

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

We praise Allaah and we send *salaat* and *salaam* on the Messenger of Allaah, meaning we ask Allaah to raise his rank and grant him peace, and upon all of those who have allegiance to him (*salallaahu 'alayhe wasallam*).

We begin our continuation of our study of the excellent book *Kitaab at-Tawheed* by *Shaykh ul-Islaam* Muhammad bin Abdul-Wahhab (*rahimahullaah*) based on the explanation of the virtuous *Shaykh Saalih al-Fawzaan* (*hafidhahullaahu ta'aala*).

Last week we left off having read the statements of Allaahu (*tabaaraka wa ta'aala*):

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قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

“Say (O Muhammad صلى الله عليه وسلم): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

[*Suraat ul-An'aam* (6):151]

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَنَا نُكَلِّفُ نَفْسًا إِذَا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَذَكَّرُونَ (١٥٢)

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfill the Covenant of Allaah. This He commands you, that you may remember."

[*Suraat ul-An'aam* (6):152]

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (١٥٣)

"And verily, this (i.e. Allaah's Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqun* (the pious)."

[*Suraat ul-An'aam* (6):153]

They are verses from *Suraat ul-An'aam*; the verses of which the *ulama* refer to as *al-wasaayyah al 'ashar* (the ten commandments, the ten admonishments or the ten basic obligations in Islaam). We discussed them briefly; the

point was that the very first of all of those obligations was *at-Tawheed* – the obligation of worshipping Allaahu (*ta'aala*) Alone and shunning false deities worshipped besides Him.

We'll move on today to finish this chapter and the next one as well with a brief reading of the chapter and some quick points taken from the explanation of our Shaykh Fawzaan (*hafidhahullaah*).

قال ابن مسعود - رضي الله عنه - : {مَنْ أَرَادَ أَنْ يَنْظُرَ إِلَى وَصِيَّةِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - الَّتِي عَلَيْهَا خَاتَمُهُ فَلْيَقْرَأْ قَوْلَهُ تَعَالَى: {قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ} إِلَى قَوْلِهِ تَعَالَى: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ}

Ibn Mas'uud (may Allaah be pleased with him) says:

“Whoever wants to know the will of Prophet Muhammad (*salallaahu 'alayhe wasallam*) sealed with his seal, let him recite these *Qur'aanic* verses, ‘...Say (O Muhammad (*salallaahu 'alayhe wasallam*): ‘Come, I will recite what your Lord has prohibited from...’ ending with ‘And verily, this (i.e. Allaah’s Commandments mentioned in the above two Verses) is My Straight Path, so follow it.’”^{1 2} (*Qur'aan: Al-An'aam: 151-153*)

That whoever wants to see the legacy or the final advice given by the Messenger (*salallaahu 'alayhe wasallam*) – that which has his stamp on it (meaning it is the last and final thing. It can also be that which was his last affair, or that which was from the last affairs that he admonished the people with) then let him read the statement of Allaah. It is the very verse we studied last week.

Some points about this narration before we go into it too much:

First point: This is not a *hadeeth* of the Prophet (*salallaahu 'alayhe wasallam*). Rather it is a statement of a companion in *tafseer* of the verse. Meaning, one of the things that Abdullaah ibn Mas'uud (*radiallaahu 'anh*), one of the greatest scholars of *tafseer*, understood from the message of his beloved Prophet (*salallaahu 'alayhe wasallam*) was that this was his final parting advice to his *Ummah*. It was the advice, admonishments or the obligations issued by Allaahu (*ta'aala*) in His Book, in those verses from *Suraah al-An'aam*.

Second point: However, with regards to the authenticity of this statement there is some criticism that we can apply. In actuality, this was reported by *Imaam* at-Tirmidhee in his *Jam'ee* (his comprehensive book known as *Sunaan at-Tirmidhee*) with a chain that goes through Daawood ibn Yazeed al-Owthee from the narrations of ash-Sha'bee from 'Alqama from ibn Mas'ood. This Daawood ibn Yazeed al-Owthee was not acceptable as a narrator; not acceptable with his precision. Meaning, he was *da'eef* in *hadeeth*. However the meaning of the statement that's attributed here to Abdullaah ibn Mas'uud is true – that the Messenger (*salallaahu 'alayhe wasallam*) in general admonished with the meanings and with the verses from the Book of Allaah (*subhaanahu wa ta'aala*).

Third point: There is also some difference between the wording quoted here in *Kitaab at-Tawheed* and the wording that is actually found in source books of *hadeeth*. The word quoted here in the book of *Shaykh*

¹ See at-Tirmidhee (3080), At-Tabaraanee in *Al-Mu'jamul-Awsat* (The Middle Lexicon) (1208), and Abu 'Isaa said, 'It is *hasan* (good *gharib* (unfamiliar) *hadeeth*.'

