

al-Usool as-Sittah

Explanation of The Six Fundamental Principles

Shaykh al-Islam Muhammad Ibn Abdil-Wahhaab

USING EXPLANATIONS BY: Shaykh Ahmad an-Najmee and Shaykh 'Ubayd al-Jaabiree

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Lesson - three

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Aboo Iyaad began by reciting Khutbah al-Haajah, then he continued with an overview of the previous lesson:

In the previous lesson we looked at the introduction by Shaykh al-Islaam Muhammad ibn Abdul-Wahhaab (rahimahullaah) prior to the Six Principles. We looked at a number of issues that were important in this introduction. From the most important of them was the point made by the Shaykh regarding the intelligence and shrewdness of an individual has no connection to his guidance.

In this regard we can essentially summarise this point by looking at what was written by Shaykh Ahmad bin Yahyah an-Najmee (rahimahullaah) regarding that point.

So he said, in his footnotes to this introduction, that this point made by the Shaykh, if it indicates anything, then it indicates that such people are far away from Allaah, they have abandoned acting by His Book and by the Sunnah of His Messenger Muhammad (sallallahu 'alayhi wa sallam) except for the one whom Allaah has guided. He goes onto say that whoever Allaah bestows with an abundant amount of intelligence and shrewdness, yet He does not give him zakaah'un - purity in his actions; then such a person has not known the right of Allaah upon him. It is as if this person who turns away from righteous actions has not heard the saying of His Lord, the Most High, when He says: (what translated means)

Indeed he succeeds who purifies his ownself.

And indeed he fails who corrupts his ownself.

[Soorah Ash-Shams(91):9-10]

Referring here to the soul.

Then the Shaykh says, therefore the consideration is given to the actions, not just the abundance of knowledge and intelligence. Allaah knows best.

Here the Shaykh summarises an essential point made by Shaykh al-Islaam Muhammad ibn Abdil-Wahhaab (rahimahullaah) in the introduction. Which is that, when he expressed his amazement at the fact that these Six Principles are so manifestly clear, yet most of mankind have erred regarding these Six Principles. Which in itself indicates that intelligence, shrewdness, being clever and smart has no connection to a person being guided. As guidance comes down to the purity of a person's soul and the fact that Allaah ta'ala guides whom He wills. When a person shows that purity of heart and intention, then Allaah ta'ala guides such a heart in the right direction.

So today we'll begin with the first, great and mighty principle of the Six Principles, which is Ikhlaas ud-Deen - to make the religion purely and sincerely for Allaah alone, without any partners. So in this regard, Shaykh al-Islaam Muhammad ibn Abdul-Wahhaab (rahimahullaah) says:

The First Principle:

Making the religion sincerely and purely for Allaah alone, the Most High, without any partners and the explanation of its opposite which is Shirk (associating partners) with Allaah, and (the explanation) that the majority of the Qur'aan is in explanation of this foundation, from a variety of different angles, with such words that even the most dumb from the common-folk can understand. Then, when there occurred to the Ummah what occurred [to it], Shaytaan presented to them [what they presumed to be] Ikhlaas by portraying a picture of belittlement of the Righteous people and absence of the fulfillment of their rights. And he made Shirk to appear amongst them in the form of love of the Righteous and their followers.

[Taken from salafipublications.com]

To purify the religion, for Allaah Alone, the Most High, without any partners; and an explanation of its opposite, which is shirk with Allaah. The fact that the majority of the Qur'aan is about the explanation of this foundation from many different angles and with such words that even the most common of the people can understand. When there transpired over the majority of the Ummah what transpired. Meaning, as times passed by, whatever happened to the Ummah happened, then shaytaan presented ikhlaas to them as if it was diminishing the rights of the righteous people. Meaning that ikhlaas was presented to the Ummah as if it is diminishing the right of the righteous people, taking away from their rights and belittling them. He manifested to them shirk with Allaah in the form and the picture of loving the righteous and their followers. Meaning that he made the appearance of shirk and the appearance of Tawheed to be connected to this issue of the righteous people. So he made Tawheed and ikhlaas, he made the people see it as if it represents belittling the righteous people. He made them see shirk in the form of honouring, venerating and loving the righteous people. Meaning he changed their perceptions of Tawheed and shirk, using the medium and the means of the righteous people.

