

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 8 – Where is Allaah?, Three Levels of the Religion, Introduction to Islaam, The Five Pillars of Islaam

By Shaykh Ahmed al-Wasaabee

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The shaykh began with the Khutbatul Haajah.

REVIEW

What are the demands and requirements of the testification that Muhammad is the Messenger of Allaah - مُحَمَّدًا رَسُولُ اللَّهِ (Muhammad ar-Rasoolullaah)?

WHERE IS ALLAAH?

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

Allaah (ta'laa) said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Ta-Ha 20:5)

And Allaah (subhaana wa ta'laa) said:

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

Then, He Istawâ (rose above) the Throne (really in a manner that suits His Majesty).

This occurs six places within the Qur'aan:

1. Sooratul-A'raaf (7:54)
2. Soorah Yoonus (10:3)
3. Sooratur-Ra'd (13:2)
4. Sooratul-Furqaan (25:59)
5. Sooratus-Sajdah (32:4)
6. Sooratul-Hadeed (57:4)

And Allaah (ta'laa) said:

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ

And He is the Irresistible, above His slaves. (Al-An'am 6:18, 61)

And Allaah (subhaana wa ta'laa) said:

يَخَافُونَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

They fear their Lord above them, and they do what they are commanded. (An-Nahl 16:50)

And Allaah (ta'laa) said:

إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ

To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allāh unless and until they are followed by good deeds). (Fatir 35:10)

From Abee Hurayrah (radiyAllaahu anhu) who said, 'The Messenger of Allaah (صلى الله عليه وسلم) said, 'When Allaah created the creation, He wrote in His Book which was with Him above the Throne, "My Mercy has overcome my wrath"'. (Bukhari, no. 3022, 6969, 6986 and Muslim, 3/2107).

From Mu'aaniyah ibnul-Hakam as-Sulamee (radiyAllaahu anhu) who said, 'I used to have sheep between (the mountains of) Uhud and al-Juwaaniyah. So I used to have a slave-girl there, so I went to check on her one day. So when I arrived, I found that a wolf had eaten the sheep. And I, regretfully, am a man from the sons of Aadam, so I slapped her. So I came to the Messenger of Allaah (صلى الله عليه وسلم), then I mentioned that to him. So I held that as grave matter from me, so I said, 'O Messenger of Allaah should I not free her?' He said, 'Call her.' So I called her, then he said to her, 'Where is Allaah?' She said, 'Above the sky.' He said, 'Who am I?' She said, '(You are) the Messenger of Allaah.' He said, 'Free her, for verily she is a believer.' (Muslim, 1/372 and Ahmed, 2/291 and al-Bayhaquee, 7/388, it was authenticated by Shaykh al-Albaanee in Mukhtasirul-Uluww (no. 1).

From Abee Sa'eed al-Khudree (radiyAllaahu anhu) who said, The Messenger of Allaah (صلى الله عليه وسلم) said, "Will you not trust me, whilst I am trusted by He who is above the heavens? News comes to me from the heavens in the morning and the evening." (Bukhari, no. 4094 and Muslim, no. 1064)

I (Shaykh Muhammad al-Wasaabee) say that the aayaat and ahadeeth concerning this topic and many, to the extent that Ibn Abil-Izz said in Sharhul-Aqeedatit-Tahaawiyyah (p. 288), "And if these proofs by themselves were gathered up, they would reach about one thousand in number."

I (Shaykh Muhammad al-Wasaabee) say that due to the importance of this issue, the people of knowledge from the past and the present have written about it. From amongst them is Imaam adh-Dhahabee who wrote in al-Uluww lil-Aliyyil-Ghaffaar, and refer to its abridgement by the Imaam al-Muhaddith Muhammad Naasirud-Deen al-Albaanee (rahimahullaah).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

It is waajib upon a believer to be aware of this issue and to have certainty in it. And if he knows this issue and believes in it and has certainty in it, then he has gathered much good and has freed himself from much evil.