² 'Abdullaah ibn Mas'uud has narrated: "The Prophet (*salallaahu 'alayhe wasallam*) drew a line, then he drew lines to its right and to its left and said, 'This is the path of Allaah, and these are the paths on each of them there is a devil inviting people to it, (Allaah, Exalted be He, says,) 'And verily, this is My Straight Path, so follow it; and follow not (other) paths, for they will separate you away from His Path...' (6:153)."

Muhammad ibn Abdul-Wahhab is “*waSiiyah*.” And the wording in the source books of *hadeeth*, like at-Tirmidhee and at-Tabaranees’s *mu’jam al-awSat* (specifically at-Tirmidhee’s #3070) is:

من سره أن ينظر إلى الصحيفة التي عليها خاتم محمد صلى الله عليه وسلم...

From Abdullaah ibn Mas’uud (*radiiallaahu ‘anhu*):

“Whoever would be pleased to look at a paper (or a parchment) that has the stamp of the Messenger of Allaah (*salallaahu ‘alayhe wasallam*) then let him read the statement of Allaah...”³

And it goes on to finish *hadeeth* as it is quoted in *Kitaab at-Tawheed*. So there are some slight differences in this narration from Ibn Mas’uud or attributed to Ibn Mas’uud between what is quoted and what is actually in the source books. And on top of that the chain to Abdullaah ibn Mas’uud is not established.

Fourth point: This is something common in the books of *Tafseer* as quoted by Imaam Ahmad. He said that there are three kinds of knowledge that have no basis. Meaning, many *ahadeeth* that are quoted in reference to those branches of knowledge, there are many times baseless. Meaning, the chains are not authentic, they are chains with breaks in them or chains through weak narrators and so on. One of those sciences was *at-Tafseer*. *Shaykh ul-Islaam* Ibn Taymiyyah (*rahimahullaahu ta’aala*) commented on that statement and mentioned that in his *Muqaddimah* in *Usool at-Tafseer* – that there are many narrations about the *tafseer* of the Book of Allaah that are in actuality not authentic. In that is a reminder for us that just simply reading a book like Ibn Katheer, at-Tabaaree or other books that have *ahadeeth* to explain the *ayaat* does not mean that the *ahadeeth* are hands-down authentic. Those books have unauthentic reports in them and the scholars of *hadeeth* have busied themselves in distinguishing the *saheeh* from the *da’eef*. From the outstanding efforts of the scholars in that regard are the likes of *Shaykh* Ahmad Shakir in his work on the *tafseer* of at-Tabaaree, as well when he did his *tahdeeb* (summarization) on Ibn Katheer. He went to about *Suraat ul-Anfaal* or *at-Taubah* and he finished checking, making notes, and removing *ahadeeth* that were not authentic according to him. The important point is that the scholars have busied themselves and continued to do so; working on the books of *tafseer* to identify what is authentic from what is not authentic. Our lesson is that not everything mentioned in the books of *tafseer* is authentic as a *hadeeth* or even as a statement of a companion or a *tabi’ee*.

So we are going to skip this statement and any lessons really drawn from it, since the reality is that it has not come with an authentic chain to Abdullaah ibn Mas’uud (in the chain is Daawood ibn Yazeed al-Owthee). A number of scholars have pointed that out, like al-Albaanee (*rahimahullaahu ta’aala*). He mentioned in his checking of *Sunan at-Tirmidhee* that the *hadeeth* is *da’eef al-isnaad* (it has a weak chain).

Moving along to the *hadeeth* of *Tawheed* – the very *hadeeth* that can be called the *hadeeth* of *Tawheed* because of it being the first *hadeeth* in the book *Kitaab at-Tawheed* of Ibn Rajab al-Hanbalii *al-Haafidh*; it being the second *hadeeth* in *Kitaab at-Tawheed* of Imaam al-Bukhaaree and it being the very first *hadeeth* here in our book *Kitaab at-Tawheed* by Muhammad ibn Abdul-Wahhab.

So the *hadeeth* obviously has been given a high priority by the scholars who collected books on *Tawheed*. It is in fact a very pivotal text. It comes by way of Mu’aadh ibn Jabal (*radiiallaahu ta’aala ‘anhu*), the great young man from the companions and from the *ansar*, who loved and aided the Prophet (*salallaahu ‘alayhe wasallam*). He used to travel with the Prophet (*salallaahu ‘alayhe wasallam*) and learned from him during his journeys as is evident from this *hadeeth*:

³ *Sunan At-Tirmidhee* #3070 from ‘Alqama. Shaykh Al-Albaanee declared its *isnaad* to be weak in *da’eef at-Tirmidhee* #3070.