Aboo Iyaad then went onto explain the structure of these lessons:

- Firstly, he will explain the principle using the commentary of Shaykh 'Ubayd al-Jaabiree (hafidhahullaah).
- Secondly, he will explain the principle again using the commentary of Shaykh Ahmad an-Najmee.
- Thirdly, he will explain the principle using the commentary of Shaykh Zaid al-Madhkaalee.
- Fourthly, he will summarise the essential points that we should take from the principle that was being taught.

In today's lesson we will go through the commentary of Shaykh 'Ubayd al-Jaabiree (hafidhahullaah).

In each lesson we will go through a particular explanation of each one of the Shaykhs. Next week, insha'Allaah, we'll use Shaykh Ahmad an-Najmee, then Shaykh Zaid al-Madhkaalee. Then following those lessons we'll do an additional lesson in which we summarise all of the essential points that we should have taken from this particular principle.

So we begin today with the commentary of Shaykh ‘Ubayd (hafidhullaah). So he says the meaning of ikhlaas, in terms of the language, is at-tasfiyyah - purification. An example is given by the Arabs to indicate the meaning of al-ikhlaas and there is a phrase which is said:

a person purified the honey

Meaning he removed from it all of the impurities which are not from the honey.

When ikhlaas is used in our context, then it means to purify one’s ibaadah from shirk. Whether that shirk is open and visible (thaahir), or whether it is internal to a person and cannot be seen (baatin).

An example of the shirk that is thaahir - which is apparent, open and can be seen by other people:

shirk in da’wah

shirk in du’aa - calling to other than Allaah

shirk in obedience - obeying others besides Allaah ta’alaa in that which constitutes worship

These are some examples that the Shaykh has given of the shirk which is thaahir - apparent and can be seen by other people.

An example of the shirk that is baatin - internal. This shirk is of many types:

shirk of al-muhabbah - the shirk of love.

shirk of ar-riyyah - seeking to be seen and praised by people. This is minor shirk if it is taking place in small amounts.

The proof that ikhlaas is a condition for the acceptance of worship from the Qur’aan and the Sunnah, then it is abundant with so many evidences that the Shaykh says it is not possible to encompass all of them. However, the Shaykh says, we will look at some of the evidences in a short while.

Then the Shaykh says that when Muhammad ibn Abdul-Wahhaab says, Ikhlaas ud-Deen, he means by Deen, the Deen of Islaam. The intent of ikhlaas ud-Deen is to single out Allaah alone with worship. This meaning is something that every single Messenger from the time of Nuh (‘alayhimus-salaam) to Muhammad (sallallaahu ‘alayhi wa sallam), then their word was untied upon this statement. So from the first to the last of them, all of them called their people to worship Allaah ta’alaa alone and to abandon the worship of everything besides Allaah.

The Shaykh mentions a point here that if the Messengers had only called their people to worship Allaah, then there would not have been any dispute, separation, enmity, hatred or controversy happen between the Messengers and the people to whom they were sent. From this we understand that the call of the Messengers was not to merely ask the people to worship Allaah alone. The Messengers never came and said, “O my people, worship Allaah,” and stop at that. If this had been the case then there would not have been any enmity between any of the Messengers and to any of the people to whom they were sent. Why? Because we find that the people were already worshipping Allaah ta’alaa, but what they could not accept was that the Messengers added something to this statement. They said, “Worship Allaah alone AND DO NOT WORSHIP ANYTHING BESIDES HIM.” We see that this was the reason of enmity, hatred and separation towards the Messengers. Otherwise we see that the Qur’aysh, to whom Muhammad (sallallaahu ‘alayhi wa sallam) was sent, they used to pray, fast, make Hajj, give sadaqah, honour the guests and many other things of worship that they used to do. Perhaps they were sincere in much of that worship to Allaah ta’alaa. But, what they could not accept is that they used to give part of that worship to other than Allaah ta’alaa. So therefore this became the origin and the reason of enmity between the Messenger Muhammad (sallallaahu ‘alayhi wa sallam) and the people to whom he was sent, which is the Qur’aysh in this case.

