



Explanation of *Kitaab at-Tawheed* 04

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After praising Allaah and asking Him to raise the rank of our Prophet Muhammad (*salallaahu 'alayhe wasallam*) and to grant him peace, and likewise for all of those who have allegiance with him (*salallaahu 'alayhe wasallam*), we will begin this week thanking Allaah for His bounties in our collective ability to continuing this class; this study of such an important book *Kitaab at-Towheed* by *Shaykh* Muhammad bin Abdul-Wahhab At-Tamiimii (*rahimahullaahu ta'aala*).

We also ask Allaah (*azza wa Jall*) to increase us in our love for each other for His sake, and for our love and efforts to cooperate with one another in studying and disseminating correct information about our religion. We ask Him to (increase us in our love or ability in...?) attending classes and studying things that help us perfect our practice of Islaam, and help us worship Him in the way He is pleased with.

بَابُ فَضْلِ التَّوْحِيدِ وَمَا يُكْفِّرُ مِنَ الذُّنُوبِ

The Chapter of the Excellence of *Tawheed* and How It Expiates Sins

وَقَوْلِ اللَّهِ تَعَالَى: الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

“It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their belief with *dhulm* (wrong, i.e. by worshipping others besides Allaah), for them (only) there is security and they are the guided.” [*Suuratul An'aam* (6):82]

In the two *Saheehs*, Bukhaaree and Muslim, there is the narration of ‘Abdullaah ibn Mas’uud (*radiallaahu ‘anhu*) where, when he heard this verse, he became concerned that he and others would not be able to apply and implement it.

عن عبد الله بن مسعود - رضي الله عنه قال: لما نزلت: { الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ } قلنا: يا رسول الله: **أينا لا يظلم نفسه؟** قال: >ليس كما تقولون: { لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ } بشركي، أو لم تسمعوا إلى قول لقمان لا به: { يَا بُنَيَّ لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ } (أخرجه البخاري برقم (٣٣٦٠) ومسلم برقم (١٢٤)

Abdullaah ibn Mas’uud (*radiallaahu ‘anhu*) narrated: “When this verse: “It is those who believe (in the Oneness of Allaah and worship none but Him Alone) and confuse not their belief with *dhulm* (wrong, i.e. by worshipping others besides Allaah)...” was revealed, we said: ‘O Allaah’s Messenger! Who is there amongst us who has not done wrong to himself?’ He replied: ‘It is not as you say, for ‘injustice’ in the Verse “...and confuse not their belief with *dhulm* (wrong, i.e. by worshipping others besides Allaah)...” means ‘Shirk’. Have you not heard Luqman’s saying to his son, ‘O my son! Join not in worship others with Allaah. Verily joining others in worship with Allaah is a great *Dhulm* (wrong indeed).’” [Related by Al-Bukhaaree (3360) Muslim (124)]

This shows that general words from the *Qur’aan*, like ‘oppression,’ were understood generally, until something came to specify them to a specific meaning. Abdullaah ibn Mas’uud understood that Allaah was praising those who believe and do not mix with their *eemaan* any *dhulm*. The reality of the children of Adam is that we are self-oppressive and oppressive against others, so how is it that there are any people who do not have any *dhulm* at all mixed with their *eemaan*? The Prophet (*salallaahu ‘alayhe wa sallam*) clarified – which was his job – to

clarify the meanings of the Book, to specify the general meanings to what Allaah (*ta'aala*) wanted them specified to – and so he (*salallaahu 'alayhe wasallam*) said: it is not as you say or think, that is not the real understanding of the verse, that they do not mix with their *eemaan* any type of oppression. Rather, *dhulm* here is *shirk*. Afterward, the Prophet (*salallaahu 'alayhe wasallam*) said: “Have you not heard the statement of the wise man, Luqman, who said to his son, ‘**O my young son! Join not in worship others with Allaah. Verily joining others in worship with Allaah is a great *dhulm* (oppression).**”

The Prophet (*salallaahu 'alayhe wasallam*) supplied us with *Tafseer al-Qur'aan bil Qur'aan*: Understanding this verse in light of another verse – that the meaning of oppression, in the verse that heads our chapter, here, is indicated and specified by another verse. Also, that *dhulm* can have many meanings, many shapes and many manifestations. However, the intended *dhulm* in this verse is the intended *dhulm* in another verse; a specific kind of *dhulm* and the gravest and most severe kind of oppression, *Shirk*.

We began last weeks class with that *aayah* (verse) from the Book of Allaah (*azza wa Jall*) and we talked about the points of understanding mentioned by the *Shaykh* Saalih al-Fawzaan (*hafidahullaah*).

Now we will look at the *hadeeth* that comes with this verse in this chapter. It comes to us from ‘Ubaadah ibn us-Saamit, who died in the year 34. He was *khasrajee*, from the two tribes of Madinah, Oaws, and Khasraj. This means he was an Ansaaree (a person from the *Ansaar*). He fought in the battle of *Badr* and other battles. He was a *Badree* (a person who fought in the battle of *Badr*) and he died in the year 34 (*radiallaahu ta'aala 'anhu*).