وعن معاذ بن جبل - رضي الله عنه - قال: كُنْتُ رَدِيفَ النَّبِيِّ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - عَلَى حِمَارٍ فَقَالَ لِي: {يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللهِ؟} قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: حَقُّ اللهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئاً، وَحَقُّ الْعِبَادِ عَلَى اللهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئاً} قُلْتُ: يَا رَسُولَ اللهِ أَفَلَا أَبَشِّرُ النَّاسَ؟} قَالَ: {لَا تُبَشِّرُهُمْ فَيَتَكَلَّبُوا} أَخْرَجَاهُ فِي الصَّحِيحِينَ

Mu'aadh ibn Jabal (*radiallaahu 'anhu*) narrated:

“I was with a companion rider of the Prophet (*salallaahu 'alayhe wasallam*) on a donkey. The Prophet (*salallaahu 'alayhe wasallam*) asked, ‘O Mu'aadh! Do you know Allaah's right on His servants and the right of His servants on Him?’ I replied, ‘Allaah and His Messenger (*salallaahu 'alayhe wasallam*) know best.’ He said, ‘Allaah's right on His servants is that they must worship Him (only) and must not worship any besides Him. And the servant's right on Allaah is that He must not punish whoever worships none besides Him.’ I said, ‘O Allaah's Messenger (*salallaahu 'alayhe wasallam*)! Should I not inform the people of this good news?’ He said, ‘Do not inform them of it, lest they should depend on it (absolutely).’” (Related by Al-Bukhaaree and Muslim)⁴

We see in the *hadeeth* what our *Shaykh* al-Fawzaan (*haafidhahullaahu ta'aala*) mentions:

1 – تواض النبي - صلى الله عليه وسلم - حيثُ ركبَ الحمارَ وأردفَ عليه. خلافَ ما عليه أهلُ الكبر

1. Unlike the behavior of arrogant people, the Prophet (*salallaahu 'alayhe wasallam*) showed modesty when mounting the donkey and accompanying Mu'aadh behind him.

Firstly: The humbleness and the simplicity of the character of the Messenger of Allaah (*salallaahu 'alayhe wasallam*) – that he was humble. He would ride a donkey and he would allow someone to ride on the back of the same donkey he was riding. You know that a donkey is not a very big animal, it doesn't have a lot of space and it's not the chosen ride for the people who are conceited, the people who are arrogant or the people who have status. Then, the donkey is not a choice ride. But the Messenger (*salallaahu 'alayhe wasallam*) made use of all the resources around him; if he had a donkey he would ride a donkey. He was humble and it meant nothing to him. Meaning, it did not affect him or make him feel belittled, rather he was humble. He even allowed people to ride on the donkey with him. This is as opposed to what the people of conceit and arrogance would do in a situation like that.

2 – جوازُ الإردافِ على الدابةِ إذا كانتَ تطيقُ ذلكَ

2. The permissibility of accompanying another person on a beast unless it is overburdened.

Secondly: The permissibility of putting more than one person on a riding animal if it is something that does not harm the animal. Meaning, it is something that the animal can take on.

3 – التعليمُ بطريقةِ السؤالِ والجوابِ

3. Raising questions to invoke answers is an effective method of teaching.

⁴ Al-Bukhaaree (2856) and Muslim (30) Another narration of this *hadeeth* states: “...Then Mu'aadh narrated the above-mentioned *hadeeth* just before his death, being afraid of committing sin (by not telling the knowledge).” It is related by Al-Bukhaaree (128) and Muslim (32). It is stated in *Fat-hul Majeed* (Bestowal of the Glorious) (p28) that Al-Wazeer Abul Muzaffar said: ‘Mu'aadh abstained from speaking out this *hadeeth* lest a benighted one would, out of his ignorance, abandon offering acts of disobedience.’

Thirdly: The Messenger (*salallaahu 'alayhe wasallam*) used to teach them using questions and answers. By posing a question, giving a chance to the companions to answer the question, and then answering the question if they needed the answer.

4 – أَنْ مَنْ سُئِلَ عَمَّا لَا يَعْلَمُ يَنْبَغِي لَهُ أَنْ يَقُولَ: اللَّهُ أَعْلَمُ

4. Whoever is questioned about what he does not know should say: 'Allaah knows best.'

Fourthly: The *Shaykh* says that it's befitting or appropriate for someone who is asked about knowledge that he does not know, that he says, '*Allaahu a'lam*' (Allaah knows best). Now some further elaboration on that point with regards to what some people say today – that they think is from the guidance of the Messenger (*salallaahu 'alayhe wasallam*). When they are asked about something or when they do not know something, they say, '*Allaahu wa rasulluhu a'lam*' (Allaah and His Messenger know best). They say that this is the way of the companions and this has the approval of the Messenger (*salallaahu 'alayhe wasallam*). So when we speak about issues, can we say, 'Allaah and His Messenger know best'? Or should we stick to simply, 'Allaah knows best.'?