Then, Aboo Iyaad eludes that Shaykh 'Ubayd brought four ayaat from the Qur'aan and four ahadeeth from the Sunnah to establish this first principle:

Then the Shaykh goes onto look at the evidences, he brings four verses from the Qur'aan and four ahadeeth from the Sunnah; all of which establish the obligation of making one's worship purely and sincerely for Allaah and warning against shirk.

FIRST QUR'AANIC EVIDENCE:

And verily, We have sent among every Ummah a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (keep away from) Taaghoot (all false deities)." Then of them were some whom Allaah guided and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

[Soorah An-Nahl(16):36]

The Shaykh says that from this verse, the word of every single Messenger was agreed upon this. Meaning, the command to worship Allaah and to avoid false gods. This ayah has come in the form of a generalisation; meaning, worship Allaah alone and avoid every single taaghoot - false god.

SECOND QUR'AANIC EVIDENCE:

Allaah ta'alaah has mentioned to us the stories of all of the Prophets. When every single Prophet came the first thing he put into the faculty of hearing of his people was the statement:

Indeed, We sent Nuh to his people and he said: "O my people! Worship Allaah! You have no other Ilaah but Him.

[Soorah Al-A'raaf(7):59]

We see Allaah mentioning this as a statement upon the tongue of Nuh ('alayhimus-salaam), Hud, Saalih and many other Prophets ('alayhimus-salaam). Likewise we see that this was the message that Muhammad (sallallaahu 'alayhi wa sallam) came with.

We find that the very first command in the Qur'aan, at the beginning of Soorah Al-Baqarah: (what translated means)

O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqun.

[Soorah Al-Baqarah(2);21]

We see the very first actions mentioned in the Qur'aan is in Soorah al-Faatihah: (what translated means)

You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).

[Al-Faatihah(1):5]

The first action indicates Allaah's Uloohiyyah and the second action indicates Allaah's Ruboobiyyah. When we say, "You alone do we worship." Then this is Allaah's Uloohiyyah. When we say, "From You alone do we seek aid." Then this indicates Allaah's Ruboobiyyah.

In the first three verses, we see that Allaah mentions His Names: Allaah, ar-Rahmaan, ar-Raheem and Maalik; which indicates Allaah's Names and Attributes. So we see the core of Tawheed comprised in the first four verses of Soorah al-Faatihah.

Therefore the first command mentioned in the Qur'aan is the verse mentioned in Soorah Al-Baqarah verse 21, which was mentioned after the first actions mentioned in the Qur'aan, which are, worshipping Allaah alone and seeking aid from Allaah alone. Then to continue in Soorah Al-Baqarah:

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped).

[Soorah Al-Baqarah(2):22]

The Shaykh points out that Allaah began by commanding them to worship Allaah, which is the first command in the Qur'aan [Soorah Al-Baqarah(2):21]. After commanding them with this, Allaah reminded them of some of His favours which necessitate His worship. From those favours He mentions, the fact that He created them:

First the command to worship Him:

O mankind! Worship your Lord (Allaah),

Then here Allaah reminds him of His favour of creating them and bringing them into existence from nothing:

Who created you and those who were before you

Then He goes onto mention their sustenance:

Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you.

Then He concludes the ayah:

Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped).

'Andaad' here is the plural of 'nid' - which means something which resembles or a rival or an equal.

The Shaykh mentions that when the people realise that these are the favours of Allaah ta'alaah, and this is settled in their souls; then it is binding upon them as a consequence they single out Allaah ta'alaah in worship. This is in fact the whole argument of the Qur'aan. The Qur'aan has come in order to make binding the worship of Allaah alone, by way of the fact that mankind affirms that Allaah ta'alaah is the Lord, the Creator, the Provider and the Sustainer. This is rooted in the fitrah of every single individual. So the Qur'aan has come to complete the fitrah, as is mentioned by some of the Scholars like Ibn Taymiyyah and others:

That the Qur'aan has come to complete the fitrah of mankind.