عن عبادة بن الصامت - رضي الله عنه - قال: قال رسول الله - صلى الله عليه وسلم -: **مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عَيْسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ.** أخرجه البخاري برقم (٢٤٢٥) (ومسلم برقم (٢٧) والترمذي برقم (٣٦٤٠) وأحمد في مسنده (٥/٢١٤)

‘Ubaadah Ibn us-Saamit (*radiallaahu ta'aala 'anhu*) narrated that the Prophet (*salallaahu 'alayhe wa sallam*) said: “Whoever testifies that none has the right to be worshipped but Allaah Alone Who has no partners, and that Muhammad is His Servant and His Messenger, and that Jesus is Allaah’s Servant and His Messenger, His Word which He bestowed on Mary and a spirit (created at a command) from Him, and that Paradise is true, and Hell is true, Allaah will admit him into Paradise with the deeds which he had done (even if those deeds are few).”[Al-Bukhaaree (3435), Muslim (28), At-Tirmidhee (2640) and Ahmad in his book *Al-Musnad* (5/314)]

The last phrase of this *hadeeth* can be understood in one of two ways. One way is that Allaah will place him in Paradise no matter the actions he has. Of course, this general statement is specified by other texts in the religion. Another likely meaning is that he will be placed into the Paradise with the level or rewards that he deserves based on the actions that he performs after his testimony.

This *hadeeth* was collected by Al-Bukhaaree and Muslim in their two *Saheeh* books of *hadeeth*. These two books are authentic collections of *ahadeeth* that the *Ummah* has agreed upon.

Shaykh Saalih Al-Fawzaan says in his explanation:

ما يُسْتَفَادُ مِنَ الْحَدِيثِ

Lessons Drawn from the *Hadeeth*:

1 – فضل التوحيد وأنَّ اللهُ يكفِّرُ بهِ الذنوبَ

1. The merit of monotheism, which is a cause of expiating one's sins.

First point: *Tawheed* has a high virtue and because of it, Allaah will expiate sins. This is based on the first understanding of the closing word of the (aforementioned) *hadeeth*; that whatever a person does, Allaah will place him in the Paradise. Meaning, if a person sins with sins less than *shirk*, his *Tawheed* will be in his favor, and nothing will outweigh his correct *Tawheed* on the Day of Judgment. It will also, by Allaah's Grace and Mercy, expiate his sins – either initially, by Allaah being Graceful and Merciful to the *muwahhid* (person of *Tawheed*) and excusing him from the accountability of his sins or Allaah may choose from His Wisdom and His Justice to punish a *muwahhid* in the Hellfire for a punishment he deserves and for a crime he committed, while he will not be made to reside in it forever. So in that case, Allaah will put him in the Paradise, no matter his actions – meaning as long as he doesn't nullify his *Islam*.

But if he commits sins, either he will be forgiven initially because of his *Tawheed* or other good deeds that he has done. Or because of the Hell-fire purifying him, and being taken out of it and not remaining therein along with the disbelievers or the people of *shirk* (people who committed *shirk*). And this is a distinguishing difference between *Ahl us-Sunnah* and the *Khawaarij*. The *Khawaarij* do not believe in the *shafa'a*; they do not believe that anyone who went into the Hellfire could come out. According to them, anyone who goes to the Hellfire will stay there forever.

2 – سعةُ فضلِ اللهِ وإِحسانِهِ سُبْحانَهُ وتعالى

2. It proves the infinite Grace and Beneficence of Allaah, Exalted be He.

Second point: The vastness of the bounties of Allaah (*subhaanahu wa ta'aala*) and the good that He does to His creation.

وَجُوبٌ تَجَنَّبِ الْإِفْرَاطِ وَالتَّرِيظِ فِي حَقِّ الْأَنْبِيَاءِ وَالصَّالِحِينَ، فَلَا نَجِدُ فَضْلَهُمْ وَلَا نَغْلُو فِيهِمْ
3 – فنصرفُ لهم شيئاً من العبادة، كما يفعلُ بعضُ الجهالِ والضلالِ

3. A Muslim must not excessively or inadequately venerate Allaah's Prophets and righteous people. A Muslim must not be ungrateful to them. Similarly, he must not be excessively devoted to them by associating them with Allaah as some ignorant and deviant people do.

Third point: It is an obligation upon us to shun all kinds of extremism as it relates to the Prophets and the righteous people. We do not deny their virtues, belittle them or speak against them in their high status – not any of them, i.e. the Prophets and the righteous people. Nor do we go overboard in praising them that we end up offering lesser acts of worship to them and not to Allaah (*azza wa Jall*). Some of the ignorant people do that out of their honor, respect and love for Prophets and righteous people. They slaughter for those righteous people and make *du'aa* to them, seeking nearness to Allaah. This is *shirk* with Allaah, as we will discuss in detail. So our religion is a religion of balance and a religion of shunning *ghuloo'* (extremism) in all of its forms.

