter hell-fire by refusing.

It must be remembered that in this principle which Shaykh Muhammad ibn Abdul Wahhab has described, something related to sustenance and creation has been narrated in an authentic hadith wherein the Messenger of Allaah ﷺ said that Allaah has said in a Hadith Al Qudsee

يا بن آدم تفرغ عبادتي ملاً صدرك غنى و سد فقرة و ن م تفعل ملاً يديك شغلا و م سد

فقرة

رواه ترمذي (2466) و امام أحمد

وحسنه بن مفلح في "لآداب شرعية" (262/3)

وصححه شيخ لأبائي في "سلسلة صحيحة" (1359)

“O son of Adam, take time out for worshipping me . I will fill your heart with richness and relieve you of your poverty. And if you do not do so, then I will fill your hands with work but your poverty will not vanish”

Narrated by Tirmidhi (2466) and Imam Ahmad. Declared Hasan by Ibn Muflih in the Book “Adaab Ash Shar’eeah” (262/3) and further authenticated by Ash Shaykh Al Albani in “Silsilah As Saheehah” (1359)

So O son of Adam, become free (for Allaah). If you do not take time out for Him, the very purpose for which He created you – **و ما خلقت الجن والانس الا ليعبدون** – so if you do not take out time for worshipping Him then remember, you will run after this world your entire life yet you will not be able to attain this world. This house of mud that you live in can be transformed into a palace of crystals but your life will be like that of a loser and will be desirous of more and more things. Just like the Messenger of Allaah ﷺ stated that if the Son of Adam is granted a valley of gold, he will demand a second one. And when he is granted a second one, he will demand for a third one till the mouth of this slave is filled with the dust of his grave. But if you spend your time in obedience and take time out for the worship of Allaah, then Allaah will fill your heart with richness and contentment. Even if a slave has less, he will be satisfied with it. Your neighbor has 2 cars and you just have a bicycle but still you say Alhamdulillah, I have enough. If the kings of this world became aware of the kind of contentment and peace that resides within the heart of a believing slave and if they could find a means to extract it using their swords, they would have done so. This contentment is a great gift from Allaah which is often forgotten by man.

So take time out for worship and Allaah will fill your heart with satisfaction. You will not run after this world rather this world will run after you.

The second thing that Shaykh Muhammad ibn Abdul Wahhab states is that

ثأاية: أن الله لا يرضي أن يُشرك معه أحد في عبادته، لا ملك مقرب، ولا بي مرسل

“Verily, Allaah is not pleased with the fact that anyone is associated with Him in His worship, neither a close Angel nor a Prophet or a Messenger.”

This is the second matter described by Shaykh Muhammad ibn Abdul Wahhab that Allaah is not pleased with anyone being associated with Him in worship. كرهة is أحد (nobody/exclusion) and لا is في (negation) so this is كرهة في سياق نفي .e. negation in the context of exclusion and if it comes in this context then it means عموم .e. generality (nobody and nothing except Allaah). Generality in Arabic language means nothing (except Allaah) and this is why Shaykh Muhammad ibn Abdul Wahhab has stated that neither a close Angel nor a Prophet or a Messenger. This is so that people must not think that he is only referring to the trees and stones, rather he means everything. There is no associate with Allaah in worship, neither an Angel nor a Prophet. And since these two are not worthy of worship, then how can those lesser than them be worthy of worship? Then is a saint or another normal human being worthy of worship? Never.

This is because worship is the right of Allaah alone and to give this right to anyone else constitutes Shirk Fil Ibadah (associating partners with Allaah in worship).

The evidence for this lies in the statement of Allaah in Surah Jinn ayah 18

وان مساجد لله فلا تدعو مع الله حد

And the mosques are for Allah (Alone), so invoke not anyone along with Allah

Here again, لا is used for في (negation) and أحد is كرهة and this is again كرهة في سياق نفي which denotes generality i.e. do not call upon anyone else except Allaah. And when صيغة عموم

(formula of generality) is present then there is negation of everything, angels and prophets alike.

Another principle that was described earlier was that whenever the word **دعاء** occurs anywhere without a context, then it is taken to mean worship as is evident from the statement of the Messenger of Allaah ﷺ that