As the fitrah is founded upon affirming the Ruboobiyyah of Allaah ta'alaah. So the Qur'aan invites to worship Allaah alone; this in fact is the argument of the Qur'aan, that if you acknowledge, affirm and accept that Allaah is your Lord, that He Provides, He Sustains, He gives life and takes life, then it is binding and something that follows naturally as a consequence that you make all of your worship for Allaah ta'alaah alone.

This is why the Shaykh says that when you hear people today saying that the Tawheed that the Messengers called to was the Tawheed ar-Ruboohiyyah, then this person is either a jaahil - ignorant, or he is daal- misguided. The Messengers never came to call their people to Tawheed ar-Ruboohiyyah alone. They came to call to Tawheed al-Uloohiyyah.

The Shaykh mentions an important point which is relevant to us today, because we see many people who are involved in the field of da'wah. You see that the majority of their activity is arguing for the existence of a Creator. So they have debates, arguments and discussions. We see these people trying to prove the existence of Allaah ta'alaah, by using arguments which are the arguments of the people of kalaam, the Jahmiyyaah, Mu'tazilah and the Ash'ariyyah.

These people historically speaking, because they made a mistake in understanding the Tawheed of the Messengers, they made the foundations of the Deen - the Usool of the Deen to be based around proving Allaah's existence from a rational point of view. As a consequence of these people limiting their religion to this, that they were the ones that became put to trial with the shirk that come into the Ummaah in the centuries that came thereafter. For example: that is why you will see that amongst the Ash'ariyyah, Maatoorides, who represent that way and approach, amongst them we find that they are put to trial with worship of the righteous and worship of the saints becoming confused in the affair of Tawheed.

All of these issues are important to understand because we distinguish between ar-Ruboobiyyah and Uloohiyyah. Anyone who claims that the Messengers only came to call to Ruboobiyyah then he is either ignorant or misguided in his view.

Likewise, anyone who restricts his da'wah only to the call to Ruboobiyyah, so his da'wah is only restricted to inviting to the belief in the Creator, a Provider and Sustainer; then his da'wah will be deficient. It will lay the ground for errors and misguidance at a later stage, because it is built upon a deficient foundation.

So the Shaykh mentions an example in the Qur'aan: (what translated means)

And fight them until there is no more Fitnah and (all and every kind of) worship is for Allaah (Alone).

[Al-Baqarah(2):193]

Ibn Katheer (rahimahullaah) explains this:

until there is no more tribulation

It means: until there is no more shirk. So the word fitnah here means, no more shirk.

Ibn Abbaas, Aboo Aaliyah and Mujaahid, al-Hasan, Qataadah and Rabiee from the Sahaabah and the Tab'een, said that fitnah here means ash-shirk.

As for the end part of the ayah:

and (all and every kind of) worship is for Allaah (Alone).

This means that all of the ibaadah is for Allaah. His Deen is thaahir and the uppermost, above and beyond all of the adiyaan.

The Shaykh brings another hadeeth, where the statement is in line with this ayah:

Narrated Aboo Moosaa Al-Ashari:

A man came to the Prophet (sallallaahu `alayhi wa sallam) and said, "A man fights for pride and haughtiness, another fights for bravery and another fights for showing off; which of these (cases) is in Allaah's Cause?"

The Prophet (sallallaahu `alayhi wa sallam) said, "The one who fights that Allaah's Word (Islam) should be superior, fights in Allaah's Cause."

[Taken from sahalbukhari.com (The Book of Tawheed #6977)]

In another hadeeth that the Shaykh brings:

Narrated Ibn `Umar:

Allaah's Apostle said: "I have been ordered (by Allaah) to fight against the people until they testify that none has the right to be worshipped but Allaah and that Muhammad is Allaah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islaamic laws and then their reckoning will be done by Allaah."

