

# شرح العقيدة الطحاوية

## THE EXPLANATION OF 'AQĪDA-T-ṬAḤĀWIYYAH

Adapted from the [lessons](#) of the noble shaykh Ahmād Mūsā Jibrīl حفظه الله

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنُسْتَهْدِيهِ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ  
مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا ضَلَالَ لَهُ وَمَنْ يَضِلْ فَلَا هَادِيَ لَهُ  
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ  
وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا مَزِيدًا إِلَى يَوْمِ الدِّينِ أَمَا بَعْدُ

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## I. INTRODUCTION

Why do we use books? Because 'aqīdah is a very tough topic, I was teaching it randomly in a way to draw interest. However, when we raise the level of materials, the "rumble in the jungle" approach is no longer effective. Meaning, going to a lecture here and there, or holding random classes here and there, without going through actual books from cover to cover no longer suffices for serious students. We needed to move to another level and using the method of studying one book at a time.

Why is studying one book at a time an advanced method and why is it important? It is common for a teacher to teach 'aqīdah and for the student to comprehend it easily. However, it is just as common to find that when the student opens or reads books of previous scholars and are baffled by what the book is saying as if the student has never learned 'aqīdah at all. Therefore, by sticking to a book at a time this confusion is eliminated and the student learns through the methods of scholars.

By pursuing this book cover to cover, you will nearly cover all aspects your need to know of 'aqīdah. And Allāh knows best.

### There're three kinds of knowledge:

- ❖ **Fiqh al Akbar:** the knowledge of Knowing Allāh. It is also called *ūsūl ad-Dīn*. This knowledge is the knowledge of the principles of Islām. It is the most honorable knowledge, and the most important knowledge that can enter your mind. This is acquired by knowing Allāh with His Names, Attributes and Actions;
- ❖ **Fiqh al Asghar:** this is acquired by knowing the path to Allāh. This knowledge is subsidiary [*furū'*] in matters. For instance, having the knowledge of *Sharī'ah*, knowing what is *halāl*, *harām*, ordain prohibitions, ...;
- ❖ **Shūn al-Ma'ād:** this is knowledge of knowing the resort in the Hereafter; knowing what is awaiting those who follow in this path if they remain steadfast, and what punishment awaits them if they follow the astray path. This is knowledge of Heaven, Hell, *Sirāt*, the grave, questioning in grave, ...

All these 3 are clear in the Qur'an and *Sunnâh*. Ibn al Qayyim رحمه الله said: *Knowledge is 3 and has no fourth.*

### Studying 'aqīdah:

- ❖ It is the source and core of this religion.
- ❖ It is the meaning of *Lā ilāha illā Allāh* لَا إِلَهَ إِلَّا اللَّهُ
- ❖ It is the first pillar of Islām

Knowing and having the true 'aqīdah is important because if the basis of understanding Allāh's Religion is correct, the religion is accepted. Its opposite then follows.

**About the author:**

Among those who wrote on aqīdah was abū Ja'ffar Aḥmād ibn Muḥammad ibn Salāmah ibn Salāmah 'Abd-al-Mālik ibn Salāmah al-Azdī, aṭ-Ṭaḥāwī al-Ḥanāfī. He was a Ḥanāfī in furū', and a Salafī in ūsūl. He studied under the the two esteemed students of Īmām Abū Ḥanīfah رَحِمَهُ اللهُ: Abū Yūsūf رَحِمَهُ اللهُ and Muḥammad ash-Shaybānī رَحِمَهُ اللهُ. He is among the scholars of the 3<sup>rd</sup> H. century in Egypt. He's born in a town called Taha where he is attributed to [Ṭaḥāwī]. He was born approximately 236 A.H. and died 321 A.H.

**About the book:**

'Aqīdah aṭ-Ṭaḥāwīyyah is a simple book. It is very simple in the principles of Islām. It has 7 descriptions that scholars after him wrote. However, nearly all of them have major mistakes or questionable matters with the exception of the description of 'Alī bin 'Alī bin abī al 'Iz al-Ḥanāfī who was among the scholars of the 8<sup>th</sup> century. The scholars of 'aqīdah gave this book special attention. Generation after generation they paid close attention to learning and teaching this book until it became one of the best references of 'aqīdah.

As Imām aṭ-Ṭaḥāwī stated, he wrote it according to Aḥlus Sunnāh according to the Ḥanāfī madḥab, and from the first of the Imāms: Imām abū Hanīfah, who met the Tabī'īn and learned from them. <sup>1</sup>

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<sup>1</sup> Refer to [this](#) article

## 1. WE SAY ABOUT ALLAH'S UNITY BELIEVING BY ALLĀH'S HELP - THAT ALLĀH IS ONE, WITHOUT ANY PARTNERS

[1:40 – 57:46] It's pretty basic but we took many things under this. We have three kinds of Tawḥīd:

- ❖ Tawḥīd Ar-Rububiyyah means Lordship. It's coming down from Allāh like rain.
- ❖ Tawḥīd al Ulūhiyyah is coming up to Allāh like worship, du'ā.
- ❖ Tawḥīd Asmā' wa's Sifāt means the Names and Attributes of Allāh.

## 2. THERE'S NOTHING LIKE HIM.

[03:11 – 57:46] The deviant groups that attribute themselves to Islām are two radical extremes:

- ❖ Mushabihah [المشبهة]: they resemble the Characteristics of Allāh to ours. They say: Allāh Has a Hand and that Hand is like our hand, He Has Fingers and He Can Bend His Fingers. These are deviants.
- ❖ Mu'aṭilah [المعطلة]: they attribute nothing to Allāh. They cancel Allāh's Attribute out for many reasons, they say: we can't compare Allāh to human beings, so we cancel these attributes out.

Aḥlu-Sunnāh wa'l Jamā'ah came in the middle. If someone ask you "what's your believe in Allāh's Names and Attribute?" Then you say: "we believe in what Allāh and His Messenger told us to attribute to Him. Wherever Allāh and His Messenger Don't attribute, we don't attribute."

Abū Yūsuf رحمه الله said: *we believe Allāh Has a Hand, He Has a Hand.*

Believing in that is a must, how is it look like? Allāhu a'lam! There's a general rule one should keep in mind:

الكيف مجهول والإيمان به واجب والسؤال عليه بدعة

Al Kayf [howness/whyness] is ignored, faith is obligatory and asking about it is innovation. <sup>2</sup>

What's the proof to reply to the two deviants? It's the verse in the Qur'an:

لَيْسَ كَمِثْلِهِ شَيْءٌ

There's no One like Allāh <sup>3</sup>

وَهُوَ السَّمِيعُ الْبَصِيرُ

He's All-Hearing, All-Seeing.<sup>4</sup>

Simple but important!

[09:25 – 57:46] I say the Mu'aṭilah worship nothing, the only they're worshipping is in their mind and the Mushabihah are worshipping statues. Aḥlu-Sunnāh wa'l Jamā'ah is in the middle and they worship Allāh like He Attribute it Himself – the One and Only One!

<sup>2</sup> This was a saying by imām Mālik ibn Anas رحمه الله and this is the basis for our 'aqīdah

<sup>3</sup> Sūrah 42:11

<sup>4</sup> Sūrah 42:11

### 3. THERE'S NOTHING THAT CAN OVERWHELM HIM.

[10:33 – 57:46] Meaning: no one is more powerful than Allâh. Proof:

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ  
Allâh is Supreme <sup>5</sup>

وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا  
And Allâh is ever, over all things, Perfect in Ability <sup>6</sup>

إِنَّهُ كَانَ عَلِيمًا قَدِيرًا  
Indeed, He is ever Knowing and Competent.<sup>7</sup>

[12:03 – 57:46] Proof from Āyat-al Kursī:

وَلَا يَتُودُهُ حِفْظُهُمَا  
And their preservation tires Him not.<sup>8</sup>

Meaning: it's nothing for Him!

What's قَدِيرٌ mean? It means the peak of Power that we attribute to Allâh. What does مُّقْتَدِرًا mean? It means the top in peak over power. Some scholars say:

إن الله على ما يشاء قدير

Allâh is Powerful in that **which He Wills**.

Is this statement correct? No, it's incorrect and it leads to misguidance in Islām. Allâh is Powerful in everything without "if He Wills". There's no proof to say that. Allâh Says:

عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

He's Powerful over everything and you can't add the statements "that which He Wills".

[15:28 – 57:46] Does Allâh Have Attributes we don't know?

Yes, there are. Proof: The Prophet صلى الله عليه وسلم had a long du'â:

اللهم إني أسألك بكل اسم هو لك سميت به نفسك أو أنزلته في كتابك

O Allâh, I ask You in every Name You Have that You Called Yourself, or it is in Your Book, or, and this is the key sentence:

أو استأثرت به في علم الغيب عندك

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<sup>5</sup> Sūrah 11:4;  
Sūrah 67:1;  
Sūrah 57:2;  
Sūrah 5:120

<sup>6</sup> Sūrah 18:45

<sup>7</sup> Sūrah 35:44

<sup>8</sup> Sūrah 2:255



And You Saved it and no one knows about it except You.<sup>9</sup>

What about those we don't know? We're silent about it, the Qur'an is silent about it, the hadīth is silent about it, then we are silent about it as well.

So, we believe in that what Allāh and His Messenger Attribute to Allāh, we deny about that what Allāh and His Messenger deny attribute about Allāh and those they are silent about, we're silent about them as well.

[18:10 – 57:46] There're some deviant sects like the Mu'tazilah and Philosophists, they come up with: Allāh is not a shaykh, He's not a picture, Has no smell, no color, no flesh, no body, no blood. These are words of clear kufr and these are the words of the Mu'tazilah. So, if the Qur'an doesn't talk about it, we're silent about it! When Allāh Denies an Attribute, it's usually general. Why?

If you say to a person "you're not stupid, you're not a garbageman", in Arabic it's taken offensively.

So, take heed: No one is like Allāh, then you give Him a positive attribute. Like: No one can overwhelm Allāh → this is a general negative attribute then followed by: All Knowledgeable, All Powerful → this is a positive and specific attribute.

The denial of Attributes is general while the positive Attributes of Allāh are specific.

[22:00 – 57:46] If we have a negative aspect that Allāh Denies like "no one can overwhelm Allāh", you have to believe in the opposite of it! When someone tells you: no one can overwhelm Allāh, it's not enough for you to believe in it, so the opposite must be given. That means: Allāh is the Most Powerful.

Allāh Doesn't Oppress, so what you believe in it: Justice of all is in the Hands of Allāh.

#### 4. THERE'S NO GOD OTHER THAN HIM

[29:53 – 57:46] It seems like an easy sentence but it's not that easy as you think it is. What kind of Tawhīd is this sentence? Tawhīd Ar-Rububiyyah because it's coming down.

→ **There's no ilāh but Him** contains Ulūhiyyah because you worship the ilāh.

وَلَا إِلَهَ غَيْرُهُ<sup>10</sup>

This little sentence is why you were created for, this sentence is why Allāh send Messengers, this sentence is why the people of Nūḥ عليه السلام are going to Hell. This sentence is the core of your life.

Ibn al Qayyim رحمه الله said: *there's nearly no verse that doesn't talk about this kind of Tawhīd.*

This is Tawhīd al Ulūhiyyah that a lot of people in this Islāmic Ummah deviated in.

[35:19 – 57:46] The scholarly definition of shirk.

To attribute and make equal to Allāh that is a specialty of Allāh. Its opposite is Tawhīd.

Types of shirk:

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<sup>9</sup> Ahmād 1/391; Saḥīḥ al Albānī

<sup>10</sup> Sūrah 40:60

❖ Shirk Akbar

- This is the major shirk;
- It takes you out of Islām;
- It's gonna erase all your deeds;
- If you die on it, your resort is Hellfire.

❖ Shirk Asghar

- Allâh Will forgive, or punish. It resembles major sins;
- It doesn't abolish all your deeds. If you wanted to pray a Sunnâh to impress people, it abolishes that Sunnâh;
- Will not take you out of Islām, but your īmān goes down;
- You're not put in Hellfire forever.

[43:58 – 57:46] Its dangers.

- ❖ Allâh Will not forgive it;
- ❖ Placing someone who's not worth it next to Allâh. This is the peak of oppression. إن الشرك لظلم عظيم!
- ❖ Goes against your purpose of creation. Your purpose is worshipping Allâh!;
- ❖ When shirk is widespread in this Ummah, then the Ummah is doomed! How? The Judgement Day comes when there's no one who says "Allâh, Allâh". There's no Tawḥīd, there's no reason for this earth to exist anymore;
- ❖ It's evil thinking of Allâh, you're degrading Allâh.

[46:13 – 57:46] Why to study shirk?

To stay away from it! Proof: the hadīth of Huḍayfah bin al Yamān. He always came to the Prophet Muḥammad صلى الله عليه وسلم and asking about the negative things like "how can I stay away from Hell?" He used to say himself:

كان الناس يسألون رسول الله صلى الله عليه وسلم عن الخير وأسأله عن الشر مخافة أن أقع فيه

The people used to ask the Prophet صلى الله عليه وسلم about the good and I used to ask him about the bad, so that I will stay away from it.<sup>11</sup>

When you read the Qur'an, Ibrāhīm عليه السلام said:

رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

My Lord, indeed they have led astray many among the people. So whoever follows me - then he is of me; and whoever disobeys me - indeed, You are [yet] Forgiving and Merciful.<sup>12</sup>

Ibrāhīm عليه السلام stood against his father. Ibrāhīm عليه السلام destroyed statues. He was hanīf, he was an Ummah himself like Allâh Said in the Qur'an:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً<sup>13</sup>

And he made du'â, he was afraid for falling into shirk. He said:

وَاجْتُنَّبِي وَتَبِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ

<sup>11</sup> Saḥīḥ al-Bukhārī 7084

<sup>12</sup> Sūrah 14:36

<sup>13</sup> Sūrah 16:120

O Allāh, guide me and my sons for worshipping statues.<sup>14</sup>

This shows us how important this is. Even his sons: Ismaīl عليه السلام and Ishāq عليه السلام and the son of Ishāq – Ya'qūb عليه السلام and the son of Ya'qūb – Yūsūf عليه السلام. It's mentioned in an authentic hadīth:

الكريم ابن الكريم ابن الكريم ابن الكريم

The generous, the son of the generous, the son of the generous, the son of the generous.<sup>15</sup>

A chain of prophethood.

Ibrāhīm at-Taymī رحمه الله, a great scholar said: *if it wasn't justice situation that I just described you in the Qur'an to show you the danger of shirk, and that should be sufficient and enough.*

So, we must know Tawhīd and shirk. 'Umar ibn al Khaṭṭāb عنه رضي الله said: *if we have in this Ummah people who don't know shirk, and the negative aspect of jāhiliyya, then we're gonna rip Islām layer by layer.*

[51:59 – 57:46] There are 3 kinds of shirk.

- ❖ Shirk Ar-Rububiyyah;
- ❖ Shirk al Ulūhiyyah;
- ❖ Shirk Asmā' wa's Sifāt.

#### 4.1. Shirk ar-Rububiyyah

There are two kinds:

- ❖ Shirk ta'tīl: denying Allāh [i.e. Fir'aun]. Allāh Said in the Qur'an:

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ

Fir'aun [Pharaoh] said: "And what is the Lord of the 'Ālamīn [mankind, jinns and all that exists]?"<sup>16</sup>

وَقَالَ فِرْعَوْنُ يَا أَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي فَأَوْقِدْ لِي

Fir'aun [Pharaoh] said: "O chiefs! I know not that you have an ilāh [a god] other than me."<sup>17</sup>

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى

And proclaimed: 'I [Pharaoh] am your Lord the Highest.'<sup>18</sup>

This resembles the beliefs of those who merge philosophy with Islām [the Falāsifā] and claim that the universe was old and created itself. By this they deny the Existence of Allāh and it is of the biggest of kufr. With this belief one:

<sup>14</sup> Sūrah 14:35

<sup>15</sup> Saḥīḥ al-Bukhārī: 3390

<sup>16</sup> Sūrah 36:23

<sup>17</sup> Sūrah 28:38

<sup>18</sup> Sūrah 79:25

- Denies Allāh;
- Denies Angels;
- Denies the Books because they believe that the books came from the human mind itself;
- Denies Messengers because it is a trait not from Allāh;
- Denies prohibitions and obligations;
- Denies the Hereafter.

❖ Shirk in associating partners with Allāh.

- The Majūs worship two lords: one for good and one for bad;
- The Christians worship three lords.;
- The Sa'bah worship the stars in sky because they believe they control the world;
- The grave worshippers believe the souls in the graves have control in the universe.

