

Usool Ath Thalaatha

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Lesson – 9

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 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,

The lesson on The Three Foundations and their Evidences by Shaykh Muhammad ibn Abdul Wahhab is ongoing. And we had reached at the second foundation.

Shaykh Muhammad ibn Abdul Wahhab states that

## الأصل الثاني

معرفة دين الإسلام بالإدلة

To know the religion of Islam with evidences

Let us pause here for some time and contemplate on what is the meaning of these four words.

معرفة - it means "to know"

دين الإسلام – Let us have a look as to why is the word Deen used in the Arabic language.

1. Linguistically, the word Deen means تذلل i.e. دان له or تذلل له i.e. to display belittlement/slight and dependence towards someone. And the word Deen in the Arabic language also occurs in the meaning of الجزاء و المكافآت. [Dr Murtaza Bakhsh is now repeating the earlier definition for a student]. The second meaning is الجزاء و المكافآت like in ملك يوم الدين (Surah Al Faatihah) i.e. the Owner of the day of reward and recompense. So the word used here in Deen but the meaning is different.
2. Similarly, this word also occurs with the meaning of slavery - دان له i.e. to do slavery of him.

And the evidence for this is a very famous hadith

عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: " الكيس من

" دان نفسه وعمل لما بعد الموت والعاجز من أتبع نفسه هواها وتمنى على الله الأماني

(Tirmidhi, n.d.) رواه الترمذي وقال حديث حسن

An intelligent and sensible person is the one who overcomes his nafs and makes it his slave and performs deeds for after death. So here, من دان نفسه means to make his nafs his slave and have control over it.

Similarly, the word Deen, and here we are talking about د ي ن so the word Deen means complete obedience "الطاعة". This is why you may hear from scholars that they say "الدين هو الطاعة و التوحيد" i.e. they say that Deen means obedience and Tawheed.

3. Some scholars say that the meaning of Deen is – الذل و الخضوع لله سبحانه و تعالى – To bow to Allaah with belittlement and slight, and to exercise complete obedience to Allaah
4. This word is also used in the meaning of a loan. What is "Dayn" in the Arabic language? It is a loan. The one who has loaned from someone (the borrower), do you know that a loan also has insult/belittlement in it. There is belittlement in a loan as well.

So the combined meaning of the word Deen is as follows –

"To fulfil the obligations of Allaah with complete concentration, sincerity, belittlement and slight; to obey Allaah and to obey His beloved Messenger ﷺ that He sent; and to fear that day when Allaah, the Most High will bring the entire universe to account; and while fulfilling the obligations, to bear in mind that this is a loan over us from Allaah which we have to settle in the here-after"

الإسلام – Shaykh Muhammad ibn Abdul Wahhab has clarified this. Let us describe further what it means in the words of Shaykh Muhammad ibn Abdul Wahhab himself.

بالأدلة – with evidence. What is called an evidence? Do you know what an evidence is? An evidence is "ما يوصل الى المطلوب" i.e. something which takes you towards your intended destination. This is a daleel. In the Arabic language, daleel is referred to that person as well who takes you towards the correct way, you have forgotten the way. You reach a place and are not able to understand the

address. So the one whom you ask where that location is and he tells you the way that you should go right, left or this is the road, and he describes attributes/characteristics so this person is the daleel for you who has helped you to reach your intended/desired destination. And remember that when the Messenger of Allaah ﷺ was migrating from Makkah to Madinah, then who was the daleel? It was Abdullah ibn Uraiqit, a disbeliever. So if you look at the biography, you will see that the word daleel has been used for this person. This is because the new route from the southern side was known to everyone. It was easy and was known to the Messenger of Allaah ﷺ, it was known to Abu Bakr As Siddiq رضي الله عنه and it was known to the Quraysh as well. But to come to the northern side and then take the route along the sea, across Jeddah, this route was not known to everyone. This required a daleel. There was a need for such a person who could help them reach the intended destination. This is why the Messenger of Allaah ﷺ took Abdullah ibn Uraiqit with him by making him a daleel. And do you know that the road from Jeddah to Madinah which is commonly known as Expressway, this is the route of Hijrah (migration). He came from Makkah to Jeddah and took this very road which is known today as Road of Hijrah or the route along which the Messenger of Allaah ﷺ migrated. Some people say that is the route which is (direct) between Makkah and Madinah but when we look at history, we find that the correct thing is that (as mentioned earlier) because the word mentioned is ساحل البحر (sea – shore). And we know that sea is only present in Jeddah and there is no sea in Makkah. So he ﷺ took the route along the sea and went towards Madinah. This is also known as the Road of Hijrah. We get so troubled when we travel on this road by car. And going on this way on foot, and not for anything else. My brother, that we are able to recite the Kalimah Shahadah today; after the mercy and grace of Allaah, it is the favour of the Messenger of Allaah ﷺ upon us. That he preserved this Deen with so much hard work and difficulty and even conveyed it to the people. So Daleel means ما يوصل الى المطلوب او ما يوصل الى المقصود. This is known as daleel.

And remember that according to the legislation, daleel is the evidence of this legislation. We cannot perform any act of Deen without evidence. Our intended destination is Paradise. Allaah has revealed this religion to lead us to Paradise. And this religion cannot be established without evidence. So we can head towards Paradise by acting upon and relying on evidence. There is no other way apart from this, my brothers. Because when there is no evidence, then logic comes to play. And just like a human is weak and dependent, this logic is also a part of a human. This logic is also weak and dependent. Remember that a human can never lead a life based on his logic/intellect. And remember that whichever nation gave precedence to their logic, then they did not have a setback in the here-after alone. Rather they suffered a setback in this world as well and history is witness to that. Whatever nations have gone by. What is the reason? It is not acceptable to Allaah that this weak, dependent human who leads a life full of difficulties forever dependent on his Lord, live his life based solely on logic. Allaah does not like this. Had He liked it, He would never have sent a messenger or revealed a book. The reason for sending Messengers and revealing a book is that a human cannot live his life based on logic. So there is only one way to make this world better and beautify the here-after and that is the Quran and Sunnah. And this is known as Daleel.