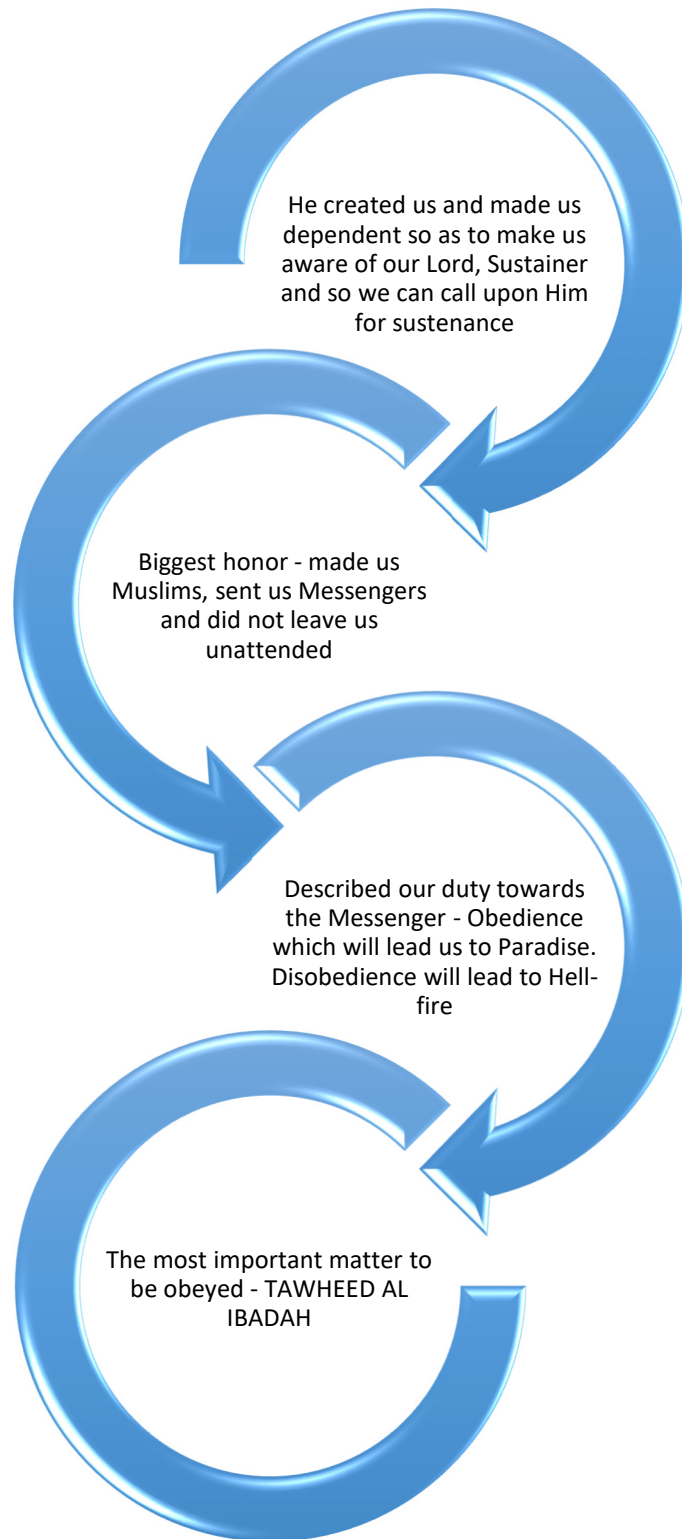
﴿دعاء هو عبادة﴾ (ترمذي 3372)

“Supplication, it is worship” (Tirmidhi – 3372)

So in this above ayah, the meaning of duaa is worship. And directing any form of worship to anyone other than Allaah is not permissible. The second matter which is of benefit from this ayah is that the mosques are used not just for supplicating. Rather, the more common purpose of a mosque is prayer. So diverse acts of worship like supplication, standing, bowing and prostrating in prayer are carried out within a mosque so this ayah does not imply supplication alone. In fact it implies that all acts of worship are for Allaah alone.

One should observe the sequential manner in which Shaykh Muhammad ibn Abdul Wahhab has described all these matters.

1. To know who created us, who is our Lord and Sustainer? He created us dependent so as to make us aware who we should call upon, who our Lord and Sustainer is and who we should turn to ask for sustenance.
2. The biggest mercy of Allaah upon us is that He created us as Muslims and sent His Messengers towards us
3. Our duty towards the Messenger – obedience. If you want Paradise, then obey and if you don't obey, then Hell-fire is waiting for you.
4. Then he describes that the most important matter that needs to be obeyed, the most important issue brought by the Messengers is Tawheed Al Ibadah. One must never sway from this and always be grasping firmly to it.



The third matter described by Shaykh Muhammad ibn Abdul Wahhab is

ثالثة: أن من أطاع رسولاً، ووحد الله لا يجوز له مولاة من حاد الله ورسوله، ولو كان

أقرب قريب

“Verily, whoever obeyed the Messenger of Allaah ﷺ and (established) Tawheed Al Ibadah for Allaah, then it is not permitted for him to establish friendship with the one who has enmity with Allaah and His Messenger ﷺ and even if he was the closest of relatives”

Here, the question arises as to why Shaykh Muhammad ibn Abdul Wahhab did not talk about Tawheed Ar – Ruboobiyyah or Tawheed Asmaa wa Sifaat here? This is because, as described previously, a man has awareness of Tawheed Ar Ruboobiyyah through his Fitrah (natural predisposition) and that Allaah has created him and provided him with sustenance. And creating and giving sustenance are from the Attributes of Allaah. So since man has knowledge of this through his fitrah, the purpose of sending Messengers was to teach them about Tawheed Al Ibadah. Now when a person has affirmed these two matters

1. Obedience to the Messenger of Allaah ﷺ
2. Understanding and firmness of deeds on Tawheed Al Ibadah

After these two matters have been affirmed, then the third obligation upon the person whose heart has been illuminated with Tawheed and Sunnah and obedience to the Messenger of Allaah ﷺ is that it is not permissible for him to keep friendship with the one who bears enmity with Allaah and His Messenger ﷺ. The word حاد comes from the word محاداة i.e. the other side or the opponent’s side.