After mentioning briefly the hadeeth of Mu'aawiyah, Shaykh Ahmed commented on the response of the slave girl that Allaah is above the sky, by saying that this is the fitrah by which Allaah has created the creation. And that He has created the creation in way that when they are asked 'where is Allaah?', they respond by saying that He is above the heavens. Therefore, it is upon us to believe that Allaah (subhaana wa ta'laa) has risen above His Arsh (Throne).

And he mentioned that there are from the people those who deny that Allaah is above the heavens and say that Allaah (subhaana wa ta'laa) is everywhere. And that they have certain misconceptions and doubts that they use to justify this false belief. From these is the statement of Allaah:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

And He is with you (by His Knowledge) wheresoever you may be. (Al-Hadid 57:4)

And the statement of Allaah:

مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ

There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge). (Al-Mujadilah 58:7)

And other verses like this that they use for their false belief.

The shaykh then spoke about the hadeeth of Mu'aawiyah (radiyAllaahu ta'laa anhu). He mentioned that Mu'aawiyah, after hitting his slave girl, really wanted to recompense for this sin that he had committed. So when the slave-girl was brought to the Prophet (صلى الله عليه وسلم), through her answer and tawfeeq from Allaah, she deserved to be set free. And it is known from her that she had correct belief in Allaah (subhaana wa ta'laa) and His Messenger.

The shaykh mentioned that by knowing that Allaah (subhaana wa ta'laa) is above His Throne, and by having this correct aqeedah, we can protect ourselves from the deviant beliefs and thoughts that are around us. The beliefs that are contradictory to the belief of Ahlus-Sunnah wal Jama'ah.

The shaykh then mentioned the meaning of al-istiwa (rising above) in the Arabic language. And he mentioned that the rising of Allaah (subhaana wa ta'laa) over His Throne is in a manner that suits His Majesty. And that we do not make similitude to the istiwa, and we do not give examples of it, and none knows the nature of it except for Allaah (subhaana wa ta'laa).

The shaykh then mentioned the well-known statement of Imaam Maalik, who said that "The ascending (al-Istiwa) is known, its reality is unknown, having eemaan in it is obligatory, and asking about it is an innovation." Shaykh Ahmed said that with this statement Imaam Maalik stopped where the salaf had stopped.

Imaam adh-Dhahabee mentioned the meaning of al-Istiwa (rising above) in the Arabic language, and he mentioned that it has four meanings: it has the meaning of rising above, and the meaning of irtaqa'a (which has a similar meaning of rising and ascending), and it has the meaning of istaqqarra (which means establishing). And Shaykh Ahmed mentioned the poetry of Ibnul-Qayyim (rahimahullaah ta'laa) in one of his books, who mentioned in his poetry that the meaning of al-Istiwa has four meanings, which were previously mentioned by Imaam adh-Dhahabee.

And the statement of Imaam Bukhaaree in his Saheeh, who mentioned the statement of Mujaahid, who said the meaning of istiwa is the meaning of rising above. And the statement of Ishaq ibn Raahawaiah (one of the famous teachers of al-Bukhaaree): “The meaning that the mufasssireen (the explainers of the Qur’aan) have given to the verse الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (20:5), is that Allaah (subhaana wa ta’laa) rose above His Throne.”

And the statement of Muhammad ibn Jareer and Imaam at-Tabaree (who are considered the imams of the explainers of the Qur’aan) concerning the aayah previously mentioned, that the meaning of istiwa is rising above.

And there are numerous proofs in the statements of the Sahaabah, and their followers, from the Taabi’een, and their followers, as their statements are very well known.

And then the shaykh mentioned the explanation that the ahlul-bid’ah (people of innovation) give to the meaning of al-istiwa, which is in Arabic, istawlaa. And this is translated as to conquer, and to overpower and to overcome. And Imaam adh-Dhahabee mentioned that this tafseer (explanation) of this statement is false and baatil. And that this tafseer is not accepted from several angles. The first of them is that this meaning did come from the Companions, neither did it come from the Taabi’een. And the first people that gave the explanation of al-istiwa to mean istawlaa are the Jahmiyyah and the Mu’tazilah. The second angle is that istiwa in the Arabic language and that which is mentioned in the Qur’aan is of two types: stipulated and unstipulated.

Unstipulated, meaning that it is not connected to the harf-ul-jahr. This has the meaning: to be complete and to perfect.