### **Types of Daleel**

Remember that daleel (evidence) is of two types - الأدلة الكونية and الأدلة الشرعية

1. الأدلة الكونية (Universal Evidences)- this entire universe that is visible to us

وفي الارض ايات للموقنين. وفي أنفسكم أفلا لا تبصرون

And on the earth are signs for those who have Faith with certainty, And also in your own selves. Will you not then see? (Surah Adh Dhaariyaat: 20, 21)

There are so many evidences present inside the human body that bear witness to the fact that there is no Creator, Sustainer, Lord except Allaah and that He is the only Lord worthy of worship. And He is that One Lord who is the owner of the Most Beautiful Names and Most Perfect Attributes. There is no Lord but Him. So whatever is visible to us of this universe are the Universal signs/evidences of Allaah. Remember that these universal evidences are also known as الأدلة النظرية i.e. those that are visible to us.

2. الأدلة السمعية/الأدلة الشرعية (Legislative Evidences) – and what are the legislative evidences?

They are the Quran and Sunnah. The Noble Quran is the speech of Allaah, the Most High and the authentic Sunnah, authentic hadith because Sunnah and hadith can be authentic hadith and inauthentic as well so we remove the inauthentic ones and talk about the authentic ones only. The inauthentic ones are not revelation, remember that. Only the authentic ones are a revelation from Allaah, remember. Allaah, the Most High states in Surah An Najm ayah 3-4

وما ينطق عن الهوى

ان هو الا وحي يوحى

Nor does he speak of (his own) desire.

It is only an Inspiration that is inspired.

Does the Noble Quran contain more of the universal evidences or the legislative evidences, what do you think? Who will tell me which ones are more and why? Are the universal evidences more or the legislative evidences more and why? If you contemplate on the Quran and Sunnah a little bit so does it contain more mention of the sun, moon, stars, earth and

heaven; does it contain more mention of this universe or the legislative rulings? Yes, the legislative evidences are more. Do you know the wisdom in it? The universal evidences prove one thing that is clear – Tawheed Ar Ruboobiyyah which is clear, may Allaah reward you with goodness. Universal evidences prove Tawheed Ar Ruboobiyyah, that Allaah the Most High is the Lord, Creator, the Owner of all benefit and loss, the Owner of life and death, the One who dispels trouble and relieves all need; this is proven from them. When you look at the universe you see that who is the One who creates this, the day and night, darkness and light, where does all this come from? So these are the universal evidences which point toward Tawheed Ar Ruboobiyyah only.

Whereas in the legislative evidences, all three forms of Tawheed are described. Tawheed Ar Ruboobiyyah, الحمد لله رب العالمين - Allaah has described all three forms of Tawheed in one single ayah. And remember that evidence is necessary for every legislative issue. Now what is the evidence for the fact that evidence is necessary? This is the question. We talk about evidence that for every legislative issue, in every issue of the Deen to establish that it is part of the religion, evidence is necessary. We drive a car and we never say so. Or none of us says why you drive a car. Does anyone say so that why do you drive, what is the evidence for it? Does anyone say so? Nobody says that. We use the mobile phone but has anyone till today said that what is the evidence, why are you using this?

But as soon as we do some Dhikr (remembrance of Allaah) or pick up the rosary in our hands or perform any act of worship, then people ask what the evidence for this is. This is all fundamental knowledge and these are all fundamentals. We must know that is the evidence for this.

Let me make it easy in one ayah and one hadith. Hadith is also from Sahih Bukhari and Muslim.

The evidence is the statement of Allaah, the Most High

أعوذ بالله من الشيطان الرجيم

بسم الله الرحمن الرحيم

ام لهم شركاء شرعوا لهم من الدين ما لم يأذن به الله

Or have they partners with Allah (false gods), who have instituted for them a religion which

Allah has not allowed

(Surah Ash Shoorah – 21)

شرعوا لهم من الدين – described something in the religion or described such a legislation in the religion,

ما لم يأذن به الله – for which Allaah, the Most High did not give permission

So Allaah’s permission is necessary in matters of religion. Whoever performs a deed in the religion without the permission of Allaah, then he has increased the laws of the religion. He has brought something from himself in worship or in the way of religion and this is not acceptable to Allaah. And Allaah has used the word “associate” for it such that he has become an equal of Allaah because religion is only for Allaah (Truly, the religion with Allaah is Islam – Surah Aal Imran ayah 19). The religion with Allaah is Islam and religion



is the right of Allaah alone and no one else's. Remember that religion does not belong to any prophet, not to any saint or any angel. Religion belongs to Allaah alone.

And what is the hadith from Sahih Bukhari and Muslim?

من أحدث في أمرنا هذا ما ليس منه فهو رد

من – whoever

أحدث – invents (innovates) something new

في أمرنا هذا – in our religion

ما ليس منه – which is not from it

فهو رد – then that person is also rejected and his deed is also rejected

So these two are the evidences for the fact that no deed is performed without evidence in the matters, rulings and issues related to the religion. And this is the reason that the scholars and jurists say العبادات التوقيفية i.e. all worship is توقيفي. What is the meaning of توقيفي? Stop. What

is the meaning of وقف, قف? Stop. In the matter of religion, we are required to stop, there is a red light. Unless we get the green signal, and green is evidence, you cannot walk. You cannot act on a worship if there is no evidence (for that act of worship). There is a red signal and you cannot act on it. And I have already stated the importance of evidence in the first lesson and there is no need to describe it again. How many points did I mention while stating the

importance of knowing the evidence? Was it seven? You may look into it yourself. I will ask you in the next lesson as to what evidence is? This is a very important issue.