The ones who are adamant in opposing and staunch upon enmity. So it is not permissible to keep friendship with or have love for such people even if they are from the closest of relatives. This means that it is not permissible to keep relations with disbelievers and polytheists.

The evidence for the above lies in the statement of Allaah in Surah Al Mujadilah, ayah 22

لا تجد قوما يؤمنون بالله و[[يوم]] لاخر يو[[دون من حاد الله ورسوله]] و[[و كآ]] و[[باءهم]] و
 [[بناءهم]] و[[خو]] هم و[[عشيرتهم]] و[[نك كتب في قلوبهم]] لايمان و[[يدهم بروح منه ويدخلهم
 جنات تجري من تحتها]] لا[[هار خادين فيها رضي الله عنهم ورضو]] عنه و[[نك حزب الله]] لا
 [[ن حزب الله هم]] مفلحون

You (O Muhammad SAW) will not find any nation who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad SAW), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful

One type of Eeman is that which is present in the hearts and another type is the one which Allaah has written Eeman in the hearts. What is the difference between the two? We have brought faith in Allaah but Allaah had written faith in the hearts of the Companions of the Messenger of Allaah ﷺ. This is a matter of great blessing and honour for the Companions (may Allaah be pleased with them all) that Allaah is testifying to the fact that He has written faith in their hearts! But when did He write it? When they (the Companions) waged war against their fathers, their sons, their brothers and their entire tribe (for the sake of Allaah).

- The noble Companion Abu Ubaidah Ibn Al Jarrah رضي الله عنه slayed his own father - باءهم
- Mussab ibn Omair رضي الله عنه slayed his own brother - خوهم

- Abu Bakr رضي الله عنه was faced by his own son and he raised his sword to kill him but the latter escaped. After the battle when his son accepted Islam, he said to his father that “O my father, I had seen you in battle but I did not raise my sword at you”. To this Abu Bakr رضي الله عنه replied that “I had seen you and I raised my sword at you but you escaped me” -
 □ بناءهم

These are those Companions upon whom there can be no doubt regarding their faith! This is why Allaah has stated that He wrote faith within their hearts. The similitude can be made with a writing on stone. If one writes something on a stone, it never gets erased. Similarly, Allaah has written faith within their hearts.

Now when the Companions performed such deeds and their faith was so strong that they did not fall short of fighting their closest relatives, then the rewards from Allaah were as follows –

1. He wrote faith in their hearts
2. He strengthened them and helped them by sending Angels
3. He will admit them into Paradise, a Paradise within which there are rivers flowing and they will abide therein for eternity
4. He is pleased with them as they are pleased with Him
5. They are the party of Allaah and the party of Allaah is the only one that is successful

A lot of groups in our time claim to be the party of Allaah but in reality, those who do not tread upon the above mentioned path are the party of the Devil (not the party of Allaah). Simply changing the name does not change the reality. Those who tread upon the path of the Companions and spend their lives like the Companions spent their lives; by seeking knowledge, spreading it and being patient upon it, then Allaah is pleased with them and they are pleased with their Lord. They are the party of Allaah. It must be remembered that the ones with whom Allaah is displeased can never be the party of Allaah.

Allaah mentions “being pleased” before mentioning “party of Allaah” so those with whom Allaah is not pleased cannot be the party of Allaah no matter how much they publicize themselves as Hizbullaah in the media. So Hizbullaah (party of Allaah) are the ones with whom Allaah is pleased and Allaah is pleased with those upon Tawheed and Eeman as stated by Allaah in the beginning of the above ayah.

However, today it is a very strange thing that these matters have been confused. Truth is portrayed as falsehood and falsehood is portrayed as truth. How can those who curse the Companions ever be the party of Allaah? Can those who worship and perform Tawaaf (circumambulate) around the graves ever be the party of Allaah?

All the groups that have been formed since the time of the Khawaarij up until the Qadiyanis are the Hizb Ash Shayateen (the party of the Devils) because the defining characteristic of the party of Allaah is that Allaah should be pleased with them. Will Allaah be pleased upon disbelief and polytheism? Will Allaah be pleased with an individual or group who change the meanings of the Quran by distortion and allegorical interpretations? Allaah has declared that the Messenger of Allaah ﷺ is the last Prophet and there will be no prophet after him. The Companions affirmed to this fact and accepted it. Now a person appears in our times and claims that some other man is a prophet and then forms a group based on it – no matter how much he is publicized in the media but he will never be a party of Allaah. Allaah will never be pleased with him until he rectifies his affairs, corrects his Aqeedah and then performs righteous deeds based upon the correct Aqeedah.