As for the meaning of istiwa connected to the harf-ul-jahr (stipulated), it has three different meanings.

1. The first meaning is when it is connected with the harf-ul-jahr – ilaa. The statement of Allaah (subhaana wa ta’laa):

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

Then He Istawâ (rose over) towards the heaven. (Al-Baqarah 2:29)

And the meaning of this (when istiwa is connected to the harf-ul-jahr ilaa) is: to go towards.

2. The second meaning of istiwa, which is stipulated with the harf-ul-jahr alaa, is the statement of Allaah (subhaana wa ta’laa):

لِتَسْتَوُوا عَلَىٰ ظُهُورِهِ

In order that you may mount firmly on their backs. (Az-Zukhruf 43:13)

Allaah (subhaana wa ta’laa) created the cattle (animals), so that we may be established on their backs and ride on their backs.

And also the statement of Allaah (subhaana wa ta'laa) concerning Nooh (alayhis salaam), when the flood had come across the Earth, and then the boat had established on the Mountain of Judi.

The statement of Allaah:

وَاسْتَوَتْ عَلَى الْجُودِيِّ

And it (the ship) rested on Mount Judi. (Hud 11:44)

3. The third stipulated meaning of istiwa, is connected to the harf-ul-jahr waaw maeeyah. And the meaning is to fill up and become equal.

So these are meanings of istiwa in the speech of the Arab, and none of them mentioned the meaning that the people of innovation mentioned, which is the meaning of conquering and overcoming. And none of the imaams of the Arabic language have said this, and the only ones that have said that the meaning of istiwa comes with the meaning of conquering and overpowering are later generations and the ones who followed the paths of Jahmiyyah and the Mu'tazilah. And they (the people of innovation) use as a proof of this, the poetry of al-Ahbaal, who was a Christian, and he said, "And Verily, (...word unclear...) overcame Iraaq without a sword or without his blood." And Imaam adh-Dhahabee mentioned that this poetry is not from the speech of an Arab. And the people of the Arabic language, when they heard this, they denied it, and refrained from it, and they did not make it from the speech of an Arab.

The shaykh then gave an explanation of the verse that is mentioned in the text: *And He is the Irresistible, above His slaves. (Al-An'am 6:18, 61)*. He said that it is from the nature of the servants to affirm that Allaah (subhaana wa ta'laa) is over and above the Heavens. And he mentioned that it is upon us to stop and do not go over bound concerning the proofs of this topic. And that it is enough for us what was enough for the salaf. And that we affirm for Allaah what Allaah (subhaana wa ta'laa) has affirmed for himself and what the Messenger (صلى الله عليه وسلم) has affirmed for Allaah. And that we negate from Allaah (subhaana wa ta'laa) what Allaah (subhaana wa ta'laa) has negated and what his Messenger has negated.

And the shaykh mentioned a statement from Sharhul-Aqeedatit-Tahaawiyyah of Ibn Abil-Izz, where Ibn Abil-Izz mentioned that the numerous types of proofs of the Highness of Allaah (subhaana wa ta'laa) over his creation reach 20 types. And he (Shaykh Ahmed) mentioned some of them, from the first one, the clear statements and clear remembrances and reminders that Allaah (subhaana wa ta'laa) is over his creation. And the second type of proof, is the mentioning of the angels and certain beings from his creation rising up to Allaah (subhaana wa ta'laa). He (Ibn Abil-Izz) then mentioned some of the statements, and some of the shubuhaat (doubts) and misconceptions that the ahlul-bid'ah have, which have been previously mentioned, such as the statement of Allaah (subhaana wa ta'laa): *And He is with you (by His Knowledge) wheresoever you may be. (Al-Hadid 57:4)*. And the people of knowledge have answered these doubts, and said that the meaning of these verses and others like it, is the meaning that Allaah (subhaana wa ta'laa) is with us in His Knowledge and with his Ruboobeeyah (His Lordship). And the third type of proof is the mentioning of the deeds and certain objects from the creation of Allaah (subhaana wa ta'laa) rising up to Allaah (subhaana wa ta'laa). And the fourth type of proof is the unstipulated Highness of Allaah (subhaana wa ta'laa), the Highness of Himself, the Highness of His Names and Attributes. And the fifth type of proof

concerning the Highness of Allaah (subhaana wa ta'laa) is the mentioning of the descending of the Books of Allaah (subhaana wa ta'laa), such as the Qur'aan, the Towrah, and the Injeel.