The scholars have mentioned that in the lifetime of the Prophet (*salallaahu 'alayhe wasallam*) you would say, 'Allaah and His Messenger know best.' But after the death of the Prophet (*salallaahu 'alayhe wasallam*), we affirm knowledge for Allaah (*subhaanahu wa ta'aala*) Who is Alive and never dies. Yet, the Messenger (*salallaahu 'alayhe wasallam*) is not all aware of what is going on; he is not comprehensive in his knowledge of the situation you are facing. That is something specific to the Knowledge of Allaah; that Allaah is Unique, and Allaah is Alone in the comprehensiveness of His Knowledge. He knows each and every affair. And that was something He conveyed through His Messenger (*salallaahu 'alayhe wasallam*). So it would be befitting during the lifetime of the Messenger (*salallaahu 'alayhe wasallam*) to acknowledge that by saying, 'Allaah and His Messenger know best.' But after his death (*salallaahu 'alayhe wasallam*) the custom and tradition of the companions and the *tabi'oon* and the Imaams was to say, 'Allaah knows best' and not to say, 'Allaah and His Messenger know best.' That is the elaboration we can give to the statement of *Shaykh* al-Fawzaan before it comes as a question.

5 – معرفة حق الله على العباد وهو أن يعبدوه وحده لا شريك له

5. Stressing the right of Allaah on His servants; namely, to worship Him Alone and associate nothing with Him.

6 – أَنْ مَنْ لَمْ يَتَجَنَّبِ الشَّرْكَ لَمْ يَكُنْ آتِيًا بِعِبَادَةِ اللَّهِ حَقِيقَةً وَلَوْ عَبْدَهُ فِي الصُّورَةِ

6. If the Muslim commits any act of polytheism, his worship is held invalid, even though he apparently performs all acts of worship.

Sixthly: Whoever has not abandoned *shirk* has not actually done an act of worship for Allaah (*subhaanahu wa ta'aala*) in reality – even if the outward appearance of that act was an act of worship. Meaning, it would not be accepted by Allaah (*subhaanahu wa ta'aala*).

7 – فَضْلُ التَّوْحِيدِ وَفَضْلُ مَنْ تَمَسَّكَ بِهِ

7. The virtue of monotheism and those who adhere to it.

Seventhly: The virtue, or the bounty, the excellence of *Tawheed* and the excellence of those who hold to it. Meaning they will enter Paradise.

8 – تَفْسِيرُ التَّوْحِيدِ وَأَنَّهُ عِبَادَةُ اللَّهِ وَحْدَهُ وَتَرْكُ الشَّرِكِ

8. Monotheism is defined as worshipping Allaah Alone and avoiding all acts and forms of polytheism.

Eighthly: The explanation of the meaning of *Tawheed*: that it is to worship Allaah Alone and to abandon *shirk*, as mentioned in the *hadeeth* as the right of Allaah.

9 – اسْتِحْبَابُ بَشَارَةِ الْمُسْلِمِ بِمَا يَسْرُهُ

9. The desirability of conveying glad tidings to a Muslim.

Ninthly: The recommended nature of giving glad tidings to Muslims with regards to things that would make them happy. This is taken from the initial interest of Mu'aadh Ibn Jabal in conveying that knowledge and giving glad tidings. And the Messenger (*salallaahu 'alayhe wasallam*) did not rebuke him for that, rather he ordered him not to convey it. But the general idea was there, that a Muslim loves to give good tidings to his brothers in *Islaam*.

10 – جَوَازُ كِتْمَانِ الْعِلْمِ لِلْمَصْلَحَةِ

10. The permissibility of keeping knowledge secret for the sake of securing a greater interest.

Tenthly: (This is very important and we could go into it very deeply, but we will stay on the surface of it somewhat). The permissibility of hiding knowledge or not conveying knowledge for a *maSlaHah* (benefit). To just give a little bit of explanation to that (because it could be a confusing point): it is along the lines of not speaking to people above their levels of understanding. The Messenger (*salallaahu 'alayhe wasallam*) in the text here in front of us, was afraid that some people would misunderstand those words. And that their misunderstanding of those words (while the words were the words of revelation, properly phrased, not misleading in anyway) – the Prophet (*salallaahu 'alayhe wasallam*) still feared for the people because they may have been new to *Islaam* without having much understanding. They may have been Bedouins; they may have been limited in their knowledge of *Islaam* to be able to put these words in their right place.

He feared these words may be misunderstood and that they would lead the people into actions that are not in the correct application of the *hadeeth*. This shows you that from our religion is not to say every statement of truth in every occasion – not that we would ever lie because Muslims do not lie and lying is a major sin in *Islaam* – but choosing one's words, and putting off issues that could be confusing now for another time, when the people would be more accepting of that information, is from our religion and from the *Sunnah* of the Messenger (*salallaahu 'alayhe wasallam*).