In the previous section, Shaykh Muhammad ibn Abdul Wahhab briefly informed us that it is not permissible to maintain friendship with disbelievers and polytheists. When this is mentioned, most people think that the reference is being made to the Jews, Christians or the Hindus. However, this is not true. Every disbeliever and polytheist; the one who disbelieves and commits polytheism in general is included in this. Some people think that those who have pronounced the Kalimah Shahadah are not included in this no matter how much grave worshipping they commit.

So shaykh Muhammad ibn Abdul Wahhab has mentioned that we should hate all the disbelievers and polytheists in general. So whoever worships anything other than Allaah has committed Shirk even if he has pronounced the Kalimah Shahadah. This is because Shirk in the Quran has been mentioned in صيغة عموم (formula of generality) which implies that whoever commits Shirk is a polytheist.

Whenever our opponents are questioned about the definition of Shirk, their answer is idol worship. No matter who you question, whether he has a long beard and a big turban on his head i.e. even if their scholar is asked the meaning of Shirk, his answer would be idol worship. Either he did not read the Noble Quran (let alone the authentic ahadith) or did not endeavor to understand it or further still, he understood it but he has a disease in his heart (and he is attempting to break the religion). What else could be the reason? If there is a disease in their hearts, then we supplicate to Allaah to cure their hearts and if they do not want to be cured, then we leave the matter to Allaah and He may do as He likes with them.

The matter of Al Waraa wal Baraa is an important matter and some of our companions have also made a mistake in this issue. Therefore, it is of utmost importance that this issue must be understood properly.

Al Walaa wal Baraa (Friendship and Enmity)

One of the fundamental from the fundamentals of Ahlus Sunnah wal Jam'aah is مسألة الولاء و البرآ

i.e. Friendship and Enmity. This is from the fundamentals of Aqeedah. Brothers (and sisters) are requested to understand this issue properly. I have described this matter before as well but here I am repeating this. So if you don't understand anything, please ask even if it be during the lecture. (The reason for this being is the listener or reader needs to understand the text completely and correctly. And if for any reason it is not understood, it is his duty to clarify it by asking and not being shy as to what will the people say about me if I ask this?)

- Ahlus Sunnah Wal Jama'aah make friendship and hold enmity on the basis of the Deen, not on the basis of worldly matters and gains. Based upon friendship and enmity, people are classified into two types – Muslims and Disbelievers. The Ahlus Sunnah wal Jama'ah love Muslims and to love a Muslim counts as worship. And they hold grudge and hatred for the disbelievers and this also counts as worship.
- Muslims are of two types; whenever the word Muslim is used in the lecture, it implies a believing person upon Tawheed (muwahhid) because the one who is not upon Tawheed is not a Muslim. The one who worships the graves or considers Ghaus or Ali رضي الله عنه to be the one to bring relief from all troubles is not included in this category. So Muslims are of two types -
 1. Those Muslims upon Tawheed who protect themselves from major sins and spend their lives in complete obedience. They may have committed some minor sins but they do not persist upon them. They keep protecting themselves from major sins. We have complete love and friendship with such Muslims. Just as their faith is complete, our love and friendship with such people is complete
 2. Those Muslims who are upon Tawheed, yet they commit major sins, do not repent from it and persist upon it. With such Muslims, our love and friendship is in

accordance with their faith and Tawheed and our grudge and hatred is in accordance with the amount of major sins they commit. And we advise them based upon this friendship and form relations with them. We do not pronounce them to be disbelievers or major sinners or characterless. We advise them and we neither have total friendship nor total hatred with them. The love is proportional to their faith and Tawheed and hatred is proportional to their major sins.

- Disbelievers (Kuffar) are also of two types. In general, one is required to hold grudge and enmity with the disbelievers. However, there are two types of disbelievers –

1. **المحاربين** (Muharibeen) – those disbelievers who are at war with the Muslims. It is already legislated to hold grudge against them. Further, it is not allowed to keep any sort of relations with them i.e. trade, socializing, beautifying one's manners with them. Since they are warriors and at war with the Muslims and the war is ongoing, then it is not permissible to keep any relations with them

2. **المسالمةين** (Musaalimeen) – those who have entered into an agreement/treaty of peace with the Muslims. These are further classified into three subtypes:

- a) **الذمي** (Dhimmi) – those who live in Muslim lands and pay Jizya (tax) to the Muslim ruler so that the Muslim ruler defends them against their enemies. They prefer not to migrate from Muslim lands. It would so happened that the Muslims would capture some non-Muslim territories so some disbelievers would prefer to leave without fighting and they were permitted to do so. The ones who did not wish to migrate would pay Jizya and was a Dhimmi. It must be remembered that Islam did not spread due to the might of the sword. Islam is a religion of love and brotherhood not of terrorism like it is very commonly understood by the masses. It is not from the wisdom of Allaah that He creates humans and then spreads His religion through them by way of

terrorism. So if this disbeliever, this dhimmi wants to persist upon his disbelief, then he can do so. The first message for them is to accept Islam, honor lies in the Deen of Allaah, in the statement of Laa ilaaha Illallaah which will always be high (and above anything in terms of honor). If they do not accept that, then they have two choices – either they will live in disgrace by paying Jizyah or face the sword. The one who refuses to pay the Jizya has indirectly implied that he is honorable and his honor is equal to the honor of the religion of Islam. It is not permissible for such a person to live in our lands. So if the disbelievers refuse to accept Islam and refuse to pay Jizyah, then they are engaged in battle. If they don't want to become Muslim, then it is up to them but they will have to live in disgrace because honor lies in Islam alone

