

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Class 19 – Tawheed Al-Mutaabi'ah, The Whole of The Qur'aan is Tawheed, The Categories of Abodes and the Categories of Their People

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The shaykh began with the Khutbatul Haajah.

Most of the scholars of Ahlus Sunnah wal Jama'ah are of the opinion that Tawheed divides into three categories, which is Tawheed Ar-Ruboobeeyah, Tawheed Al-Ulooheeyah, and Tawheed Al-Asmaa was-Sifaat. However, Shaykh Muhammad al-Wasaabee has mentioned a fourth category, which is Tawheed Al-Mutaabi'ah. And some people have defamed him for mentioning this fourth category. And because of this fact, he has lengthened his explanation (of this category of Tawheed) and has provided many proofs for it, including the transmission of the statements of many amongst the Ahlul 'Ilm, such as Shaykh Al-Albaanee, Shaykh Ibn Baaz, and Shaykh Muqbil, who have affirmed this fourth category of Tawheed.

TAWHEED OF FOLLOWING (ITTIBAH)

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

It is that we single out the Messenger (صلى الله عليه وسلم) in following and we do not truly follow anyone except him. Allaah (subhaana wa ta'laa) said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (O Muhammad (صلى الله عليه وسلم)): "Obey Allâh and the Messenger (Muhammad (صلى الله عليه وسلم))." But if they turn away, then Allâh does not like the disbelievers. (Aali Imran 3:32)

Allaah (ta'laa) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger (Muhammad (صلى الله عليه وسلم)) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allâh. Verily, Allâh is Severe in punishment. (Al-Hasbr 59:7)

He (subhaana wa ta'laa) said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad (صلى الله عليه وسلم)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa 4:115)

This is the meaning of “Ash-hadu anna Muhammadur Rasoolullaah’ (I testify that Muhammad (صلى الله عليه وسلم) is the Messenger of Allaah).

Imaam Ibn Abil ‘Izz (rahimahullaah) said in *Al-‘Aqeedah At-Tahaweeyah* (pg. 200) [according to the volume checked by Shaykh Al-Albaanee (rahimahullaah)]: ‘So it is obligatory to have perfect to have and complete submission for the Messenger (صلى الله عليه وسلم) and to have compliance for his command and to accept his information by acceptance in affirmation without us opposing it by false imaginations which we call intellect or we have a doubt or suspicion or we give preference to the opinions of men and the rubbish of their intellects. So we single him out for judgment, submission, compliance, and obedience just as we single out the One who sent him (i.e. Allaah) with worship, submission, humility, reverence, and trust. So they are the two types of Tawheed. There is no safety for the slave from the punishment of Allaah except by them.

Tawheed of the sender (mursil) and the Tawheed of following the Messenger (صلى الله عليه وسلم) [Tawheed Mutaabi’ah Ar-Rasool]. So we do not seek for a judgment from other than him and we are not pleased with the ruling by other than him and we do not make carrying out his command and affirming his reports dependent upon the saying of someone’s Shaykh or his Imaam, his faded madhab, his group and whoever glorifies him. So if they permit it for him, he will carry it out and accept the Messenger’s (صلى الله عليه وسلم) report and if they do not permit it for him then he has entrusted the search for security (i.e. Paradise) to them. And he has abandoned the Messenger’s (صلى الله عليه وسلم) command and his reports. Or he changes it from its proper place and he will name his changing as ‘interpretation’ and ‘postulating’ so he says, “We interpret and postulate.”

So if a slave were to meet Allaah with every sin except shirk, then it is better for him than to meet Him in this condition (as described above). Rather, when the authentic hadeeth reaches him he should consider himself as having heard it from the Messenger of Allaah (صلى الله عليه وسلم). So is it allowed to delay his acceptance and acting upon it until he subjects it to the opinion of so and so, his speech and his madhab? Rather, it is obligatory to rush to compliance of the Messenger (صلى الله عليه وسلم) without turning to other than him. So he does not regard the statement of the Messenger (صلى الله عليه وسلم) as dubious due to its opposition to the opinion of so and so. Rather, he regards the opinion of so and so as dubious in comparison to the statement of the Messenger of Allaah (صلى الله عليه وسلم). And he does not subject the statement of the Messenger (صلى الله عليه وسلم) to analogy, rather we consider the analogies as invalid and we accept his statement (صلى الله عليه وسلم) and we do not change his words from their true meanings to a false imagination which the people of fantasies call

intelligence. Yes the fantasy is unknown and isolated from the truth. And the acceptance of the saying of the Messenger (صلى الله عليه وسلم) is not dependant upon agreement with so and so, whoever it may be.’

