

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 17 – Tawheed Ar-Ruboobeeyah, Tawheed Al-Ulooheeyah

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The shaykh began with the Khutbatul Haajah.

Review

1. What are the two pillars of Tawheed?

TAWHEED AR-RUBOOBEEYAH

الأول: توحيد الربوبية

توحيد الربوبية هو: إفراد الله في أفعاله.

معناه أن الله هو المتفرد بالخلق والأمر والملك والتدبير والموجد لهذه الكائنات من العدم إلى الوجود بدون شريك ولا معين.

فهو الخالق وهو الأمر وهو الملك وهو المدبر وحده لا شريك له.

قال الله تعالى: **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** [الفاتحة:2].

في ستة مواضع في القرآن وهي كما يلي:

1 - الفاتحة:2.

2 - الأنعام:45.

3 - يونس:10.

4 - الصافات:182.

5 - الزمر:75.

6 - غافر:65.

وقل تعالى: إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي
اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ [الأعراف:54].

وقل تعالى: مَالِكِ يَوْمِ الدِّينِ [الفايحه:4].

وقل تعالى: قُلْ أَعُوذُ بِرَبِّ النَّاسِ , مَلِكِ النَّاسِ [الياس:1,2]..

وقل تعالى: يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ
[السجده:5].

وقل تعالى: وَمَنْ يُدَبِّرِ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ [يونس:31].

وقل تعالى: تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [الملك:1].

وقل تعالى: قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ , سَيَقُولُونَ لِلَّهِ
قُلْ فَأَنَّى تُسْحَرُونَ [المؤمنين:88,89].

قلت:

ولم ينكر هذا القسم أحد إلا فرعون والنمرود والدهريه قديماً والشيعويه حديثاً, والمنكر له يعتبر كافراً
ملحداً.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Tawheed Ar-Ruboobeeyah is the Tawheed of Allaah in His Actions and its meaning is that Allaah is Alone in Creating, Commanding, and Originating everything in this universe, from the non-existence to existence, without a partner and without a helper.

And Allaah (subhaana wa ta'laa) said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâb, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-Fatihah 1:2)

And in six places in the Qur'aan which are as follows:

Allaah (subhaana wa ta'laa) said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâb, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-Fatihah 1:2)

Allaah (subhaanahu) said:

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So the roots of the people who did wrong were cut off. And all the praises and thanks be to Allâb, the Lord of the 'Alamîn (mankind, jinns, and all that exists). (Al-An'am 6:45)

Allaah (ta'laa) said:

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَأَخْرَجُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Their way of request therein will be Subhânaka Allâbumma (Glory to You, O Allâb!) and Salâm (peace, safe from each and every evil) will be their greetings therein (Paradise)! and the close of their request will be: Al-Hamdu Lillâhi Rabbil-'Alamîn [All the praises and thanks are to Allâb, the Lord of 'Alamîn (mankind, jinns and all that exists)]. (Yunus 10:10)

Allaah (subhaana wa ta'laa) said:

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And all the praise and thanks be to Allâb, Lord of the 'Alamîn (mankind, jinns and all that exists). (As-Saffat 37:182)

Allaah (subhaana wa ta'laa) said:

وَتَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth, and it will be said. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)." (Az-Zumar 39:75)

Allaah ('azza wa jal) said:

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He is the Ever Living, Lâ ilâha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Ghafir 40:65)

Allah (jalla wa 'ala) said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He Istawâ (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! (Al-A'raf 7:54)

And Allaah (subhaana wa ta'laa) said:

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). (Al-Fatihah 1:4)

And He says:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say: "I seek refuge with (Allâh) the Lord of mankind, (An-Nas 114:1)

مَلِكِ النَّاسِ

"The King of mankind, (An-Nas 114:2)

And He said:

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِّمَّا تَعُدُّونَ

He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time). (As-Sajdah 32:5)

And His statement:

وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?" (Yunus 10:31)

And Allaah (subhaana wa ta'laa) said:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Blessed is He in Whose Hand is the dominion, and He is Able to do all things. (Al-Mulk 67:1)

And He said:

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know." [Tafsir Al-Qurtubi, Vol. 12, Page 145] (Al-Mu'minun 23:88)

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?" (Al-Mu'minun 23:89)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Reading from the *Fataawaa Collection of Legal Opinions*, by Shaykh 'Abdul Azeez bin Baaz (rahimahullaah), Shaykh Ahmed quoted that the people in generality affirm this category of Tawheed, except for a minority amongst them. Amongst them was firawn, and namrood, and those who do not believe in the life of the Hereafter. Also, sometimes when the mushrikoon are put

through a hardship, they make their worship sincerely for Allaah ('azza wa jal), affirming that Allaah (subhaana wa ta'laa) is the only one who controls all affairs and can remove this hardship from them. Allaah's statement:

فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others. (Al-'Ankabut 29:65)

And Allaah's (subhaanahu) statements:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرِيحٌ طَيِّبَةٌ وَفَرِحْتُمْ بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أُنجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)

فَلَمَّا أَنْجَاهُمْ إِذَا هُمْ يَنْجُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. (Yunus 10:23)

The text mentions the numerous proofs for this category of Tawheed, Tawheed Ar-Ruboobeeyah, with the following verse appearing seven times in the Qur'aan:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists).