And lastly, the most important benefit and merit of evidence is that – does anyone know? Allaahu Akbar, Barak Allahu Feek – it is getting rid of blind following. Does the one who knows the evidence need blind following? The one who does not know the evidence is a Muqallid (blind follower). This is why the jurists and scholars state that a Muqallid can never be a scholar no matter how many degrees he possesses. A Muqallid can never be a scholar. Does anyone know why? [Dr. Murtaza is conversing with the students]. This is because his knowledge is limited. And a scholar is the one whose knowledge is expansive and he has grasp/mastery over the Quran and hadith. Now the one who calls himself a scholar but does Taqleed (blindly follows), then he only knows those matters which have been described by his Imam. Does he contemplate on the Quran? No - do you know why does he not contemplate on the Quran? If he contemplates on the Quran then he will encounter many such ayaat which contradict this issue (that he believes in). This is why what they did is that the blind followers described a principle in Usool al Tarkhee. Does anyone know what this principle is?

It is – كل آية تخالف قول اصحابنا فإنها تحمل على النسخ , such a big thing it is my brothers, i.e.

every ayah of the Quran which clashes with the statements of our companions or the statements of our imams, then that ayah is cancelled. This is a principle. And whichever hadith or narration clashes with the statements of our imams, then that hadith is cancelled or our imams had a hadith with them which was stronger than it. From where did they get this? When they saw that the ayaat of the Quran and authentic ahadith are contradicting their issues and they cannot give up the statements of their imams because they spent their lives on it. This is the knowledge they acquired so there is only one way – either to give up the Quran and hadith or to give up the statement of the imam. So what to leave? They did not leave the statement of the Imam. Had they left the imam, they would have said that our imam

committed a mistake and we venerate the hadith of the Messenger of Allaah ﷺ and we will act on it. And in reality, if we observe closely then have they really done Taqleed of Imam Abu Haneefah? No they did not do Taqleed? Why not? What did Imam Abu Haneefah say? He said – إذا صح الحديث فهو مذهبي i.e. if the hadith is proven to be authentic, then that is my Madh'hab (methodology). Meaning that “O people who follow me, those who tread behind me, if you find an authentic hadith that contradicts my statement, then you must leave my statement and act on that hadith”. And where did Imam Abu Haneefah state that “if it contradicts my statement”. It is not present in this hadith (athar) or in this statement of his rather it is present in another statement. Which is that other statement which is very clear? It is “If my statement contradicts a hadith then throw my statement against the wall” and this statement is attributed to Imam Abu Haneefah through an authentic chain of narration, these statements of Imam Abu Haneefah. Remember that there is no chain of Fiqh (Jurisprudence). The Fiqh that is extant today, its first book Quddoori was compiled in the 4<sup>th</sup> century and it has no chain of transmission. But these statements of Imam Abu Haneefah are present with a chain of transmission. And Imam Abu Haneefah knew that there were many matters regarding which he had not found evidence, many new matters for him. He acted upon the matters where he found the evidence for it. So the blame does not rest upon Imam Abu Haneefah. What did he act upon? He acted upon the following hadith of the Messenger of Allaah ﷺ -

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ

(Bukhari & Muslim, n.d.)

The meaning of which is – if a mujtahid (an independent jurist – one who is so well versed in the Islamic laws and texts that he is capable of giving independent rulings based upon his knowledge – a status accorded only to the senior scholars who are well grounded in most, if not all Islamic sciences, especially hadith) makes an ijtihaad (independent ruling based upon

knowledge) in some issue and his ijtihaad turns out to be correct, then he will receive double reward; one for making ijtihaad and one for passing the correct ruling/fatwa. And if a mujtahid makes an ijtihaad and his ijtihaad later proves to be wrong, then is he a sinner? No, but he will surely receive one reward. And who is bearing witness to this? It is the Messenger of Allaah ﷺ. So Imam Abu Haneefah did ijtihaad and solved the issues of those people at that time based on his knowledge based on ijtihaad after examining all proofs. He never stated that, and I can swear upon this that no one can ever prove the fact that Imam Abu Haneefah never said this that if my statement is found, then it cancels the ayah and if my statement is found then it cancels the hadith. Let anyone prove this to me from Imam Abu Haneefah. None of the Imams said these words. It is the ones who came later in the year 400 Hijri who started to compile the Fiqh, the biased ones who held grudge, they were compelled (to choose between) that here is the statement of Imam Abu Haneefah and here is the ayah and here is the hadith so what should we do? They could make allegorical interpretations/distortions of the ayah but what to do with the hadith? So in compulsion they passed these laws by themselves. So if you want to do blindly follow Imam Abu Haneefah then my brother do it completely. Why do you do it incompletely? Why? This is because there is no knowledge, a Muqallid does not have knowledge. My words may sound a bit harsh to the listeners but a Muqallid can never be a scholar. This is the reason. If he was truly a scholar then he would have valued his imam. Imam Abu Haneefah already stated that if my statement contradicts a hadith and he said this because he knew that there can be a mistake while making ijtihaad. People have even said that Imam Abu Haneefah is innocent (free of mistakes). Not the scholars but you will find that there are a lot among the common people who say that Imam Abu Haneefah is innocent, he doesn't make mistakes at all. Their scholars do not say this i.e. their mujtahideen (plural of mujtahid) don't say this. Now what do I call them? I cannot call them a scholar not a mujtahid because a Muqallid can never be a scholar or a mujtahid. I cannot even call them ignorant. Those poor ones will say that we are such we are such great scholars holding such great

positions, so you may yourself keep a name for them, I cannot say anything. [A listener narrates an incident of Imam Malik and Dr. Murtaza replies that he does not know for sure if this incident is established with an authentic chain of narration]. But surely there is evidence for the fact that all the Imams knew that we have made ijtihaad and there can be a mistake in ijtihaad as well.

Mistakes in ijtihaad were made by the Noble Companions as well so are the jurists better than the Noble Companions? They are their successors and the successors of their successors. Are the Atba Tabieen (third generation) better than the Noble Companions? They are not even better than the Tabieen (second generation) my brother and the Tabieen are never better than the Companions. So if you want to blindly follow Imam Abu Haneefah then do it completely my brother. And if you do it completely then you will not be a Muqallid remember. The way they claim that they follow Imam Abu Haneefah blindly, if they follow all his statements completely then they will not be Muqallid my brothers, they can even become scholars.