I say (Shaykh Muhammad Abdul-Wahhaab): And Verily this category of Tawheed has annoyed the Ahlul Bid’ah and the people of hizbiyyah, and all of their types and categories. And no one is happy with this category of Tawheed except the Ahlul Haqq, and they are the Ahlus Sunnah wal Jama’ah. And they are the party of Allaah (subhaana wa ta’laa), the ones who are successful, inshaaAllaah. As for the innovators and the people of hizbiyyah, the ones who are upon falsehood, for verily this category of Tawheed has annoyed them and caused much confusion amongst them. And that is because they have lost the following of the people (due to this category of Tawheed). This is so because when the people come to know of this category of Tawheed, they give up following these people of bid’ah and hizbiyyah, and they realize that there are to only follow the Messenger (صلى الله عليه وسلم). As for the people of bid’ah and hizbiyyah, then they call the people to the following of other than the Prophet. And there is no absolute obedience without any condition or any stipulation except to Allaah and to His Messenger (صلى الله عليه وسلم). And as for obedience to other than Allaah and His Messenger, then this obedience is stipulated according to the guidelines of the Kitaab and the Sunnah.

And verily seven scholars have given approval for the book Al-Qawl Al-Mufeed, and all of them have affirmed this fourth category of Tawheed, Tawheed Al-Mutaabi’ah, and not a single one of them has denied it. Verily, they have affirmed this category of Tawheed in their introductions (to this book). And from them is Shaykh Ahmed ibn Ahmed Salaamah (rahimahullaah), who was from the scholars of Yemen: “And when I saw the disagreement of the hizbiyyeen regarding Tawheed Al-Mutaabi’ah:

- I asked Shaykh Muqbil bin Haadi Al-Waadi’ee (rahimahullaah) and he affirmed its situation, and he said “stand firm and do not pay attention to those (who go against you in affirming this category of Tawheed).”
- And then I asked Shaykh Muhammad Naasir ad-Deen al-Albaanee (rahimahullaah) when I met him, and he also affirmed this category of Tawheed and said that he is from amongst those who call to it.
- And those who used to sit with Shaykh ‘Abdul Azeez bin ‘Abdullaah bin Baaz (rahimahullaah) have informed me that the book of Al-Qawl Al-Mufeed was read in his presence, and he was impressed by it and ordered for its publication.
- And Shaykh Ibraaheem ibn Ibraaheem Qareebee, when he wrote his book, *Al-Libaab fee Sharb Al-‘Aqeedah ‘alaa daw as-Sunnah wal-Kitaab*, he made a clear statement affirming this category of Tawheed and took it into consideration as the fourth category of Tawheed, as is mentioned in Page 19 and Page 30.
- And also the generous brother, the writer of: *The Defense of the Tawheed of Adbering and Following (Tawheed Al-Mutaabi’ah)*.
- And also Dr. Shams ad-Deen As-Salafee Al-Afghaanee, the founder of Al-Jaami’ah Al-Athariyyah in Peshawar, in his letter which is called “*The striving of the scholars of hanafiyyah in the refutation of the belief of Al-Qubooriyyah*”,¹ also mentioned this category of Tawheed. And this

¹ Al-Qubooriyyoon: They are people who may ascribe to Islaam but commit acts of shirk in graveyards, like calling on the dead to seek their help, slaughtering for their sakes, taking oaths by them, etc. (Nawaaqid al-Islaam, pg. 20).

category of Tawheed was debated in Al-Jaami'ah Al-Islamiyyah bi Al-Madeenah Al-Nabuwiyah (Islamic University of Madeenah) using this Risaalah (letter) (1/104-106).

And Shaykh 'Abdul Azeez bin 'Abdullaah bin baaz (rahimahullaah) has answered a question regarding the categories of Tawheed, and has said²:

These categories of Tawheed are derived from thorough examination and studying. When the scholars extensively studied and examined the Kitaabu Allaah and the Sunnatu Rasoolullaah, it became apparent to them these categories of Tawheed. And some of them affirm the fourth category of Tawheed, which is Tawheed Al-Mutaabi'ah. And all of these categories are derived from thorough examination and studying.

And there is no doubt that the one who contemplates the Qur'aan will find verses that order with sincerity (Ikhlaas) in the worship of Allaah (subhaana wa ta'laa), solely and exclusively, and this is Tawheed Al-Ulooheeyah. And he can find verses that establish that Allaah (subhaana wa ta'laa) is the Creator, and the Provider, and that He is the disposer of the affairs, and this is Tawheed Ar-Ruboobeeyah. That which the mushrikoon affirmed, but it did not enter them into al-Islam. And he can find verses that establish that Allaah (subhaana wa ta'laa) has Al-Asmaa Al-Husnaa (the most beautiful names) and As-Sifaat Al-'Ulaa (lofty attributes), and there is nothing comparable to Him, and this Tawheed Al-Asmaa was Sifaat. That which the Ahlul Bid'ah, from amongst the Jahmiyah, and the Mu'tazilah, and the Mushabbiha, and whoever follows their path have denied and rejected.

And he can also find verses that establish the mandatory nature of following the Messenger (صلى الله عليه وسلم), and the leaving off and refuting all that goes against his Sharee'ah (legislation). And this is Tawheed Al-Mutaabi'ah. And these categories are derived through the thorough examination and studying of the verses and the studying of the Sunnah. And from this is the statement of Allaah (subhaanahu):

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Al-Fatihah 1:5)

And He ('azza wa jal) said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O mankind! Worship your Lord (Alláh), Who created you and those who were before you so that you may become Al-Muttaqín (the pious - see V.2:2). (Al-Baqarah 2:21)

And He ('azza wa jal) said:

² Majmoo' Al-Fatawaa (1/84 – 87).

وَالْهُكْمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. (Al-Baqarah 2:163)

And He (subhaana wa ta'laa) said:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (Aali Imran 3:18)

And He ('azza wa jal) said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

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

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (Adh-Dhariyat 51:57)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (Adh-Dhariyat 51:58)

And He ('azza wa jal) said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ 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 He (subhaanahu) said:

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ 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: "Allâh." Say: "Will you not then be afraid of Allâh's Punishment (for setting up rivals in worship with Allâh)?" (Yunus 10:31)

And He (subhaanahu) said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

And Allaah (ta'laa) said:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad (صلى الله عليه وسلم)): "He is Allâh, (the) One. (Al-Ikblâs 112:1)

اللَّهُ الصَّمَدُ

"Allâh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). (Al-Ikblâs 112:2)

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, nor was He begotten; (Al-Ikblâs 112:3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him." (Al-Ikblâs 112:4)

And He (subhaanahu) said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

And Allaah (ta'laa) said:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا
وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muhammad (صلى الله عليه وسلم)) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." (An-Nur 24:54)

And the ayaats that point to the different categories of Tawheed are numerous.

And from the hadeeths (which point to the different categories of Tawheed), are the following:

Mu'aadh (radiyAllaah anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him." (Bukhaaree, no. 2666).

'Abdullaah narrated that the Prophet (صلى الله عليه وسلم) said, "whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." (Bukhaaree, no. 4172 and no. 6259).

And the statement of the Messenger (صلى الله عليه وسلم) when he was question by Jibreel ('alayhis salaam) about al-Islaam, he said: "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the compulsory charity (i.e. Zakaat)." (Bukhaaree, no. 47 and no. 4448).

And Abu Hurayrah (radiyAllaahu anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah." (Bukhaaree, no. 6678).

And Abu Hurayrah (radiyAllaahu anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Bukhaaree, no. 6811).

And there are numerous hadeeths in this chapter.

Shaykhul-Islaam ibn Taymiyyah (rahimahullaah) said:

And The God, He is the who is worshipped and obeyed; for Verily, The God is The One that is worshipped, and the worshipped is the One who is deserved to be worshipped, and the fact that He deserves to be worshipped is because He is described by attributes, which necessitate that He is the One that is to be loved with the utmost love, and to be surrendered to with utmost surrender. And he (Shaykhul-Islaam) said: for Verily, The God is The One that is loved and worshipped, The One that the hearts worship, and submit to, and are low to, and fear, and hope in, and repent to when faced with hardships, and call in important affairs, and trust their affairs and interests to. And seek rest with His remembrance, and are tranquil in His love. And none of this is for anyone except for Allaah, The One, solely and exclusively. And because of this, the statement Laa Ilaaha IllAllaah is the most truthful of speech. And its people are the people of Allaah and His party. And those who deny this statement are His enemy, and the people of His Anger and Punishment. And if this statement is corrected, then every issue, condition, and statement is corrected. And if the servant is not

corrected, then destruction is mandatory for him in his issues of knowledge and actions and deeds. (Fathul-Mujeed Sharh Kitaab At-Tawheed, Chapter: Virtues of Tawheed) [End of the words of Shaykhul-Islam ibn Taymiyyah as quoted by Shaykh Ibn Baaz].

And we ask Allaah that He grant the Muslims tawfeeq (success), from amongst the rulers and those who are ruled, in understanding the religion, and affirmance upon it, and truthfulness to Allaah and His servant. And warning from whatever goes against it. Verily, He is Al-Walee (The Protector) and Al-Qaadir (The Capable). And May the peace and blessings of Allaah be on His Prophet Muhammad (صلى الله عليه وسلم) and upon his family and his companions. (Mujmoo' Al-Fataawa, 1/84 – 87) [End of Shaykh Ibn Baaz's words].

And he (Shaykh Ibn Baaz) also said about the sections of Tawheed³:

And from what we have mentioned from the Book of Allaah ('azza wa jal) and from the speech of the Messenger Muhammad and from the reality of affairs, it becomes clear that Tawheed has sections. And we know this and the Ahlul 'Ilm (People of Knowledge) have known this through intense study and examination of the Kitaab of Allaah, and the Sunnah of the Messenger (صلى الله عليه وسلم).

SO IT HAS THREE SECTIONS: (THE FIRST ONE BEING) TAWHEED AR-RUBOOBEEYAH

And it is belief that Allaah ('azaa wa jal) is One in His actions, and in His creation, and in His administration and organization of the affairs of His servants. And that He is the independent and sole administrator of the affairs of His servants, and that He administers the affairs however He wills (subhaanahu wa ta'laa).