Here, specifically, the point is to shun extremism as it relates to the Prophets. So we affirm that Muhammad was the Messenger of Allaah (*salallaahu 'alayhe wasallam*) while we affirm that **only** Allaah has the Sole Right

to all of our acts of worship. So along with our affirmation of the Prophet-hood of our Messenger (*salallaahu 'alayhe wasallam*), as well as, our affirmation of the great status of 'Eesaa – who's been mentioned in this *hadeeth* with four important distinguishing characteristics, namely, 1) He is the servant of Allaah, 2) The Messenger of Allaah, 3) A Word sent down to Maryam, and 4) A *Ruh* (spirit or created soul) sent from Allaah (*subhaanahu wa ta'aala*) – all of these things must be affirmed for a person to have a valid *Tawheed* and for a person's ascription to Islaam to be valid. So along with that, Eesaa' does not deserve any act of worship. Nor did he invite anyone to worship him in the slightest way, nor did any other of the Prophets of Allaah. So with our respect and our honor, admiration and our devoted love for all of Allaah's Prophets, none of that would ever lead us to take away from the right of Allaah. He is to be worshipped Alone, and none are to be worshipped along with Him.

4 – أَنَّ عَقِيدَةَ التَّوْحِيدِ تَخَالَفُ جَمِيعَ الْمَلِكِ الْكُفْرِيَّةِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْوَثْنِيِّينَ وَالذَّاهِرِيِّينَ

4. **Islaamic monotheism is contrary to all polytheistic doctrines of the Jews, Christians, idolators, and atheists.**

Fourth point: The belief of *Tawheed* is something that opposes every other religion of falsehood; the way of the Jews that have perverted the message of Moosaa (Moses), the way of the Christians who have perverted the message of 'Eesaa (Jesus) and the idol worshippers, atheists and people who believe in reincarnation, and so on.

5 – أَنَّ عَصَاةَ الْمُؤْمِنِينَ لَا يَخْلُدُونَ فِي النَّارِ

5. **Wrongdoers among the monotheists will not abide in the Hellfire for eternity.**

Fifth point: The disobedient people, those who have sins from amongst the Muslims, and the people who have worshipped Allaah Alone, and have not made any *shirk*, shall not be eternally punished in the Hellfire.

Itbaan Ibn Maalik Al-Ansaaree (another *Sahabi*) mentions in a narration similar to this one, that the Prophet (*salallaahu 'alayhe wasallam*) said:

فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغَى بِذَلِكَ وَجْهَ اللَّهِ - أخرجه البخاري برقم (٤٢٥) ومسلم برقم (٣٣) وأحمد في مسنده (٤٤/٤)، (٤٤٩/٥)

“Allaah has forbidden the Hell-fire (to touch) those who say ‘There is no deity but Allaah,’ only for the sake of Allaah.” (A part of a *hadeeth* reported by Al-Bukhaaree (#425) and Muslim (#33))

Allaah has made the Hell-fire *haraam* for anyone who says *Laa ilaaha illallaah* (there is none worthy of worship except Allaah Alone), seeking by that statement the Face of Allaah. Meaning, purely intended for the pleasure of Allaah. Of course, by other texts, we understand that this statement must be followed up by other actions which represent its proper understanding – actions which prove that it's been understood in its proper place. So from this we see that *At-Tawheed* is something firstly mentioned by *Shaykh* Al-Fawzaan (*hafidahullaahu ta'aala*) here:

1 – فَضْلُ التَّوْحِيدِ وَأَنَّهُ يَنْقُذُ مِنَ النَّارِ وَيَكْفُرُ الْخَطَايَا

1. **The merit of monotheism, which secures its holders from the Hellfire and expiates their sins.**

First point: *Tawheed* is extremely excellent in virtue, it saves people from the Fire and it expiates sins.

2 – أنه لا يكفي في الإيمان النطق من غير اعتقاد القلب كحال المنافقين

2. It is not sufficient to utter the Testimony of Faith without retaining firm belief of the heart, as the case of the hypocrites when they proclaim Islaam but inwardly do not have a firm belief.

Second point: It could not be ever understood that it's sufficient for you to be a believer, that you simply say something with your tongue without believing it in your heart, as the hypocrites do. The hypocrites openly profess Islaam as their religion, yet inwardly they disbelieve. The hypocrite openly says *Laa ilaha ilallaah*. But will the statement *Laa ilaha ilallaah* benefit him? Will it be of any avail to him on the Day of Judgment? **No.** This is because the Messenger of Allaah (*salallaahu 'alayhe wasallam*) said:

من قال لا إله إلا الله يبتغي بذلك وجه الله

“Whoever utters *Laa ilaha ilallaah* intending with that statement to seek the Face of Allaah...” purely intended for Allaah, seeking the pleasure of Allaah, seeking the reward from Allaahu *ta'aala*.