As the Messenger (*salallaahu 'alayhe wasallam*) told Mu'aadh **لَا تُبَشِّرْهُمْ فَيَتَكَلَّبُوا** – do not convey this, lest the people lean back and not do any work, they might relax and do nothing. This is because they will say we have *Tawheed* and that is enough and therefore, there is no need for us to work. This is an incorrect understanding of the text as we are going to see in each and every lesson of this book *inshaaAllaahu ta'aala*. That we're studying the excellence of *Tawheed* and singling out Allaah with our acts of worship and the status of that

thing, yet it does not mean that a person is not going to be accountable for his actions that we're done with *Tawheed*. Meaning his actions that he committed as a *MuwaHiid* (as a person worshipping Allaah Alone without any partners). He will still be accountable for each and every of his sayings and his actions.

11 – تَأْدِبُ الْمُتَعَلِّمِ مَعَ مَعَلِّمِهِ

11. The exhortation of showing reverence for tutors.

Eleventh: A student should display good manners with his teacher. Where is that in the *hadeeth*? Mu'aadh was on the back of the donkey riding. And in a longer version of the *hadeeth*, the Messenger (*salallaahu 'alayhe wasallam*) said:

(يَا مَعَاذُ) . قُلْتُ : لَبِيكَ رَسُولَ اللَّهِ وَسَعْدِيكَ

{Yaa Mu'aadh ibn Jabal}. Mu'aadh ibn Jabal replied and said: *Labbayka ya rasulallaahi wa Sa'dayk*. Here I am O Messenger of Allaah, ready to answer whatever you need. Beautiful words, *labbayka ya rasulallaah wa sa'dayk*. Here I am ready, eager to respond to whatever your request is. He did that three times in one narration of the *hadeeth*. He called out Mu'aadh ibn Jabal during the journey and Mu'aadh said that phrase "*Labbayka ya rasulallaah wa sa'dayk*" and then the Messenger (*salallaahu 'alayhe wasallam*) became quiet and went on his journey and did not say anything after that. That went on for a while and then he said it again, *Yaa Mu'aadh bina Jabalin* (O Mu'aadh ibn Jabal)! And the same thing happened, '*Labbayka ya rasulallaahi wa sa'dayk*' and the Messenger (*salallaahu 'alayhe wasallam*) went on. Mu'aadh ibn Jabal did not become disturbed and say, "What do you want from me?!" or anything showing displeasure. Rather he remained eager to respond and eager to be in the service of his teacher. Likewise, the Messenger of Allaah (*salallaahu 'alayhe wasallam*) was eager to answer a question if he is able, eager to offer any assistance or help that he could possibly offer. So those are beautiful manners, exemplified by a beautiful companion, Mu'aadh ibn Jabal (*radiallaahu ta'aala 'anhu*).⁵

بَابُ فَضْلِ التَّوْحِيدِ وَمَا يُكْفَرُ مِنَ الذَّنُوبِ

Merit of Monotheism

The next chapter is the chapter called *فَضْلُ التَّوْحِيدِ وَمَا يُكْفَرُ مِنَ الذَّنُوبِ* (the chapter about the excellence of *Tawheed* and the way that it expiates, nullifies ones bad deeds).

وقول الله تَعَالَى:

And the statement of Allaahu *ta'aala* (meaning this is still part of the chapter title)

⁵ Narrated Anas bin Maalik: "Once Mu'adh was along with Allaah's Apostle as a companion rider. Allaah's Apostle said, "O Mu'adh bin Jabal." Mu'adh replied, "*Labbaik and Sa'daik*. O Allaah's Apostle!" Again the Prophet said, "O Mu'adh!" Mu'adh said thrice, "*Labbaik and Sa'daik*, O Allah's Apostle!" Allaah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped but Allaah and Muhammad is his Apostle, except that Allaah, will save him from the Hell-fire." Mu'adh said, "O Allaah's Apostle! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge). [Reported by al-Bukhaaree - The Book of Knowledge #131]

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ (٨٢)

“It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their belief with *Dhulm* (wrong, i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided.”

Suraat ul-An'aam [(6):82]

Shaykh Saalih al-Fawzaan (hafidhahullaahu ta'aala) says:

1 – فضل التوحيد وثمرته في الدنيا والآخرة

1. The merit of monotheism and its fruits in both this world and the Hereafter.

First point: This shows the excellence of *Tawheed* and its fruits or what you enjoy as a result of it, in this life and in the next life – safety and security with regards to your person, your Hereafter, and guidance (i.e. being rightly guided).

2 – أن الشرك ظلم مبطل للإيمان بالله إن كان أكبر، أو منقص له إن كان أصغر

2. Major polytheism is a form of injustice, which nullifies sound belief, while minor polytheism only degrades true belief.