#### 4.2 Shirk al Ulūhiyyah

- [01:28 – 01:07:10] Love should be for the Sake of Allāh as well as fear should be for the Sake of Allāh. [Ref: Tawhīd class 18 & 33]

It is shirk if you love that thing like your love for Allāh.

Is it shirk to fear a lion and you know he's gonna kill you? If he's in the same room as you are, then no. If the lion was in Pakistan and you fear that the same lion in Pakistan is gonna kill you, it is shirk because he's in Pakistan, how could that lion kill you?

Fearing a dead person who's in the grave, fearing that he's gonna curse you → shirk however, fearing a human being who could punch you is not shirk because that's possible gonna happen. [Ref also: Tawhīd class 18 & 32 & 33]

##### 4.2.1 Types of shirk

- [02:44 – 01:07:10] Isti'ānah and Istighāta [Ref also: Tawhīd class 36 & 37]

What's the difference between these two? It means the same but Isti'ānah means *you're at ease* [i.e. if you say to Allāh: yā Allāh, give me a job in the future. This is Isti'ānah in Allāh.] If you say; yā fulān, help me to get a job in the future, it is shirk unless he's your boss, or employee that he could help you to get that job.

Istighāta means; if someone is drowning in the ocean and he says: yā fulān, help me. He could say two things: yā Allāh or yā fulān. If fulān is there, then that's good, it's not shirk and it's called Istighāta in fulān, however, it's under the power of fulān to help him but if fulān is in Madinah and I say "yā fulān, help me", then that becomes shirk.

- [04:24 – 01:07:10] Isti'ādah [Ref also: Tawhīd class 37]

In English it means to seek refuge and Allāh said in the Qur'an:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

"Say: "I seek refuge with [Allâh] the Lord of mankind,<sup>19</sup>

[Sūrah al Nās: 1]

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with [Allâh] the Lord of the daybreak,<sup>20</sup>

[Sūrah al Falaq: 1]

If you seek refuge in other than Allâh, it depends: if it's something that's under a person's power, then it's not harām over all. You can only seek refuge in Allâh, but I could tell fulān is married and has an evil wife, she's always talking about me and I say: "fulān, I seek refuge in you to shut your wife's mouth up for me." That's not harām, it is under his power, he could go and tell his wife. So, you have to know if it's under his power or not.

➤ [06:13 – 01:07:10] Shirk ar-Ruqiyyā

Ruqiyyā is shirk if you seek help in other than Allâh [i.e. some people seek ruqiyyā in awliyā, jinn, say words that you don't know the meaning of.]

Ruqiyyā means that you use Qur'an, Sunnâh and du'â to recite upon people for the purpose of cure. It could be bid'â if you say Āyat-al Kursī 70 times with no light except the moon, and that you believe that this is gonna cure you from stomach-ache. This is bid'â because the Prophet صلى الله عليه وسلم never said that. The Sunnâh kind of ruqiyyā is to recite Qur'an, the du'â we have in ahadīth or general du'â that has no shirk in them. Few rules regarding ruqiyyā:

- ❖ It has to be in Arabic;
- ❖ It has to be from the Qur'an or in ahadīth;
- ❖ You have to believe that it's not a cure in itself. Allâh Is the One Who Cures, this is just like a medicine or anything else Allâh Provides you as a reason for you to be cured.

➤ [08:11 – 01:07:10] ar-Riyā

That means showing off and it is two kinds: you do it for other than Allâh. The only category who does that are the hypocrites. [i.e.: Like in Uḥud were it was told that 1/3<sup>rd</sup> of the army ran away.] They went for jihād, but did this for the sake of the people. When almost all your deeds become for other than Allâh then you become a hypocrite. I.e: I wanna go for jihād so that people are gonna say "wow, Ahmād, he did a martyr mission, he did it and they put his pictures on the wall and everyone starts talking about him, he's a hero", this is **shirk Asghar**. The Prophet صلى الله عليه وسلم said: *the thing I fear more than Massīh ad-Dajjāl is this kind of shirk.*

Do you get deeds for this? There're two opinions:

- ❖ If the intention was to impress people, then there's no ajr for that deed.

<sup>19</sup> Sūrah 114:1

<sup>20</sup> Sūrah 113:1

- ❖ If I get up to pray and there's no one in that room, you're just praying for the Sake of Allāh, but suddenly someone came in and is walking over there so you start to read a long sūrah, then there're two opinions for that:
  - Some scholars say: it's accepted but the addition you did for people is not accepted.
  - It's not accepted, if there's a little bit of shirk in it, it avoids the whole deed.

I believe the second opinion is correct that it avoids the entire deed in itself.

➤ [11:51 – 01:07:10] Shirk in Barakah

If you say a tree, table has baraka in itself. That's shirk. *If you believe a tree has baraka in itself; that's shirk Akbar but if you believe that a grave is a reason from me to get baraka from Allāh, then that's shirk Asghar.*

Saying that it's because of someone's baraka that this happened is not shirk however you can't say: it's because of someone's baraka that it's snowing – this could be shirk or innovation depending on the believe of that person.

➤ [16:04 – 01:07:10] Shirk an-Naḍr

To give commitment other to Allāh [i.e.: if I pass my social study class, I'm gonna fast three days for my master Badawîy for instance [an old master they call him sidi Badawîy], I'm gonna sacrifice a sheep for Badawîy] This is shirk an-Naḍr and you should do this for the Sake of Allāh and only for His Sake! The Prophet صلى الله عليه وسلم said: *"Naḍr never brings them good, only the cheap does that."* Meaning: if I got an A in studies, I'm gonna sacrifice or fast three days. This is what a cheap person will do. A generous person sacrifices to get an A for studies or whether he gets an A or not, he's gonna fast three days. Some scholars say it's makrūh and some say it's harām. If you do it, you got to carry it out. That's wājib. The Prophet صلى الله عليه وسلم said:

من نذر ان يطيع الله فليطعه

*If you make commitment to obey Allāh, then obey Him.* <sup>21</sup>

Allāh Said in the Qur'an:

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا

They [are those who] fulfill [their] vows, and they fear a Day whose evil will be wide-spreading. <sup>22</sup>

Initially, you shouldn't do it.

➤ [18:16 – 01:07:10] Shirk adh-Dhabbah

Shirk of sacrifice to other than Allāh. Allāh Said in the Qur'an:

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<sup>21</sup> Saḥīḥ al-Bukhārī

<sup>22</sup> Sūrah 76:7

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

Say [O Muhammad]: "Verily, my Salāt [prayer], my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn [mankind, jinns and all that exists].<sup>23</sup>

If you sacrifice a sheep, you can't say: "in the Name of Allāh, this is for this shaykh". It has to be completely for the Sake of Allāh.

فَصَلِّ لِرَبِّكَ وَأَنْحِرْ

Therefore, turn in prayer to your Lord and sacrifice [to Him only].<sup>24</sup>

➤ [19:30 – 01:07:10] Shirk in Tauba

Who does this? Christians, also among the sects of the Sūfis. They do tauba to their shuyūkh who are called murīd. They ask them for forgiveness.

If I repent to Allāh and to my father, is this acceptable? I repent for Allāh's Right and to my father to the right of don't be mad at me. Proof: 'Ā-isha had a pillow with pictures in it and this angered the Prophet صلى الله عليه وسلم so she said:

أتوب إلى الله وإلى رسوله

I repent to Allāh and to His Messenger [meaning, feeling sorry].<sup>25</sup>

➤ [24:58 – 01:07:10] Shirk at Tā'ā

Shirk in obedience other than Allāh that which belongs only to Allāh. There is a hadīth where the Prophet صلى الله عليه وسلم recites:

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ

They took their priests as lords instead of Allāh<sup>26</sup>

'Adiy ibn Hātim, who used to be Christian, said "we do not worship our scholars", so the Prophet صلى الله عليه وسلم asked him: "do they not make harām halāl and you obey them? Do they not make halāl harām and you make it harām?" He said: "yes." The Prophet صلى الله عليه وسلم told him **listening to them in harām and halāl is worshipping them in other than Allāh.**

If just a person says that something is harām while it is halāl and you accept it, it is shirk. If a wife orders the husband that he should steal something and he takes what she said because he holds her on a position where whatever she said is halāl or harām, then he's a mushrik. But if he does that to make her happy, then that's not shirk.

➤ Shirk in Tawāf

Tawāf means to circumambulate around the Ka'abah for the Sake of Allāh. Shirk in Tawāf is to make Tawāf in other than the Ka'bah to be closer to other than Allāh. For example, to walk around the grave of the Prophet صلى الله عليه وسلم [as they would do around the Ka'bah] in order to draw spiritual

<sup>23</sup> Sūrah 6:162

<sup>24</sup> Sūrah 108:2

<sup>25</sup> Saḥīḥ al-Bukhārī: 5181

<sup>26</sup> Sūrah 9:31

closeness to him, to walk around the grave of someone's "shaykh" [as they would do around the Ka'bah] in order to draw spiritual closeness to him, or to walk around a wife's grave in order to draw spiritual closeness to her. This is considered Shirk Akbar because the person is making Tawāf to other than Allāh.

ثُمَّ لِيُقْضَىٰ لَهُمْ ذُرِّيَّتُهُمْ وَيُطَوَّفُوا بِالْبَيْتِ الْعَتِيقِ

"Then let them complete the prescribed duties [Manasik of Hajj] for them, and perform their vows, and circumambulate the Ancient House [the Ka'bah at Makkah]." <sup>27</sup>

Tawāf is only for the Ka'bah and no other. However, if one makes Tawāf around a grave in order to "be closer to Allāh" this is considered an innovation and the person guilty of this is called a *mubtadi'*, not a mushrik.

➤ [28:15 – 01:07:10] Shirk in Sujūd [Ref: Tawhīd class 18]

If you find someone making sujūd for a shaykh, he's a mushrik and we don't care if he does that out of respect. It takes him out of Islām.

➤ [30:41 – 01:07:10] Shirk in Rukū' [Ref also: Tawhīd class 18]

Rukū' must be done only for Allāh. Allāh Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ

O you who believe! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful. <sup>28</sup>

Sujūd in the following Āya, where Allāh Said to Ban' Isra'īl means Rukū':

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاذْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۗ وَسَزَيْدُ الْمُحْسِنِينَ

And [remember] when We said: "Enter this town [Jerusalem] and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration [or bowing with humility] and say: 'Forgive us,' and We shall forgive you your sins and shall increase [reward] for the good-doers. <sup>29</sup>

➤ [31:47 – 01:07:10] Shirk in shaving your head for other than Allāh [al Halq]

Why is it shirk? Because it's an act of worship that's done for the Sake of Allāh during Hajj and 'Umrah. The Sūfi shave their head for their shuyūgh. One can shave their head to imitate the kuffār, in this case it is a sin.

➤ [33:51 – 01:07:10] Shirk at-Tawakul [Ref: Tawhīd class 18 & 33]

<sup>27</sup>Sūrah al Hajj:29

<sup>28</sup> Sūrah 22:77

<sup>29</sup> Sūrah 2:58



This means Tawakul in other than Allāh.

توكلت على الله

Put your trust in Allāh. It's like ar-Rajā', except this is in a more physical sense whereas ar-Rajā' is an internal sense.

➤ [34:32 – 01:07:10] Shirk in Siḥr

This means black magic. The one who deals in that is a kāfir. How? Association with the jinn. Proof:

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ

but neither of these two [angels] taught anyone [such things] till they had said, "We are only for trial, so disbelieve not [by learning this magic from us].<sup>30</sup>

There's a dispute amongst the scholars that the one who does that is a kāfir or not;

The jumhūr [Mālik, abū Hanīfah en imām Ahmād] say; he's a kāfir;

Ash-Shāfi'ī رحمه الله says that you have to ask him what kind of Siḥr, because back then they used medicines, tricks which doesn't fall under shirk. But if he deals with the jinn, no doubt he's a kāfir.

How is it shirk?

You take the jinn as your lord and he's gonna tell you to do things, to submit yourself to the jinn and even sacrifice for him, making du'ā to him. If he orders you something, you must do it for him. Most of them can tell you the future they made for themselves a position equal to Allāh.

Is their repentance accepted? There're two kinds:

- ❖ If he's not captured and he submits himself to the khalīfah, then a lot of the scholars say, yes, it's accepted;
- ❖ If he's captured and he wanted to repent after he's caught, then we say: we don't care what he says, and chop his neck off.

Is Siḥr true or imagination?

It is true and only the Mu'tazilah claim that it's imagination. They have the control of causing problems among the families, they have a lot of power through the jinn.

Proof: The Prophet صلى الله عليه وسلم had Siḥr upon him caused by a Jewish man called Labīb. He used to become delusional believing that he did things when he did not. Allāh Said:

قَالَ بَلْ أَلْقُوا فَإِذَا حَبَالُهُمْ وَعَصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى

Mūsā said: "Nay, throw you [first]!" Then behold, their ropes and their sticks, by their magic, appeared to him as though they moved fast.<sup>31</sup>

How to cure it?

<sup>30</sup> Sūrah 2:102

<sup>31</sup> Sūrah 20:66

The people who do the Siḥr have the power to help you cure it. Do you go to them? Some scholars say yes but that's not the right opinion, **you don't go to them**. There are many cures for it. One of them is using 7 papers of sidr, put them in a bucket and read some verses of the Qur'an;

- ❖ 4 verses of Sūrah Tā-Hā:

إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَى  
 وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى  
 فَوَسَّوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْئَلَى  
 فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى  
 ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ وَهَدَى

Verily, you have [a promise from Us] that you will never be hungry therein nor naked. And you (will) suffer not from thirst therein nor from the sun's heat. Then Shaytān whispered to him, saying : "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?" Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering.<sup>32</sup>

- ❖ Additional to that some verses of Sūrah Tā-Hā:

وَأَلْوِي مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سَاجِدٌ وَلَا يُفْلِحُ السَّاجِرُ حَيْثُ أَتَى

That which they have made is only a magician's trick, and the magician will never be successful, no matter whatever amount [of skill] he may attain.<sup>33</sup>

- ❖ 2 verses of Sūrah Yunūs:

فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُضِلُّعَمَلَ الْمُفْسِدِينَ  
 وَيُحِقُّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ

Mūsā said: "What you have brought is sorcery, Allāh will surely make it of no effect. And Allah will establish and make apparent the truth by His Words, however much the Mujrimūn [criminals, disbelievers, polytheists, sinners, etc.] may hate it.<sup>34</sup>

- ❖ Āyat-al Kursī:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ  
 Allāh! Lā ilāha illā Huwa [none has the right to be worshipped but He], the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them [His creatures] in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursī extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.<sup>35</sup>

- ❖ Sūrah al Ikhās, Sūrah al Falaq, Sūrah an-Nās:

<sup>32</sup> Sūrah 20:118-122

<sup>33</sup> Sūrah 20:69

<sup>34</sup> Sūrah 10:81-82

<sup>35</sup> Sūrah 2:255

قُلْ هُوَ اللَّهُ أَحَدٌ  
اللَّهُ الصَّمَدُ  
لَمْ يَلِدْ وَلَمْ يُولَدْ  
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Say [O Muhammad]: "He is Allāh, [the] One.  
Allāh-us-Samad [The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks].  
He begets not, nor was He begotten;  
And there is none co-equal or comparable unto Him. <sup>36</sup>

قُلْ أَعُوذُ بِرَبِّ الْقَلْعِ  
مِنْ شَرِّ مَا خَلَقَ  
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ  
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ  
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Say: "I seek refuge with [Allāh] the Lord of the daybreak,  
From the evil of what He has created;  
And from the evil of the darkening [night] as it comes with its darkness; [or the moon as it sets or  
goes away].  
And from the evil of the witchcrafts when they blow in the knots,  
And from the evil of the envier when he envies". <sup>37</sup>

قُلْ أَعُوذُ بِرَبِّ النَّاسِ  
مَلِكِ النَّاسِ  
إِلَهِ النَّاسِ  
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

"Say: "I seek refuge with [Allāh] the Lord of mankind,  
The King of mankind,  
The Ilāh [God] of mankind,  
From the evil of the whisperer [devil who whispers evil in the hearts of men] who withdraws [from  
his whispering in one's heart after one remembers Allāh],  
Of jinns and men." <sup>38</sup>

And you also make du'ā. This is the thing that cures you from Siḥr, the effect of the Siḥr will go away by Allāh's Permission. The shaykh added: *if you don't believe, you can ask my father.*

#### 4.3 Shirk Asmā' wa's-Sifāt

There are two kinds of this:

- ❖ Shirk in the Names: taking the Names of Allāh and applying the Name to other things they worship. [i.e.: 'Uzza from al Azīz, Manāt from Al Manāt, Al Lāt from Allāh].