3 – أنه لا يكفي في الإيمان الاعتقاد من غير نطق. كحال الجاحدين

3. Similarly, it is not sufficient to retain firm belief of the heart without verbally pronouncing the Testification of Faith, such as the case of the infidels.

Third point: Nor is it sufficient that you believe inwardly, but do not profess that belief with your tongue, as is the case with the people who claim to be atheists and deny the existence of Allaah, the right of Allaah, or the truthfulness of His Messengers, while inwardly they know that Allaah is their Creator and Allaah has requested to worship Him. They deny Him openly and their inner belief, which they do not profess, will not help them. They must have an inner belief, and they must profess and act upon it.

4 – تحريم النار على أهل الوحد الكامل

4. The Hell Fire is prohibited to approach those of perfect belief in Allaah.

Fourth point: The prohibition of the Hellfire. Meaning, the Hellfire is *haram* and will not touch the people who have perfected their *Tawheed*.

أنَّ العملَ لا ينفَعُ إلَّا إذا كانَ خالصًا لوجهِ اللهِ وصوابًا على سنةِ رسولِ اللهِ - صلى الله عليه وسلم - - 5

5. Good deeds will be accepted only if they are sincerely devoted to Allaah Alone and offered in conformity with the *Sunnah* of the Prophet (*salallaahu 'alayhe wasallam*).

Fifth point: Actions will be of no avail and will not benefit the one who does them unless they are purely done for His sake and in correspondence to the teachings of the Prophet Muhammad (*salallaahu 'alayhe wasallam*).

أَنَّ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَهُوَ يَدْعُو غَيْرَ اللَّهِ لَمْ تَنْفَعَهُ كَحَالِ عِبَادِ الْقُبُورِ الْيَوْمَ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ
6 – وَهُمْ يَدْعُونَ الْمَوْتَى وَيَنْقَرِبُونَ إِلَيْهِمْ

6. The mere utterance of the Testification of Faith by those who adore other false deities or objects besides Allaah such as devotees of shrines is of no avail. Though they verbally proclaim the Testification of Faith, they invoke the dead and draw nearer to them.

Sixth point: Whoever says *Laa ilaaha illallaah* while he calls upon other than Allaah with his worship, then the statement of *Laa ilaaha illallaah* will neither help nor benefit him. Just like the situation with the people who worship graves of today. They say *Laa ilaaha illallaah* with their tongues, yet they call upon the dead in the graves and seek nearness to those who have passed. This act of *shirk* prevents their statement, *Laa ilaaha illallaah*, from having any benefit for them.

The last point mentioned by the *Shaykh*:

7 – إثباتُ الوجهِ لله تعالى على ما يليقُ بجلاله وعظمته

7. This *hadeeth* proves that Almighty Allaah has a Face that suits His Majesty and the Grandeur of His Might.

Seventh point: To affirm that Allaah has a Face in a manner that is befitting to His Majesty and Greatness.

Now you may have heard me say, in the translation of, **يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ**, (Seeking the Face of Allaah), ‘The reward of Allaah and the pleasure of Allaah.’ This is not to be understood as the *ta’weel* of the *Ashaa’eeraa* or the *Mu’aweela* in general. This is not explaining away the text. Rather it is an explanation based on the *tafseer bil laazim*. If a person seeks the Face of Allaah, it means he’s performing his action hoping that Allaah will reward him and put him in the Paradise, and allow him to seek His Majestic Face. ‘Seeking the face of Allaah means to seek the Face of Allaah.’ Meaning, it necessitates seeking His Pleasure and seeking His Reward. So when we say the meaning of seeking the Face of Allaah is seeking the pleasure of Allaah, it is not to negate the Attribute of a Face as the *Asha’eera* and other (groups) of *bid’aah* do.

Having said that, we will move onto the next *hadeeth*. It is the *hadeeth* allegedly narrated by Aboo Sa’eed Al-Khudree (*radiallaahu ta’aala anhu*). He allegedly said that the Prophet (*salallaahu ‘alayhe wasallam*) said:

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - : أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: "قَالَ
مُوسَى: يَا رَبِّ عَلَّمْنِي شَيْئًا أَذْكُرُكَ وَأَدْعُوكَ بِهِ، قَالَ: قُلْ يَا مُوسَى: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: يَا رَبِّ كُلُّ
عِبَادِكَ يَقُولُونَ هَذَا، قَالَ: يَا مُوسَى لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامِرَهُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ
فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ" رواه ابنُ حبانَ والحاكمُ وصحَّحَهُ

“Moses said, ‘O My Lord! Teach me an invocation with which I should remember and invoke You.’ Almighty Allaah said, ‘Say: **There is no Deity but Allaah.**’ Moses said, ‘O My Lord! All Your servants say this invocation.’ Almighty Allaah replied: ‘O Moses! If the seven heavens, their inhabitants, other than Me, and the seven earths were to be in a scale, and the statement ‘There is no deity but Allaah’ were to be in the other scale, *the latter would definitely outweigh them.*” Reported by Ibn Hibbaan (#2324) and Al-Haakim (#1/528)

The author says that this was collected by Ibn Hibbaan in his book, *At-Taqaaseem Wal-Anwaa'*, known as *Saheeh Ibni Hibbaan*, likewise collected by Al-Haakim in his book *Al-Mustadrak*. These are two books of *Saheeh* collections. Al-Haakim declared the *hadeeth* to be authentic. This is true, the *hadeeth* is found in these two books. However, as indicated from the wording of the narration, you may have already picked up on the idea that there is something wrong with the authenticity of this narration.