AND THE SECOND

Tawheed Al-Asmaa was Sifaat. And that He (subhaana wa ta'laa) possesses Al-Asmaa Al-Husnaa (the most beautiful names) and As-Sifaat Al-'Ulaa (the most lofty attributes). And that He is perfect in His Self, and in His names, and in His attributes, and in His actions and His doings. And that there is no co-equal to Him, nor does He have a partner.

AND THE THIRD

Tawheed Al-'Ibaadah. And that Allaah (subhaana wa ta'laa) is entitled to be worshipped, solely and exclusively with no partner.

And if you wish you can say that: The Tawheed of Allaah (subhaana wa ta'laa) is belief that He is the Lord (Rabb) of all things, and the Creator (Khaaliq) of all things, and the Provider (Raaziq) of all things. And that there is no partner to Him in all of these, or in His actions. And there is no partner to Him in His creating and His providing for the servant. And there is no partner to Him in His arranging of the affairs and administrating. And He is the Owner (Maalik) of all things. The proof being the statement of Allaah (subhaana wa ta'laa):

³ (Majmoo' Fataawa 68/2 – 71).

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

*To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.
(Al-Ma'idah 5:120)*

And He is the Owner (Maalik) of all things, and the sole administrator of all affairs, and the command (Amr) is to Him, and the creation is to Him, as He has said:

أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Surely, His is the Creation and Commandment. Blessed be Allāh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! (Al-A'raf 7:54)

And He is described with the attribute of Perfection in His names, as He has the most beautiful names. And there is no equal to Him from His creation in anything. And He is the One who is perfect in His Self, and His names, and His attributes, and His actions and doings. And He is the One who is entitled to be worshipped, and to be singled out in all worship, amongst them is dua'a, and fear, and hope, and trusting, and loving, and awe, and prayer, and fasting, and sacrificing, and vowing, and other than this.

And all of this enters into the meaning of Tawheed, the Tawheed of Allaah (subhaana wa ta'laa) and the Tawheed of the Prophets and the Messengers. And this is the Tawheed that the last, and the Imaam of the Prophets, Prophet Muhammad (صلى الله عليه وسلم) has come with.

And it is possible in another expression to say: The Tawheed of Allaah, which the Messengers came with, all of them, divides into two sections: (the first one being) The Tawheed of Knowledge and Affirmation. And its meaning is, the belief in the names of Allaah and His attributes and His self, and His creation of the servants and His provision for them, and His organization of all the affairs.

THIS IS THE TAWHEED OF KNOWLEDGE AND AFFIRMATION (TAWHEED AL-MA'RIFAH WAL-ITHBAAT):

That you believe and affirm that Allaah (subhaana wa ta'laa) is one in His lordship, and One in His names and attributes, and One in His controlling of the affairs of the servant. And that He is their Creator and the One that provides for them. And the One who is described with the attribute of Perfection, and One who is free from all shortcomings. And that there is no partner with Him in these affairs. And no co-equal to Him (jalla wa 'alaa).

AND THE SECOND SECTION: TAWHEED OF INTENTION AND DESIRING/SEEKING (TAWHEED AL-QASAD WAT-TALAB):

And it is that you make Allaah (subhaana wa ta'laa) One in your intentions, and in your desiring, and in your praying, and in your fasting, and in all of your worship. And that you do not seek except the Face of Allaah (jalla wa 'alaa). In all of your affairs that bring you close to Allaah, you do not seek except the Face of Allaah (jalla wa 'alaa). And that you do not supplicate except to Him, and that you do not vow except to Him. And that you do not desire closeness, with all the different types of worship, except to Allaah (subhaanahu). And that you do not seek the healing of sickness and help

against the enemy except from Him (‘azza wa jal). And that you make Him One, solely and exclusively, in all of these issues.

And these categories of Tawheed, you can express them with two categories, or you can express them with three categories. And you can also express it with one category, as has proceeded. And there is no harm in the technical terms and their usage of the scholars; for Verily, the intention is that we know the Tawheed which Allaah (subhaana wa ta’laa) has sent His Messengers with, and has descended in His Books, and has written because of it the disputes between the Messengers and their nations, and it is the Tawheed of Worship (Tawheed Al-‘Ibaadah). (Majmoo’ Fataawa 68/2 – 71) [*End of Shaykh Ibn Baaz’s words*].

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

We will rely on what we have read, as it is clear and does not need any explanation. And the one who understands these categories of Tawheed, whether he expresses them with three categories, or four (or one or two), has understood a great portion of his deen and has benefited himself greatly.

THE WHOLE OF THE QUR’AAN IS TAWHEED

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

Ibnul-Qayyim (rahimahullaah ta’laa) said:

Every Soorah in the Qur’aan contains the two categories of Tawheed, witnessing and calling to it. For indeed the Qur’aan is either news about Allaah, or His Names, or His Attributes, or His actions, or His Statements. This being the Tawheed of Knowledge and Information (Tawheed Al-‘Ilmee Al-Khabaree).