- b) **المعاهد** (Mu'aahid) – such a person who comes into Muslim lands on account of a treaty. If the Muslim lands are at war with the country he is coming from, then he cannot enter. But if two countries, one Muslim and the other non-Muslim, enter into a treaty of peace between them and have embassies in each other's countries like these days, then they are considered at peace. A person who comes into a Muslim country from a country at peace using a visa (a contract) on account of the peace treaty between the two countries, is known as Mu'aahad. He can stay in Muslim lands and it is prohibited to murder or kill both these categories (dhimmi and mu'aahad) of disbelievers
- c) **المستأمن** (Musta'min) – the disbeliever who enters a Muslim country from that country which is at war with the Muslims or from a country which has not entered into a peace treaty with the Muslims and he is granted sanctuary by the Muslims, then he is known as a musta'min i.e. he enters into the protection of the Muslims. It becomes obligatory upon every Muslim to

refrain from harming him and killing him. A musta'min can be given sanctuary by a common Muslim as well but a mu'aahad enters through the protection of the government. However, in our times, lands have been divided into nations and visa is a requirement otherwise there would have been chaos. So to deal with things in a systematic manner, even a must'amin has to acquire a visa to enter a Muslim land and take permission of the government. So this has also been converted to a category of Mu'aahad.

So these are the three types of Musalimeen disbelievers. As mentioned earlier, showing love or having friendship with them is not permissible. But to have relations with them like that of trade and commerce, employing them as doctors/nurses etc. and beautifying one's manners with them is allowed.

They will be shown hatred based on the Deen. Beautifying one's manners is allowed with such a disbeliever who is not at war with the Muslims. This does not mean love and friendship as it is not permissible to have love for a disbeliever. A disbeliever has enmity with Allaah and His Messenger ﷺ and we cannot have love for them under any circumstances. Compassion and love are two different things. Love is an action of the heart and one is not permitted to have love for the disbelievers. All these actions that include beautifying one's manners, accepting the invitation of the disbelievers does not count as love. The Messenger of Allaah ﷺ accepted the invitation of a Jewish woman but this does not mean that he ﷺ loved a Jew. It is not possible that the Messenger of Allaah ﷺ would love a Jew.

The evidence for the fact that it is permissible to establish cordial relations with Musalimeen disbelievers lies in the statement of Allaah in Surah Al Mumtahina, ayah 8

□ ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم ان
تبروهم وتقسطوا اليهم ان الله يحب المقسطين

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.

If a Muslim dies at the hands of a disbeliever due to a road accident, then this does not count as fighting or killing on account of religion. The ones who kill on account of religion are those who wage war and those who want to break the religion of Islam. People were driven out of their homes in Makkah by the disbelievers. Both these are characteristics of the Muharibeen category of disbelievers. So those who are not the muharibeen, who don't wage war with the Muslims, then one must deal with them with the best manners and deeds. What is the reason? This is because since they beautify their manners with us, we do the same with them and this is justice. Since they are not the enemies of our religion i.e. they do not kill us on account of our religion and do not drive us out of our homes, they deal with us with beautiful

manners so in return we deal with them in a beautiful manner. They offer us invitation, we accept it. This will give an added advantage to us that we will be able to call them to Islam in a much easier way. Allaah has created a way for us to do dawah to the disbelievers in this manner. Look at the mercy of Allaah. Had this been impermissible, we would not have been able to use most of the useful electronic gadgets that we use today (like the Nokia phone which is made in Finland, the Swiss made watches etc.) as most of these things are made by the disbelievers. If keeping relations with the disbelievers had been impermissible, it would have been a matter of great difficulty for the Muslims. This religion is not a religion of difficulty, rather it is a religion of ease.

A questioner asks something that is not clearly audible and then Dr. Murtaza proceeds to say –

I did not mean to say that Jihaad was not done. Rather what I meant is that **لكم دينكم** **ولي دين** “To you be your religion, and to me my religion (Islamic Monotheism)”.

When Allaah has clearly mentioned that the one who does not want to accept Islam and wants to pay the Jizya instead (should be left to do so), then would we raise the sword against such a person? Islam did not spread by the might of the sword as believed by a vast majority of people. Look at Indonesia, it is a country with the largest Muslim population in the world but who waged Jihad and raised the sword there, does anyone know? No one waged Jihad or raised the sword there. Some merchants from Yemen would visit Indonesia for trade and the natives of Indonesia got influenced by the dealings of the Muslim merchants from Yemen. They wondered what kind of people are these, they leave off all business when the time of prayer arises. They leave their business and merchandise lying over there and go for prayer instead. They never lie, they are always truthful and they never betray trust. They got

influenced by these characteristics which led to the acceptance of Islam by one, tens, hundreds of people and today we can see that it is the country with the largest Muslim population.