This *hadeeth* was narrated by Darraaj Abu Samh. He narrated it from Abu Haytham, and Abu Haytham narrated it from Abu Sa'eed. This is the chain that is found in those two source books mentioned – Darraaj narrating from Abu Haytham, narrating from Abu Sa'eed. Darraaj was weak according to the vast majority of critics, his memory was weak; he was unacceptable and unreliable in his narrations. However, Yahya ibn Ma'een alone, the great critic considered severe in his criticism, said he's *thiqa* (reliable). So from that, a few scholars erred and said we rely on Yahya Ibn Ma'een, here, because he must have seen something in him that others did not see. This is called *Tasaahul* (unwarranted leniency) in *Jarh wa Ta'deel*. That's what led some of the scholars to approve of this *hadeeth*, but in reality Darraaj is weak.

Ibn Hajr (*rahimahullaah*) said in his handbook of rulings on narrators, called *Takreeb it-Tahdeeb*, “[Darraaj is] *Saduuk*. Meaning, he is acceptable of a lesser quality of acceptable narrators. But if he narrates from Abul Haytham, it is (considered weak) or there is weakness in it. Specifically, the critics have identified that if he narrates from Abul Haytham, then his narration is weak. (While they considered Darraaj to be weak no matter whom he narrated from). So we have a problem: there is a narrator known to have a weakness in his narrations and that is Abul Haytham, and he is his *Shaykh* in his chain. So specifically, we confirm that this chain is not authentic. Al-Haythaamee pointed that out in *Majma' Al-Zawaahid* and Al-Waadi'ee in his book *Tatabu' Awhaam Al-Haakim*.

Who is the scholar known as Al-Waadi'ee? The one who knows about '*Eelal* (hidden defects of *hadeeth*)? He is the *Shaykh* of Yemen (*rahimahullaah*) Muqbil Ibn Haadee Al-Waadi'ee. He authored a tremendous book called *Tatabu' Awhaam Al-Haakim*. It follows up the lenient rulings of Al-Haakim that were approved of by Adh-Dhahaabee, which were actually mistaken and which have defects in the chain. So from this book, he said that Darraaj has many contradictory narrations and this *hadeeth* is weak.

Having said that that, this narration is from Moosaa ('*alayhe ssalaam*). Think about the allowance we have in our religion that have come to us from the Messenger of Allaah (*salallaahu 'alayhe wasallam*):

حدثوا عن بني إسرائيل ولا حرج

“...Narrate what you hear from the people of the Book, for it is not sinful to do so.”

Meaning (narrate a narration) that does not have any obviously mistaken wordings or blasphemous meanings. So narrate it, and when you do so, do not relay it and affirm its authenticity, simply relay it. Say, “They say this.” [. . .] For example, Eesaa allegedly inviting the people to worship himself besides Allaah – you will find similar statements like this attributed to Eesaa' and you are **not** allowed to relay them because they are rejected. Furthermore, you find some statements of Eesaa' as well, where he ordered the people to worship Allaah Alone. These statements have been confirmed by the Book of Allaah. Then we find some statements that we cannot confirm or deny about 'Eesaa or Moosaa or anyone else. And those are the ones we are allowed to narrate without affirming or denying them. We just narrate them.

If that is the case with the narrations of the Jews and the Christians, whose chains are broken (and we do not even study their chains), what about a chain that has weakness in it? We actually have the chain, but it has a weakness in it, and it cannot be authentically attributed to the Messenger of Allaah (*salallaahu 'alayhe wasallam*). And since the chain is in front of us, and it has a weakness, and is from the narrations about Moosaa, wouldn't it be more befitting than our narration from a Jew, whose narration or testimony about religious matters we wouldn't even accept? Wouldn't it be more befitting that we at least consider the weak *hadeeth* and convey it?

From that angle we are going to allow ourselves to consider the *hadeeth*, realizing the chain is not authentic, but that it comes in the category of *mulhaqaat bil-Israaeeliyaat*. It is similar to the narrations of Baanee Israaeel, in that it is a story of Moosaa. And we will narrate it without affirming it as the speech of our Prophet (*salallaahu 'alayhe wasallam*) or the Speech of Allaah, because there is a mention of Allaah's Words in the *hadeeth*. Likewise, without affirming the *hadeeth* as the speech of Moosaa (*'alayhe ssalaam*).