<sup>36</sup> Sūrah 112:1-4

<sup>37</sup> Sūrah 113:1-5

<sup>38</sup> Sūrah 114:1-4

- ❖ Shirk Al Mushabihah: one compares Allâh's Attributes to the attributes of people. [Allâh's Hands are like mine, or Allâh Has hearing like mine].

*Whoever worships something like that worships statues concocted in his brain through the faculties of his imagination.*

#### 5. HE'S AN ETERNAL WITHOUT A BEGINNING AND ENDURING WITHOUT AN END

٥. قديم بلا ابتداء، دائم بلا انتهاء

**[46:24 – 01:07:10 & 01:30 – 54:23]** This is a quote of imâm aṭ-Ṭaḥāwī.

Proof:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the First [nothing is before Him] and the Last (nothing is after Him), the Most High [nothing is above Him] and the Most Near [nothing is nearer than Him]. And He is the All-Knower of everything. <sup>39</sup>

Qadīm literally means, the more precise meaning is “old”. The Prophet صلى الله عليه وسلم said in Sahīh Muslim:

أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ

*You are the First and nothing is before You. You are the Last and nothing is after You.* <sup>40</sup>

Qadīm is not an Attribute of Allâh but to describe al Awwal. The deviants believe that al Qadīm is an Attribute of Allâh.

What's the difference between al Awwal and Qadīm? If you say “Qadīm”, then there's always something older in it, but we can't say there's something older than Allâh! So, we say **Al Awwal** → there's nothing before Him. Qadīm is not a Name nor an Attribute in itself. Why is this? There are 4 reasons for that:

- ❖ Every single Name of Allâh is in the Qur'an and Sunnâh, but this is not enough [!], it must be specified that this is a Name of Allâh;
- ❖ Qadīm in itself doesn't mean 100% praise. Qadīm is used in the Qur'an to defame other things, like Allâh Said in the Qur'an:

وَالْقَمَرَ قَدَّرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ

And for the moon We have appointed mansions till she returns like an old shrivelled palm-leaf.

41

It's in a way putting something down;

<sup>39</sup> Sūrah 57:3

<sup>40</sup> Al-Adab Al-Mufrad

<sup>41</sup> Sūrah 36:39

- ❖ If you say old, then there's something older than it. In Arabic it means something older so if you say "old" then there may be something older than Allāh, which is not true and harām to say. So, "without a beginning" must be added;
- ❖ It's not a name where you can call Allāh with. You can't say "yā Qadīm". Allāh Said in the Qur'an:

وَاللَّهُ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا ۖ وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ ۚ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

And [all] the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny [or utter impious speech against] His Names. They will be requited for what they used to do. <sup>42</sup>

Allāh Has the best Names and not amongst them is Qadīm.

Can you use the Attributes of Allāh to call Allāh with? I.e. Allāh Has Hands, can you say "yā Yādullāh"? [O Hands of Allāh?] No, it has to be a Name. There are 3 categories for this:

- ❖ Attributes you can call Allāh with [i.e. Samīʿ, All Hearing];
- ❖ Names of Allāh;
- ❖ Names that implies Attributes.

Review of the rules to keep in mind to know a Name of Allāh:

- ❖ It has to be in the Qur'an and Sunnāh and it has to be specified that it's a Name [al Karīm];
- ❖ Should be a Name where you can call Allāh with in du'ā [yā Karīm];
- ❖ 100% Pure praise about Allāh [nothing negative about it].

Apply the 3 rules above to "Qadīm":

- ❖ It's not in the Qur'an and Sunnāh;
- ❖ You can't call Allāh with;
- ❖ It's not 100% pure praise.

Dā-em [دائم] means the everlasting and during. Qadīm and Dā-em are not Attributes in themselves of Allāh but it's actually: **Al Awwal** and **Al Ākhir** [the end without something after it]. The author chose this to explain this.

## 6. ALLĀH WILL NEVER PERISH OR COME TO AN END

٦. لا يفنى ولا يبئد

**[53:24 – 01:07:10 & 16:30 – 54:23]** Proof:

كُلُّ مَنْ عَلَيْهَا فَانٍ

Whatever is on it [the earth] will perish. <sup>43</sup>

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ

<sup>42</sup> Sūrah 7:180

<sup>43</sup> Sūrah 55:26

And put your trust [O Muhammad] in the Ever Living One Who dies not, and glorify His Praises. <sup>44</sup>

The terms *yafnā* and *yabīd* mean almost the same thing, but why is it used? To put emphasis, assurance and affirmation that He Will never come to an end. It's obvious.

#### 6.1 The level of creations:

- ❖ All creations were non-existent ↓;
- ❖ They are created by Allāh and He Gives them life ↓;
- ❖ The creations are gonna die ↓;
- ❖ They will be resurrected.

#### 6.2 Why did the author choose for such an obvious statement? There are 3 reasons for that:

- ❖ It's a form of praising Allāh – by showing His might in the fact that He will never perish which helps explain the previous sentence "Enduring without an end"
- ❖ "During without an end" means He Is never gonna die;
- ❖ This is the most important one: a reply to those deviant sects who believe some of the Attributes of Allāh are fading or dying away.

### 7. NOTHING HAPPENED EXCEPT THAT WHICH HE WILLS

٧. ولا يكون إلا ما يريد

**[56:56 – 01:07:10 & 22:44 – 54:23]** The existence of the devil is under the Will of Allāh, the people who mass murder Muslims – which is evil, is under the Will of Allāh, the existence of the non-believers is under the Will of Allāh, everything is under the Will of Allāh.

Why chose the author for this statement? Because people went astray in this matter and amongst them are the Qadariyyah, Jabrīyyah and Mu'tazilah.

#### 7.1 The radical Qadariyyah

- ❖ they deny that Allāh's Will is over everything. So, they believe that one creates his own actions;
- ❖ they believe the Servants of Allāh are independent in their Will, Allāh Has no power in their actions;
- ❖ they believe Allāh Don't even Have knowledge of their sins!

These are the Majūs [fire worshippers] of this Ummah. Why do we call them the Majūs of this Ummah? They believe there are two lords: the lord of brightness and he brings the good and the lord of darkness who brings evil to this Ummah.

#### 7.2 The radical Jabrīyyah are complete the opposite

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<sup>44</sup> Sūrah 25:58

They believe you're a feather flying in the air, this is how they describe it. If you throw a feather out of the window from the 2<sup>nd</sup> or 3<sup>rd</sup> floor and it starts flying around, that's exactly how you are in life. You're like a robot. Allāh Pushes you to do what He wants you to do. You have no choice, no will. Meaning: everything you do is totally by Allāh; if you go to bar, it is Allāh Who Made you go there.

These are 2 radical groups.

Why do we have problems with them? They say: all this is a metaphor. It's like you say: the sun rose today or the sun went down today. Do you really mean the sun itself got the power to go up and down by itself? What you really mean? It's a metaphor for saying "Allāh Brought the sun up today". "Allāh Took down the sun today". It's fully under Allāh's Control. So, they believe we are a metaphor just like that. When Allāh Says "Pray and Fast", it's just like the sun came up and the sun went down. Basically, they are accusing Allāh Has too much time and Wants to waste His time. "Why did Allāh Tell us pray?" if we are under His Control, if we have no choice, why did He Say "pray"? Why did He say "fast"? Why did He say "stay away from sins"? Scholars describe them as one who claim Allāh Has too much time and you know, just put these in His Books and the hadīth and bring Messengers for no reason. These are Mushrikīn because the Mushrikīn in the time of the Prophet صلى الله عليه وسلم said similar things:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ<sup>45</sup>

If Allāh didn't Want us as non-believers, He Would have make us believers. So, it's up to Allāh.

- ➔ The believe of Aḥlu-Sunnâh Wa'l Jamā'ah is that Allāh Creates your sins and deeds, but you are the one who commits it! More so, you do it by your own choice and get judged for committing the sins and the deeds.

Why did they go astray? They didn't comprehend the Statements of Allāh, because there're two types of Will of Allāh:

- ❖ Irādah Kawniyyah [there are other terms for it but this is the important one]: this means literal "universal", everything is under the Will of Allāh and this kind He Doesn't necessarily Be pleased with i.e.: the creation of the devil. → Take heed: the creation of the devil is not bad in itself, he exists so people can see there's good and evil. The good ones go to heaven because they didn't listen to the devil, the bad ones go to Hell because they did listen to the devil. But the actions of the devil is pure evil. Kawniyyah is not created for itself but for other purposes. **Kawniyyah must happen** [i.e. the death of the Prophet صلى الله عليه وسلم].

Hellfire: it's not evil as well, people could be scared from it so they will stay away from sins.

- ❖ Irādah Shar'iyyah: this is the Will of Allāh and He Loves it too. It is created for itself. **Shar'iyyah doesn't have to happen.**

What is the reason Shar'iyyah doesn't have to happen? If Shar'iyyah must happen, then there would be no problems in the world. Everyone would be Muslim.

Proof for it:

- ❖ Allāh Wants you on the right path:

يُرِيدُ اللَّهُ لِيُذَيِّبَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

<sup>45</sup> Sūrah 6:148

Allâh wishes to make clear [what is lawful and what is unlawful] to you, and to show you the ways of those before you, and accept your repentance, and Allah is All Knower, All Wise. <sup>46</sup>

❖ Allâh Wants to forgive you:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ  
And Allâh would turn to you in mercy <sup>47</sup>

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ غَنَمَكُمْ، وَخُلِقَ الْإِنْسَانُ ضَعِيفًا  
Allâh would make the burden light for you, for man was created weak. <sup>48</sup>

❖ Allâh Wants easy upon you:

مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ  
Allâh Does not want to place you in difficulty <sup>49</sup>

❖ Allâh Wants to take all the evil out of you:

نَمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا  
Allâh Wishes only to remove sins from you, o members of the family [of the Prophet], and to purify you with a thorough purification. <sup>50</sup>

There's an obvious difference between the two.

❖ Irādah

- Kawnīyyah → Allâh Doesn't necessarily love it;
- Shar'īyyah → Allâh Loves it;

❖ The creation of the devil is to test the believers;

❖ An example of Kawnīyyah is death of the Prophet صلى الله عليه وسلم because it must happen and the Sunnâh of Allâh is that every creation must die.

❖ Shar'īyyah and Kawnīyyah in one who's obedient.

To clear this up, because this is an important one. Combine Kawnīyyah and Shar'īyyah in one: Allâh Loves prayers → this is Shar'īyyah.

Allâh Loves the one who pray, He Likes it → Shar'īyyah.

I pray, I do the deed, it happened → Kawnīyyah – but Allâh Loves the one who prays then → Shar'īyyah, if there's a kâfir, and he doesn't pray, he didn't do the deed, so it didn't happen then → Shar'īyyah because there's no Kawnīyyah. It stays on Shar'īyyah, Allâh Loves the one who prays.

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<sup>46</sup> Sūrah 4:26

<sup>47</sup> Sūrah 4:27

<sup>48</sup> Sūrah 4:28

<sup>49</sup> Sūrah 5:6

<sup>50</sup> Sūrah 33:33



'Ammār got oppressed → Kawnīyyah because Allāh Doesn't have to Love it but if Ammār's Īmān increases due to the torture then it becomes Shar'īyyah.

8. NO IMAGINATION CAN CONCEIVE OF HIM AND NO UNDERSTANDING CAN COMPREHEND HIM

٨. لا تبلغه الأوهام، ولا تدركه الأفهام

[00:37 – 01:08:13] Proof:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

He [Allāh] knows what happens to them [His creatures] in this world, and what will happen to them [in the Hereafter], and they will never compass anything of His Knowledge. <sup>51</sup>

We know Allāh Can See, Hear, He's above His Throne and His Feet are on His Footstool. But why did the author choose this statement? We do know a limited portion of His Attributes but we can't fully comprehend Allāh. Allāh Is Supreme and beyond your imagination, He's far away from people's imagination!

9. ALLĀH IS DIFFERENT FROM ANY CREATED BEING

٩. ولا يشبه الأنام

[08:28 – 01:08:13] Proof:

لَيْسَ كَمِثْلِهِ شَيْءٌ

There's no One like Allāh <sup>52</sup>

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Nor is there to Him any equivalent. <sup>53</sup>

This is a reply to the Mushabihah. Who are the Mushabihah? This is a name given to people who compare Allāh to human beings. You could be a Jew and at the same time a Mushabih, a Christian and a Mushabih or a "Muslim" deviant sect and a Mushabih. They say: we have names and Allāh Has Names, we have attributes and Allāh Has Attributes, so we can compare. The only name we have in common, just the name in itself, is as-Samā' [Hearing], but we can't imagine how the Hearing of Allāh is.

The Mushabihah are:

- ❖ People who deny Allāh's Names, worse than the Mushabihah are the Qarāmitah [قرامطة] who claim Allāh Has no Name or the Falāsifa [فلاسفة], these are the arrogant, stubborn people. Falāsifa [الفلاسفة] they don't believe Allāh Has Names. Falāsifa are the philosophers like the ones we have today. Everytime I meet someone who is into philosophy - even the religious

<sup>51</sup> Sūrah 20:110

<sup>52</sup> Sūrah 42:11

<sup>53</sup> Sūrah 112:4

ones - you know they are stubborn, they are arrogant and they think they are all that because they're eloquent talkers and they think they know everything. It's hard to give them matters of the Qur'an and Sunnâh and then to accept that. Even, SubhānAllāh, even the religious ones that I've met. I don't know why it's like a disease. If it enters someone, it's very hard, it changes the person's life. The only one probably who wasn't affected by that was ibn Taymiyyah رحمه الله. He studied philosophy in detail to reply to the philosophers who were against Islām.;

- ❖ The radical Jaḥmiyyah believe Allāh's Names is as a metaphor. They deny Allāh's Names fully;
- ❖ Mu'aṭilah, Ashā'irah, Mu'tazila and the Rāfidah deny the Attributes of Allāh. The Ashā'irah believe Allāh only Has 7 Attributes.

**Aḥlu-Sunnâh wa'l Jamā'ah say: we give Allāh Attributes.**

Na'im bin Ḥammād رحمه الله [225 AH], a great scholar from the 2<sup>nd</sup> century said:

من شبه الله تعالى بخلقه فقد كفر

*Whoever compares Allāh with some of His Creations is a kāfir.*

And he said:

*Whoever deny an Attribute of Allāh is a kāfir as well.*

### 9.1 There's nothing Allāh Attributes compares to ours

Ishāq ibn Rāḥaway رحمه الله said: *whomever attributes to Allāh attributes of human beings is a kāfir.*

This causes someone leave Islām. If people say it out of stubbornness and they still stubborn, then they're kāfir. Why? Because attributing something to Allāh is a principle of Islām.

### 9.2 What does al An-Nām mean [ الأنام ]?

It means created human beings, neither with a soul or a jinn [it could be the Angels too the shaykh said]. The human beings and everything on earth are dependent while Allāh is independent, ever-Living, The One Who Will never Die. This leads to the next point:

## 10. HE DOESN'T DIE AND HE DOESN'T SLEEP

١٠. حي لا يموت، قيوم لا ينام

**[27:55 – 01:08:13] Proof:**

- ❖ Āyat-al Kursī:

الْحَيُّ الْقَيُّومُ

The Ever-Living, the Sustainer of existence <sup>54</sup>

لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ

<sup>54</sup> Sūrah 2:255

Neither drowsiness overtakes Him nor sleep <sup>55</sup>

❖ Sūrah Al Furqān:

الْحَيِّ الَّذِي لَا يَمُوتُ

The Ever-Living who does not die <sup>56</sup>

❖ Sūrah Tā-Hā:

لِلْحَيِّ الْقَيُّومِ

The Ever-Living, the Sustainer of existence <sup>57</sup>

The Prophet صلى الله عليه وسلم said:

إِنَّ اللَّهَ لَا يَنَامُ

Verily, Allāh Doesn't sleep. <sup>58</sup>

And in another hadīth:

انت الحي الذي لا يموت

You Are the Ever-Living Who Does not sleep. <sup>59</sup>

Is it good for a human being not to sleep? No, a human should sleep, he needs it. Well, the opposite is in Allāh's Case!