So knowing the evidence closes the door for Taqleed. And let me state another important matter. Remember that Taqleed means – قبول قول الغير بلا دليل i.e. to accept the statement of someone without evidence. And the statement that is accompanied with daleel, then acting upon it is called Ittibaa i.e. to accept the statement of someone with evidence is called Ittibaa and accepting it without evidence is called Taqleed. And there are two types of Taqleed. Here a lot of our companions oppose us in this matter. However, Taqleed is of two types as proven by the firmly grounded scholars.

- **Types of Taqleed**

- a) Taqleed Al Mutlaq – to follow any scholar in those issues where there is no evidence and you also have no evidence i.e. in matters of ijtihaad and there are a lot of matters of ijtihaad
- b) Taqleed Ash Shakhsee (also known as Taqleed Al A’ama /Blind Following)

The first kind of Taqleed which is called Taqleed Al Mutlaq is permissible, it is permissible in times of need whereas the second kind of Taqleed which is called Taqleed Ash Shakhsee, also known as blind following, it is haram and is not permissible, remember this.

The firmly grounded scholars have made this categorization and have even stated the evidences in support of this. There is no time now that I describe them. There should be two or three lessons held for Taqleed to describe the evidences and all statements of the scholars. And which scholar has stated what at which place. But I have stated this thing at this time so that you understand that there are two types of Taqleed and Shaykh Al Islam Ibn Taymiyyah رحمه الله has described it clearly in his fatawa, Shaykh Ibn Baaz رحمه الله has also stated it in his fatawa and Shaykh Ibn Uthaymeen رحمه الله has talked about the types of Taqleed in different ways in different fatawa.

So,

الأصل الثاني

معرفة دين الإسلام بالإدلة و هو

و – what is this pronoun pointing towards? Al Islam. It is pointing towards the religion of Islam. و هو

هو = Al Islam. What is Islam?

Islam – الإسلام لله بالتوحيد, my brothers, memorize these four sentences. These are very important.

The one who does not know the definition of Islam is not a student of knowledge. Everyone must know the definition of Islam.

### **Definition of Islam**

Definition - الإسلام لله بالتوحيد و الإنقياد له بالطاعة, والبراء من الشرك و اهله - It is three things.

Istislaam – let us see what Istislaam is. What is the meaning of Istislaam? Istislaam means to surrender yourself. And the word Salam is also derived from this. And Islam is also derived from this. So the word Islam is based on two things

- a) Salaam – i.e. peace and security
- b) Istislaam – to surrender oneself. Surrender to what? To the Lord of this religion who sent down this religion. And this is why I stated in the beginning that this religion does not belong to any prophet, any messenger, any saint or any angel. So one must submit to the One to whom belongs this religion. That is why الإسلام لله i.e. to surrender oneself to Allaah, the Most

High. It will be described ahead how to surrender but first we must know what the types of surrender/Istislaam are, do you know?

Istislaam/surrender is of two types:

- i. الإسلام الشرعي – it means to surrender to Allaah by acting upon the legislation of

Allaah. This is the legislated surrender. To promise that we will act upon all the rules of Allaah. This is the legislated surrender. Now our choice will not work, we will spend our lives on the rule you set for us or your beloved Messenger ﷺ sets for us. This is known as legislated surrender and my brothers this is for the beloved people of Allaah.

Those who are the beloved of Allaah, the believers, they are those people who surrender themselves to Allaah by acting on the Sharee'ah

ii. الإستسلام الكوني القدرى – under whose order does the whole universe function? Who

makes the heart of a disbeliever function? He is not a Muslim, not a believer. He is a denier of the Islamic legislation, is he not? How does his heart beat/function? Have we ever thought that if Allaah had left this heart to us, given it to the human and ordered us to make it function; do you know that it is necessary for the heart to beat 72 times in a normal person? Between 60 and 100 is an acceptable range for a human to remain healthy. The moment it dips below 60 or increases above 100, it is the indication for the starting of a disease. You just imagine a little, take a pump or something in your hand and count 72 times, or not less than 60 and not more than 100 and squeeze it in your hand. Can you do something else in this world? And your entire life depends on this. Do you know that you can stop your breath, you can stop it for some time but you cannot stop the heartbeat for even five seconds. So if Allaah had given it to us, then would anyone be able to stay alive? Would anyone be able to pray? Could anyone embark to seek provision? So what was the wisdom behind it, have you ever thought? This is why whatever is not within our control is under the control of Allaah and whatever is in our control is very easy. I do not have time to give all the examples right now.

We have been ordered to seek Halal provision. What not has man done to seek this halal provision? He angered his Lord, broke relations, cheated, committed theft, and committed murder. Which bad deed did man not commit for provision? And seeking provision, halal provision is the easiest thing, do you know? It is the easiest thing. You earned bread, made a morsel, put it in your mouth, chewed it as per your desire and then swallowed it. After this do you have to do anything? It descended the throat,



then who made it reach the stomach? Did you make it reach? How is the digestion taking place in the stomach do you know that? I cannot describe the entire medicine (physiology) as there is no time but by Allaah, there are such miracles that baffle the mind of humans. You eat a piece of meat and it gets digested, does it not? Is anything left? What is the stomach made up of, is it made up of iron? What is the stomach of a human being made up of? It is made up of flesh. Why does the stomach not get digested? What do you think? It is the Lord, Almighty, the Most High, that the stomach is able to digest the hard piece of camel meat yet it does not digest the walls of the stomach which are only a few millimetres thick my brothers, not even a full centimetre. They are very soft, the walls of the stomach. The stomach is a sack and the thickness of the walls of this sack is not even a full centimetre. It means that it is so weak and we swallow big piece of meat. Have you ever noticed that when we eat, we close our eyes (are oblivious to what we are eating, how thick it is etc.), we just swallow inside. The meat of camel is hard yet it gets digested and if it does not get digested then by Allaah, it would become to even breathe. Have you ever noticed what the state of a person is during indigestion?