Second point: That shirk is *dhulm*, and it nullifies a person's belief in totality, whether it was from the category of *al-akbar* (the major form of shirk) or something that takes away from the completeness of your *eemaan* if it was the lesser kind of shirk. We will talk about the definition of major shirk and minor shirk as it comes in our book.

3 – أن الشرك لا يغفر

3. Associating partners with Allaah (polytheism) is an unforgivable sin.

Third point: That *shirk* is not forgiven by Allaah (*subhaanahu wa ta'aala*). He has said,

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ

“Verily, Allaah forgives not that partners should be set up with Him (in worship)...”

[*Suraat un-Nisaa* (4):82]

In the verse is the opposite understanding. Apply the opposite understanding of the wording of the verse. The people who have *eemaan* and they do not mix with their *eemaan* any type of oppression (oppression can include here shirk, i.e. “inna shirka laa dhulmun ‘adeem” {verily shirk is the greatest kind of oppression...}) then they are the ones who enjoy security and they are the rightly guided ones. The opposite understanding: The ones who believe but they mix with their *eemaan* some kind of oppression like *shirk*. They mix *shirk* in with their *eemaan*. They believe in Allaah (*azza wa Jall*) and they worship Him, yet they do not single Him out, they allow themselves to offer acts of worship to other than Allaah – mixing *dhulm* with their *eemaan*, mixing oppression

with their *eemaan*. They shall have no security in this life and the Hereafter, nor are they rightly guided. So apply the opposite understanding of the verse to the opposite situation.

4 – أَنَّ الشِّرْكَ يَسَبِّبُ الْخَوْفَ فِي الدُّنْيَا وَالْآخِرَةِ

4. Polytheism causes fear in both this world and in the Hereafter.

Fourth point: Shirk is something that causes a person to become afraid in this life and the Hereafter. He will not have the tranquility in his soul, that kind of confident safety that the people of *Tawheed* and *eemaan* enjoy. He will be a person who always fears for his safety, always fearing for his property, and his person. Because of the *shirk* that he commits with Allaah, he has not been granted by Allaah the easiness in his chest and the tranquility of his heart. Rather he is always afraid and he is always worried. And it is the people of *Tawheed* and *eemaan*, the people of belief and the people who worship Allaah Alone; they are the ones who enjoy that tranquility.

Having said that, we'll close sending *salaat* and *salaam* on the finest of creation, the Prophet Muhammad (*salallaahu 'alayhe wasallam*) and upon his family and followers until the Last Day.

Questions & Answers

Q1: Is this a statement of *shirk*: “You can change your health”? I’ve been asked to make a flyer at my work and this is one of the headings which I have been told to put on the flyer. I am confused as to whether I should write it or not.

A1: You can change your health by Allaah’s Permission. Meaning, you can change your eating habits, diet habits and your exercise program to become healthier by Allaah’s Permission. I do not see why that would be *shirk*.

Q2: Could we please have the reference for the *hadeeth* of the *Imti’haan* that was mentioned last week?

A2: *BaarakAllaahu feek*, I mentioned it in the lecture last week and I never reviewed it myself, I believe it is correct, *hadeeth* #1468 or perhaps its #2468 in *Silsilaatul Ahadeeth us-Saheeha* of *Shaykh* Al-Albaanee (*rahimahullaahu ta’aala*). That is not a source book of *hadeeth* and that is not a correct way to quote *hadeeth*, however that is a reference to a book of *takhreej* – a book that will list for you, one after the other, the original sources of the *ahadeeth* with their wordings. I don’t remember exactly which the source books are as I have mentioned I have not reviewed that book in a while.

Q3: With regards to *shirk* not being forgiven, is that concerning the Hereafter or if one commits *shirk* and repents in this world, are they also not forgiven?

A3: Allaah forgives all sins and that even includes *shirk* with regards to those who make repentance. Those who repent from *shirk* will have it accepted by Allaah (*subhaanahu wa ta’aala*). He accepted the repentance of a great number of the *sahaba* who were *Mushrikeen* before they accepted *Islaam*. And the very best of them too, as he said in one *hadeeth*, “The very best of you were from the households of the *Mushrikeen*.” They were from polytheist families. So their repentance offered in their lifetime is accepted by Allaah (*subhaanahu wa ta’aala*) and the *shirk* that is not forgiven is the *shirk* that a person does not repent from and the one who repents is like the one who has never committed the sin.

So if a person truly repents, even from *shirk*, they will be forgiven. And the one who – the meaning of Allaah not forgiving *shirk* is for those who die without having repented. And what that indicates also is that if you committed a crime less than *shirk* and you died without repenting, it would not be like *shirk* as the *khawaarij* think – that Allaah has to punish you because you didn’t make *tawbah*. Rather, everything less than *shirk* is up to the will of Allaah. It is up to Allaah’s Judgment to forgive you or to punish you for everything less than *shirk*. Of course, it is more deserving if you have made *tawbah* (complete and honest *tawbah* to Allaah (*subhaanahu wa ta’aala*) from things less than *shirk*, then you will be forgiven as He promised.