### 10.1 The meaning of al Qayūm [الْقَيُّومُ]

It means independent and everything is depending on Him. If Allāh would rest just for a millisecond, the whole world would be corrupt! Allāh Said in the Qur'an:

نَّ اللَّهُ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ

Indeed, Allāh holds the heavens and the earth, lest they cease. And if they should cease, no one could hold them [in place] after Him. <sup>60</sup>

This is to show how different we are from Allāh and that's why the author chose this quote. Al Hayy and al Qayūm are in 3 verses of the Qur'an:

❖ Sūrah Tā-Hā:

لِلْحَيِّ الْقَيُّومِ

The Ever-Living, the Sustainer of existence <sup>61</sup>

<sup>55</sup> Sūrah 2:255

<sup>56</sup> Sūrah 25:58

<sup>57</sup> Sūrah 20:111

<sup>58</sup> Saḥīḥ Muslim 179 c

<sup>59</sup> Saḥīḥ Muslim 2717

<sup>60</sup> Sūrah 35:41

<sup>61</sup> Sūrah 20:111

❖ Āyat-al Kursī:

الْحَيُّ الْقَيُّومُ

The Ever-Living, the Sustainer of existence <sup>62</sup>

❖ Sūrah Āli-Īmrān

الْحَيُّ الْقَيُّومُ

the Ever-Living, the Sustainer of existence. <sup>63</sup>

11. HE CREATES AND DOES NOT TO CREATE, HE PROVIDES AND DOES NOT NEED UPON HIM TO PROVIDE

۱۱. خَالِقٌ بِلَا حَاجَةٍ، رَازِقٌ لَهُمْ بِلَا مُؤْنَةٍ

**[36:17 – 01:08:13] Proof:**

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ عَنِّي عَنكُمْ وَلَا يَرْضَى لِعِبَادِهِ الْكُفْرَ

If you disbelieve - indeed, Allāh is Free from need of you. And He does not approve for His Servants disbelief. <sup>64</sup>

Meaning: if you become kāfir, Allāh Is independent, He still Does not need you! You are not doing a favour by being existent on this planet if you are a kāfir. Allāh Does not really care, it's up to you, you harm yourself by becoming a kāfir. Allāh Said in the Qur'an:

وَقَالَ مُوسَىٰ إِنَّ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَعَنِي حَمِيدٌ

And Moses said, "If you should disbelieve, you and whoever is on the earth entirely - indeed, Allāh is Free of need and Praiseworthy." <sup>65</sup>

He Created His Creation but He Does not need them, they/we need Him. Allāh Said in the Qur'an:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْعَنِيُّ الْحَمِيدُ

O mankind, you are those in need of Allah, while Allāh is the Free of need, the Praiseworthy. <sup>66</sup>

وَاللَّهُ الْعَنِيُّ وَالْأَنْتُمْ الْفُقَرَاءُ

And Allāh is the Free of need, while you are the needy. <sup>67</sup>

11.1 The meaning of Mu-na [مؤنة]

Allāh could Give you a million dollar, and this is not gonna effect Allāh. It is stated in a hadīth Qudsī. Allāh Said:

<sup>62</sup> Sūrah 2:255

<sup>63</sup> Sūrah 3:2

<sup>64</sup> Sūrah 39:7

<sup>65</sup> Sūrah 14:8

<sup>66</sup> Sūrah 35:15

<sup>67</sup> Sūrah 47:38

يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَإِسْكُكُمْ وَجِنَّتُمْ قَامُوا فِي ضَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْظَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا  
كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ

O My servants, were the first of you and the last of you, the human of you and the jinn of you, to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have any more than a needle would decrease the sea if put into it. <sup>68</sup>

It's like throwing a branch of a tree in the ocean and when you take it out from the ocean, the ocean will not become less.

## 12. ALLĀH CAUSES DEATH WITH NO FEAR AND RESTORES TO LIFE WITHOUT DIFFICULTY

١٢. مُمِيتٌ بِلَا مَخَافَةٍ، بَاعِثٌ بِلَا مَشَقَّةٍ

**[09:47 – 01:27:33]** When a human being kills someone, usually lot of the times it's because he fears him. I.e.: I've an enemy and I fear he's coming to attack me, I may kill him. The opposite is in Allāh's Case. When Allāh Takes the soul of someone, He Doesn't do it because He Fears him and the proof for that is:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ  
He who created death and life <sup>69</sup>

So, He Gives death and He Doesn't fear anyone when He Does that.

When does death die? When everyone goes to Hell and the other portion goes to Heaven, then Allāh Will bring in the center of the Hell and Heaven something - Allāhu a'lam – we don't know what it is exactly. Allāh Says "that's death" and He Orders the Angels to slaughter and kill it. That's the killing of the death and then Allāh Tells everyone "now, you live in Heaven forever" as well for the people of Hell, there's no more death, that's when death is slaughtered. This is a hadīth.

### 12.1 Allāh Resurrects them without hardship

This is a unique one when Allāh Takes the life of people, people think He's never gonna bring them back, lot of the people like Quraysh couldn't believe this. This is the number one that Quraysh had a problem with. Allāh Said to reply them:

مَا خَلَقْتُمْ وَلَا بَعَثْتُمْ إِلَّا كَتَفْسٍ وَاحِدَةً إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
Your creation and your resurrection are only as a single soul. Allāh is Hearing and Seeing. <sup>70</sup>

<sup>68</sup> Hadīth Qudsī: hadīth 17 related by Muslim

<sup>69</sup> Sūrah 67:2

<sup>70</sup> Sūrah 31:28

Meaning: the masses all of them all together, their life and their death and their resurrection is like the resurrection of one person.

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ

It is He who initiates creation, and then repeats it, something easy for Him. <sup>71</sup>

When the Muskrikīn denied the *ba'ath*, [ البعث ] the Resurrection, Allāh Quoted them all in the Qur'an:

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

And he produces arguments against Us, and he forgets his own creation. He says, "Who will revive the bones when they have decayed?" <sup>72</sup>

Allāh Gave us a little bit strength and we think it's all by ourselves. We forget who created us.

قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ

This verse is a reply to the Quraysh who came to the Prophet صلى الله عليه وسلم and took the bones of some relatives of his who had died a long time ago. He said to the Prophet صلى الله عليه وسلم: "Muḥammad, you think your Lord can bring this back to life?" And he shredded the bones in front of the Prophet صلى الله عليه وسلم. <sup>73</sup>

Ramīm, [رَمِيمٌ], means sand. Our bones are gonna be sand one day. Allāh Said:

قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

Say, "He who initiated them in the first instance will revive them. He has knowledge of every creation." <sup>74</sup>

Listen how unique the verse after it is:

الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ تُوقِدُونَ

He who produced fuel for you from the green trees, with which you kindle a fire. <sup>75</sup>

Meaning: a special green tree in the Arabian Peninsula and fire is coming out of it. Something you cannot imagine. It's not a stone you keep rubbing on another stone, but this was a green tree, two branches they kept touching them to each other and it sparkles up a fire. The One who could do that is the One who can bring you back to life.

He Doesn't need us or the Angels or anyone. He's independent from us and from the Angels. Destroy the world, all He Need to say is "Be and it comes to be". Allāh Said:

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<sup>71</sup> Sūrah 30:27

<sup>72</sup> Sūrah 36:78

<sup>73</sup> Tafsīr Sūrah Ya-sīn

<sup>74</sup> Sūrah 36:79

<sup>75</sup> Sūrah 36:80

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when He wills a thing, is to say to it, “Be,” and it comes to be. <sup>76</sup>

From amongst the Quraysh was abū Jaḥl and he said:

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَى

“There is nothing but our first death” <sup>77</sup>

It’s one death. And you know if there’s no life after, there’s no need to be a believer, there’s no need for you to stop oppression, because if you are gonna have one life, it’s just like most of the Americans say: *live life to its fullest*. Because they don’t believe you’re gonna stand before Allāh and be questioned in front of Allāh about everything they have. No, we don’t say that. Limit your life that Allāh Gave to you. Other than that, we don’t believe in that quote. That’s why it’s essential to believe in the Life After and affirmatively believe in it.

وَمَا نَحْنُ بِمُنْشَرِينَ <sup>78</sup>

*We’re not gonna be punished, it’s one death.* They told the Prophet صلى الله عليه وسلم:

فَأْتُوا بِآبَائِنَا إِنْ كُنْتُمْ صَادِقِينَ <sup>79</sup>

*Bring back our fathers if what you are saying is true.* Who do they mean? Ar-Rāzī said: *it was abū Jaḥl who went to the Prophet صلى الله عليه وسلم and he told him “you believe there’s a life after?”. The Prophet صلى الله عليه وسلم said “yes”. Abu Jaḥl said: “ok, bring me two people from the people before us and one of them got to be Qusay ibn Qilāb [was a generous man who everyone looked up to him in his time and he had died.] Bring him and let me ask him what happened to them and then I will start thinking in believing you.”* That’s what the verse means:

إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَى

“There is nothing but our first death” <sup>80</sup>

Believing in the Judgment Day is believing in everything. Whilst disbelieving in it, means a cause of your destruction in this life.

13. HE HAS ALWAYS EXISTED TOGETHER WITH HIS ATTRIBUTES SINCE BEFORE CREATION BRINGING CREATION INTO EXISTENCE DID NOT ADD ANYTHING TO HIS ATTRIBUTES THAT WAS NOT ALREADY THERE. AS HE WAS, TOGETHER WITH HIS ATTRIBUTES, IN PRE-ETERNITY, SO HE WILL REMAIN THROUGHOUT ENDLESS TIME

١٣. مَا زَالَ بِصِفَاتِهِ قَدِيمًا قَبْلَ خَلْقِهِ. لَمْ يَزِدْ بِكَوْنِهِمْ شَيْئًا لَمْ يَكُنْ قَبْلَهُمْ مِنْ صِفَاتِهِ، وَكَمَا كَانَ بِصِفَاتِهِ أَرْلَبًا كَذَلِكَ لَا يَزَالُ عَلَيْهَا أَبَدِيًّا

[20:18 – 01:27:33]

13.1 He has always existed together with His attributes since before creation

<sup>76</sup> Sūrah 36:82

<sup>77</sup> Sūrah 44:45

<sup>78</sup> Sūrah 44:35

<sup>79</sup> Sūrah 44:36

<sup>80</sup> Sūrah 44:35

Did Allāh Exist before us? Of course! Did all His Attributes Exist before us? All of them! That's what the statement is trying to tell you. He and His Attributes [His Hand, His Power] Exist before His Creation. Proof:

هُوَ الْأَوَّلُ وَالْآخِرُ

He is the First and the Last <sup>81</sup>

This is a reply to the Mu'tazilah and the Jaḥmiyyah, ibn Kalāb [a big scholar] and some of the Ashā'irah. Why is this a reply? They believe Allāh Became a Muhīy the One Who Brings life, [المحيي], after he Brought Ādam عليه السلام to life. They believe He was a Mumīt, the One Who Brings death [المميت] after Ādam died. When you aren't a championship wrestler until you go first prove yourself before you can call yourself a championship wrestler. This applies to us humans, but not to Allāh. Allāh is al Muhīy before He brought Ādam to life and al Mumīt before Ādam died.

### 13.2 Bringing creation into existence did not add anything to His attributes that was not already there.

Allāh Is the Creator, after He Created that didn't add nothing because He's already the Creator. We don't wait until He Creates the universe and then we call Him the Creator. Those deviants say: Allāh Doesn't Speak until we know He Speaks. They wait until they hear Him Speaking. → He Spoke to Mūsā عليه السلام.

### 13.3 As He was, together with His attributes, in pre-eternity, so He will remain throughout endless time.

The keywords are here: pre-eternity and endless [He Will never die]. Meaning: Allāh and His Attributes are pre-eternal. Proof: du'ā of the Prophet صلى الله عليه وسلم:

وأنت الآخر فليس بعدك شيء

You Are the Last and no one is after You. <sup>82</sup>

14. IT WAS NOT ONLY AFTER THE ACT OF CREATION THAT HE COULD BE DESCRIBED AS 'THE CREATOR' NOR WAS IT ONLY BY THE ACT OF ORIGINATION THAT HE COULD HE DESCRIBED AS 'THE ORIGINATOR'.

١٤. لَيْسَ مُنْذُ خَلَقَ الْخَلْقَ اسْتَفَادَ اسْمَ الْخَالِقِ، وَلَا بِإِحْدَائِهِ الْبَرِيَّةِ اسْتَفَادَ اسْمَ الْبَارِي،

[28:31 – 01:27:33] The difference between al Khāliq and Rabb:

- ❖ Khāliq means Creator only;
- ❖ Rabb means Protector, Sustainer, Lord, the One Who Takes care.

So, Allāh Is the Creator before His Creation and Is the Originator before Originating the universe.

<sup>81</sup> Sūrah 57:3

<sup>82</sup> Al-Adab Al-Mufrad



15. HE WAS ALWAYS THE LORD EVEN WHEN THERE WAS NOTHING TO BE LORD OF, AND ALWAYS THE CREATOR EVEN WHEN THERE WAS NO CREATION.

١٥. لَهُ مَعْنَى الرَّبُّوبِيَّةِ وَلَا مَرْبُوبٌ، وَمَعْنَى الْخَالِقِيَّةِ وَلَا مَخْلُوقٌ،

[30:15 – 01:27:33]

16. IN THE SAME WAY THAT HE IS THE 'BRINGER TO LIFE OF THE DEAD', AFTER HE HAS BROUGHT THEM TO LIFE A FIRST TIME, AND DESERVES THIS NAME BEFORE BRINGING THEM TO LIFE, SO TOO HE DESERVES THE NAME OF 'CREATOR' BEFORE HE HAS CREATED THEM.

١٦. وَكَمَا أَنَّهُ مُحْيِي الْمَوْتَى بَعْدَمَا أَحْيَاهُمْ، اسْتَحَقَّ هَذَا الْاسْمَ قَبْلَ إِحْيَائِهِمْ، كَذَلِكَ اسْتَحَقَّ اسْمَ الْخَالِقِ قَبْلَ إِنْشَائِهِمْ،

[30:21 – 01:27:33] Allâh Brought us to life so He Deserves the Name before He Brought us to life. The same way with the Sustainer and the Maintainer and everything like that. This is a reply to the Mu'tazilah and their believe.

17. THIS IS BECAUSE HE HAS THE POWER TO DO EVERYTHING, EVERYTHING IS DEPENDENT ON HIM, EVERYTHING IS EASY FOR HIM, AND HE DOES NOT NEED ANYTHING. 'THERE IS NOTHING LIKE HIM AND HE IS THE CLEARER, THE SEER'.

١٧. ذَلِكَ بِأَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَكُلُّ شَيْءٍ إِلَيْهِ فَاقِيْرٌ، وَكُلُّ أَمْرٍ عَلَيْهِ يَسِيرٌ، لَا يَحْتَاجُ إِلَى شَيْءٍ

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

[32:11 – 01:27:33]

17.1 There's no restriction on the Power of Allâh.

Allâh Says in tens of verses in the Qur'an:

٨٣ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

What if I say: "Allâh Is Powerful over that which He Wills"? **We can't say that!** Because the verse says:

٨٤ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Although some people do restrict that and they use the proof from Sūrah ash-Shūra:

وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

And He is Able to gather them at will. <sup>85</sup>

But, "if He Wills" in this verse **goes back to gather them, not to Allâh's Power**. They use that generally. We don't limit the Power of Allâh like the Mu'tazilah do.

17.2 Everything is dependent on Him.

<sup>83</sup> Sūrah 3:189

<sup>84</sup> Sūrah 3:189

<sup>85</sup> Sūrah 42:29

Proof:

يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ

O people! It is you who are the poor, in need of Allāh; while Allāh is the Rich, the Praiseworthy.<sup>86</sup>

Everything is dependent on Allāh. The Angels are dependent on Allāh, the Messengers are dependent on Allāh, the Awliyā are dependent on Allāh, the martyrs are dependent on Allāh. Why are we studying this for? Go to ‘Alī Jeffrey, who came to Detroit and Ann Arbor, I was always talking about and he impressed a lot of people. And ‘Alī Jeffrey is a scholar, he amazed a lot of people. He won’t understand this statement. The one who’s from Yemen. Actually, he was the one I went to his khutbah [Jumu’ah] you know, I took brothers and went. Wallāhī, if I knew what I know about him now, I wouldn’t have prayed behind him because he has shirk. And amongst them is this: I heard some of his tapes, that Awliyā have portions of control over the universe. So, when I tell you guys this, don’t think in your mind “why is Tahāwī saying this? Why are we learning this?”. Jeffrey himself, the guy who amazes millions of people, doesn’t know that everything is dependent on Allāh! And if he knew this, he’s ignorant in its meaning. “Everything is dependent on Allāh”. Let me tell you how ignorant they are. You know Jeffrey and the Sufīs and their likes, how ignorant they are in these matters. Sufīs believe there are people in ranks. It gets to a point which is walī, then you get to the level of yaqīn, then you get to the level of a qutub. They believe a qutub has control of a certain portion of the world. Walī to us Aḥlu-Sunnāh is in the Qur’an:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ<sup>87</sup>

The Awliyā of Allāh have nothing to fear of, nothing to be depressed of. The second verse of it defines to us what a walī is:

الَّذِينَ آمَنُوا

The definition: believe

وَكَانُوا يَتَّقُونَ<sup>88</sup>

And fear Allāh. That’s the definition of a walī.