Or it is the call to His worship, solely and exclusively, with no partner, and the leaving off of that which is worshipped besides Him or along with Him. And this is the Tawheed of Intention and Desire (Tawheed Al-Iraadee At-Talabee).

Or it is the ordering and forbidding, and the enjoining of His obedience, orders, and prohibitions, and these are the rights of His Tawheed and its perfection and completion.

Or it is either news of His Generosity to the people of Tawheed, and what He does for them in this world, and what He bestows upon them in the Hereafter. And this is the reward and recompense of Tawheed.

Or it is news about the people of shirk and what is done with them from the punishment of this world, and the terrible punishment which befalls them in the Hereafter. And this being the recompense for one who deviates from Tawheed.

So the whole of the Qur’aan is about Tawheed, and its rights and recompense. And about shirk and its people, and their recompense. (Fath-ul-Majeed, Pg. 17-18; Madaarij-is-Saalakeen, 468/3 – 469; Sharh al-Aqeedat-ut-Tahaawiyah, Pg. 89).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah (subhaana wa ta'laa) has ordered us with His obedience and His worship. And if He has ordered us with something, then it is mandatory to obey Him in these issues. And what He has forbidden us from, then we must leave off these forbidden issues. And Allaah (subhaana wa ta'laa) has promised the believers success, as He has said:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allâh has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. (An-Nur 24:55)

This is the promise of Allaah (subhaana wa ta'laa) to His servants who establish His Tawheed. And Allaah (subhaana wa ta'laa) will recompense the ones who are patience with Paradise, as He has said:

إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ

Verily! I have rewarded them this Day for their patience, they are indeed the ones that are successful. (Al-Mu'minin 23:111)

And He has said:

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا

And their recompense shall be Paradise, and silken garments, because they were patient. (Al-Insan 76:12)

And He ('azza wa jal) has also said:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا

"Verily! Those who believe (in the Oneness of Allâh Islâmîc Monotheism) and do righteous deeds, shall have the Gardens of Al-Firdaus (the Paradise) for their entertainment. (Al-Kahf 18:107)

خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا

"Wherein they shall dwell (forever). No desire will they have to be removed therefrom." (Al-Kahf 18:108)

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا

Say (O Muhammad (صلى الله عليه وسلم) to mankind). "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." (Al-Kahf 18:109)

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَٰهٌ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Say (O Muhammad (صلى الله عليه وسلم)): "I am only a man like you. It has been inspired to me that your Ilâh (God) is One Ilâh (God i.e. Allâh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)

And there are numerous orders of Allaah (subhaana wa ta'laa), which call to His Tawheed, such as:

إِنِ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism), that is the (true) straight religion, but most men know not. (Yusuf 12:40)

And He said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqîn (the pious). (Al-Baqarah 2:21)

These are some of the orders of Allaah (subhaana wa ta'laa), all of which call to Tawheed and forbid its opposit, which is shirk. And these orders fill the Qur'aan, from the beginning to the end.

And this is what Allaah (subhaana wa ta'laa) has promised those who disbelieve in Him, and turn away from His guidance, and has mentioned that they will ask for a return to this worldly life so that they could do righteous deeds, as He has said:

وَقَالُوا آمَنَّا بِهِ وَإِنَّا لَلْهَمُّ التَّنَاطُشُ مِنْ مَكَانٍ بَعِيدٍ

And they will say (in the Hereafter): "We do believe (now);" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again). (Saba' 34:52)

And the disbelievers are the most evil of creation, and Allaah (subhaana wa ta'laa) has described them as more astray than cattle. And He has informed us that they do not hear, nor do they see, nor do they have any insight. Allaah (subhaana wa ta'laa) mentions in the Qur'aan:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ

Verily! The worst of (moving) living creatures with Allāh are the deaf and the dumb, those who understand not (i.e. the disbelievers). (Al-Anfal 8:22)

And He has mentioned that their example is that of the animals, who are simply enjoying themselves in this world life. He has said:

وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَهُمْ

While those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode. (Muhammad 47:12)

So Allaah (subhaana wa ta'laa) has led them astray, because they have turned away from His guidance and from His Tawheed. And this is what the Qur'aan informs us regarding those who turn away from Allaah's Tawheed.

And Allaah (subhaana wa ta'laa) has also informed us about what He has promised for the disbelievers in the Hereafter. He has promised them the Fire, which has been prepared for them, as He has said:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ لَمِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad Peace be upon him), then produce a Sûrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful. (Al-Baqarah 2:23)

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ

But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. (Al-Baqarah 2:24)

And Allaah (subhaana wa ta'laa) has also informed us that He has prepared for the believers, and promised for them the Paradise. And this is the reward and recompense of Tawheed. So it is upon us that we perfect and establish the reality of Tawheed in our lives, whether it be divided into two categories, or three or four, or one section, as has preceded. We need to perfect Tawheed, Tawheed Ar-Ruboobeeyah, Tawheed Al-Ulooheeyah, Tawheed Al-Asmaa was Sifaat, Tawheed Al-Mutaabi'ah, with the correct meaning, irrespective of the number of categories.