We will take a few quick points from this. Our *Shaykh* Al-Fawzaan (*hafidahullaah*) says: From what is understood from the *hadeeth* is:

1 – عظمُ فضلِ لا إلهَ إلاَّ اللهُ، لما تتضمَّنُه مِنَ التَّوْحِيدِ وَالْإِخْلَاصِ

1. This *hadeeth* points out the great virtues of proclaiming that there is no deity but Allaah. This formula implies both monotheism and sincerity of belief.

First point: The great status of *Laa ilaha illallaah* due to what it contains of *Tawheed* and its sincerity.

2 – فضلُ موسى عليه السلامُ وحرصُهُ على التَّقَرُّبِ إِلَى اللهِ

2. The merit of Moosaa (*'alayhe ssalaam*) and his keenness to draw nearer to Allaah.

Second point: Moosaa was virtuous and he was concerned and focused on drawing close to Allaah (*azza wa Jall*).

3 – أَنْ الْعِبَادَةَ لَا تَكُونُ إِلَّا بِمَا شَرَعَهُ اللهُ وَلَيْسَ لِلْإِنْسَانِ أَنْ يَبْتَدِعَ فِيهَا مِنْ عِنْدِ نَفْسِهِ، لِأَنَّ مُوسَى طَلَبَ مِنْ رَبِّهِ أَنْ يَعْلَمَهُ مَا يَذْكُرُهُ بِهِ

3. Acts of worship are restricted to what Allaah ordains, and no one is permitted to introduce something innovative in religious ordinances, for Moosaa (*'alayhe ssalaam*) asked Allaah to teach him how to glorify and praise Him.

Third point: Worship is not to be done in any way except the way Allaah legislated for the people. It is not for a person to invent any way of worshipping Allaah. And in the story attributed to Moosaa, he requested from Allaah a legislated way of remembering Him.

4 – أَنْ مَا اشْتَدَّتِ الْحَاجَةُ وَالضَّرُورَةُ إِلَيْهِ كَانَ أَكْثَرَ وَجُودًا، فَإِنَّ لَا إِلَهَ إِلَّا اللهُ لَمَّا كَانَ الْعَالَمُ مُضْطَرًّا إِلَيْهَا كَانَتْ أَكْثَرَ الْأَذْكَارِ وَجُودًا وَأَيْسَرَهَا حِصُولًا

4. What is more direly needed should be more available to and bearable by most people. As the statement, 'There is no deity but Allaah,' is indispensable for the whole world, it is the most available and easiest to remember.

Fourth point: When there is a great need for something; a statement of *dhikr* (remembrance) or an act of worship should be more widespread and more easily available. So *laa ilaha ilallaah* is a statement that the whole creation is in dire need of. Saying it, understanding it, and acting upon it. It is one of the most common things they should say and one of the most convenient phrases to utter and draw closer to Allaha (*azza wa Jall*).

5 – أَنَّ الْأَنْبِيَاءَ يَحْتَاجُونَ إِلَى التَّنْبِيهِ عَلَى فَضْلِ لَا إِلَهَ إِلَّا اللَّهُ

5. The Prophets need to be directed to the merits of the Testification of Faith.

Fifth point: Even the Prophets need to be reminded about the virtue of *laa ilaha ilallaah*. In the Qur'aan, you will find reminders to our Prophet (*salallaahu 'alayhe wasallam*) that supports this idea of the importance of *laa ilaha ilallaah*. All of the creation, including the Prophets – the very best of them – are in need of being reminded about the right of Allaah (*azza wa Jall*).

With that, we have one *hadeeth* left that we will read in the beginning of our next class, *inshaaAllaah*.

Question & Answer

I was asked about an issue of a drunk not having his *salaah* accepted for forty days. Because I was not clear on the narration, I did not answer. I went back to the narration (however) and reviewed it, and I will relate the *hadeeth* now and some of its understanding to answer the question. Again, the question is:

1. What is understood about the drunkard not having his *salaah* accepted for forty days?

The *hadeeth* is in At-Tirmidhee from the narration of Abdullaah bin 'Umar (*radiallaahu 'anhu*) who said that the Prophet (*salallaahu 'alayhe wasallam*) said:

من شرب الخمر لم تقبل له صلاة أربعين صباحا

“Whoever drinks an intoxicant (or whoever is intoxicated by an intoxicant) will not have a prayer answered for forty mornings.” The meaning of forty mornings there is forty days. If he repents, Allaah would accept his repentance. If he goes back to what he did, Allaah will not accept for forty days. The *hadeeth* mentions that two, three and four times. During the fourth time, the Prophet (*salallaahu 'alayhe wa sallam*) said: ‘If he repents the fourth time, Allaah will not accept his repentance and will cause him to drink from the river of *Al-Khabaal*, a river from the Hell-Fire, its water is made of (as the scholars have said) *Sabeed of Ahl un-Naar* (the pus from the wounds of the people of the Hell-Fire). We ask Allaah for His safety.