The next level the Sufīs believe in is Yaqīn. They say “Allāh Said in the Qur’an:

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ

Worship your Lord until you get yaqīn.”<sup>89</sup>

Their yaqīn means “the ranks”, our yaqīn means “death”. Look how basic the reply is to those ignorant people by someone whose fiqh is not tainted:

The Sufīs went to a man [a bedouin] trying to convince him to worship a walī [or what they claim a walī]. And who do we believe are after the Messengers in ranks? Siddiqīn, which is abū Bakr رضي الله عنه, after Siddiqīn: shuhadā. This is Allāh’s Categorization not the Sufīs:

<sup>86</sup> Sūrah 35:15

<sup>87</sup> Sūrah 10:62

<sup>88</sup> Sūrah 10:63

<sup>89</sup> Sūrah 15:99

an-Nabī-īn [Messengers] → as-Siddiqīn [abū Bakr رضي الله عنه] → ash-Shuhadā [the martyrs].

What did Allāh Say about the martyrs in the Qur'an?

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا<sup>90</sup>

Don't say that they're death;

بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ

They are alive with Allāh. And you know how they are alive with Allāh on chandeliers on the right side of Allāh's 'Arsh right now before the Judgement Day. They fly out of chandeliers; their souls are in green birds. They fly out of the chandeliers to heaven or whatever they want and they come and rest in these chandeliers on the Right Side of Allāh. These are the shuhadā. We can all become shuhadā. At the end Allah Says:

يُزْرَقُونَ

“Yurzaqūn”, that's the point I wanna come. It means “provided for”. So, this bedouin or this ignorant person said to the Sufīs: “the person you are talking about [walī] is he better than a martyr or not?” They said “no, he's not better than a martyr”, he said “so, then a martyr is better?”. They said “yes”. He said “ok, Allāh Said about the martyrs ‘يُزْرَقُونَ’ [yurzaqūn which means getting provided for]’ had it been ‘يَرْزُقُونَ’ [yarzuqūn which means their providers]’ - look how the damma and the fatha changed - so the bedouin said, when they become the “yarzuqūn” then I worship them and think they have control of a portion of the world, when it's “yurzaqūn”, then I have no choice but to worship only Allāh and believe they don't have special control over the universe.”

### 17.3 Everything is easy for Allāh

Proof:

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ

His command, when He wills a thing, is to say to it, “Be,” and it comes to be.<sup>91</sup>

### 17.4 Allāh Does not need anyone

This is clear.

### 17.5 There's nothing like Him

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<sup>90</sup> Sūrah 3:169

<sup>91</sup> Sūrah 36:82

Proof:

لَيْسَ كَمِثْلِهِ شَيْءٌ  
There is nothing like Him. <sup>92</sup>

This was a reply to the Mushabihah, who compare our attributes to Him. This is also a reply to the Mu'aṭilah. How? Because Gives Himself Attributes, while they deny His Attributes.

→ Mushabihah and Mu'aṭilah are not sects, but are aspect categories. While the Shī'a, Deobandis, Sufis are sects.

## 18. HE CREATED CREATION WITH HIS KNOWLEDGE

۱۸ خَلَقَ الْخَلْقَ بِعِلْمِهِ

[49:29 – 01:27:33] Proof:

أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ  
Would He not know, He Who created? He is the Refined, the Expert. <sup>93</sup>

وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ  
And He knows everything on land and in the sea. <sup>94</sup>

Barr wa'l baḥr [الْبَرِّ وَالْبَحْرِ] means the land and the sea.

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا  
Not a leaf falls but He knows it. <sup>95</sup>

Allâh Knows everything. We can't even hear that when a leaf drops down, but Allâh above His 'Arsh Can Hear it. That's the Knowledge of Allâh!

### 18.1 Mental proof of All Knowledgeable

It's impossible to create things with ignorance. Creation was by the Will [Irādah] of Allâh.  
Creation → Will → Knowledge.

### 18.2 Creation as magnificent as us, needs full knowledge for its creation

No mind can get it. Even if the tip of your finger is cut off, no one can replace it as Allâh Has Created it. There must be an All Knowledgeable to do that. The One and Only, Allâh.

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<sup>92</sup> Sūrah 42:11

<sup>93</sup> Sūrah 67:14

<sup>94</sup> Sūrah 6:59

<sup>95</sup> Sūrah 6:59

19. HE APPOINTED DESTINIES FOR THOSE HE CREATED

١٩. وَقَدَّرَ لَهُمْ أَفْئَادًا

[58:44 – 01:27:33] Allâh Writes in His Lawḥ al Maḥfūth [اللوحة المحفوظة] how much drops there are gonna fall, on what day on what time in every part of the world. Every movement, everyone's life and death is written. Proof:

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ

Verily, all things have We created in proportion and measure. <sup>96</sup>

الَّذِي خَلَقَ فَسَوَّى

وَالَّذِي قَدَّرَ فَهَدَى

Who hath created, and further, given order and proportion; Who hath ordained laws. And granted guidance; <sup>97</sup>

How far **before He Created the sky** Has Allâh Written it in His Book? 50.000 years → the proof is the hadīth of ibn 'Umar رضي الله عنه: that Allâh Gave the destiny of creation before He Created the earth 50.000 years and His Trone was on the water. <sup>98</sup>

So, if you got fired from the job, or you don't get married to someone you wanna to, you gotta chill out and relax! Because Allâh Has Written in His Lawḥ al Maḥfūth, so accept that. Someone can ask: "If Allâh Wrote it, then why should I do any good deeds if I'm gonna go to Hell?" We are gonna reply to that in detail In Shā Allâh.

Does Allâh turn away Qadr? Allâh Wrote 50.000 years before the Creation of the sky and the earth that Ahmād is gonna have a major problem on 3/18/'03 [the 18<sup>th</sup> of March] or an accident and Ahmād goes 3/16/'03 [the 16<sup>th</sup> of March] and makes du'â saying: "o Allâh, save me for any trouble, from any accident, from any misery." Does Allâh Change His Book? The answer on that is: Allâh Had it already Written it in His Book that Ahmād is gonna have an accident on 3/18 and he is gonna make du'â on 3/16 to take away the accident. That accident is gonna be taken out. So, Allâh Wrote it that it's gonna happen.

Some people deter from making du'â for a longer life but it's authentically proven that the Prophet صلى الله عليه وسلم did make du'â for Anas ibn Mālik رضي الله عنه. If someone has a problem, he shouldn't say "may Allâh take away my life", you should say like the Prophet صلى الله عليه وسلم said:

اللَّهُمَّ أَخِيْبِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّيْ إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي

<sup>96</sup> Sūrah al Qamar:49

<sup>97</sup> Sūrah al A'lā: 2-3

<sup>98</sup> Saḥīḥ Muslim

*O Allāh! cause me to live so long as my life is better for me; and cause me to die where death is better for me.*<sup>99</sup>

It's almost like salāt al-Istighārah. So, you don't say as soon as you get a problem: "o Allāh, Take my life right now". That's not right, you say like the Prophet صلى الله عليه وسلم said, however you can make du'ā for someone. The Prophet صلى الله عليه وسلم made du'ā for Anas ibn Mālik رضي الله عنه and he said:

لَّهُمْ أَكْثَرُ مَالِهِ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ

*O Allāh! increase his wealth and offspring, and bless [for him] whatever you give him.*<sup>100</sup>

And he asked Him to give a longer life or barakah in his life. Anas ibn Mālik رضي الله عنه was one of the last Sahābah that had died and had over 100 kids. Possibly inclusive grandkids because the Arabs call grandkids "kids" as well. And he was the wealthiest of his time. Some scholars deterred from that [i.e. asking for a longer life], but if the Prophet صلى الله عليه وسلم said that, then that's sufficient.

### [01:11:39 – 01:27:33] Questions

A student asks about "scholars who dispute about an issue", the shaykh responded by saying:

If you go to the scholars' books, there's no issue that's not disputed. There's no issue. Give me one issue I wanna see that's not disputed. Our responsibility is not what the scholars disputed and what not. Our responsibility is to seek the truth and seek the truth by the Qur'an and the Sunnāh. You know, Alhamdulillah Allāh Send us the 4 imāms, they disputed which is.. No problem. But Allāh Send after them muhaqiqīn like ibn Hajr, like ibn Taymiyyah who went and looked at these people's opinions and they said "ok, look, this opinion is this problem, this is this problem, this is a weak hadīth, this hadīth wasn't available to him so the selected opinion is this one".

So, they went and took out of their way and did tahqīq on nearly all the masā'il and the scholars of our time did the same thing. And we know if they're truthful or not. But if you wanna go around... Like music, some people say "oh, the scholars disputed it". That's it. We don't care if the scholars disputed it. First of all: who are the scholars you are talking about? Are you talking about the modernist scholars? Their dispute is not even in this dispute. Their dispute is out of the bambis of this dispute. But if you say "Aḥlu-Sunnāh wa'l Jamā'ah", we say: "look, how could you say so?". We have the idjmā of the Sahābah on music without the additional proof. We have the idjmā of the Tābī'īn, we have the idjmā of the 4 imāms, we have the idjmā all the way till the 7th century till ibn Ḥazm and it is said that the music ibn Ḥazm kinda approved of wasn't the music we have today. No way it's the music we have today. So, you leave 7 centuries of idjmā and you take one scholar?!

Now, that's really a zindīq. Right or not? Right or not? And everything like that. I told you I brought an example once. If you do that you can meet a girl and tell her "you're my wife and I'm your husband" and marry her, because abū Ḥanīfah رحمه الله doesn't require walī.

The rules for marriage are:

❖ Walī;

<sup>99</sup> Sunan Abī Dāwud 3108

<sup>100</sup> Saḥīḥ al-Bukhārī 6344

- ❖ Two witnesses [shāhidayn | الشاهدين];
- ❖ Maḥr;
- ❖ Idjāb and qabūl [الإيجاب والقبول | meaning verbal “yes” by the husband, by the wife and the guardian himself]

So abū Ḥanīfah رحمه الله said that you don't have to have a walī. He said it because the hadīth were not compiled in his time. It's not the hadīth were not there, the hadīth were not compiled till Mālik رحمه الله made Muwatta Mālik. That's the first hadīth book that we have. So, you have a hadīth in Basra, and another one in Makkah and Madinah, they don't have the Internet and say “hey what's the hadīth you got there, Shāfi'i? Tell me what it is.” You know, they don't have the hadīth. When he did that time, he got hasanāts for because he's a scholar, he's an imām and one of the best imām after the Sahāba this earth has seen. So, he gets ajr for it but Alhamdulillah, we see now that this man [abū Ḥanīfah] did a mistake in this matter because there's a hadīth that says:

لا نكاح إلا بولي

*There's no nikāh except with a walī and two witnesses.* <sup>101</sup>

Then you got Mālik رحمه الله who said you don't need two witnesses. He didn't require two witnesses. Then you got - I think ash-Shāfi'i or Ahmād, I don't know which one - who said you don't have to have maḥr. Ok, take this three out, and be a bastard like a scholar said, what are you going to do now to get married? You go to a girl and say, “will you marry me and she says ‘yes’ and you are married to her and you take her and that's your wife because you wanna take the exception of abū Ḥanīfah, then the exception of Mālik, then the exception of ash-Shāfi'i or Ahmād over here and look what you got. You got a marriage over here that says, “that's the only requirement”.

Well, that's really dangerous in Islām.

[00:33 - 01:03:21] I start off asking Allāh to help and aid our brothers in 'Iraq and to be with them in their hardest times and the atrocities that probably this Ummah never seen atrocities like that. May Allāh be with our youth in Iraq. May Allāh aid our men in Iraq, our brothers in 'Iraq. May Allāh aid our sisters and widows and orphans in Iraq, may Allāh be with them at this time when all the Ummah turned down upon them in this massacre and SubhanAllāh, you can't give words to explain that what they are going through. Ya'nī one of the pictures my father has seen on TV, on al Jazeera is a woman. Imagine this, a woman, she got bombed or shredded and it came to her foot or hand and they took her to the hospital. They have to undress a portion of her body to give her medical treatment. And she is saying:

لا تشلخي، لا تشلخي

Don't take my clothes off, don't take my clothes off!

She's in the middle of dying and SubhanAllāh this was a woman, probably she came from the town she has never seen foreign men or showed her body to anyone. SubhanAllāh you know my father start crying for about 15 minutes, couldn't stop crying almost passed out when he has seen that. It is indeed something that a heart weeps for if the heart has Ṭmān but Alhamdulillah that shows the 'aqīdah. You know everything bad has something good to it and it shows the 'aqīdah that we teach and the standards of the enemies of Allāh to the Muslims.

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<sup>101</sup> Sunan Abi Dawūd 2085

20. HE ALLOTTED TO THEM FIXED LIFESPANS

٢٠. وَضَرَبَ لَهُمُ آجَالَ،

**[02:18 - 01:03:21]** And He Allotted for them, fixed lifespans. Meaning: Allah Gave everything living a certain lifespan where it would die. The first thing as we always do, is take the proof. Imām at-Taḥawīy presented this, but he has proof for it. The proof for that, first of all is:

كُلُّ مَنْ عَلَيَّهَا فَايْنٍ

وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ

All that is on earth will perish:

But will abide [forever] the Face of thy Lord,- full of Majesty, Bounty and Honor. <sup>102</sup>

Everything is gonna vanish except Allāh and actually the Face of Allāh this verse says.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ

Everything [that exists] will perish except His own Face. To Him belongs the Command, and to Him will ye [all] be brought back. <sup>103</sup>

Everything is gonna be dispersed, and fade and go away except the Face of Allāh.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِزُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ

If Allāh were to punish men for their wrong-doing, He would not leave, on the [earth], a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay [the punishment] for a single hour, just as they would not be able to anticipate it [for a single hour]. <sup>104</sup>

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُؤَجَّلَاتٍ لَهَا ۖ وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا ۖ وَمَنْ يُرِدْ ثَوَابَ الآٰخِرَةِ نُؤْتِهِ مِنْهَا ۖ وَسَنَجْزِي الشُّكْرِينَ

Nor can a soul die except by Allāh's leave, the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that [serve us with] gratitude. <sup>105</sup>

20.1 Everything is by the Will of Allāh

<sup>102</sup> Sūrah 55:26-27

<sup>103</sup> Sūrah Al Qasas:88

<sup>104</sup> Sūrah an-Nahl:61

<sup>105</sup> Sūrah 3:145



No one can die, we think: I can take a gun right now and put it on my head and kill myself but no one can die except by the Will of Allāh. Even the time when one kills himself it's by the Will of Allāh. That's the first point.

### 20.2 The believe of the Mu'tazilah in this matter

If someone gets killed now is that the time he died, Allāh Ordered him for death? Is that the time Allāh Ordered that he must die? Or did he perceive his death by dying on an early age rather than dying from an old age? Was it the time he was supposed to die in? For example: take the people in 'Iraq, a bomb falls upon them, they are 20 years, 40 years, ... most of them are infants and young kids who are dying. Is that the time of their death? Yes. The Mu'tazilah disagree. This statement is a reply to the Mu'tazilah. The Mu'tazilah believe **if someone got killed, or he drowned, then that wasn't his full lifespan, he didn't live all his lifespan**. No, we say if he's three months old and he died, yes like all of you said it, it's common sense, but the Mu'tazilah come and this is a reply to them – they come and say: no, that person didn't live his lifespan. Someone who got killed, lived his life. You know, this really put you at ease, it makes you live life at peace too. Because for example I know – probably I mentioned this story – someone I know who died from cancer about two months ago. I mentioned the story a few times but he went to the hospital, he was a strong man and when he got to the hospital they said: “we do some exam and you go back”. A strong man, he works out, he does everything. As soon as he was in the hospital, they said: “you got maybe two, six months maximum to live”. He lived maybe three weeks after that day. Now his family are saying “done! No! If we just found out just a few weeks ago we could took him to the doctor and the doctor would found out he has cancer and did chemotherapy and he would live a normal life. They would killed the cancer in his stomach, it would have killed it”.