[Taken from sahihalbulhari.com (The Book of Faith #24)]

The Shaykh has brought this verse and this hadeeth as a proof to show that the Messengers came to call to Uloohiyyah - to make worship for only Allaah alone and to abandon the worship of anything else. Their call was not only restricted to Uloohiyyah, as some misguided people think and claim.

From this we can also understand a point that is very important is that one of the reasons why shirk entered into the Ummah is because people misunderstood the nature of Tawheed that the Messengers were sent with. They restricted this Tawheed to being centered around believing in a creator, maker and believing in one who sustains and provides, limiting that belief to that only, making Tawheed to be restricted around these issues. The people guilty of this were the people of Ahl-ul-Kalaam from the Jahmiyyah, Mu'tazilah, Ash'aries, Martooridies and those who were upon their way. They were the ones guilty in the second, third, fourth and fifth centuries of making the meaning of Tawheed to be centered around Ruboobiyyah. When this happened, then that in turn laid the foundations for the shirk to enter into the Ummaah, because when people think that as long as I believe that Allaah is One in his actions, that He creates and provides, then no matter what I do, then I will not be harmed and I'll remain within the confines of eemaan and Tawheed. This is something very important for us to grasp.

THIRD QUR'AANIC EVIDENCE:

Say (O Muhammad (sallallaahu `alayhi wa sallam)): "Verily, my Salaat (prayer), my sacrifice, my living and my dying are for Allaah, the Lord of the `Alamin (mankind, jinn and all that exists)."

"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

[Soorah Al-An'aam(6):162-163]

The Shaykh explains that in this ayah, quoting the statement of Shaykh Ibn as-Sa'dee (rahimahullaah),

Verily, my Salaat (prayer), my sacrifice

Meaning, **my sacrifice along with prayer**, is the most noble and lofty types of worship. This is why prayer and sacrifice have been specifically mentioned because they have a certain virtue and excellence. They indicate that the servant has a love of Allaah. When a person makes these two affairs, the prayer and the sacrifice for Allaah ta'alaah, then this is an indication of the fact that a person in his heart, tongue and with his limbs is singling out Allaah and making the Deen pure for Allaah ta'alaah. Likewise in terms of wealth. He has to spend from his wealth in order to make the sacrifice. So these two acts of worship, the prayer and the sacrifice, combine between the worship of the heart, tongue, limbs and the worship that involves the spending of the wealth. So these two have been mentioned in the ayah, the prayer and the sacrifice. When a person makes that for Allaah ta'alaah, then this is making a declaration that all of these affairs are for Allaah ta'alaah. They necessitate being sincere to Allaah ta'alaah in all of one's actions and statements.

Then Allaah says: (what translated means)

my living and my dying are for Allaah, the Lord of the `Alamin (mankind, jinn and all that exists).

Meaning, whatever Allaah has given you of life. Likewise, whatever Allaah has brought upon this life and whatever Allaah has decreed upon me of my death. Then a person is resigning all of that to Allaah ta'alaah.

FOURTH QUR'AANIC EVIDENCE:

Verily, Allaah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills, sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away.

[Soorah An-Nisaa(4):116]

The Shaykh says that this verse indicates two things. Firstly, that Allaah does not forgive shirk for the person who dies upon shirk. He commits shirk and dies upon it, not making tawbah. Secondly, whatever is less than shirk then such a person is under the wish of Allaah ta'ala. If Allaah wills, He will forgive him; and if Allaah wills He will punish him.

The Shaykh also says that from this ayah, that the entire Qur'aan, from the time that the Messenger (sallallaahu 'alayhi wa sallam) was sent, up until he passed away, in all of that time he was establishing the Uloohiyyah of Allaah ta'ala, and the obligation of being sincere in ones worship. The Shaykh mentions this point as a refutation of those who claim that in the period of Mecca, this was the period of Tawheed. In the period of Madinah, this was the period of the ahkaam Shar'iah - the practical rulings of the Shar'iah. Some people claim this. The Shaykh says that this ayah is a refutation, it is one of many verses in the Qur'aan which were revealed in the Madinian period which are affirming the issue of Tawheed al-Uloohiyyah in the hearts of the people. So the Shaykh made this point that some of these verses are Madani and some are Mecci, this indicates that the Messenger (sallallaahu 'alayhi wa sallam) never neglected Tawheed at all, even in the period in Madinah when the rulings of the Shar'iah were being revealed.