The stomach is able to digest that piece of meat yet why does it not self-digest (digest itself)? Some day in sha Allaah we will start lessons.

وفي انفسكم افلا تبصرون And also in your own selves. Will you not then see? (Surah Adh

Dhaariyaat: 21). So from the beginning, we will describe all the medical matters in detail in view of Sharee'ah in sha Allaah.

So, the second type of surrender is الإستسلام الكوني القدرى and it includes the entire universe.

The statement of Allaah, the Most High in Surah Aal Imran ayah 83,

وله اسلم من في السماوات والارض طوعا وكرها واليه يرجعون

while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned

And they surrendered to Allaah, did Istislaam to Allaah. Who did? من في السماوات

والارض i.e. whatever is in the heavens and whatever is in the earth.

طوعا – in obedience, it includes those people who want to surrender to Allaah

willingly,

كرها – and there are such creations of Allaah who are in servitude of Him even without

willing to do it.

واليه يرجعون – and to Him they all shall be returned.

People can say that we don't accept this. You folks are Muslims, you are crazy, go pray and do whatever you want but we do not accept that we are also the slaves of Allaah, we do not accept that we have also surrendered ourselves to Allaah. What did Allaah say in reply to this? Two words - واليه يرجعون - you do not accept today, do not do so.

Who will take your soul out? Can any human stop death? The top most professor of this world, no one can stop death. This soul will come out by Allaah. We see the soul coming out from people with our own eyes. فلولا اذا بلغت الحلقوم.

وانتم حينئذ تنظرون Then why do you not (intervene) when (the soul of a dying person)

reaches the throat? And you at the moment are looking on (Surah Al Waaqi'ah: 83, 84)

When the soul reaches here, when the angels are taking the soul out, then everyone can see that he is dying. Your father, your brother, your son or your mother, your beloved is dying in front of you.

ترجعونها ان كنتم صادقين Bring back the soul (to its body), if you are truthful? (Surah Al

Waaqi'ah: 87). So if you are truthful that you have no Lord, then bring back that soul and show us. Can anyone return it? This is universal submission. Any powerful man cannot prolong his life for even a moment and no powerful man can decrease his lifespan for even a moment. This is not within our capability. And how are the angels of Allaah? Allaah informed us – و له أسلم من في السماوات – All the angels have also surrendered themselves to Allaah, the Most High. Such great angels.

The Messenger of Allaah ﷺ saw Jibril عليه السلام in his true form. The entire sky was covered and he had six hundred wings “سد الأفق” the sky was not visible, only Jibril

عليه السلام was visible and he had six hundred wings. Now look at this poor human

and then look at that great angel. This great angel also surrendered himself to Allaah.

By Allaah, they do not delay for even a moment. Since the time Allaah created Israfeel

عليه السلام it was only for one mission. Do you know what it is? To blow the trumpet.

From that day till this day his eyes are on the Throne of Allaah, he has not blinked his eyes nor did he bat his eyelids, he has held them still for fear that Allaah's order may

come and he may be resting his eyes. The eyes blink but he never blinked his eyes. This is servitude of Allaah, this is obedience. The entire universe has submitted itself to its Lord. By Allaah, even your cells have submitted themselves to Allaah. But this unfortunate human. Do you know that the stones, birds and beasts - سبح لله ما في

السموات وما في الارض Whatsoever is in the heavens and whatsoever is on the earth

glorifies Allah (Surah Al Hashr: 1). There is no part, no atom in this world that does not glorify Allaah. Birds too, animals and birds also glorify Allaah. The lions who dwell in the forests also glorify Allaah ولكن لا تفقهون تسبيحهم and there is not a thing but

glorifies His Praise (Surah Al Israa: 44). You do not know and you have not understood how they glorify. Allaah has informed us that they do so we believe and we testify. Those people who do not submit themselves to Allaah or do not want to submit are committing great oppression on themselves. They will be deprived of the biggest mercy of their Lord in this world as well and they will also be deprived of the biggest mercy of Allaah in the here-after. What is the biggest mercy of Allaah in this world, do you know? What is the biggest mercy of Allaah in this world? What is the biggest mercy and grace of Allaah in this world? It is Tawheed, this religion the fundamental of which is Tawheed. And what is the biggest mercy in the here-after? Paradise. The poor souls will be deprived of paradise. They will have neither this world nor the here-after.

We have just reached الإستسلام لله.

بالتوحيد – how do we submit ourselves to Allaah? With Tawheed. And what is the meaning of Tawheed? With the full meaning, to single out Allaah in obedience and worship, to consider Him One is Tawheed. What is واحد يوحد and واحد? That Allaah is One, Single. In what is He One? In His Lordship, He is single in His Self, everyone knows about that but He is One in Lordship. The Creator is only Allaah, the Lord is only Allaah, the Sustainer is only Allaah, the Owner of life and death is only Allaah, the Owner of benefit and harm is only Allaah, the one who dispels troubles is only Allaah, the One who fulfils all need is only Allaah. When we say only, it means there cannot be anyone else. Is not this the meaning of واحد? If Allaah is the One who dispels trouble and Ali رضي الله عنه also dispels trouble, then does this not make two? Then where is One? The meaning of One is that it is only Allaah who administers the Universe and dispels all trouble. If a person says that Ali رضي الله عنه is also the dispeller of trouble, then he did not consider (Allaah) one right? It makes two, does it not? When we say it makes two, they say that no, Allaah is the dispeller of trouble by His Self whereas Ali رضي الله عنه is the dispeller of trouble by virtue of the ability granted to him. This is how they broke the Sharee’ah. My brother, when talk about Tawheed, then the meaning of Tawheed is Allaah, the Most High – here the discussion is not regarding self or by virtue of the ability granted to someone, rather the discussion is regarding oneness. That means the Attributes that He has are for no one else. و لا لنبي مرسل و لا مملك مقرب و لا لولي من أولياء – not for any angel that is close to Allaah, not for any prophet or messenger chosen and sent by Allaah nor for any Wali of Allaah.