No, don't think like that. It makes you live at ease. You're not gonna found out a week before, because Allāh Wants him to die at that day, he's gonna die at that day. So, rest in peace. You know, don't stress yourself, that's what I told them. Don't stress yourself out. No, you are never gonna ever be to found out he had cancer if Allāh Wants him to die on that day. Even if you took him to the doctor, two weeks or a year before that and he had found out he had cancer. That's the day he's gonna die, then that's the day he's gonna die. So, don't stress yourself out live at ease, and peace and that's what this 'aqīdah is trying to teach us.

### 20.3 We have the proof now

A problem we have over here now, we have now proof, we know now whoever dies, that's his time, we know that this is a reply to the Mu'tazilah.

### 20.4 Silātu Rahim [صلة الرحم]

We know that a hadīth that comes in many forms that whoever visits his family or does Silāt of Rahim and visits his family, Allāh will give him a longer life.

صلة الرحم تزيد في العمر

that's a weak hadīth in this way but it comes in another hadīth where the Prophet صلى الله عليه وسلم said – in another strong hadīth – where the visiting of one's family will expand in one's lifespan.

What's Silātu Rahim first of all? Silāt Rahim is all family, it's not a category of family, it's all family. But what is Silātu Rahim mean where the Prophet صلى الله عليه وسلم talks about? Silātu Rahim means you have a category of family, cousin or whatever it may be, they're in one side, they don't visit you, they never come and visit you. You go and visit them, that's Silātu Rahim. If they come and visit you and you visit them, I told you, that's not Silātu Rahim. That's being equal or equivalent to them.

ليس الواصل بالمكافئ

You know the one who visits his family and they visit him, you're just paying them back their visit. The one who's doing Silātu Rahim is the one who him and his family shun him and he goes out and visits them. So, the Prophet صلى الله عليه وسلم said that expands one's life time. How? We need ages as we already said. His time is already sat. How does Allāh add time if he's doing Silātu Rahim? Silātu Rahim, he's gonna die when he's 40. Allāh wrote it before the creation of the sky and the earth that you gonna die at 40. But at 39 he's gonna go and visit his uncle what he never did before, so because he did that Allāh let him live till 60. That's the way it goes. So even though Allāh Will expanding his life it's already in the Book. That's one explanation to it. The second explanation is that Allāh Does change it in the Book. But which Book? There are two books: Lawḥ al Maḥfūth and and the one the Angels have to task for the years. That one can change, the Lawḥ al Maḥfūth doesn't change.

### 20.5 Meaning of verse 11 in Sūrah Fātir

There's a verse in the Qur'an where Allāh Says:

وَاللَّهُ خَلَقَكُمْ مِّن نُّرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَرْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ ۗ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ

And Allāh did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down [her load], but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree [ordained]. All this is easy to Allāh.

The meaning of that verse, basically: we give him a long life and we take away from that life. So how did Allāh say that in the Qur'an if we know that already their age and their lifespan on this life is already calculated? How is Allāh say we take away from that life? Does that mean that it's not calculated? The answer to that is: first of all, the scholars' interpretation is: we give some a long life:

وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ ۗ

and we give another person a short life. It's not talking about the same person. That's one tafsīr according to some scholars. **عُمُرِهِ** over here doesn't go back to the same person. It goes back to another person. Meaning: we have two people here; one who has a long life and one over here who may live 20 years. So, someone who lives a long life, another one who lives a short life. That's the explanation of the verse. According to the scholars who says it's the same person that he has a long life but we take away from his life – there are two tafasīr of this verse – it could be the same person Allāh is talking about or it could be two people Allāh is talking about. Someone Allāh gave a long life, it's Allāh Who gave a short life. It's simple. Allāh allowed me to live 40 years and another person to live 20 years and another one to live 60. So, He's talking about 2 people or two different categories. One with a long life and one with a short life. It doesn't need further explanation. That explains itself. The second explanation of those who say that this verse is talking about 1 person: meaning Allāh Takes

away from that person's life, it doesn't mean Lawḥ al Maḥfūth, it means the book that the Angels have where we already had talking about. Why? Allāh Said in the Qur'an:

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا ۚ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَمَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَيِّنَةٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ

Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their [vain] desires after the knowledge which hath reached thee, then wouldst thou find neither protector nor defender against Allāh. We did send apostles before thee, and appointed for them wives and children: and it was never the part of an apostle to bring a sign except as Allāh permitted [or commanded]. For each period is a Book [revealed].<sup>106</sup>

According to those who say this is one person: yes, Allāh Changes in the book, not the Lawḥ al Maḥfūth, the book that the Angels have. That book has the tasks of one year work of task of the Angels. So Allāh says: **وَعِنْدَهُ أُمُّ الْكِتَابِ** – He Has the Mother of the Book and the Mother of those is Lawḥ al Maḥfūth. What does these verses mean?

**يَمْحُوا** – Allāh Changes, He Talks about the book of the Angels

**وَيُنَبِّئُ** – and keeps it confirmed. Another portion of it. So, He Changes it and keeps it in another portion of it. **وَعِنْدَهُ أُمُّ الْكِتَابِ** which is the Lawḥ al Maḥfūth.

21. Nothing about them was hidden from Him before He created them, and He knew everything that they would do before He created them

٢١. لَمْ يَخْفَ عَلَيْهِ شَيْءٌ مِّنْ أَعْمَالِهِمْ قَبْلَ أَنْ يَخْلُقَهُمْ، وَعَلِمَ مَا هُمْ عَامِلُونَ قَبْلَ أَنْ يَخْلُقَهُمْ،

[22:50 - 01:03:21] Allāh Knew everything before He Created us. Unlike some people say that Allāh Did not know until He Created. He Became a 'ālim when He Created us. Of course, Allāh Said in the Qur'an:

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

so many times. So Allāh knows about us before He created us and He knew everything we would do before He created us. Everything. And I think the best statement to explain this is the statement in Arabic:

الله يعلم ما كان وما سيكون وما لم يكن لو كان كيف يكون

Allāh Knows that what happens in the past, present and future and Allāh also Know what did not take place if it had taken place.

وما لم يكن لو كان كيف يكون

<sup>106</sup> Sūrah 13:37-38

What did not take place: what does that mean? Allāh Says about the people of the hellfire: they are liars if we take them back to the life, they start screaming: “o Allāh one more chance”, that never happened. But even though if it did happen he would know what will happen if he allowed that. If we would return them, they would do exactly what they did before.

وَلَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَإِنَّهُمْ لَكٰذِبُوْنَ

But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.<sup>107</sup>

## 22. HE ORDERED THEM TO OBEY HIM AND FORBADE THEM TO DISOBEY HIM

۲۲. وَأَمَرَهُمْ بِطَاعَتِهِ وَنَهَاَهُمْ عَنِ مَعْصِيَتِهِ،

### [29:38 - 01:03:21]

#### 22.1 Proof

What’s the proof for that in the Qur’an? We should ordain the good and forbid the evil. Indirectly it’s proof, the direct proof is:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have only created Jinns and men, that they may serve Me.<sup>108</sup>

He Ordered them to obey Him and He Deterred them for disobeying Him. He Created the human and the Jinns to worship Allāh. What’s the meaning of worshipping Allāh? To obey Him. And He Says stay away from that what He forbade you. Another proof is:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

He Who created Death and Life, that He may try which of you is best in deed<sup>109</sup>

Allāh Created life which is us, and death to test you, who’s the best of all doers.

#### 22.2 Allāh Knows everything beforehand

Allāh Ordered people, but did Allāh know what people gonna do? If Allāh knew what Ahmād Jibrīl is gonna do, why would He Create Ahmād Jibrīl 20 years to live or 30 or 40 years? Why would Allāh Create Ahmād for that lifespan if He already knew what Ahmād is gonna do? Lot of people use that statement to go astray. The reason behind that is there’s a difference between Allāh’s knowledge and the reward and punishment. Just because Allāh knew His reward or punishment is not based on the knowledge. Just because Allāh knew someone is gonna go astray beforehand, His reward is not based

<sup>107</sup> Sūrah 6:28

<sup>108</sup> Sūrah 51:56

<sup>109</sup> Sūrah al Mulk:2

upon that. Just because Allâh knew someone is gonna go astray beforehand, His punishment is not based upon that. Your reward and punishment is based upon your actions. Those actions, you got the choice in that. You see the breakdown of that? His knowledge of that what you are gonna do is not the basis of your punishment. His knowledge of that what you are gonna do is not the basis of putting you in heaven. It's the basis of punishment or reward is your deeds and you have a choice to do that.

That's why when someone goes to hajj people call him hajji, it's not right to call someone hajji but you know they refer him to as hajji. Or someone who prays he's a mussali or someone who's a worshipper – ābid. Do we say Allâh is the ābid? The person is the ābid because he did it himself, he's the one who has control over his actions, Allâh Created him but he has the choice of doing good, he has the choice of praying 'Asr on time or walking to a bar and drinking at the same time as 'Asr is.

23. EVERYTHING HAPPENS ACCORDING TO HIS DECREE AND WILL, AND HIS WILL IS ACCOMPLISHED. THE ONLY WILL THAT PEOPLE HAVE IS WHAT HE WILLS FOR THEM. WHAT HE WILLS FOR THEM OCCURS AND WHAT HE DOES NOT WILL, DOES NOT OCCUR

٢٣. وَكُلُّ شَيْءٍ يَجْرِي بِقُدْرَتِهِ وَمَشِيئَتِهِ. وَمَشِيئَتُهُ تَنْفُذُ، وَلَا مَشِيئَةَ لِلْعِبَادِ إِلَّا مَا شَاءَ لَهُمْ، فَمَا شَاءَ لَهُمْ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

[35:35 – 01:03:21]

### 23.1 Proof

This talking again stressing the will of Allâh. Everything happens by the Decree and the Will of Allâh. And whatever will the human beings have, is under the control of the Will of Allâh. The proof of that is:

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

But ye will not, except as Allah wills <sup>110</sup>

فَأَيْنَ تَذْهَبُونَ

When whither go ye? <sup>111</sup>

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

Say: "Travel through the earth and see what was the end of those who rejected Truth." <sup>112</sup>

Meaning: if we bring down the Angels and the death people get up and talk to them, we gather everything up to them, so they won't believe until Allâh Wills. Meaning it's not gonna happen except by the Will of Allâh.

*You will never will unless Allâh Wills.* Some sects say that Allâh Wills for the kāfir Islām and the kāfir willed for himself kufr; meaning the kāfir's will is above Allâh's Will. This is the Mu'tazilah saying that. Of course, that's not right we know that, but how do we explain that? It goes back to Shar'īyyah. Allâh Willed for everyone to be a Muslim, but that will is Kawnīyyah; it doesn't have to happen, that's the will. Shar'īyyah is when it happened, it's under the Will of Allâh, but it doesn't have to happen. So, this

<sup>110</sup> Sūrah 76:30

<sup>111</sup> Sūrah 81:26

<sup>112</sup> Sūrah 6:11

is Shar'īyyah because it's the good the one Allāh Chooses for you. Allāh Wills for everyone to pray five times a day → Shar'īyyah but it doesn't have to happen i.e.: you can choose to pray or not.

### 23.2 The problem of some people like the Mu'tazilah

Some people got a problem, you got proof first of all, they got a problem with some verses in the Qur'an, where Allāh Says:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ ۚ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا ۗ قُلْ هَلْ عِنْدَكُمْ  
مَنْ عِلْمٌ فَتُخْرِجُوهُ لِنَا ۚ إِنْ تَتَّبِعُونَ إِلَّا

Those who give partners [to Allāh will say: "If Allāh had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any [certain] knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie." <sup>113</sup>

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ ۚ مِنْ شَيْءٍ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ  
فَهَلْ عَلَىٰ الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ

The worshippers of false gods say: "If Allāh had so willed, we should not have worshipped aught but Him - neither we nor our fathers - nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of apostles but to preach the Clear Message? <sup>114</sup>

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ ۗ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ

["Ah!"] they say, "If it had been the Will of [Allāh] Most Gracious, we should not have worshipped such [deities]!" Of that they have no knowledge! They do nothing but lie! <sup>115</sup>

Some people say, "it's because of that all we're forced to do what we do". Allāh denounced them in the Sūrah, Allāh denounced them in the latter portion of everyone of these verses. So why are you guys using that as proof when Allāh denounced you for saying that? And they say: **Allāh didn't denounce them for attributing His Will affording them for doing shirk. He didn't denounce them for that purpose, He denounced them for attributing shirk to Allāh.** This is what they say, these are deviant sects and amongst them is the Mu'tazilah. First of all, there are two Wills of Allāh and they take the Will of Allāh that He likes and is pleased with [i.e. Irādah Shar'īyyah].

Briefly about the Irādah Shar'īyyah [already explained]:

Kawnīyyah means everything of Allāh's Will falls under the Kawnīyyah, this could happen and it doesn't have to happen. The Mu'tazilah take this as something that Allāh forced them to do and that's not right. So that this must happen, meaning a kāfir is a kāfir because of the Will of Allāh.

Irādah Shar'īyyah means the things Allāh likes but doesn't necessarily have to happen.

<sup>113</sup> Sūrah 6:148

<sup>114</sup> Sūrah Nahl:35

<sup>115</sup> Sūrah Az-Zukhruf: 20

### 23.3 You are not forced to commit a sin

How could you be forced to be a non-believer if Allāh is denouncing you for not following his shar’? Why would Allāh denounce you if he forced you? If I force someone, I blame myself, I don’t blame that person, so Allāh blames them and puts the blame on them and the best way to explain that is when a man came to ‘Umar رضي الله عنه and he had stolen, and ‘Umar asked him “why did you do that” and the man replied that it was written in the Book of Allāh. ‘Umar رضي الله عنه said “so we are gonna cut your hand because it’s written in the Book of Allāh that we are gonna go cut your hand”. Yeah, it’s in His Book but you have the choice, the same with worship, the same with ‘ibādah, the same of being a Muslim or kāfir and you have the choice under your control and Allāh Judges you by the actions **that what is under your control**.

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لِنَآءٍ إِن تَتَّبِعُونَ إِلَّا

Those who give partners [to Allāh will say: "If Allāh had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have ye any [certain] knowledge? If so, produce it before us. Ye follow nothing but conjecture: ye do nothing but lie." <sup>116</sup>

These are liars. That’s why we go to people and say: “pray” and they reply: “yeah when Allāh Wills”, yeah Allāh already willed it for you, but you got to get up and move and do something about it, it’s something under your control. Allāh said in the Qur’an: “Liars, the ones who saying that” [i.e.: if Allāh Wills].

You know, you say; stop doing this, stop going to the clubs they reply: “when Allāh Wills”, Allāh Willed it already for you, you have the choice to get up and change yourself.

There’s a problem, an argument, a quarrel that’s narrated authentically between Ādam عليه السلام and Mūsā عليه السلام, where Mūsā عليه السلام objected to Ādam عليه السلام. The beginning of the hadīth is a quarrel between Ādam عليه السلام and Mūsā عليه السلام and Ādam عليه السلام tells him – you know, Mūsā is blaming Ādam – and Ādam tells him back “**why are you blaming me for something Allāh wrote upon me before I was born?**” what is the hadīth mean first of all? The Prophet صلى الله عليه وسلم said that Ādam عليه السلام had won the argument, what does he mean by that? If this hadīth is as face value taken that means we are forced to do the sins. Because if they were referring to the sins, that means that Ādam was forced to eat from the tree. Forced! But Ādam عليه السلام said: “**why are you blaming me for something Allāh wrote upon me before I was born?**” And a lot of people use this. The problem here is that they weren’t talking about that, but talking about leaving Jannah. And that’s the difference. Don’t say you were forced to commit a sin, you can’t do that. Because that’s your choice however you may have a trial or tribulation upon you, then you can say, that’s forced upon me. For example: someone is sitting in a gathering and is backbiting and does evil stuff and on his way back he gets a car accident. He can’t say that ‘it was by the Qadr that I sat in the gathering and did that sin’, but he can say ‘that about the accident’. That’s how we get our patience from the Qadr, the trials and tribulations that happened upon us that it forcefully happened upon us. But a sin, you can’t relate it in

<sup>116</sup> Sūrah 6:148

the same way. The sin, you have the choice in it. So Ādam عليه السلام had the choice in the first and they weren't talking about the first one which is eating from the apple but they were talking about taken from heaven.