This is a proof for the Ruboobeeyah of Allaah, and the Oneness of His Lordship.

And the verse in Sooratul-Fatihah (1:4), establishes that Allaah is the only Owner and Master of everything existing or non-existing. And the verses in Sooratul-Naas, (114:1,2) establish Allaah's sovereignty over His creation. And the verse in Sooratul-Sajdah (32:5) establishes that Allaah (subhaana wa ta'laa) regulates, controls, and manages all affairs.

Shaykh Ahmed advised the students of knowledge to obtain the book *Fataawaa Collection of Legal Opinions*, by Shaykh 'Abdul Azeez bin Baaz (rahimahullaah). He advised them to exhaust whatever avenues necessary to obtain this valuable piece of knowledge. Reading from page 34 of this book, Shaykh Ahmed quoted to us that the meaning of Tawheed Ar-Ruboobeeyah is the affirmation of the

actions and doings of the Lord, and his control and management of everything. And it is the admittance that Allaah (subhaana wa ta'laa) is the Sole Creator (khaaliq), and the Sole Provider (Raaziq), and the manager of all the affairs ('Amr). And that He lowers whom He wills, and He raises whom He wills, is the only One who gives life, the only One who gives death, and that He has total power over everything. And this category of Tawheed is affirmed by the mushrikoon, the proof being Allaah's statement:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ

And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allâh (has created them)." (Aḩ-Zumar 39:38)

And He said:

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ

And if you ask them who created them, they will surely say: "Allâh". (Aḩ-Zukhruf 43:87)

And His statement:

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

Say (O Muhammad (صلى الله عليه وسلم)): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?" (Yunus 10:31)

However, affirming this category of Tawheed, Tawheed Ar-Ruboobeeyah, did not benefit the mushrikeen. This is due to the fact that they denied the second category of Tawheed, Tawheed Al-Ulooheeyah, by not directing all worship solely to Allaah alone. They took between themselves and Allaah intermediaries, believing that they are intercessors with Allaah (subhaana wa ta'laa). And also believing that they (the intermediaries) bring them closer to Allaah (subhaana wa ta'laa).

Allaah's statement:

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

And they worship besides Allâh things that hurt them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him! (Yunus 10:18)

So Allaah (subhaana wa ta'laa) has no partner in the heavens or the earth. Verily, He is only One that is entitled to all worship.

Allaah (subhaana wa ta'laa) says:

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Verily, We have sent down the Book to you (O Muhammad (صلى الله عليه وسلم)) in truth: So worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only, (and not to show-off, and not to set up rivals with Him in worship). (Aḥ-Zumar 39:2)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." (Aḥ-Zumar 39:3)

The meaning of this is that the mushrikoon believe that the Auliyaa do not harm or benefit them, neither do they create or provide for them, and that they do not control any of the affairs. But they say that they worship them so that they may bring them closer to Allaah and intercede for them with Allaah (subhaana wa ta'laa). And it is known that the mushrikoon do not believe that their false deities benefit or harm them, give life or cause death, or provide for them, but they worship them so that they may bring them closer to Allaah and intercede with Him (subhaana wa ta'laa). From amongst them (the tawagheet – false deities) is Laat, and 'Uzza, and Manaaf, and 'Eesaa and Maryam ('alayhimus salaam), and the righteous servants of Allaah (subhaana wa ta'laa). The mushrikeen from the early times only worshipped them in the hope that they would intercede for them in front of Allaah (subhaana wa ta'laa). However, Allaah ('azza wa jal) ruled with shirk upon them, such as Allaah's statement:

أَتُنَبِّئُونَ اللَّهَ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

"Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him! (Yunus 10:18)

And His statement:

إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ يَخْتَلِفُونَ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ

Verily, Allāh will judge between them concerning that wherein they differ. Truly, Allāh guides not him who is a liar, and a disbeliever. (Aḥ-Zumar 39:3)

So Allaah (subhaana wa ta'laa) has ruled upon them with disbelief and the trait of lying. This is because they lie that their false deities bring them closer to Allaah, and they are disbelievers through the directing of their worship to others along with Allaah, such as slaughtering, vowing, and supplicating to them **[End of Shaykh Ibn Baaz's words]**.