THE CATEGORIES OF ABODES AND THE CATEGORIES OF THEIR PEOPLE

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

The Abodes are three:

1. Abode of this life (Daar Ad-Dunyaa)
2. Abode of the life of the grave (Daar Al-Barzakh)
3. Abode of the life of the Hereafter (Daar Al-Aakhirah)

The people of these above can be divided into three categories and each category can be divided into further categories, and they are:

1. Believers (Mu'minoon), and they are of categories
2. Hypocrites (Munaafiqoon), and they are of categories
3. Disbelievers (Kaafiroon), and they are of categories

THE BELIEVERS ARE OF TWO TYPES

1. The foremost (Saabiqoon), and they are the close ones (Al-Muqarraboon).
2. The companions of the right side (Ashaabul Yameen), and they are the righteous (Al-Abraar).

Refer to Tafseer Ibn Katheer, Volume 4, Pg. 290.

Reminder: The proofs which I have mentioned (regarding the categories of abodes and the categories of their people) are numerous and well known.

Another Reminder: More speech about the categories of the Hypocrites (Al-Munaafiqeen) and the Disbelievers (Al-Kaafireen) will come in the future (chapters of this book).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

People are found in the abode of this world (Daar Ad-Dunyaa), and Allaah (subhaana wa ta'laa) brought them into existence and created them after they were non-existent. He ('azza wa jal) said:

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا

Has there not been over man a period of time, when he was nothing to be mentioned? (Al-Insan 76:1)

And this is a proof that the people were non-existent, and then Allaah (subhaana wa ta'laa) brought them into existence, and placed them on the face of this earth. And Allaah decreed that they are to be from the progeny of Adam ('alayhis salaam). And from Aadam's progeny are both the believers and the disbelievers. As is mentioned in the narrations that describe Al-Israa wal Mi'raaj:

Abu Dhar narrated that the Prophet (صلى الله عليه وسلم) said, "When I reached the nearest heaven, Gabriel said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Gabriel answered: 'Gabriel.' He asked, 'Is there anyone with you?' Gabriel replied, 'Yes, Muhammad I is with me.' He asked, 'Has he been called?' Gabriel said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with

some people on his right and some on his left. When he looked towards his right, he laughed and when he looked toward his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Gabriel, 'Who is he?' He replied, 'He is Adam and the people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of Hell and when he looks towards his right he laughs and when he looks towards his left he weeps.'" (Bukhaaree, no. 346 and Muslim, no. 313).

And Shaykh Ahmed informed us that *when Aadam ('alayhis salaam) looked amongst his progeny, he found a humble young man, and so he inquired about him. It was said to him that this is Dawood ('alayhis salaam), and that his lifespan will be forty years. So Aadam asked his Lord to increase his (Dawood's) lifespan to sixty years. Aadam ('alayhis salaam) himself lived a thousand years. And when the time came close from him to die, and he had twenty years left, he asked Allaah (subhaana wa ta'laa) to attach these twenty years to the lifespan of Dawood ('alayhis salaatu was salaam). (A Hadeeth)*

And all people must complete their term (lifespan) that Allaah (subhaana wa ta'laa) has decreed and appointed for them, and that there is no escape for anyone from the decree of Allaah (subhaana wa ta'laa). Such is also the case with one's rizq (provision).

And the Prophet (صلى الله عليه وسلم) said, "Verily the Spirit of Purity (Jibreel) has inspired to me that no soul will die except that it has fulfilled its provision and its lifespan, so fear Allaah and do that which is good in seeking provision." (A Hadeeth)

And the abode of this dunyaa is an abode of fitnah (trials and tribulations), as Allaah (subhaana wa ta'laa) has 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)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Who has created death and life, that He may test you which of you is best in deed. (Al-Mulk 67:2)

Regarding the second abode, Daar Al-Barzakh, the life of the grave, then it is an abode between the this world and the Hereafter. And this life is unknown to us. However, we know that some people will be happy and in enjoyment in this abode, while others will be in punishment. As for the Muwahhid (monotheist), the one who makes Allaah (subhaana wa ta'laa) solely one in all his worship, then he will be in happiness and enjoyment.

Regarding the third abode, Daar Al-Aakhirah, the life of the Hereafter, the shaykh mentioned that the believers will live a beautiful life therein. This due to the fact that they worshipped Allaah (subhaana wa ta'laa) solely and exclusively (in this worldly life), and fulfilled his obligations, and avoided his prohibitions. As for the disbelievers, they will face a terrible punishment, because they did not affirm the Hereafter, or work for it, or seek it. And they turned away from the guidance of Allaah (subhaana wa ta'laa), therefore being entitled to the punishment of Allaah ('azaa wa jal). This is because Allaah (subhaana wa ta'laa) does not punish anybody until His ruling has come to them, and has been made clear to them. So the ones to whom the guidance of Allaah (subhaana wa ta'laa)

has reached, and it was explained to them, but they turned away and did not answer the call of Allaah ('azza wa jal) to his worship Him (solely and exclusively), then they will receive a terrible punishment in the abode of this life and the Hereafter (also the abode in the middle, Daar Al-Barzakh). Allaah's statements:

فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْتَقِي

Then if there comes to you guidance from Me, then whoever follows My Guidance shall neither go astray, nor fall into distress and misery. (Ta-Ha 20:123)

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Ta-Ha 20:124)

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا

He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." (Ta-Ha 20:125)

قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

(Allâh) will say: "Like this, Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)." (Ta-Ha 20:126)

Explaining the section, "The Believers are of Two Categories," the shaykh mentioned that the first of them, As-Saabiqoon, the foremost, are the ones who precede their fellow brothers in actions and good deeds. Allaah's statement:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ
بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

Then We gave the Book the Qur'ân) for inheritance to such of Our slaves whom We chose (the followers of Muhammad (صلى الله عليه وسلم)). Then of them are some who wrong their ownelves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân), that is indeed a great grace. (Fatir 35:32)

So the believers divide into three categories, and all the three categories are from the people of Tawheed, and will enter the Paradise. The first category includes those who wrong themselves. And they are the ones that do not fulfil all the orders and obligations of Allaah (subhaana wa ta'laa), and commit certain acts of prohibition that Allaah (subhaana wa ta'laa) has forbade, other than shirk (they do not commit shirk with Allaah). The second category is the one who follows a middle

course. And he is the one who fulfils the orders of Allaah (subhaana wa ta'laa) and stays away from that which he has forbidden. However, he does not perform the mustahabb (recommendable) acts, and does not stay away from the makrooh (disliked) acts. And the third category are the foremost (Saabiqoon). And they are the ones who fulfil the orders of Allaah (subhaana wa ta'laa) and stay away from his prohibitions, and also stay away from those issues which are makrooh (disliked) and perform those actions which are mustahabb (recommended). This is explanation of the above-mentioned verse; but for more elaboration, please refer back to the reference given to Tafseer Ibn Katheer in the text.

And in Sooratul-Waaqi'ah, Allaah (subhaana wa ta'laa) has divided the people into three categories, and mentioned the recompense for each of them. He has said:

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً

And you (all) will be in three kinds (i.e. separate groups). (Al-Waqi'ah 56:7)

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ

So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). (Al-Waqi'ah 56:8)

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ

And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). (Al-Waqi'ah 56:9)

وَالسَّابِقُونَ السَّابِقُونَ

And those foremost [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm,] will be foremost (in Paradise). (Al-Waqi'ah 56:10)

أُولَئِكَ الْمُقَرَّبُونَ

These will be those nearest to Allâh. (Al-Waqi'ah 56:11)

فِي جَنَّاتِ النَّعِيمِ

In the Gardens of delight (Paradise). (Al-Waqi'ah 56:12)

Q&A

1. Some Salafee brothers here in Toronto work as taxi drivers. Working in this kuffaar land, sometimes the taxi drivers have to drive customers to and from the beer stores, bars, etc. So is it permissible to work under these conditions?

Ans: The brothers who are working in this field, it is upon them to be particular about who they are driving. And if it becomes clear to them that the people they are driving are carrying alcohol, or they are picking the people up from beer stores, or bringing the people to places of evil, then these people are not to be helped and they are to be left. And they should not be carried in the taxi. And if someone wanted to be dropped off or picked up from their worksite, or their house, or other places which are allowable, then this is permissible and there is no blame in these affairs. As for when it becomes clear that a certain person is mischief and evil, then it is not permissible for the driver to carry him, and the driver should avoid these types of people.

Benefit: It is also upon the drivers to be careful about driving single female passengers. And it is not permissible for a taxi driver (or other than them) to stay in seclusion with a female.

Jaabir ibn Samarah narrated that the Prophet (صلى الله عليه وسلم) said, "A man must not be alone in the company of a woman, for indeed the third of them is Shaytaan." (at-Tirmidhee, no.1181; authenticated by Al-Albaanee in as-Sabeehah, no.430).

This includes both the Muslim women and the kaafir women.

2. This is a question from one of the earlier classes. We know that Allaah (subhaana wa ta'laa) creates both good and evil, so how do we understand 'Umar ibnul-Khattaab's (radiyAllaahu 'anhu) statement that evil cannot be attributed to Allaah?

Ans: The statement of 'Umar ibnul-Khattaab, that evil is not attributed to Allaah (subhaana wa ta'laa) means that it is not from His actions and doings. And Allaah (subhaana wa ta'laa) has affirmed for Himself that He is the one who has created evil and has decreed it. Allaah's statements:

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Say: "I seek refuge with (Allâh) the Lord of the daybreak, (Al-Falaq 113:1)

مِنْ شَرِّ مَا خَلَقَ

"From the evil of what He has created." (Al-Falaq 113:2)

And from what He (subhaana wa ta'laa) has created is Iblees, who is the father of all evil, and from who all evil comes from.