#### 23.4 Everything is under the Will of Allāh but you have the choice

- ❖ The Qadariyyah say you have your own will under your control, full will. Allāh Has no control over your actions. In fact, they say: you created your action. Ahmād, I carried the chair, I created the action.
- ❖ The Jabrīyyah say you are a robot, a machine, a feather in the sky that has no control over, your robot that does everything. And of course, we reply to them. Look how radical the deviant sects are: one went to extreme in proven the Will of Allāh and one went to extreme in proven the will of human beings. Ahlu-Sunnâh came in the middle and they say: human beings have a will, that will is under the Will of Allāh.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ

And you have the choice in your actions.

Allāh Created your actions, Allāh Created the action that I'm gonna lift this, but I have the choice, I can lift it now or I can wait. I don't have to lift it. So Allāh Created the action but I have the choice in doing it or leaving it. And of course, the Will of Allāh is a 100% independent. It's independent of any human beings, the Prophet صلى الله عليه وسلم and down. And this is a reply to the deviant sects, you know, as I always tell you and I will keep stressing out because I don't want you go to some sect you know, some guy who doesn't know what he's talking about and he's talking about shirk and you say "oh, oh, sounds good you know, the Prophet صلى الله عليه وسلم has control of portion of the world" and I want you when you hear that in a lecture or when a deviant comes in our local communities; immediately your immune system kicks in → this is a mushrik! This is a mushrik! I don't care how big his turban is or how famous he is, it doesn't really matter to us. What matters to us, is that you know the foundation of your 'aqīdah. Your immune system got to be strong. So the Will of Allāh is independent and supreme of the will of everyone else. Even the Prophet صلى الله عليه وسلم.

When a man told to the Prophet صلى الله عليه وسلم:

ما شاء الله ••• شئت

What Allāh Wills and what you will.

The Prophet صلى الله عليه وسلم said: did you make me a partner to Allāh? Meaning you can't say that. The Prophet صلى الله عليه وسلم, the best man, he's not a walī, you know, you can't say he's a walī that he lived in the 14th century and he reached a certain level or whatever it is and he controls a portion of the earth, he can bring good and bad to you, that's a bunch of lies. The Prophet صلى الله عليه وسلم said:



you make me a partner to Allāh just because you say:

ما شاء الله ••و•• شئت

In another hadīth someone said:

ما شاء الله وشئت

The Prophet صلى الله عليه وسلم said: don't say:

ما شاء الله ••و•• شئت

Say:

ما شاء الله ••ثم•• شئت

Wā, و means “and”. Thumma, ثم means “and then”; “after”; “second”.

Waḥb ibn Munabiḥ said: *I looked into Qadr, [basically most of what we talk about is Qadr], and I got confused studying Qadr. I found the most knowledgeable in Qadr who refrain going in debt in Qadr. And the most ignorant in Qadr are the ones who go in debt talking about Qadr.*

Some people take this issue of Qadr “and we’re forced and we’re not forced” it’s so easy. Allāh has the Will and He gave you the choice. Someone who mass murders - the problem in Iraq - the mass murders, the adultery, the drinker all is under Allāh’s Will but they have the choice. President Bush can make a call and say: “bring the troops all back here”. He has the control, he has the choice. But it’s under Allāh’s Will.

24. He gives guidance to whoever He wills, and protects them, and keeps them safe from harm, out of His generosity; and He leads astray whoever He wills, and abases them, and afflicts them, out of His justice

٢٤ يَهْدِي مَنْ يَشَاءُ وَيُعْصِمُ وَيُعَافِي مَنْ يَشَاءُ فَضْلًا، وَيُضِلُّ مَنْ يَشَاءُ وَيُخَذِّلُ وَيَبْتَلِي عَذَابًا

[01:34 - 01:08:46] Allāh سبحانه و تعالى Guides whoever He Wills and He Protects them and when He Does that, it is out of His Generosity. Allāh Leads people astray and He Causes trials and tribulations and problems in their lives and when He Does that, it is out of His Justice. So, His Guidance and His Goodness is out of His Generosity سبحانه و تعالى. When He Leads astray and when He Gives trials and tribulations it’s from His Justice and we don’t say “Allāh Is an Oppressor, why did this happen to me and why did that happen to me?”. We don’t say that about Allāh سبحانه و تعالى. So, the fact of it is Allāh Leads people astray and Allāh Guides people. How does Allāh Guide and Lead people astray? By His Will but, Does He pick and choose? I.e.: Ahmad Jibrīl, you’re gonna be astray in your life and We are gonna lead you astray. Allāh is gonna lead you astray. Is He gonna pick two people and say: “you two people, We are gonna lead you astray and you two, We are gonna lead you to guidance”. Is that what

Allâh Does? What is that mean when we read a verse in the Qur'an that Allâh Leads people to the guided path and Allâh Leads people astray. Just like this statement, Allâh Leads people astray. Is that deception? Is He an Oppressor when He Does that? Asking is one point and showing that you wanna be on the right path like Allâh Says for example:

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بِأَسْتَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ

When [thus] Our punishment took them, no cry did they utter but this: "Indeed we did wrong."<sup>117</sup>

Basically, the first point of the āyā: you do good under your own choice, I have the choice; if I wanna do good or I wanna be astray. If I do good, Allâh Is gonna lead me to the right path. Then in another Sūrah:

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ ۚ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Allah made it but a message of hope, and an assurance to your hearts: [in any case] there is no help except from Allah and Allah is Exalted in Power, Wise.<sup>118</sup>

So, yes, Allâh Leads people astray by pushing that one to the astray path. No question about that. Allâh Leads people to the guided path by swaying them to the right path. He Doesn't do that oppressively, He Doesn't pick and choose: "Ahmād you are gonna on the guided path". The way you choose is based on the choice of that person. That person made that choice that he wants to be on the guided path, then Allâh is gonna Lead him on that guided path. He made the choice and made the initial steps that he wants to be on the astray path, Allâh is gonna Lead him astray. And Allâh Says:

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ ۚ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Do the [ungodly] wait until the angels come to them, or there comes the Command of thy Lord [for their doom]? So did those who went before them. But Allâh wronged them not: nay, they wronged their own souls.<sup>119</sup>

The problem with this is with the Mu'tazilah. The Mu'tazilah did not understand this concept fully, so they believe that the verses of guidance of the Qur'an means that Allâh's Will show you the path for example, show you the miracles of the Qur'an, show you the Sunnâh, that's what guidance in the Qur'an means. But that's not true. That's not true. Guidance in the Qur'an and in the hadīth means **sway you to the right path or sway you to the astray path**, dependent on an initial choice that you make yourself. How do we know that the Mu'tazilah are not right and saying that Allâh is gonna show you the right path in the Qur'an and then you follow it? No, we believe that the showing of the right path is eternally. Allâh is gonna put it inside you or leads you astray or put it inside you based on a choice you made. How do we know that? Allâh Said in the Qur'an:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It is true thou wilt not be able to guide everyone, whom thou lovest; but Allâh guides those whom He will and He knows best those who receive guidance.<sup>120</sup>

<sup>117</sup> Sūrah 7:5

<sup>118</sup> Sūrah 8:10

<sup>119</sup> Sūrah an-Nahl: 33

<sup>120</sup> Sūrah Al Qasas:56

If the guidance over here was the Guidance of Allāh Said in the Qur'an: *you will not guide those who you love to be guided*. If the guidance over here was showing the right path, then the words "love to be guided" would not have been there. Because the Prophet صلى الله عليه وسلم gave his message to everyone. The ones he loved to be guided and the ones who attacked them and the ones who may oppressed him, the ones who killed his companions; he gave both sides. The ones he liked and the ones he disliked. Let me give you another proof:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ ءَامَنُوا إِيمَانًا ۚ وَلَا يَزْتَابِ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۚ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۗ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۗ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ

And We have set none but angels as Guardians of the Fire; and We have fixed their number only as a trial for Unbelievers - in order that the People of the Book may arrive at certainty, and the Believers may increase in Faith- and that no doubts may be left for the People of the Book and the Believers, and that those in whose hearts is a disease and the Unbelievers may say, "What symbol doth Allāh intend by this?" Thus doth Allāh leave to stray whom He pleaseth, and guide whom He pleaseth: and none can know the forces of thy Lord, except He and this is no other than a warning to mankind. <sup>121</sup>

Now, if we go according to the Mu'tazilah; the Mu'tazilah say: "showing them the right path" and we as Muslims believe Allāh Showed the universe in its entirety the right path. If it was according to the Mu'tazilah the words **مَنْ يَشَاءُ** → "if He Wills" would have not been there in that verse. The point I'm trying to make is **if guidance is to show the path only, he would not have restricted by His Will**. That's the just of it. If Allāh meant what the Mu'tazilah said that guidance here is just nearly to teach and show the path, He Would not restricted by His Will in the verses in the Qur'an.

## 25. ALL OF THEM ARE SUBJECT TO HIS WILL BETWEEN EITHER HIS GENEROSITY OR HIS JUSTICE

٢٥. وَكُلُّهُمْ مُتَقَلِّبُونَ فِي مَشِيئَتِهِ ، بَيْنَ فَضْلِهِ وَعَدْلِهِ

[09:59 - 01:08:46] All of them **كُلُّهُمْ** and are between Allāh's Generosity **فَضْلِهِ** and His Justice **عَدْلِهِ**. What does that mean that all of them are between the Justice of Allāh and His Generosity? All human beings are in this life and in the Life After in the Generosity and the Justice of Allāh. In this life: if Allāh Gives you → He's Generous. If He Doesn't give you → He's still Generous. If someone is poor, who doesn't have a penny comes and says: "Allāh Oppressed me, He Wasn't Generous to me" and the reply to that is: **your existence alone: the wind you exhale, the tip of your finger, one eye that Allāh Gave you, one Hand that Allāh Gave you. He Has been overly Generous to you in that**. So, someone can't say: "Allāh Oppressed me by giving me such little wealth in this life and gave someone else more wealth." If Allāh Gives us, He's Generous, if He Doesn't Give us, He's still Generous and Just. And the same in the Life After: if He Puts someone in heaven: it's because He's Generous. He Puts them in Hell; it's because He's Just.

## 26. HE IS EXALTED BEYOND HAVING OPPOSITES OR EQUALS

٢٦. وَهُوَ مُتَعَالٍ عَنِ الْأَصْدَادِ وَالْأَنْدَادِ

<sup>121</sup> Sūrah al Mudathir:31

[12:20 – 01:08:46] Among the verses that proved this are:

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ  
And there is none like unto Him. <sup>122</sup>

“Equal” is someone who resembles to Allâh. For example: Allâh Doesn’t have equals in His Attributes, in His Ulūhiyyah, in His Rububiyyah and He Doesn’t have an opposite. He Doesn’t have someone who He competes with.

27. NO ONE CAN WARD OFF HIS DECREE OR PUT BACK HIS COMMAND OR OVERPOWER HIS AFFAIRS

۲۷. لَا رَادَّ لِقَضَائِهِ، وَلَا مُعَقِّبَ لِحُكْمِهِ، وَلَا غَالِبَ لِأَمْرِهِ

[13:22 – 01:08:46] Three statements. If it’s time for someone to die, can he say: “no, I don’t wanna die right now”? Of course not. Can he delay it? He cannot delay it. So that’s exactly what it means. The proof for that is:

مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ  
It is not befitting to [the majesty of] Allâh that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. <sup>123</sup>

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا وَاللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِ وَهُوَ سَرِيعُ الْحِسَابِ  
See they not that We gradually reduce the land [in their control] from its outlying borders? [Where] Allâh commands, there is none to put back His Command: and He is swift in calling to account. <sup>124</sup>

We know the Orders of Allâh go through, however, how can we take that statement knowing that Allâh Ordered everyone to be Muslim? Or we don’t believe that? Did Allâh Ordered everyone to be Muslim? Or no? **Yes! Allâh Ordered the whole universe to be Muslim.** Is all the universe Muslim? No. Then how can Allâh’s Order go through like that? Just like the Will of Allâh is Kawniyyah and Shar’iyyah, the Order of Allâh is Kawniyyah and Shar’iyyah. No one can take down the Will of Allâh, that’s Kawniyyah. He says: you are gonna die, Thursday, 2 o’clock and the whole universe won’t be able to stop it. You are get in an accident, Tuesday morning 1 o’clock, the whole world won’t be able to stop that. However, that’s Kawniyyah, Shar’iyyah is the good stuff. He Wants everyone never to lie. Everyone to be Muslim. The Shar’iyyah doesn’t necessarily have to happen the Kawniyyah, the one we’re talking about, must happen.

The last statement:

28. WE BELIEVE IN ALL OF THIS AND ARE CERTAIN THAT EVERYTHING COMES FROM HIM

۲۸. آمَنَّا بِذَلِكَ كُلِّهِ، وَأَنبَغْنَا أَنْ كَلَّامٌ مِنْ عِنْدِهِ

[18:02 - 01:08:46] Now he concludes his statements about Allâh and talking about Allâh by saying all that we talked about 28 statements, all of that we believe in it. **Not believing in it by your tongue only,**

<sup>122</sup> Sūrah 112:4

<sup>123</sup> Sūrah Maryam: 35. There’s a similar verse in Sūrah Ya-sīn.

<sup>124</sup> Sūrah Ra’d: 41

but we believe in it by our heart as well and this concludes the portion where he starts talking about just Allâh. There are matters later on in the book that we'll go back talking about In Shâ Allâh, but overall he basically talks about major things that we need to believe in it about Allâh and now the next statement he's gonna start about the Prophet Muḥammad صلى الله عليه وسلم.

So, آمَنَّا بِذَلِكَ, we believe in all that and we truly believe in it with certainty. Every single statement we said, you have to believe in it with certainty. These are not series, these are things that must be firmly established in your heart to establish the Tawḥīd that Allâh Send all the Messengers for. Now we start on the Prophet Muḥammad صلى الله عليه وسلم.

29. AND WE ARE CERTAIN THAT MUḤAMMAD [MAY ALLĀH BLESS HIM AND GRANT HIM PEACE] IS HIS CHOSEN SERVANT AND SELECTED PROPHET AND HIS MESSENGER WITH WHOM HE IS WELL PLEASED

٢٩. وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى، وَنَبِيُّهُ الْمُجْتَبَى، وَرَسُولُهُ الْمُرْتَضَى

[18:57 – 01:08:46]

### 29.1 First thing

The statements says, after explaining the Oneness of Allâh for 28 statements: وَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدُهُ الْمُصْطَفَى

### 29.2 The second thing

Why would the author talk about Muḥammad صلى الله عليه وسلم in a book of 'aqīdah? There are two ways of talking about the Prophet صلى الله عليه وسلم is 'aqīdah;

- ❖ The first way is our way to 'aqīdah, our way to everything we are studying, our way to the Qur'an, to the Sunnâh, these all is only through the Prophets. All of them! And amongst the Prophets is Muḥammad. رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ The guidance to fear and follow Allâh's path is only through the Messengers of Allâh.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِيَتْلَىٰ يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ، وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

Messenger. who gave good news as well as warning, that mankind, after (the coming) of the apostles, should have no plea against Allah. For Allah is Exalted in Power, Wise. <sup>125</sup>

- ❖ The second way: we know the pillars of aqīdah and these are:
  - believe in Allâh;
  - believe in the Angels;
  - believe in the Messengers and amongst those Messengers is Muḥammad صلى الله عليه وسلم; ...

These are two ways that talking about Muḥammad صلى الله عليه وسلم is talking about 'aqīdah.