TAWHEED AL-ULOOHEEYAH

الثاني: توحيد الألوهيه

توحيد الألوهيه: هو إفراد الله في أفعال العباد.

ومعناه صرف جميع أنواع العبادات: من ذبح - ونذر - ودعاء - وتوكل - وخوف - ورجاء - وإنابه - ورغبه - ورهبه - وخشيته وغير ذلك من أنواع العبادات لله وحده لا شريك له.

قال الله تعالى: **وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا** [النساء: 36].

و قال تعالى: **وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ** [الإسراء: 23].

وقال تعالى: **وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِي** [الذاريات: 56].

اي ليوحدوني وأمرهم وأنماهم.

وهذا هو معنى: <أشهد أن لا إله إلا الله>

قلت:

والذين أنكروا هذا القسم هم المشركون قدكون قديماً والقبورون حديثاً.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

It is the Tawheed of Allaah in the actions of the slaves and its meaning is to direct all types of worship from slaughtering, vowing, supplicating, trusting, fear, hope, repentance, desire, awe, and reverence and other than that from the types of worship for Allaah Alone without associating partners with Him.

Allaah (subhaana wa ta'laa) said:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allāh and join none with Him in worship. (An-Nisa 4:36)

Allaah (subhaana wa ta'laa) said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him. (Al-Isra 17:23)

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allāh) created not the jinns and humans except they should worship Me (Alone). (Adb-Dhariyat 51:56)

Meaning that they make Me one in all worship, and in my orders and my forbiddances.

This is the meaning of Ashhadu al-laa ilaaha illAllaah (I testify that none has the right to be worshipped except Allaah).

I say: And the people that deny this category of Tawheed are the polytheists of the past, and the people of tombs and graves, which are present in this era.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Explaining the statement of Shaykh Muhammad ibn Abdil-Wahhaab – “*And the people that deny this category of Tawheed are the polytheists of the past, and the people of tombs and graves, which are present in this era*” – Shaykh Ahmed mentioned the statements of Allaah (subhaana wa ta’laa):

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

Verily, We have sent down the Book to you (O Muhammad (صلى الله عليه وسلم)) in truth: So worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only, (and not to show-off, and not to set up rivals with Him in worship). (Aḥ-Zumar 39:2)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ

Surely, the religion (i.e. the worship and the obedience) is for Allāh only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allāh." (Aḥ-Zumar 39:3)

These were the statements were uttered by the mushrikeen during time of the Prophet (صلى الله عليه وسلم). And the mushrikeen before the time of the Prophet (صلى الله عليه وسلم), when Allaah sent Messengers to them commanding the worship of Allaah alone without any partners, and avoiding the worship of the tawaagheet (false deities, they (the mushrikeen of old) said:

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ

"We found our fathers following a certain way and religion, and we guide ourselves by their footsteps." (Aḥ-Zukhruf 43:22)

They also said:

إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

"We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (Az-Zukhruf 43:23)

The Shaykh Ahmed mentioned to us the belief of the mushrikeen of today, the people of the tombs and graves. He mentioned that they believe that Allaah (subhaana wa ta'laa) cannot be reached except through an intermediary. And through this belief of theirs, they have portrayed Allaah (subhaana wa ta'laa) in the form of the creation. Just like the rulers and leaders of this world cannot be reached directly by the general people, except through the use of intermediaries who will take the people petitions to them; similarly, the mushrikeen of today believe that Allaah (subhaana wa ta'laa) cannot be reached except through an intermediary, one who will take their petitions and needs to Allaah (subhaana wa ta'laa). Shaykh Ahmed mentioned that these people have strayed away from the Aqeedah (creed) of Ahlus Sunnah wal Jama'ah.

Shaykh Ahmed also narrated a story that some of students from Dammaaj met some people in a town in Yemen called Hadhramaut. And Hadhramaut is known to be a city where the soofeeyah are in the majority. And one of the students narrated his conversation with one of the residents of Hadhramaut, and he said that the resident of Hadhramaut mentioned that he worshipped the people of the graves, and made tawaaf around the graves, and directed his supplication to them. And he believed that these people in the graves do not harm or benefit him, but that they take his petitions to Allaah (subhaana wa ta'laa), believing that they were righteous servants of Allaah, so Allaah will accept from them while I have some shortcomings and due to the this Allaah will not accept from me. And that they have a reached a high level and esteem position with Allaah, so Allaah will listen to them.