In fact, in your record, you will find good deeds in place of the bad deeds because of the *tawbah*. *Tawbah* is a good deed in itself, and it is one of the greatest acts of *‘ibaadah* that a Muslim can possibly perform. *Na’am*.

Q4: I have heard that you should memorize the first ten *ayaat* of *Suraah Al-Kahf* to protect yourself from the *Dajjal*.

A4: The first ten and the last ten, there are different narrations about that.

Q4 (continued): But do you have to say it in your *tashahudd*?

A4 (continued): I have never heard any restrictions of that in the *tashahhud* and Allaah knows best.

Q5: If someone asks from a dead person, as in that person is interceding on your behalf, is this *shirk*?

A5: The example would be, if you were to ask your dead grandfather to intercede for you with Allaah and you say: “I only want Allaah to forgive me, I do not want my grandfather’s forgiveness,” this is *shirk akbar* (the greater form of *shirk*) that nullifies all of a person’s deeds. It is the *shirk* of the polytheists who fought against the Messenger of Allaah (*salallaahu ‘alayhe wasallam*). And to request anything from a dead person; it all comes under that generality. This is coming in detail in our book, so for evidences and proofs that relate to that issue, and for a detailed discussion of it, it will come in its place in our book.

Q6: Is the supplication, “O Allaah, I seek refuge in You from making *shirk* with You with what I know about,” or “I seek Your forgiveness for what I do not know about” – is it a good protection from *shirk*?

A6: *Na’am*, it is the *du’aa* of the Prophet (*salallaahu ‘alayhe wasallam*) showing his fear from *shirk*. We will discuss that text in detail *inshaaAllaah*, in a chapter or two from now *inshaaAllaah*.

Q7: Regarding the *hadeeth* about the servant’s right upon Allaah, “Allaah will not punish those who worship Him Alone and do not commit *shirk*” doesn’t that mean that they will not be punished in this world and the Hereafter or just the Hereafter? And if you are punished in this world, does that mean there are areas where you are still committing *shirk*.

A7: No, because facing punishment in this world – if you mean by punishment, difficulties, trials and tribulations, or *balayaa* – then the *anbiyaa*, the most upright people of all people who ever walked on the face of the earth, they were *ashadun naasi bala’an*. They were the most tried of all people. They were put through the most punishment you can say in this world. Meaning, they were put through the most trials, difficulties, pain, torture and hardships. More than anyone else because of their level of faith and what Allaah saw in them that they could take, that Allaah put His servants to trial.

So when we talk about Allaah punishing the people who commit *shirk* and not punishing the people who do not commit *shirk*, we are talking about the most important affair, that is, the Day of Judgment. As for in this life, if a person really did recognize he is being punished for his *shirk*, then it is a great *ni’mah* (blessing) from Allaah – that Allaah punished him and he recognizes that he is being punished for his *shirk*, so he might reflect over what he’s doing and repent from his *shirk*. That would be a *ni’mah* (blessing) if Allaah punished someone in this life for *shirk* and that person could recognize that *shirk*. However, Allaah (*subhaanahu wa ta’aala*) may *istadrij*, may allow a person to commit *shirk*, and would not punish him at all in this life, but in fact, He may have written for him a great deal of provisions and ease in his worldly life, yet he makes *shirk* with Allaahu (*subhaanahu wa ta’aala*). So the punishments or the difficulties that we face in this life, the hardships and struggle that we must endure is not an indication that it is a punishment from Allaah or that Allaah is displeased with a person. As mentioned, the Prophets were the best of the people or the most tested of the people.

Q8: If one uses and is addicted to drugs, is that considered *shirk*? Taking your desires as an *ilaaah* (god).

A8: It can be and we will discuss that in future lessons, *na’am*. Being addicted to drugs, alcohol, or intoxicants can be a kind of *shirk* when it becomes the persons motivation, when it becomes the person *khawf* (his fear) and *rajaa* (his hope) and so on. We will discuss that in the future in lessons coming, *inshaaAllaahu ta’aala*.

Q9: If you doubt your religion even for a second, should you then take your *shahadah* again?

A9: *Na'am*. Taking your *shahadah* is something we do all of the time. So we would utter '*La ilaaha ilallaah*' upon any doubt that would possibly come to our mind about any issue (we have) regarding our religion. And the Prophet (*salallahu 'alayhe wasallam*) told us that the *shaytaan* comes to us and has doubts. He told us to affirm the Oneness of Allaah and to say, '*Amantu billaahi*' when we have that *shaytaan* coming to us, whispering to us – the one who is our sworn enemy.

Q10: If one commits *shirk* unknowingly, for example, from a statement or something – are they held accountable since it is upon us to have knowledge of this matter?