The *hadeeth* is *hasan* as declared by At-Tirmidhee himself, the collector of the *hadeeth*. It is found in his *Jaami'*, #1862. *Shaykh Al-Albaanee (rahimahullaahu ta'aala)* in his checking of that book said it is *saheeh* (authentic). The *'ulaama*, in explanation of that *hadeeth*, said: {If he repents the fourth time, Allaah will not forgive him} meaning it is a very severe warning for the one who continually gets drunk. Yet, the possibility of him repenting to Allaah is open until *Yawm ul-Qiyamaah*. However, there is a severe warning in that *hadeeth* and something to scare the people who drink.

Furthermore, the scholars have distinguished between the two types of *Qabool*, where Allaah will accept or not accept a prayer. The first meaning of acceptability is that Allaah accepted the *salaah*, meaning you have fulfilled your obligation of praying that *salah* and you do not have to repeat it. The second kind of *qabool* is Allaah loves your action and so He has chosen to reward you, and multiply your reward and raise your status in the *dunyaa* and the Hereafter because of it. This is the *qabool* (acceptance) that is negated here. So we understand that if a person drank alcohol, he cannot refrain from praying for forty days using that text. Rather he must continue praying even in those forty days, to fulfill his obligation of the five daily prayers. However, the acceptance of them, meaning the additional reward and the additional status, and everything that he would enjoy, he will not get that from those *salah*, due to the text from the Messenger (*salallaahu 'alayhe wasallam*).

2. On point 6, page 27, it says: There is no deity but Allaah is indivisible, it must be pronounced in full. Does that mean we have to say, '*Laa ilaaha illallaah Muhammad ur-Rasullullaah*'?

I do not know who translated that and who you are quoting from, so I would not know exactly what the context is there. But we did talk about '*Laa ilaaha illallaah*' being a statement with a negation and affirmation. The negation is not acceptable by itself and the affirmation is not acceptable by itself. Rather, they must be together.¹ So if it is from that angle, you must negate those worshipped besides Allaah and affirm Allaah's sole

¹ In the book "Mountains of Knowledge" it says: "As for affirmation, it is affirming whatever is due to Allaah, the Most High, from the rights of His Lordship (*Rubuubiyyah*), Worship (*Uluuhiyyah*), and His Names, Attributes and Actions. As for negation, then it is negating any partners to Allaah, the Most High, in all that is due to Him, and negating whatever Allaah or His Prophet negated with regard to all imperfections or deficiency."

right to be worshipped. In that, you can say it is indivisible. Meaning, the statement ‘*Laa ilaaha illallaah*’ is not allowed to be broken up into two separate parts; rather it must be pronounced together. And Allaah knows best.

3. Is the significance of mentioning ‘Eesaa’s soul to prove that he is created separate from the creator? Meaning, he has his own soul and he is not one with the father as the Christians attest?

The significance of Allaah mentioning ‘Eesaa is a soul (*Ruuh*) – I don’t know. I don’t know about the answer to that question. In general, the significance of the reason why the Prophet (*salallaahu ‘alayhe wasallam*) said something is something ‘*ulaama* make ‘*ijtihaad* for. They try to explain what the Prophet (*salallaahu ‘alayhe wasallam*) said. But to say that was the significance, or that is the meaning behind it, or that is the reason for it, is a little difficult to say. And Allaah knows best. But *na’am*, for sure, in the *hadeeth* is a refutation of the Christians; that ‘Eesaa was the slave of Allaah and the servant of Allaah. Again affirming some general status that they do agree and say he is the word of Allaah. So we affirm that, and say yes, we believe he is the word of Allaah. What does the Word of Allaah mean? It means he was created from the word of Allaah, not that he is the speech of Allaah, himself, *wal ‘iyaadu billaah*, or that he is part of Allaah or that he is Allaah, himself, or so. Those ideas are contradictory to the Message of ‘Eesaa.

4. Is the term *Ruuh* of Allaah just used for ‘Eesaa and Jibreel?

As a title or as a form of respect, I don’t know of it being used for other than the two of them. However, in a general way, your *Ruuh* is from Allaah (*azza wa Jall*). *Ruhun minhu* – notice the wording in that *hadeeth* is: ‘*Wa ruhun minhu*’ not ‘*Ruhullaah*’ but ‘*ruhun minhu*’ (a *Ruuh* from Allaah).

تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ

“Therein descend the angels and the *Ruuh* [Jibreel].” [*Al-Qadr* (97):5]

“The spirit.” [It does not say] *Ruhullaah*. Either way, the spirit (*Ruuh*) was created by Allaah. Allaah created all of the *Ruuhs*, all of the spirits, souls or individuals, whether they have come in a text mentioned as a *Ruh* that Allaah created or not, then we definitely affirm that Allaah (*azza wa Jall*) is the creator of all the *ar-waah* (spirits). But there is a distinction to be given to Jibreel and to ‘Eesaa ibn Maryam. They have texts identifying them as a *Ruuh* that Allaah created or that Allaah (*ta’aala*) sent in a special distinction.