Do you know the history of where this “by virtue of self and by virtue of the ability granted” came from? From where did they take this? Allaah stated in the Noble Quran in an ayah of Surah Aal Imran

that Eesa عليه السلام could give life to the dead by Allaah's order (and His permission). This ayah is there but my question is that this is not the meaning of this ayah. It can never be. Did the noble Companions understand it this way? Did the Messenger of Allaah ﷺ give this explanation/exegesis to the noble Companions. Did the Companions understand it such? Did the Tabieen, the Muhadditheen (hadith scholars), the Mufasssireen (exegetes of the Quran), Fuqaha (scholars specializing in Fiqh), did any of them understand it this way?

Do you know who was that man after all who explained this ayah in this manner? It was Muhiyuddin Ibn Arabi. May Allaah bless you. He stated in Fusoos Al Hikam that Allaah is the Creator by virtue of His Self-whereas a saint is the creator by virtue of the ability granted to him. Allaah is the dispeller of troubles by virtue of His Self whereas saints are dispeller of troubles by virtue of the ability granted to them. And his followers followed him. Muhiyuddin Ibn Arabi, author of Fusoos Al Hikam and Futoohat Al Makkiyyah. Allaah's aid is sought.

So Tawheed is to single out Allaah in Ruboobiyyah. And I have described in detail the attributes of Ruboobiyyah. To single out Allaah. It becomes binding upon a person who has singled out Allaah in Ruboobiyyah to know that Allaah is the only single entity (deity) worthy of worship, there is no other being that is worthy of worship apart from him. If there is another, then won't it make two? It will not remain one right? What is worship? Salah, fast, zakat, Hajj, these are well known by everyone. These are acts of worship and along with them, we are talking about every form of worship. If these are acts of worship, then there are some other things too which are acts of worship and whose right is that? It is for Allaah exclusively. Supplication, invocation, vows, supplication, Tawaaf, reliance, hope, fear, love, and after that, to seek refuge, all these are acts of worship and it is the exclusive right of Allaah my brothers. If we seek refuge with Allaah and also seek refuge with Ghawth, then does it make one? Not it makes two. And what sort of justice is this? If the Christians seek refuge and ask help from Eesa عليه السلام then they are disbelievers. The Christians made three gods. Not one but three. Then slowly

went on increasing. See, everyone knows that Allaah is One. No before that came those who say two. Who are those? Who are the ones who say two? Those who believe in one Lord are Muwahhideen and the religion of Allaah is Tawheed. Then came, no before that. Who are those (who worshipped) two? They said no, God is not one but two. There is one deity for light and another for darkness. Who are they? They are the Majoos (the Magians), fire worshippers. Do you know how did fire worship begin? Do you know? Zaradisht (Zoroaster) – and it is a very sad thing that people have said that Zoroaster was a prophet. Zoroaster was not a prophet, my brothers. He was just a normal man and if he was a prophet, then there is no proof about it and only Allaah knows. Yes, Zoroaster – Zaradisht is in Arabic. He said, he taught people that light is good and darkness is bad/evil. People were less intelligent so to explain them. And he explained to them that your Creator is Allaah. So whenever you worship, then turn towards the Sun and then worship. Sun is light and light is a good thing. Darkness is misguidance and light is guidance. He gave the examples of day and night and so people started to face the Sun during worship. Then when night fell, then there was no Sun so what did they do? They lighted fire because light is the sign of guidance. So they lighted a fire and started to worship. In the morning they would worship the Sun and in the night they would worship fire. Slowly, this religion of Majoos/fire worshipping came to existence.

The religion of Allaah since He created Adam عليه السلام till the day of Judgment is Tawheed. There is only one Lord and there is no one apart from Him. There is only deity worthy of worship, and there is none apart from Him. There is only one Owner of the most perfect Names and Attributes, there is none apart from Him. The fire-worshippers came and said it is two. Then the Christians came and said it is three - Allaah, Eesa عليه السلام and the Holy Spirit. Then from three it became how much? Do you know who are those who say 33 crore (330 million)? The Hindus – they have 33 crore deities, 33 crore lords. Are there any more than that? Are there any who say more than 33 crore? No they are there, do you know who are they? Allaahu Akbar. It is very sad that they recite the Kalimah Shahadah yet its

light did not enter their hearts. They are those (who hold the creed) of Wahdatul Wujood, those of Wahdatul Hulool, Ibn Arabi and those of his group. (For them) every atom in this world is Allaah, نعوذ بالله. Can we count the atoms? So if we start counting these walls, then this wall is also Allaah. This is also Allaah, that is also Allaah. This bulb is also Allaah, that fan is also Allaah. Everything is Allaah, all the people are also Allaah. If we start counting the walls in Jeddah alone, then how many walls are there? Only in Jeddah. Then how many walls are there in Saudi Arabia? Then how many walls are there in the entire world? Are they less than 33 crore or more? Then how many bulbs are there and how many fans? How many humans, how many stones and how many trees are there? Can you even count it? So in this world, without any limit there is Allaah so where is Tawheed my brothers? The matter started with one, the religion of Allaah is one and the meaning of Tawheed is to believe in one Lord only.

So what is Islam?

الإستسلام i.e. to submit/surrender oneself بالله بالتوحيد with Tawheed. Did those people enter the fold of Islam who do not understand Tawheed, those who call Allaah the one who dispels all troubles and also call Ali رضي الله عنه as a dispeller of troubles? They have not submitted themselves. They did not understand yet what Tawheed is my brothers and any person cannot be a Muslim without Tawheed. الأستسلام لله بالتوحيد – this is just one sentence. Fine you acted upon Tawheed and submitted yourself to Allaah with Tawheed but have you understood Tawheed? What Tawheed Ar Ruboobiyyah is? What Uloohiyyah is? What Tawheed Al Asmaa Wa Sifaat is? You have faith on all of this – have you entered into this whole Islam?