A10: We'll talk about the relative evidences of the excuse of ignorant as they come in our discussion *inshaaAllahu ta'aala*. But in brief, if it is a person that has the ability to gain knowledge of a basic issue that no one is excused from being ignorant of, and they, from their actions, ignore the opportunity and turn away from the opportunity to learn, then they will be accountable for that and they will not be excused for their ignorance. But if it was a person who had no ability to gain knowledge, even if it is basic, then Allaah (*subhaanahu wa ta'aala*) knows best. Allaah may excuse him because of his ignorance, and there are a number of texts that indicate this meaning. And *Allaahu ta'aala* knows best.

Q11: How do you stop the whispers of yourself?

A11: Meaning the *shaytaan's* whispers within yourself, the *wasawis*, the ideas that take your time away from what is beneficial, then it is the *dhikr* (remembrance) of Allaah. It is turning to say '*amaantu billaahi*', reading the *Qur'aan*, making statements of praise for Allaah (*subhaanahu wa ta'aala*) and seeking refuge in Allaah from *al-waswas al-khannas*. Reading *Suraat ul-Falaq*, *An-Nas* and reading the *Qur'aan* in general. All of those things can prevent the whispers. More so, not acting upon them and not entertaining them (the ideas, the whispers). When you repel the ideas, when you say 'I believe in Allaah,' and/or when you say '*Laa ilaha ilallaah*,' '*Amaantu billaahi*,' '*Radeetu billaahi rabba*' (I am pleased with Allaah as my Lord) and those kinds of things, *alhamdulillah* that is the manifestation of your *eemaan*. So be happy that you are able to recognize those whispers, and that you are able to repel them. It is your indication of your *eemaan* as taught to us by the Messenger (*salallahu 'alayhe wasallam*). It is a clear manifestation of a person's *eemaan*; that he recognizes whispers and he repels them. So it is one more way that we worship Allaah, and we thank Allaah for giving us the ability to recognize them, and to ask questions about them.

Q12: Can a person ask Allaah's forgiveness for harming other Muslims in doing something *haram*? Or do they have to get that person's forgiveness before they die? Or have to give that Muslims their deeds on the Day of Judgment?

A12: That is a nice question. If the oppression or the harm that was done was related to blood-money, for example (i.e. you cut off a limb, you stab someone, you broke a bone or did something that was physically harmful), then your *tawbah* to Allaah will include paying the blood-money or compensation for the physical harm that the person faced, unless you've been excused from that. If it was money that you stole, then your repentance will not be complete until you return that money. If it was something you took from someone in anyway or capacity, or something you've prevented him from, such as a right you're preventing him from getting, then your *tawbah* will only be complete when you allow him to get his right, and so on. If it is the case where you insulted a person, then you are to go to the person and apologize. If it is the case you've said something untrue about a person, then you are required to correct that misinformation with all the people you've spread it to. All of that is part of your *tawbah* and part of your repentance to Allaahu (*subhaanahu wa ta'aala*). And Allaah knows best.

An exception can be made here that is kind of important, and that is if you've backbitten someone, you've talked about someone behind their back with something truthful. But it is not allowed, it not permissible in

Islaam to say (for example) “So and so is fat!” even if they are fat! When you mention them or identify them by name, saying they are fat or ugly, even if it is true, that is not a permissible thing to do. It is *gheebah* (backbiting) to mention something about your brother that he detests. If you’ve done this, then it is a kind of oppression and it is a violation of the rights of your brother. It is a major sin in Islaam. If you’ve done this, the way to correct it, is not to go and tell the person you’ve backbitten him if he doesn’t know. In this case, the scholars say (as the likes of *Shaykh* Ibn Saalih Ibn Uthaymeen) that the correct position is that he mentions him well when he sits (with others) to counter the bad things he used to say, and that he makes *du’aa* for the person. But he does not inform him if he does not know already. This is to keep the relationship between the Muslims clear. It may be that Allaah hide your crime of backbiting and that person never found out so that it remains he has a good relationship with you, and feels good about you. So you coming to him and informing him that you have backbitten him only worsens the relationship. So in keeping with the benefit between the Muslims clear, in this case, you do not inform him with what you said – there is no need to do that. Rather, you should just mention him well in his absence and make *du’aa* for him. But if what you said about him has reached him, and he is upset about it, then you should go to him and clear that up with him, apologize, and seek his forgiveness and as well, speak well of him if he deserves that, and make *du’aa* for him. *Na’am*. That is **only** if it has reached him, and that would be an act of *islaah*. So it is part of your repentance to apologize and try to rectify the relationship with your brother that you’ve harmed because of your disobedience. *Na’am*. And Allaah knows best.

Side reminder from the *Ustaadh*:

And the most beloved deeds to Allaah are the ones that are done consistently, even if they are small or few (in number).