Shaykh Ahmed mentioned that this believe is baatil (falsehood). And that there is no intermediary between Allaah (subhaana wa ta'laa) and His creation. And it is upon the servants to direct all forms of worship to Allaah (subhaana wa ta'laa) with no partner.

Q&A

1. We know the ruling on celebrating the festivals of the kuffar, such as christmas, the origin of which is shirk. However, what about the Muslims who take part in the holidays of the kuffar, such as the canada day and the like, such as memorial day. Whether they go to watch the firework shows or they purchase the fireworks themselves and celebrate in their backyards. So what is the ruling on this?

Ans: There is a good book written by Shaykhul-Islam ibn Taymiyyah (rahimahullaah) called: *Ibtijaat Siraatul-Mustaqeem bi Mukhaalif Ashaabul-Jabeem* "The Requirements of the Straight Path, which necessitate going against the path of the people and companions of the HellFire." This book deals with the fact that it is not permissible to resemble the disbelievers from the People of the Book or other than them in all facets of the religion and life. Whether it be belief, or in statements or actions, or in clothing, or other than them. And this book deals in detail with the festivals of kuffaar, and the ruling on those who participate in these holidays. The Muslims have two holidays, which are 'Eed Al-Fitr and 'Eed Al-Adha. The also have a

weekly holiday, which is Yawm Al-Jum'ah. It is upon the Muslims to differentiate themselves from the disbelievers in their holidays and in their celebrations. And it is upon them not to take part or witness these things, as Allaah (subhaana wa ta'laa):

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity. (Al-Furqan 25:72)

And Shaykhul-Islam mentioned in this book that the salaf use this verse as proof that the Muslims do not cooperate or witness or celebrate these festivals and holidays of the disbelievers. And for the ruling on the one who participates in these kuffar festivals, then he is a sinner and he has to make repentance from it.

2. The aayaats at the end of Soorah Yoosuf are used by the soofeeyah to prove the permissibility of prostrating to a human being (i.e. to other than Allaah). (Such as the following aayah):

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforesaid! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitân (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise. (Yusuf 12:100)

So is this a proof for the permissibility of prostrating to a human being (or other than them)?

- Ans:** This action of the brothers of Yoosuf ('alayhis salaam), the prostration to Yoosuf (by his brothers), is from the previous legislation that was revealed onto Yoosuf and his people. However, it has been abrogated in our deen and it is not acceptable in our deen. Allaah's statement:

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا

And We have sent down to you (O Muhammad (صلى الله عليه وسلم)) the Book (this Qur'ân) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allâh has revealed, and follow not their vain desires,

diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. (Al-Ma'idah 5:48)

So this action was from the prescribed law and way during the time Yoosuf (‘alayhis salaam). And it was a form of greeting. And it was not worship for other than Allaah. And it comes in the tafaaseer that this was just a bowing or a nodding of the head, and not a full prostration (that we understand in our deen).

And from what proves that there is no prostration to other than Allaah (subhaana wa ta’laa) in our deen is the following hadeeth:

3. The statement in the tashahhud, “As salaamu alayka ayyuhan nabiiyyu wa rahmatullaahi wa barakaatuh” (Peace be on you, O Prophet, and also the mercy of Allaah and His blessings) is used by some to prove the permissibility of calling upon the Prophet. So can the shaykh explain this matter to us?

Ans: This saying is a distortion of the reality. Allaah (subhaana wa ta’laa) has ordered the believers to send salaah and salaam upon the Prophet (صلى الله عليه وسلم). And He has ordered the believers to mention the Prophet during their remembrances in the prayers (during the tashahhud). Allaah’s statement:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Allâh sends His Salât (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad (صلى الله عليه وسلم)) and also His angels too (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad (صلى الله عليه وسلم)), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. AsSalâmu 'Alaikum). (Al-Ahzaab 33:56)

So we have been ordered to send the salaam on the Prophet in our prayers, and also to send it on ourselves, as we say (after sending the salaam upon him): “As salaamu ‘alaynaa wa ‘alaa ‘ibaadillaahis Saaliheen” (Peace be on us, and on the righteous slaves of Allaah). And it comes in the hadeeth that when one says that (“and on the righteous slaves of Allaah”), it includes every righteous slave in the Heaven and the earth. So we are not worshipping the ones upon whom we send our salaah and salaam. Rather, this is what Allaah has ordered us to do. And Allaah does not order with the worship of other than Him or others along with Him (subhaana wa ta’laa). And there is no doubt concerning this matter, as there is no worship to other than Allaah and neither can any worship be directed to the Prophet (صلى الله عليه وسلم). And we do not send the salaah and salaam upon the Prophet (صلى الله عليه وسلم) to call upon him seeking that he would respond to our call (rather we are carrying out what Allaah has commanded us to do).