Again this distinction is often made by certain people who claim to be involved in the field of da'wah. They try to say that the Meccan period was belief and the Madinian period was to do with the state, rulings and the ahkaam. By presenting a distinction in this way they try to use that as a justification for their innovated bid'aah type of da'wah that they are involved in. We see people like Hizb ut-Tahrir, many of the Suroorieen, Qurtobeen and Ikhwaani and many others from them, we see this type of justification being built upon this distinction and claim that the Messenger (sallallaahu 'alayhi wa sallam) in Madinah focused on building the state, the ahkaam, governing and politics and so on. So again we see that this is not in line with what we find in the Qur'aan and the Sunnah. The Messenger (sallallaahu 'alayhi wa sallam) from the beginning of his Messengership up until the final moments of his life, when he warned from building masaajid over the graves; that all of his life, in both periods, Mecca and Madinah, was centered around establishing Tawheed in the hearts of the people.

So after mentioning these four verses as proof from the Qur'aan of the obligation of Ikhlaas, the Shaykh then goes onto mention four ahadeeth from the Sunnah of the Messenger (sallallaahu 'alayhi wa sallam).

FIRST HADEETH:

Narrated Ibn Abbas:

The Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allaah and I am Allaah's Apostle, and if they obey you to do so, then teach them that Allaah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allaah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

[Taken from sahalbukhari.com (The Book of Funerals #1316)]

The point that we take from this hadeeth is that the very first command that Mu'aadh ibn Jabal (radiyallaahu'anhu) was sent with was to call the people to worship Allaah alone.

SECOND HADEETH:

Narrated Ibn `Umar:

Allaah's Apostle said: "I have been ordered (by Allaah) to fight against the people until they testify that none has the right to be worshipped but Allaah and that Muhammad is Allaah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islaamic laws and then their reckoning (accounts) will be done by Allaah."

[Taken from sahalbukhari.com (The Book of Faith #24)]

The Shaykh says that this hadeeth is a proof for two things. Firstly, that Tawheed is the chief of affairs. It is the prime command of all of the commands. After this come the rest of the legislated commands. The greatest of those commands is the salaah. The Messenger (sallallaahu 'alayhi wa sallam) mentioned the testimony of Laa ilaaha illallaah first, then then he mentioned the establishment of the salaah. Secondly, that the Prophet (sallallaahu 'alayhi wa sallam) when he said that their blood and their wealth is protected from me, then he connected that to three things: the shahaadah, the salaah and the zakaah. So whoever brings these three things then his blood and wealth is protected. Which shows that these three things cannot be separated. This is a clear meaning in the hadeeth that these three things cannot be separated, that he makes the shahaadah, he establishes the salaah and if he is liable to pay the zakaah, then he must pay the zakaah. These three things cannot be separated.

THIRD HADEETH:

Narrated 'Abdullaah:

I or somebody, asked Allaah's Apostle "Which is the biggest sin in the Sight of Allaah?" He said, "That you set up a rival (in worship) to Allaah though He Alone created you." I asked, "What is next?" He said, "Then, that you kill your son, being afraid that he may share your meals with you." I asked, "What is next?" He said, "That you commit illegal sexual intercourse with the wife of your neighbour." Then the following Verse was revealed to confirm the statement of Allaah's Apostle: (Soorah Al-Furqaan(25):68)

[Taken from saihalbukhari.com (The Book of Exegesis of the Qur'aan #4432)]

When he said this Allaah ta'ala revealed an ayah in the Qur'aan which affirmed and established what was said by the Messenger (sallallaahu 'alayhi wa sallam)

And those who invoke not any other ilaah (god) along with Allaah, nor kill such person as Allaah has forbidden, except with just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

[Soorah Al-Furqaan(25):68-69]

These verses were revealed in conformation of what was said by the Messenger Muhammad (sallallaahu 'alayhi wa sallam). So the point from this ayah and this hadeeth is that just as Tawheed is the greatest command that Allaah has commanded with, then likewise shirk is the greatest thing that Allaah has prohibited. It is very clear and explicit in the hadeeth, likewise in the ayah that we mentioned.