Iblees sends his army to mislead a people, and one his followers comes back and says to Iblees that 'I have inspired one to steal,' so Iblees says, "You have not done anything." Then another one of his followers comes back and says to Iblees that 'I have inspired one to kill,' so Iblees says, "You have not done anything." Until

one of his followers comes backs and says to Iblees that 'I was with so-and-so until he divorced his wife,' (...words unclear...). (A Hadeeth)

So Allaah (subhaana wa ta'laa) is the One who has created ibbles and created evil. And it is not for the believers to become absorbed in these types of issues. For verily this paves the path to destruction. Allaah's statement:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ

Whatever of good reaches you, is from Allāh, but whatever of evil befalls you, is from yourself. (An-Nisa 4:79)

This is also a proof that evil is not attributed or related to Allaah (subhaana wa ta'laa). Allaah (subhaana wa ta'laa) has sent His Messengers, and His Prophets, and has revealed the Books calling the nations to every good, and making clear to them every good, and warning them and making clear to them every evil. And the ruling and order of Allaah (subhaana wa ta'laa) has been established by the sending of the Messengers and the descending of the Books. As for the last nation, the ruling of Allaah has been established by the descending of the Qur'aan and the sending of the Prophet (صلى الله عليه وسلم), and the good has made clear, and the evil has been made clear. And the people who choose the good, then it is from the tawfeeq of Allaah (subhaana wa ta'laa). And those who choose evil, it is from the qadr (decree) of Allaah (subhaana wa ta'laa). Allaah's statement:

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allāh after the Messengers. (An-Nisa 4:165)

And because of this we are studying these books of belief, which explain to us the truth concerning these affairs. And many of the deviant sects have gone astray due to misunderstanding this important issue of al-qadaa wal-qadr (preordainment and pre-decree). And Qadr (decree) is from the secrets of Allaah (subhaana wa ta'laa).

And the shaykh mentioned Allaah's statement:

وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari). (Aali Imran 3:7)

3. How do we know that Allaah loves us? And if we are from amongst the Muqarraboon (the close ones)?

Ans: It is upon the servants to act with righteous deeds.

Narrated 'Ubada bin As-Saamit that the Prophet said, "Who-ever loves to meet Allah, Allah (too) loves to meet him and who-ever hates to meet Allah, Allah (too) hates to meet him". 'Aisha, or some of the wives of the Prophet said, "But we dislike death." He said: It is not like this, but it is meant that when the time of the death of a believer approaches, he receives the good news of Allah's pleasure with him and His blessings upon him, and so at that time nothing is dearer to him than what is in front of him. He therefore loves the meeting with Allah, and Allah (too) loves the meeting with him. But when the time of the death of a disbeliever approaches, he receives the evil news of Allah's torment and His Requital, whereupon nothing is more hateful to him than what is before him. Therefore, he hates the meeting with Allah, and Allah too, hates the meeting with him." (Bukhaaree, no. 6099).

Narrated Abu Hurayrah that Allah's Apostle said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

The meaning of “I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks” is that the servant works in accordance to the commands of Allaah (subhaana wa ta’laa) in everything.

Abu Hurayrah reported that Allaah's Messenger (صلى الله عليه وسلم) said: When Allaah loves a servant, He calls Gabriel and says: Verily, I love so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allaah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allaah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allaah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also.

So it is a sign of Allaah’s love for His servants that they attain acceptance and honour in the earth. And this acceptance and honour comes from the servants who are the people of Tawheed and are from amongst the righteous servants of Allaah (subhaana wa ta’laa). So a sign that Allaah (subhaana wa ta’laa) loves someone is that the fellow believers (of that person) love him (the person) and accept him and honour him. And there is no attention paid to the hatred of the people of shirk, and the soofeeyyah, and the baatiniyyah, and the rawaafid towards the true believers and servants of Allaah (subhaana wa ta’laa). This is not to be considered a sign that Allaah does not love a person.

And from the signs of Allaah’s love for his servants is that the servant does not find in his heart any relief or any comfort, and that his skin trembles with the fear and love of Allaah (subhaana wa ta’laa) when Allaah or His ayaat are mentioned. Allaah’s statement:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

And whomsoever Allâh wills to guide, He opens his breast to Islâm. (Al-An'am 6:125)

And Allaah's statement:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلْ اللَّهُ فَمَا لَهُ مِنْ

هَادٍ

Allâh has sent down the best statement, a Book (this Qur'ân), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it).

Then their skin and their heart soften to the remembrance of Allâh. That is the guidance of Allâh. He Guides therewith whom He pleases and whomever Allâh sends astray, for him there is no guide. (Az-Zumar 39:23)

So these are some signs that Allaah (subhaana wa ta'laa) loves a servant. When the servant is reminded with His (subhaana wa ta'laa) statements, his heart and his skin tremble from the fear and the love of Allaah (subhaana wa ta'laa).

And Shaykh Ahmed also mentioned that it is not possible for a servant to have absolute certainty that Allaah (subhaana wa ta'laa) loves him, and that he is from amongst the people of Jannah. But rather, it is upon him to work in accordance with the orders of Allaah ('azza wa jal) and to stay away from His prohibitions.