5. What is the name of *Shaykh* Muqbil’s (*hafidahullaah*) book that you mentioned?

Firstly, *Shaykh* Muqbil passed away over ten years ago, so we say *rahimahullaah* (may Allaah *ta’aala* have mercy on him). His students are alive and active, and we hope and pray that Allaah blesses them to benefit the *Ummah* as benefit was spreading in the time of *Shaykh* Muqbil. We ask Allaah (*azza wa Jall*) to bless them and their efforts and to focus them on what benefits the people and not on what harms them. We ask Allaah to bless their efforts, to guide them, and to keep them upon *Tawheed* and upon *Salafiyah*. So we say *hafidhamullaahu jamee’an* (may Allaah *ta’aala* preserve all of them).

Shaykh Muqbil (*rahimahullaahu ta’aala*): his book on the *Mustadrak* of al-Haakim is called ‘*Tatabu’u Awhaam Al-Haakim ‘Alathee Sakata ‘Alayha Adh-Dhahabee.*’ It is an exemplary book of the notes of the *Mustadrak* of Al-Haakim. It is commonly referred to as the *Tahqeeq* or *Shaykh* Muqbil’s printing of *Al-Mustadrak*. But there is no *tahqeeq* there; it is only a book of commentary or footnotes by *Shaykh* Muqbil.

6. When people ask you to make *du’aa* for them, can you read the *Qur’aan* as a *du’aa*?

Meaning, the verses that ask for things, verses of *du'aa*, yes, you can read those as a *du'aa*. But if people ask you to make *du'aa* for them, and you say, *qul-huwallaahu 'ahad* or something, or if you read verses that do not have any *du'aa* in them, then you haven't fulfilled their request obviously.

7. What is the difference between *kufir* and *shirk*?

They are two terms used synonymously in many texts. However, individually, the *mushrik* is someone who worships Allaah and someone else. He has committed *shirk* by worshipping Allaah and someone else. (Basically) polytheism. And a *kaafir* is someone commits *kufir*. Maybe he's committing *kufiral juhuud*, maybe he's committing the *kufir* of negating Allaah's right to be worshipped, or (perhaps) he is ignoring the right of Allaah. So his *kufir* does not have any *shirk* in it, he hasn't committed *shirk*, but he's a *kaafir* because he doesn't give Allaah His right at all. So he doesn't actually commit *shirk* because he doesn't worship Allaah and anyone else – he doesn't worship anything, similar to an atheist, for example.

And you can say eventually, thinking about it, perhaps he's worshipping his desires and his own intellect, and so on. So he does actually commit *shirk*, and from that angle, that's where they become somewhat synonymous.

Both *kufir* and *shirk* have major and lesser forms, and that will be part of our discussion in the book in detail *inshaaAllaah*, as they come.

8. With regards to the statements of the people of the book, when would we know when to narrate their statements and when not to?

Briefly, a review of what was mentioned: The first case is when something in the bible has reached you (not that you go and read the bible, but somebody quotes a bible verse to you, or something from the old testament from the speech attributed to Moosaa) and it is exactly in line with the teachings of Muhammad (*salallaahu 'alayhe wasallam*), then you accept it, because the *Qur'aan* has affirmed it or that the Messenger of Allaah (*salallaahu 'alayhe wasallam*) has affirmed it and you affirm it as the *haqq*.

The second situation is when something is attributed to the people of the book or the previous prophets and there is something in the *Qur'aan* or *Sunnah* that negates it and proves that it is falsehood. Then you reject it and you may not narrate it in that case. You identify it as falsehood and you reject it.

The third case is when something is mentioned as an action or statement of the previous prophets, like Jesus said something, and there is a word of wisdom mentioned that does not have a bad meaning, and is not contradictory to anything mentioned in the *Qur'aan* or *Sunnah*, nor is it supported, nor is there evidence to provide that that is actually the speech of Jesus or any of the previous prophets. In this case, we make *tawaquf*, we refrain from affirming it or rejecting it and we are allowed to narrate and relate it. But when we relay it, we do not say, '*Jesus said this...*' So if you know a bible verse or something, and you quote it, you do not say, '*Jesus said that...*' Rather you say, '*it has been narrated that Jesus said that...*' or '*it is in the bible that Jesus said that...*' or '*The Christians say that Jesus said such and such.*' So you relay it (not that you affirm it) but you relay it and that is the meaning of the statement of the Messenger (*salallaahu 'alayhe wasallam*) that is in the *saheeh*:

حدثوا عن بني إسرائيل ولا حرج

“...Narrate what you hear from the people of the Book, for it is not sinful to do so.”

This is the third category of what I have mentioned. And Allaah *ta'aala* knows best!

So we will stop there, sending *salaat* and *salaam* upon the finest of creation, the Messenger Muhammad (*salallaahu 'alayhe wasallam*).