<sup>125</sup> Sūrah 4:165

In this statement the author said that Muḥammad is the Servant of Allāh. He's the Prophet of Allāh, the Messenger of Allāh, he's the Seal of the Prophets. He's the beloved to Allāh. He was sent to human and Jinn and everyone else. وَإِنَّ مُحَمَّدًا. Muḥammad is the most popular name of the Prophet and it's mentioned many times in the Qur'an and amongst it is:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Muhammad is not the father of any of your men, but [he is] the Messenger of Allāh, and the Seal of the Prophets: and Allāh has full knowledge of all things. <sup>126</sup>

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ ۖ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ

But those who believe and work deeds of righteousness, and believe in the [Revelation] sent down to Muhammad - for it is the Truth from their Lord- He will remove from them their ills and improve their condition. <sup>127</sup>

مُحَمَّدٌ رَّسُولُ اللَّهِ

Muhammad is the apostle of Allāh. <sup>128</sup>

Other names for the Prophet Muḥammad صلى الله عليه وسلم mentioned in the Qur'an:

“Ahmād”. Proof:

وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِن بَعْدِي اسْمُهُ أَحْمَدُ

and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad. <sup>129</sup>

Believing in the Prophet صلى الله عليه وسلم is a principal of Islām. Just like the Oneness of Allāh is a principle of Islām. The Prophet صلى الله عليه وسلم is a principle of Islām and the third principle of Islām is knowing your religion with proof. Three principles of Islam. How significant are these three principles of Islām? Actually, there's a book by Muḥammad ibn Abd-Al Waḥāb, he says “the Three Principles of Islām”, very popular and maybe In Shā Allāh [إن شاء الله] if we ever finish this we'll teach that book after this one and it's just the three principles of Islām. He said:

1. The Oneness of Allāh;
2. The Prophet صلى الله عليه وسلم;
3. Knowing your religion by proof.

### 29.3 'Abduhu [عَبْدُهُ]

Slave of Allāh. How could we say that the Prophet صلى الله عليه وسلم is a Slave of Allāh? Some people say it's degrading to say that the Prophet صلى الله عليه وسلم is an 'abd. Of Course, he is a Slave of Allāh.

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ

<sup>126</sup> Sūrah al Aḥzāb: 40

<sup>127</sup> Sūrah Muḥammad: 2

<sup>128</sup> Sūrah al Fath: 49

<sup>129</sup> Sūrah as-Saff:6

And they say: "[Allâh] Most Gracious has begotten offspring." Glory to Him! they are [but] servants raised to honour. <sup>130</sup>

This is a reply to those who claim that the Prophet صلى الله عليه وسلم shares in the Ulūhiyyah or in the Rububiyyah of Allâh. This is to denounce anyone if he shares any of the Rububiyyah or the Ulūhiyyah of Allâh, he wouldn't be the Slave of Allâh. He would be equivalent to Allâh [which does not exist]. Allâh Describes the believers as His Slaves and not only the believers but rather the Messengers as well.

Nūh عليه السلام:

إِنَّهُ كَانَ عَبْدًا شَكُورًا

Verily he was a devotee most grateful. <sup>131</sup>

فَكَذَّبُوا عَبْدَنَا

they rejected Our servant <sup>132</sup>

Dawūd عليه السلام:

عَبْدَنَا دَاوُدَ

Our servant David <sup>133</sup>

Sulaymān عليه السلام:

سُلَيْمَانَ نِعْمَ الْعَبْدُ

Solomon [for a son] - How excellent in Our service! <sup>134</sup>

ʿĪsā عليه السلام:

إِنَّهُوَ إِلَّا عَبْدٌ

He was no more than a servant. <sup>135</sup>

And verses go on to nearly every Messengers are named as Slaves and Servants of Allâh. That's about all the other Slaves, the Prophet Muḥammad صلى الله عليه وسلم in specific was named as a Slave and Servant in the Qur'an:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا

We have revealed from time to time to Our servant <sup>136</sup>

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ

Blessed is He who sent down the criterion to His servant <sup>137</sup>

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ

Glory to [Allâh] Who did take His servant <sup>138</sup>

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<sup>130</sup> Sūrah al Anbiyā:26

<sup>131</sup> Sūrah Isrā:3

<sup>132</sup> Sūrah al Qamar:9

<sup>133</sup> Sūrah Sad:17

<sup>134</sup> Sūrah Sad:30

<sup>135</sup> Sūrah Az-Zukhruf:59

<sup>136</sup> Sūrah Al Baqarah:23

<sup>137</sup> Sūrah al Furqān:2

<sup>138</sup> Sūrah Isrā:1

وَأَنَّهُ دَلَّمَا قَامَ عَبْدُ اللَّهِ

Yet when the Devotee of Allāh <sup>139</sup>

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ

So did [Allāh] convey the inspiration to His Servant <sup>140</sup>

Is it degrading to call the Prophet صلى الله عليه وسلم a Slave of Allāh? That's the most honorable thing you can be called. Because if you're the Slave of Allāh, you liberated yourself of being a slave to anyone else. You're a Slave to your Creator, not to the creation. That's the peak that you can be called. The best name that you can be called. Add to that "Messenger" and "Prophet", that's the best of names anyone can call and that only applies to the Prophet Muḥammad صلى الله عليه وسلم. In saḥīḥ al Bukhārī hadīth number 345 the Prophet صلى الله عليه وسلم said: *don't do to me what the Christians did to Isa. Don't give me a position over than that which I deserve like the Christians did to 'Īsā. I'm a Slave and a Servant of Allāh.*

So, say that he's a "Slave and a Servant of Allāh".

#### 29.4 Al Mustafā [المصطفى]

Is that a name of the Prophet صلى الله عليه وسلم, like the Sufīs claim? That's not a name of the Prophet Muḥammad صلى الله عليه وسلم. First of all. You know, I've an uncle named Mustafā and I hope my grandfather didn't think that was one of the names of the Prophet Muḥammad صلى الله عليه وسلم. What does Mustafā mean? Chosen. It's an attribute of the Prophet Muḥammad صلى الله عليه وسلم, not a name of the Prophet صلى الله عليه وسلم. You wanna call yourself Mustafā? Great, no problem. But don't say that it's the name of the Prophet صلى الله عليه وسلم.

Like 'Ya-sīn' [يسن]. You know, lot of people think that that's the Prophet's name. Or they believe 'Tā-Hā' that's the Prophet's name. A lot of people in Turkey and in Syria and in Jordan – I don't know Jordan – but I think the area of Shām have a lot of these names. Especially in Turkey. 'Ya-sīn' [يسن] and 'Tā-Hā' [طه]; why aren't these the names of the Prophet صلى الله عليه وسلم?

The basic meanings of these and all other names in the Qur'an: 'alif-lām-mīm' [آلَم] all those, Allāhu a'lam what they mean.

Ibn Kathīr talks about it in his introduction, the first pages maybe 20, 30 pages just about the broken letters in the Qur'an. And these broken letters if you gather them together then you have half of the Arabic letters. It's only half. You gather all of them: 'alif-lām-mīm', 'Hā-Mīm' [حَم], 'Tā', 'Sīn', all those. Then cross out all the repeated letters then you have only half of the Arabic letters exactly. Some say this resembles what the Qur'an is made out of. 'Tā-Hā', 'Yā-sīn'. Is it a name of the Prophet صلى الله عليه وسلم? Absolutely not. What I told you right now is what the Sufīs used to claim that this is a name of the Prophet Muḥammad صلى الله عليه وسلم. However, if they say that tell him: "why don't you call your kids 'Hā-Mīm'?" I know a doctor named 'Yā-Sīn' and he spells it like that [يسن]. If you see a guy

<sup>139</sup> Sūrah al Jinn:19

<sup>140</sup> Sūrah an-Najm:10



named ‘Hā-Mīm’, call him ‘Hm’, don’t call him ‘Hā-Mīm’. because if he’s really ‘Hā-Mīm’, you are gonna call him ‘Hā-Mīm’, then they go around and write their names ‘Hā-Mīm’, like it’s in the Qur’an. But your name is ‘Hm’, because the only way we pronounce it ‘Hā-Mīm’ is in the Qur’an. This doctor over here – I remember in Madinah – he has a big banner in his office “Dr. ‘Ya-Sīn’”, but his name is “Dr. ‘Yas’”, not ‘Yā-Sīn’.

The only place in the Qur’an where it’s written like this, these broken letters and this is addition proof that you can never learn the Qur’an by yourself. You have to have someone to teach you the Qur’an otherwise if you ever read the Qur’an by yourself, it’s impossible that you read this ‘alif-lām-mīm’ [آلَم].

آلَم نُنشِخْ لَكَ صُدْرَكَ

and

آلَم

are the same thing the only way we know that is by generation after generation teaching the Qur’an verbally after each other.

### 29.5 And His Prophet [وَنَبِيِّهِ]

### 29.6 Al Mudjtabā [الْمُجْتَبَى]

Selected with special, certain characteristics and qualities i.e. most beloved to Allāh, the Khalīl of Allāh. He is the one Allāh Revealed the Qur’an to. Mustafā is just “chosen”.

### 29.7 And His Messenger [وَرَسُولُهُ]

First issue: the difference between Nabī [Prophet] and Rasūl [Messenger]: there are three opinions on that:

- ❖ No difference between Nabī and Rasūl: every Nabī is a Rasūl and every Rasūl is a Nabī;
- ❖ [Opinion of some of the Sufīs] Nabī is a higher category than a Rasūl and a walī could be higher than both of them;
- ❖ [Opinion of Ahlu-Sunnâh] Nabī and Rasūl have different qualities and the lesser of the two ranks is Rasūl comes first and then Nabī. Rasūl is higher than a Nabī. Proof:

لِيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَإِنَّ اللَّهَ لَعَلِيمٌ خَلِيمٌ

Verily He will admit them to a place with which they shall be well pleased: for Allāh is All-Knowing, Most Forbearing. <sup>141</sup>

<sup>141</sup> Sūrah al Hajj:59

Allâh Refers to some of the Messengers as Messengers and some of them as Rasūl and some of them as Nabī. Like Ādam عليه السلام was referred to as an Nabī. The Prophet صلى الله عليه وسلم said in an authentic hadīth

آدم أنبي مُكلم

A Prophet who Allâh revealed to.

He didn't say:

آدم رسول مكلم

We have hadīth that Idrīs عليه السلام is an Nabī and other ones are Nabī. We have hadīth that Nūḥ عليه السلام is a Rasūl. Why do we have a classification that says "this for some of them and another classification for others"? That's the second proof.

The third and last proof: we have hadīth, - although some scholars say it's weak, some say it's strong, there's a dispute on its authenticity - is how many Messengers and Prophets there are. The hadīth talks about how many Prophets there are. It's approximately 124.000 Prophets that this earth has ever seen.

When it talks about Rasūl, it says there was a little bit over 300 بضع [Bid'a means: 3-7 or 3-9] if you are confused about a number or you don't know it or it ranges between 3-7 or 3-9 it means bid'a.

الايمان بضع وسبعون شعبة

meaning: some are 70 and some are category. Meaning it could be 73, 74, 75, 76, 77, 78, 79. It could be ranged from that. So, when the Prophet صلى الله عليه وسلم told us about the Rasūl, he says:

بضع ثلاثمائة وبضع

Meaning: 300 and probably 302, 303, 304, 305, 306. However when he talks about Nabī it's over 124.000 .

There's a difference between the two and we have three decisive proof.

Difference between the two:

Some claim if you get a book you are a Rasūl, if you don't get a book you are a Nabī. **That's not right** because we have Ibrāhīm عليه السلام who was a Rasūl who got suḥuf, not even a book. So, if you say your standard gets shot down by Ibrāhīm عليه السلام, he didn't get a book, he got pages. Pages which is not a full book. Their definition is you have to get a revelation, a full book.

صُحُفِ إِبْرَاهِيمَ

The Books of Abraham. <sup>142</sup>

Next difference:

If you are revealed to, you are a Rasūl. If you are not revealed to you are a Nabī. **That's not right as well** because both of them are revealed to. Some say if you get a new Shar' [new religion, new belief]

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<sup>142</sup> Sūrah Al A'lā:19

you are a Rasūl, if you don't get a new shar' you are a Nabī. **That's not right** because Yūsuf عليه السلام is a Rasūl and he came down with the same Shar' as Ibrāhīm عليه السلام.

What's the difference?

A Nabī is not ordered to teach that to everyone. A Rasūl is ordered to go out and teach that to everyone he possibly can like the Prophet صلى الله عليه وسلم. Allāh Could reveal to a Nabī and the Nabī doesn't have to go out and tell everyone. Actually, it could stay in his heart and that's all he has to do. Or he teaches his family, if he wants. That's why in a weak hadīth I told you that the Prophet صلى الله عليه وسلم said: *the scholars of my Ummah are like the Anbiyā of Bani Isra'īl.*

Another difference:

Rasūl is send to people who oppose him. They disbelieve in him. Nabī is not send to those who oppose or disbelieve in him. The characteristics of a Rasūl i.e.: Muḥammad صلى الله عليه وسلم is that you always gonna find someone who's gonna disbelieve in him. Nabī is the opposite i.e. Ādam عليه السلام.

Is it farḍ upon Allāh to send a Messenger? Who's the One who put the farḍ upon Allāh? Allāh Himself. Assuming that's the opinion we adopt.

- ❖ First group say: it's permissible for Allāh to send a Messenger or not;
- ❖ Second group say: Allāh Ordained that he's gonna send Messengers;
- ❖ Third group say: it's not permissible or ordained, it's according to the benefit of the world or the time that Allāh Will send them;
- ❖ We believe and our aqīdah is that Allāh Send the Messengers as hujjah. Hujjah means proof for you or against you. Proof:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ

Messenger. Who gave good news as well as warning <sup>143</sup>

We don't say it's farḍ upon Allāh or not farḍ because we don't have proof. Some scholars say we follow that which occurs. The basic believe of Aḥlu-Sunnāh wa'l Jamā'ah is that's a hujjah for us or against us that Allāh send Messengers and a hujjah so that we won't stand before Allāh on the Judgement Day and say: "we don't know what the truth is". **We don't say it is a farḍ or a permission upon Allāh.**

How do we know a Messenger who's from Allāh from one who's a liar or deviant or claims to be a Messenger of Allah? There are opinions on that:

- ❖ The first opinion is from the Philosophers and these are always trouble makers, all time and they believe that a reputable Messenger depends upon **سمع** [hear] and **بصر** [see] and **القلب والعقل** [heart and mind]. A Messenger got extraordinary power in hearing, extra superpower in seeing and he has a heart or mind where he can imagine and foresee on his own. This is their definition of a Messenger.
- ❖ Second opinion and these are the Mu'tazilah and Ashā'irah and some of the Falāsifa and ibn Hazm and his followers. Actually, this is wide spread and the thing about it, Hizb at Tahrīr are always spreading it because it's a belief of the Mu'tazilah and they sort of adopted it indirectly

<sup>143</sup> Sūrah 4:165

in a way: we know a Messenger from a non-Messenger just by playing miracles and nothing else.

Who is Ibn Hazm actually? Ibn Hazm adh-Dhāhirī is the starter of a madhab of adh-Dhāhiriyyā. Meaning: they take everything literally. And that, I would say 95% of the time goes in according to Aḥlu-Sunnāh wa'l Jamā'ah. Sometimes they take it too radically. Actually, his opinion for example on travelling; if you leave from Dearborn to Ann Arbor, do you make qasr or not? There are over 20 sayings, scholars have over 20 sayings in do you make it short or not. Over 20. One of the biggest dispute.

Why? Because the Prophet صلى الله عليه وسلم never limited the amount. I think the most righteous opinion is ibn Hazm his opinion because he said "if you put your intention that you are travelling [meaning: if you intend to travel or you put in your heart, doesn't have to be you pack your belongings and you leave, like i'tikāf, you can walk in the masjid and put in your heart that you wanna do i'tikāf, so if you intend on travel, you travel] and you leave that area where you are at, then that's considered travelling, then you travel".

Some people went 70 miles, 20 kilometres, 40 kilometres. They went on and all of it really has no basis. Ibn Hazm said: "if your intention in your heart is that you are travelling and you leave that area you're in, then that's considered travelling". And that's right, doesn't matter how short or long the distance is, your intention is you travel and leave the area you're in. That's ibn Hazm.

He has radical opinions, you know. Ibn Hazm adh-Dhāhirī goes radical sometimes and he takes hadīth so literally that sometimes, you know, the hadīth where the Prophet صلى الله عليه وسلم said: if you wanna marry a woman, go and look at her to the point that, you know, you are satisfied if you wanna marry her or not. Meaning: you know, you sit with her and you see - with her permission or without her permission - if you really are interested and going in the right steps to marry her. The scholars dispute; do you see her face? Some scholars say: it's only if you see her face. Some scholars say: all you see is her face and her hair. Some scholars say: no, you can see a portion of her arms and a portion of her legs.

Ibn Hazm comes out of the blue and says: "whatever satisfies the man". Meaning: if he goes and he wanna see her fully with unclote, then he has the right to do that. So, he takes it literally because the Prophet صلى الله عليه وسلم said "to the point he satisfies". It doesn't matter what point it is, because he says that's the dhāhir of the hadīth, that's what the hadīth says.

- ❖ Third opinion and this is Aḥlu-Sunnāh Wa'l Jamā'ah: Messagehood and Prophethood has plenty of ways to be proven by and not only by miracles alone.