So you know the fundamental now, Alhamdulillah but something remains. What is it that remains?



الإنتياد له بالطاعة – what is inqiyaad? To bow one’s head and accept that O Allaah whatever are your commands, I will act upon them. Whatever are your commands. I will not question that O Allaah this is hard upon me, or why is it like this and why is it like that, never. This is inqiyaad.

ينقاد is the one who walks behind and the one who walks behind does not question the one leading him, my brothers. Allaah, the Most High sent prophets to us and chose the best prophet, the prophet of mercy and the seal of the prophets, Muhammad ﷺ for us and sent him to us as our Prophet. We follow the Messenger of Allaah ﷺ and obey him but we do not dare to question that if this matter was in such a way then it would have been good. One must remember that there is nothing better in this universe than the legislation brought by the Messenger of Allaah ﷺ. One must enclose his intellect inside this Sharee’ah that is present. If your intellect says that why are prayers only five, there should have been six prayers then it is a defect of your intellect. Prayers are only five and this is right because it is the command of Allaah that they should be five. However, is five better or six on the scale of the intellect? On the basis of intellect six are better. If one gains nearness to Allaah by five prayers, then with six more nearness would be gained, right? But our intellect is below and subordinate to the legislation brought forth by the Messenger of Allaah ﷺ and never above it. The Fajr prayer contains two units. However, praying three units is better on the scale of the intellect but it is an innovation in the scale of Sharee’ah/legislation. Those two (units) of yours will also not be counted, will they be counted we start praying three (units) of Fajr? One is extra so leave it if it isn’t counted. Never. Even one unit will not be counted. It will be written in your book of records that you did not pray Fajr even though you may have prayed three units in the first row throughout your life. Why? Because here it is opposing the legislation, there is no inqiyaad here.

بالطاعة – to surrender oneself (to Allaah) with Tawheed and to bow one's head and walk

behind the revealed legislation of Allaah, not in front of it. And there are two types of obedience. What

are they? طاعة النهي بترك فعل and طاعة الأمر بفعل

### **Types of Obedience**

1. طاعة الأمر بفعل – whatever are the commands of Allaah with which He has commanded us

have to be acted upon. These are from the obligatory and recommended acts. This is an incomplete obedience, half obedience. Where is the other half of it?

2. طاعة النهي بترك فعل – those issues which Allaah commanded us to leave, then remember it is

either prohibited or disliked, remember this. Allaah has not just prohibited us from things without any reason. He has commanded us with things which have goodness in them for us and distanced/prohibited us from things which are evil for us. Is there goodness or evil in adultery? What does the intellect say? Intellect says, and I am not talking about sound intellect, rather I am talking about (common) intellect. Intellect/logic says that what is the problem of you people, what is the matter with you all? The person is young and one girl or one wife does not suffice him so let him go out, o slave of Allaah. Why do you forbid someone? Logic entails that since this human being has opened his eyes in this world, he lived in this world and youth came to him and his desires are too much, then why do you stop him from adultery. In the legislation, Allaah has stated and Allaah's Messenger ﷺ has stated that adultery is haram. For a believer it is sufficient – we believe and we attest to it. We are talking about طاعة النهي بترك فعل – to leave away those forbidden things which Allaah has forbidden for

us. It is not necessary for a believer (to know) why Allaah has forbidden it. No, this is not

permissible for anyone. What is the work of the believer? آمنا و صدقنا – we hear and we attest to it.

الإنتقياد له بالطاعة – adultery is forbidden; a believer never says O Allaah, the Most High, why is it forbidden, where do I go now? Never. A believer says آمنا و صدقنا. It is haram because it is haram and the intellect of a believer is shaped according to the mould of the legislation, it is rested within the boundaries of the Sharee'ah. And those who put their logic before say that you oppress the people. Why do you say this is adultery (repeated thrice)? Let those who want to do it do so. You want to implement the religion right, go to your mosques and you want to pray in them and supplicate so do it. Do not bring religion into worldly matters. Why do you trouble the people? However, people have now seen these same people with logic are saying today that adultery is a bad thing, AIDS is spread through it. A lot of diseases have been spread because of it so much so that it has become necessary to stop it. And people have even said that within a span of approximately fifty years, no one will remain alive in the black continent, in Africa. Have you heard this news? Around 50 – 100 years from now although people have said 50 and some said 100. They have seen statistics. AIDS has spread so much there that after 50 years they may not remain any person alive and AIDS would be spread in the entire Africa. But this is their own thought and the laws of this world do not run upon the statistics of people. The law of this world is run by the Will of Allaah. But now the same intelligent people who would say yesterday that why do you stop people from adultery and would put their intellects forward, those same intelligent people are saying that we have to stop adultery or else the entire (population of the) continent of Africa is slipping away and is disappearing from this world. What is the reason? Adultery. When Allaah had commanded from above the seven

heavens that adultery is haram, so was this not sufficient? It was sufficient. So الإنقياد له  
 بالطاعة.

And the third thing is البراءة من الشرك و أهله. Even now it is not enough. One has understood Tawheed and acted upon it, submitted oneself to Allaah the Most High, obeyed completely صدقنا و آمنّا and acted upon it based on one's capability yet one thing remains. One has not yet entered into Islam completely, one thing still remains. What is it? البراءة من الشرك و أهله i.e. to free oneself and announce your disassociation with Shirk and the people who commit Shirk even if it is one's parents, relatives, brother or sister, wife or children. Even if is the entire nation. Even if it is the entire world. Where ever shirk exists, a Muslim is free from it. The details will come later, we will describe this in detail later. The incident of Prophet Ibraheem عليه السلام is famous. He declared his dissociation from his father, his relatives and his entire tribe.