So I don't mean to say that there is no Jihad. Jihad has its legitimacy and will remain till the Day of Judgment. Our belief is that the one who rejects Jihad is outside the fold of Islam and is a disbeliever. This is because Jihad is legislated and proven in the Quran. The one who belies even a single ayah of the Quran is a disbeliever. But to make Jihad seem as if it is terrorism, as our opponents say that our religion is the religion of terror and it consists of spreading terror by the sword, so we say to them that our religion is not one of terror. We start with a peaceful call, if they accept it then Alhamdulillah. They can pronounce the Kalimah and matter is over, who will raise the sword then? If they don't want to pronounce the Kalimah, then they live in disgrace by paying the Jizyah. The matter rests between them and their lord. But if they do not want to pay the Jizyah as well and raise their heads, then the last resort is the sword.

I said earlier that the religion of Islam did not spread by the sword, rather it was spread peacefully by love and compassion. Whenever the Muslims would set out for Jihad, they would first offer the disbelievers to accept Islam and pronounce the Shahadah. If they did not want to accept it, they would be offered to pay the Jizyah as second choice. If they refused to pay the Jizyah as well, then I described previously that it means that they deem their religion to be equal to the religion of Allaah and that their religion is exalted. But the truth is that only La Ilaaha Illallaah can be exalted. Everything apart from it is below it and disgraced. Honor lies with Islam only. So if they refuse to pay Jizyah, then the last resort is the sword for them. This is Jihad and we

are not the ones to reject Jihad Alhamdulillah. When the need arises, then the sword is also used but this is not the first step.

Those groups like the Jamaat at Tableegh etc. who say that there is no need to kill the disbelievers rather we should call them to Islam with love. When they become Muslims, then the need for force will not arise. We say, the first step is calling them towards Tawheed. If they accept it, then they are our brothers in faith. If they don't, then they are required to pay Jizyah. If they refuse to pay Jizyah as well, then the last resort is using the sword against them (fighting them) to elevate the Kalimah Shahadah.

This is in accordance with the teaching of the Messenger of Allaah ﷺ to his Companions as recorded in Sahih Bukhari and Muslim wherein Allaah's Messenger ﷺ sends Ali رضي الله عنه to a people and orders him to call them to Tawheed first. If they accept it, then Alhamdulillah. If not, then tell them that they have to pay Jizyah. And if they refuse to pay Jizyah , then raise the sword against them.

Jizyah – a special amount of money that is stipulated by the Muslim ruler of the time, paid as tax by those disbelievers who want to live in a Muslim country in return for their protection and defense against their foes.

Ruling on those who establish friendship with the disbelievers

A common slogan of many people today including Al Qaeda that is raised today is that the one who establishes friendship with disbelievers is a disbeliever himself. So and so ruler is a disbeliever, his soldiers and armed forces are all disbelievers and those who voted for or paid allegiance to the ruler are disbelievers. This is a common slogan among people. This is followed by suicide bombings. The

majority of people killed in these bombings are Muslims and only a handful (one or two) Jews or American soldiers are killed. When they are asked why they killed Muslims, they reply by saying who said these are Muslims, they are disbelievers. Why? Because they established friendship with the disbelievers and so we killed the disbelievers. There is so much chaos these days. If we read the news or listen to the news, there is not a single day that passed without someone dying in Iraq. From the day this war has started up until today, we can see that everyday 20 or 30 Muslims and just one or two American soldiers are reported to be killed. They say that these are not Muslims, rather they are policemen, Shia etc. and we kill these people. When the objection was raised about policemen, they made an excuse that they are Shia. Who said they are Shia, is it written on their forehead? Even if they are Shia, who gave them the right to kill the Shia? Did they establish the proof against them, that he disbelieved or became an apostate? Is this some childish game with toy guns? This is the matter of human life and not a game.

The first question that will be asked by Allaah on the Day of Judgment regarding dealings will be regarding murder. It is a spine chilling matter that a man will come holding the collar of his murderer with one hand and his severed head in his other hand with blood dripping from it. One cannot imagine seeing just one such spectacle. What about those who will have 10, 20 or 50 victims due to their suicide bombings. They are blowing themselves as well as innocents along with them. They have double sins on their head, one for suicide and another for murdering innocent people. This is the education being given to naïve young men that the hours of Paradise are waiting for them. They just have to press the switch of the bomb. This world is anyways worthless and not even equal to the wing of a mosquito. How long will they live in disgrace, one day they have to die and there is no religion left in this world. The hours of Paradise are standing ahead of them and all they have to do to get near them is press the switch of bomb. They press the button and attain nothing. This is the education being given to young kids of 18, 19 and 20 years of age. This was supposed to be the age of seeking knowledge.

We have a general expectation with our kids that they would do great things that we and our forefathers were unable to do for this Ummah. What is the education being given to our children? Our children are either rotting in prisons or committing suicide bombings. Is this the teaching of our religion? Inna lillaahi wa inna ilaihi rajioon (verily to Allaah we belong and to Him is our return).