So we see that the Messenger (sallallaahu 'alayhi wa sallam) was sent with commands and prohibitions. The Shaykh makes another important point which is that this is a refutation of those du'aat - callers, who claim and say that it is sufficient that you call a person to eemaan, then you leave him to himself to have his eemaan completed. So when he believes his eemaan and his faith will be sufficient for him to abandon sins on his own. The Shaykh says that whoever makes such a claim is either a jaahil - he is ignorant of the da'wah of the Prophet (sallallaahu 'alayhi wa sallam) or he is misguided. Why? Because we see that the Messenger of Allaah (sallallaahu 'alayhi wa sallam) would always command and prohibit the people. He would command them with Tawheed and prohibit them with the greatest of prohibitions, which is the prohibition of shirk. He never ceased with this, right up until his dying moments (sallallaahu 'alayhi wa sallam). So the Shaykh says that this is a refutation of those who claim, call them to eemaan, call them to Tawheed, then leave them because by way of that faith that they have acquired, that in itself will lead a person to abandon sins. This of course is false. A person does not really understand the da'wah of the Messenger (sallallaahu 'alayhi wa sallam) when he makes the likes of these claims. The Messenger (sallallaahu 'alayhi wa sallam) always commanded and prohibited. The greatest command was Tawheed and the greatest of prohibitions was in relation to shirk.

FOURTH HADEETH:

Narrated Abu Bakra:

The Prophet said thrice, "Shall I inform you about the greatest of the great sins?" They said, "Yes, O Allaah's Apostle!" He said, "To join others in worship with Allaah and to be undutiful to ones's parents." The Prophet then sat up after he had been reclining (on a pillow) and said, "And I warn you against giving a false witness," and he kept on saying that warning till we thought he would not stop.

[Taken from sahalbukhari.com (The Book of Witnesses #2484)]

So the first thing he mentioned is committing shirk with Allaah, so this is the greatest of the major sins. So all of these are from the major kabaair. The first of those is committing shirk with Allaah ta'ala.

The Shaykh says that from all of these evidences, from the Qur'aan and the Sunnah, it will come clear and apparent that making the Deen purely and sincerely for Allaah ta'ala alone is something that is waajib - obligatory.

The Shaykh finishes by mentioning some general statements and remarks upon this first principle.

There are three points that the Shaykh makes:

- this principle has been explained in the Qur'aan in so many different angles, with such speech, that even the most common person would be able to understand.

The Shaykh said that if you take any common person from the Muslims and you say to him what is said by Allaah in the Qur'aan:

If you commit shirk then Allaah has made Paradise forbidden to him.

Then this common person will understand this clearly, let alone a student of knowledge. However, you explain this shirk to him and you say, do not sacrifice to other than Allaah, do not sacrifice to a grave, do not call upon other than Allaah or anyone besides Allaah ta'ala; whether an angel, a Prophet or a righteous man. If you explain this much to an individual, even if he is the most common of the people, then everyone would understand this. There is no difficulty in understanding this type of kalaam and this type of explanation of Tawheed.