انا براء منكم ومما تعبدون

"Verily, we are free from you and whatever you worship"

(Surah Al Mumtahinah: 4)

And this is the meaning of La Ilaah. La Ilaah means that I dissociate from everything, nothing is worthy of worship. That is why, see the wisdom behind La Ilaaha Illallaah. Kalimah Tawheed La Ilaaha Illallaah has negation and disassociation first and then affirmation. There is rejection first and then acceptance. Unless you reject all deities and disassociate yourself from them, till then you cannot say Illallaah, there is no use of it. Meaning that if Hubal is also worthy of worship, Laat and Uzza are also worthy of worship and Allaah is also worthy of worship so it is not truly La Ilaaha Illallaah right? La Ilaaha Illallaah – it is only Allaah who is worthy of worship in truth and nobody is worthy of worship besides Him. Is

this the meaning or not? If Laat and Uzza are worthy of worship and Allaah is also worthy of worship then is it one? No. If Eesa عليه السلام is worthy of worship and Allaah the Most High is also worthy of worship, then the intent of La Ilaaha Illallaah is not complete. If Ali رضي الله عنه and Ghawth are worthy of worship and Allaah is also worthy of worship, then too the intent of La Ilaaha Illallaah is not fulfilled. All right, we dissociated from Shirk and announced our dissociation from it but our relatives indulge in Shirk. So it is practically difficult to disassociate oneself from shirk. We say it with our tongues but do we actually disassociate from shirk in practice? A person who understands shirk properly, one who understand what shirk is can disassociate from shirk in practice. Today everyone says this, you ask any group. Shirk is a very big sin my brothers, it is the biggest sin and Allaah will never forgive shirk yet those who commit grave worship are not called polytheists and they are not stopped. There is no one to stop those who spread their shirts (in supplication - figuratively) to others and spend their whole life upon this, neither does anyone condemn them that what they are doing is wrong. So this shirk is condemned and one disassociates from shirk by the tongue but have you done it practically? That is why البراءة من الشرك و أهله. Whoever has understood shirk can be free from the ones who commit shirk. It is not enough to say it with your tongue my brothers. البراءة من الشرك و أهله

And what is Shirk? It is the opposite of Tawheed. Just like Tawheed means that Allaah is the only Lord, only deity worthy of worship in truth, the Owner of the Beautiful Names and Perfect Attributes, so Shirk means to give these three things which are the rights of Allaah to someone else or to give a part of these to someone else. This is shirk. Or to give a portion of Ruboobiyyah. This is called Shirk. Allaah is the Creator – this is Tawheed. Allaah is the Creator and certain elder/saint is also the creator of children - here comes Shirk. Why? Because creating, خلق is the right of Allaah, it is the right of

Ruboobiyyah. خلق is one of the rights of Ruboobiyyah – to give it to some saint entails shirk and this is called Shirk in Ruboobiyyah.

It is a very sad thing that there is a very famous man who often appears on television channels. Have you heard of the name Ali Al Jifri? He is from Yemen. That person says that a saint can create a child within a mother's womb. He said this openly. He is a Sufi. Someone asked him that can a saint create a child? So he said this later in the question answer session, first he said that someone questioned and there is a difference of opinion in this matter. The question was this – can a saint create a child in the mother's womb without the presence of a father? This is because he had mentioned in his talk that a saint can create a child so the questioner asked him whether a saint can create a child without a father. Do you understand the difference between the two or not? That is, there is a married woman with a husband and a saint can create a child (for her – according to Ali Al Jifri). Now the questioner asked the question that there is a girl who is not married so can the saint create a child in her womb too? Now listen to the answer. He says – this matter entails a difference of opinion. And difference of opinion means that some people say that it he can do it and some people say that he cannot do it. And those who say that he cannot do it do not doubt that the saint can create a child, they in fact believe it that the saint can create a child. Rather, they want to close the doors for an evil. What is that door of evil? Tomorrow a girl will come and she has a child in her womb and her father will ask her what have you done, you are not married. How did you get pregnant? So what will she say? That a saint came four months ago and created a child? So for this door of evil, they say that it is not permissible.

We have a question for those people who hold this creed – may Allaah forbid, if this happens to your daughter, may Allaah forbid it, may Allaah have mercy upon everyone and protect everyone's daughters from all evil (Aameen). If your daughter comes to you with child in her womb and she is unmarried, then what will you do? If you say that it may be possible that it is a miracle of a saint, then there is no bigger shamelessness than that, with apologies, but is there any? Is there a bigger

shamelessness than this? And if you say (to your daughter) that no, you have committed a very grave sin then you are testifying against your own creed. This is a completely baseless issue in both cases.

To give the right of Allaah to someone else – *إنا لله و إنا إليه راجعون* and such people appear on channels and give this poison to people disguised in sugar (coated words) or sweets and people are taking it, people are crazy. If you people want to see that whether these creeds really exist, then you must visit those shrines and see at the time of their Urs (death anniversary of a saint), when the Urs of their saints are held. When the Urs of Syed Badawi is held in Egypt, when the fair is held, then 20 lakh (2 million) people are present in it. 20 lakh. How many people are present in Hajj? 20 – 25 lakh (2-2.5 million) in Hajj, in the house of Allaah. And people go there. The entire Egypt is gathered there. And people have seen with their eyes and swear about it that they there is not a single form of evil that is not present there. The Urs lasts for around a week and people say that there is no evil which we have not seen occurring there. They say that when the government wants to clean up, they get bewildered as to where so much filth came from. *إنا لله و إنا إليه راجعون*.

البراءة من الشرك و أهله - it is extremely necessary for the Muslims if they want to understand Islam and enter into it completely. So these are three easy things which Shaykh Muhammad ibn Abdul Wahhab has stated. And by Allaah, peace and security cannot be achieved until and unless we enter into Islam completely.

1. الإستسلام لله بالتوحيد
2. و الإنقياد له بالطاعة
3. و البراءة من الشرك و أهله

And Shaykh Muhammad Ibn Abdul Wahhab states that:

و هو ثلاثة مراتب: الإسلام , والإيمان, و الإحسان

There are three levels of the religion of Islam

1. Islam
2. Eeman
3. Ihsan

و كل مرتبة لها أركان

And every level has its own pillars. In the next lesson we will describe the levels in detail, in sha Allaah.

BarakAllaahu Feekum



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