Establishing friendship with the disbelievers has different legislative rulings according to the three types of disbelievers described above.

1. Permissible – as mentioned earlier, it is permissible to establish relations with those disbelievers who are not muharibeen, i.e. who are not in a state of war with the disbelievers. The word friendship is used in the linguistic sense and love is not used. It is permissible to establish trade relations with them and can accept their invitations. There are many evidences for this. There were Jews in Madinah in the lifetime of the Messenger of Allaah ﷺ and he would trade weapons with them. He ﷺ would also accept their invitation. A Jewish woman invited the Messenger of Allaah ﷺ and he accepted it. She poisoned his food and it even affected him ﷺ and a Companion lost his life there. So dealings of trade etc. are permissible with those disbelievers who are not muharibeen
2. To establish friendship/alliance with the disbelievers against the Muslims – this also has further two subtypes:
 - a. The first is Major Disbelief (Kufr Al Akbar) which takes a person outside the fold of Islam – this is when a Muslim forms an alliance/friendship with the disbelievers against the Muslims with the intention in his heart that Islam should be destroyed and not be successful and disbelief should be exalted and victorious. Can such a person be a Muslim? This is known as Nifaq Al Akbar (Major Hypocrisy). Such people existed during the time of the Messenger of Allaah ﷺ, they pronounced the Shahadah, prayed and fasted yet they were disbelievers. Abdullaah ibn Ubay ibn Abee Salool, he was one of them and he deserted the Muslims with 300 of his men at the Battle of Uhud.

He should not have joined the Muslims in the first place. But he marched with the Muslims joining forces to become 1000 strong and when he saw the enemy, he stepped back. He did this in order to break the resolve of the Companions and destroy their courage so that fear overtakes them and a few more desert the battlefield so that the disbelievers gain victory. Can there be even an atom of faith in such a person's heart? Never.

If such a person exists in our times, be it a ruler or a subject; the one who befriends the disbelievers to attack the Muslims and to destroy them, then this is major disbelief and it takes one outside the fold of Islam. The evidence for this lies in the statement of Allaah in Surah Al Maidah, ayah 51

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ
وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust)

This matter is very clear from the above ayah but the sad thing is that a lot of people have misunderstood the meaning of this ayah and have given wrong verdicts based on it. If we ponder on this ayah, then it says يَا أَيُّهَا الَّذِينَ آمَنُوا “O you who believe!

A special ruling is being described for you and Allaah has called upon you with the name of believers. So if you are believers, then listen attentively. If there is faith in your hearts, then the matter being described is for you to take heed of. لَا تَتَّخِذُوا

أَوْلِيَاءَ الْيَهُودَ وَالنَّصَارَ “Take not the Jews and the Christians as your Awliyyaa

(friends),” because بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ “they are but friends of one another”. A

Jew is the friend of a Jew and a Christian is a friend of a Christian. This friendship is based on account of their religion. They are not friends on account of worldly matters.

It is found among Muslims that they form friendships based on worldly matters and not based on religion. But the Jews and Christians are not like this. They sacrifice anything for the sake of religion. This is the reason Allaah has given an indication in

this ayah that they are but friends of one another. This point should be underlined and one must endeavor to understand it completely i.e. to form friendships which are

based on the foundation of religion. The Jews like the Judaism of fellow Jews and hence they are friends of one another. Similar is the case of Abdullah ibn Ubay ibn

Abee Salool. He did not like Islam, rather he liked Shirk and would socialize and mingle with the Jews and establish friendship with them. He considered Shirk and Judaism

better than Islam and had hatred for Islam. وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ this part of the ayah contains عموم i.e. generality. This implies that whether it be anyone, any

Muslim, any believer who keeps such kind of friendship with the Jews and the

Christians, then he is from amongst them, meaning he is a disbeliever.

It must be remembered that belief, disbelief and hypocrisy (nifaq) are all matters of

the heart. The ruling regarding these is given on the apparent condition. We cannot say that such and such person established friendship with the disbelievers because

there is disbelief in his heart and he does not want Islam to be victorious, rather he wants Kufr to be victorious. Instead, we will say that the person who has done such a

thing is a disbeliever. Did the Messenger of Allaah ﷺ pronounce capital punishment on Abdullah ibn Ubay ibn Abee Salool after the Battle of Uhud? Did he ﷺ call him an

apostate or a disbeliever? Rather, he ﷺ left the matter of the heart (of Abdullah ibn

Ubay) with Allaah. In fact, he ﷺ even led the Funeral prayer for him. Apart from that, he ﷺ also made him wear his shirt. This was the mercy of the Messenger of Allaah ﷺ towards a person who was not just the enemy of the religion but also the enemy his ﷺ honor. He was at the forefront of slandering Aisha رضي الله عنها. Even after all this, the Messenger of Allaah ﷺ employed the most beautiful manners with his enemy, led his funeral prayer (even though Omar رضي الله عنه protested to it) and gave his shirt to him. However, he died upon major disbelief even though he wore the shirt of the Messenger of Allaah ﷺ and his funeral prayer was led by him ﷺ and his abode is the hell-fire because he died upon major hypocrisy.