- Shaykh al-Islam Muhammad ibn Abdul-Wahhaab (rahimahullaah) said, "When there happened to the majority of the ummah what happened." The Shaykh says that this means, the deviation that began to take place in this Ummah, away from Tawheed to shirk; as a result of exaggeration of the righteous people. The same thing that happened here, is what happened to the people of Nuh ('alayhimus-salaam). The people of Nuh began to make forms and representations of righteous people. When the generations passed by and knowledge was lost, then shaytaan inspired them to worship these people in the form of the representation of the idols. This shows that when knowledge decreases and ignorance spreads then deviation sets in. If we take an example of this Ummah, we see in the fourth century after Hijrah, those who are responsible for the exaggeration of the righteous people and making the people attached to their graves were the Raafidhee, Baatinee, Ishmaeli Shee'ah. Those people who set up their state in northern Africa, in Egypt, they came from a place that is now Tunisia. They moved across and conquered Egypt, they were known as the Ubaydiyyah. The roots of the Ubaydiyyah lie in a fire worshipping Jew, who accepted the Deen of the Raafidhah Ismaeli Baatiniyyah. Then they set up a state in present day Tunisia. Generation after generation of his offspring came and conquered Egypt. From there they would celebrate the birthdays of the Ahl-ul-Bait, of Ali, Hasan and Husayn (radiyallaahu'anhu), also Fatima (radiyallaahu'anha). They added to this the celebration of the birthday of the Prophet (sallallaahu 'alayhi wa sallam). Likewise they would celebrate Christmas and even some of the Persian festivals. At the same time they would force the people to venerate those who are in the graves. They are the ones who brought the shirk and the attachment to the graves into this Ummah. This indicates, as the centuries passed away from the Messenger of Allaah (sallallaahu 'alayhi wa sallam) and after the passing away of the first three generations, then we saw when knowledge diminished, the Scholars became less and jahal began to spread, then we saw the emergence of the shirk into this Ummah.
- Regarding the statement of the Shaykh, that shaytaan makes them see ikhlaas, meaning Tawheed, as if it was belittling the righteous people. The Shaykh explains that the people began to see ikhlaas, meaning Tawheed - singling out worship only for Allaah, as if it was belittling the righteous people, diminishing from their rights. Because they had in turn exaggerated the status of the righteous people. They raised them up to such a level that they began to worship them besides Allaah. So when this was something that they fell into and then they were called and invited to abandon that, and to worship only Allaah alone; they saw this da'wah to be a call that is a revilement upon the righteous people. This is how shaytaan beautified for them shirk in this way of loving the righteous people. He deceived them by way of something that is good as this is the nature of shaytaan. He would not come to you and tell you to do something outright haraam. Rather, he would use ways and means in between. So no doubt, loving the righteous people and having muhabbah for them is righteous. However, Iblees uses that as a means and a medium, and as a diversion, to make them deviated away from the Tawheed that the Messengers came and that they called to. So he made them exaggerate in something which is otherwise acceptable. So when they had ghuloo and they exaggerated in this issue, then it led them to worshipping others besides Allaah ta'ala.

The Shaykh finishes by a quote by Abdur-Rahmaan ibn Hassan ala-Shaykh, from the offspring of Muhammad ibn Abdul-Wahhaab (rahimahullaah), from his commentary Fath ul-Majeed:

This understanding, issue and point gives us the benefit that we have to be cautious of ghuloo - exaggeration; and from all of the ways and means of shirk. Even if the intent behind them is hasan - good.

Because shaytaan made those people enter into shirk from the angle and door of ghuloo (exaggeration) and bid'ah. In the form of venerating the righteous people. When they began to fall into these affairs of exaggerating and venerating, then he made exaggeration and innovations come to them in the form of venerating the righteous people and loving them, in order that he may make them fall into that which is even greater than that, which is to start worshipping them besides Allaah ta'ala. Meaning that he used a medium of ta'theem and mu'habbah of the righteous people as a means to lead them into worshipping them besides Allaah ta'ala.

Aboo Iyaad concludes the discussion and commentary of Shaykh 'Ubayd al-Jaabiree (hafidhahullaah).

What we have established in this lesson are some of the proofs and evidences for establishing this foundation from the Kitaab and the Sunnah. We conclude our lesson insha'Allaah, and we'll continue in the next lesson by looking at some more proofs and evidences, and discussions of other issues from the commentary from Shaykh Ahmad Najmi (rahimahullah)

All Praise is due to Allaah, We'll send the salaam and the salaam on the finest of Allaah ta'ala's creation, the Messenger Muhammad and those who follow him, love him, have allegiance with him until the Last Day.