- b. The second type of friendship is a Major Sin which does not take a person outside the fold of Islam – this is a condition wherein a Muslim establishes friendship with the disbelievers and aids them against the Muslims. However, this does not involve the previous intention, i.e. the intention is not to destroy the status of the Deen and make disbelief victorious but for some worldly gain. For example, for the sake of one's seat of power, politics or wealth or for any other worldly gain. If a person does this for these reasons, then it is considered a major sin no doubt and is deserving of the punishment of Allaah but this does not constitute disbelief. The evidence for this lies in the statement of Allaah in Surah Al Mumtahinah, ayah 1. This surah was revealed for this very purpose. This contains a very beautiful story in Sahih Bukhari and Muslim and in Tafseer Ibn Katheer.

During the conquest of Makkah when the Messenger of Allaah ﷺ wanted to attack Makkah, he took a vow and made his decision. Furthermore, he ﷺ hid this matter and instructed his noble companions to not reveal this secret to anyone so that they could attack the city secretly and capture it. However, a companion called Hatib ibn Abee Balta'ah رضي الله عنه secretly wrote a letter to the Quraish in Makkah informing

them that the Messenger of Allaah ﷺ is planning to attack them. Allaah informed the Messenger of Allaah ﷺ about this leak through revelation. The Messenger of Allaah ﷺ sent Ali and Miqdad رضي الله عنهما to fetch the letter from a woman (given the task of delivering the letter) who would be found at such and such place and to bring it back. Both the Companions set out and find the woman at the same spot that was described by the Messenger of Allaah ﷺ. They apprehend the woman and enquire about the letter. She refuses to accept that she possesses it but after great length and after threatening to search her, she hands the letter over to them. Upon their return, the Messenger of Allaah ﷺ reads that letter. The letter says that it is from Haatib ibn Abee Balta'ah to the polytheists of Makkah informing them that the Messenger of Allaah ﷺ is planning to attack them, so be warned. The Messenger of Allaah ﷺ summons Haatib ibn Abee Balta'ah رضي الله عنه and questions him as to why he committed this action? He replies that "O Messenger of Allaah ﷺ, by Allaah, I firmly believe that Allaah will grant victory to you and exalt this religion. I also have no doubt on my Eeman. I just wanted that my family who lives in Makkah under the constant torment by these disbelievers, be granted safety due to my favor upon the disbelievers. This is the reason for which I wrote this letter". Omar ibn Khattab رضي الله عنه who was standing beside the Messenger of Allaah ﷺ said – "O Messenger of Allaah, allow me to strike the neck of this hypocrite". The Messenger of Allaah ﷺ replied – "O Omar, you do not know. It is perhaps that Allaah saw the hearts of the companions (who participated in the battle) of Badr and said about them – Do as you please for I have Forgiven you."

In the above incident, Haatib ibn Abee Balta'ah رضي الله عنه aided the polytheists against the Muslims yet the Messenger of Allaah ﷺ did not deem him to be a disbeliever. So he did not commit an act of kufr/disbelief but surely it was a major sin which was forgiven in lieu of his participation in the Battle of Badr. Some people misunderstood this to mean that his disbelief was forgiven in lieu of his participation in the Battle of Badr. Some students of knowledge and scholars of Ahlus Sunnah have written the same in their authored works that he committed disbelief which was then forgiven due to his participation in the Battle of Badr. But this is not correct. Disbelief is never forgiven. Allaah has mentioned in the Quran in Surah az Zumar ayah 65 لئن اشركت ليحبطن عملك "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain," – if the prophet-hood of the Messenger of Allaah ﷺ can be lost due to Shirk and disbelief, then can the participation in the Battle of Badr be of any avail to Haatib رضي الله عنه (if he had committed disbelief). This can never happen. In fact, he never committed an act of disbelief, rather committed a major sin which was pardoned in lieu of the Battle of Badr.

These are the three kinds of relations that a Muslim has with disbelievers. Al Waraa wal Baraa is an important fundamental from the fundamentals of the religion and it is very important to understand it correctly. The students of knowledge are requested to understand this principle and then impart knowledge of this principle in their gatherings i.e. it is from the fundamentals of the Aqeedah of Ahlus Sunnah wal Jama'ah that we establish friendship or enmity on the basis of the Deen, the types of Muslims and disbelievers and the kind of relations we are required to establish with each type. This must be supported with evidence.

We supplicate to Allaah to grant us beneficial knowledge and the ability to perform righteous deeds, to grant us the ability to tread upon the path of the Quran and Sunnah, to protect us and our families from all forms of Shirk, innovations and evil practices.

And All Praise belongs to Allaah, the Lord of the Universe and may the peace and blessings of Allaah be upon His Prophet Muhammad and upon his family and all his companions.

IN THE END, THERE ARE SOME QUESTIONS WHICH ARE ANSWERED BY DR. SAAB WHICH ARE NOT TRANSCRIBED HERE. BARAK ALLAAHU FEEKUM.