And Shaykh Ahmed said that whoever wants to increase his knowledge of this topic should refer back to the explanation of Aqeedatit-Tahaawiyyah by Ibn Abil-Izz and the explanation of Aqeedatul-Wasitiyyah. And the shaykh specifically mentioned the explanation by Shaykh Muhammad ibn Saalih al-Uthaymeen (rahimahullaah).

And it is upon us to be very strong in this area, and to know our aqeedah, and to be firm in it and to follow it. And we should be able to refute the people of bid'ah, their doubts and misconceptions, and be able to establish upon them the ruling of Allaah (subhaana wa ta'laa). He mentioned the statement of Allaah (subhaana wa ta'laa):

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ

Nay, We fling (send down) the truth (this Qur'aan) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. (Al-Anbiya 21:18)

He then mentioned the different types of innovations present in this area amongst the Ittihaadiyyah and the Hululiyyah. The people of ittihaad, who have the despicable belief that Allaah (subhaana wa ta'laa) has merged with the creation. And the Hululiyyah, and other groups similar to them, who believe that Allaah (subhaana wa ta'laa) is everywhere, and in everything, and in every place that is in the creation. And these people have reached the level of disbelief in Allaah (subhaana wa ta'laa).

Therefore, it is upon us to be very strong and to be aware of the different misconceptions and the doubts that the people of innovation have, so that we can be on guard and refute these beliefs and protect our own beliefs.

The shaykh then explained the hadeeth of Mu'aawiyah. And mentioned that in this hadeeth is the mention of the Highness of Allaah (subhaana wa ta'laa), and the proof that a person can ask where is Allaah. And when one is asked 'where is Allaah?', his answer is: 'Above the heavens.' And this hadeeth is a refutation of those who say that Allaah is in every place. And the shaykh advised the students to memorize the proofs so that they may refute the people of bid'ah, and the people of doubts and desires.

The shaykh mentioned that the hadeeth of Abee Sa'eed al-Khudree is also an affirmation of the Highness of Allaah (subhaana wa ta'laa).

THREE LEVELS (CATEGORIES) OF RELIGION

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

They are Islaam, Eemaan, and Ihsaan. And this order is related by Muslim (no. 8, Kitaab-ul-Eemaan, vol. 1, p. 36-37), from Umar (the well known hadeeth of Jibreel [alayhis salaam]). So every muhsin (one possessing ihsaan) is a mu'min (one possessing eemaan), and not vice versa. And every mu'min is Muslim, and not vice versa. So ihsaan is more specific than eemaan, and eemaan is more specific islaam. Refer to Tafseer ibn Katheer, Sooratul-Hujuraat, and adh-Dhaariyaat, and refer to Jaami'ul-

‘Uloom wal-Hikam (p. 35) (which is Sharh an-Nawawee [explanation of an-Nawawee’s Forty Hadeeth] by al-Haafidh ibn Rajab al-Hanbalee), in explanation of the second hadeeth.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed mentioned the two verses that are mentioned in the text (from Sooratul-Hujuraat and adh-Dhaariyaat).

Allaah’s statement:

قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. (Al-Hujurat 49:14)

And Allaah’s statements, in reference to the people of Loot, and when the angels came to destroy them:

فَأَخْرَجْنَا مَنْ كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ

So We brought out from therein the believers. (Adh-Dhariyat 51:35)

فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ

But We found not there any household of the Muslims except one [i.e. Lout (Lot) and his two daughters]. (Adh-Dhariyat 51:36)

The shaykh then mentioned the definition of al-Islaam (which will come in the next section), and that al-Islaam is to submit to Allaah with Tawheed and to yield to Him with obedience and purity from Shirk and Bid’ah and their people. Then he mentioned the five well-known pillars of Islaam (which will come in the following sections).

Then he mentioned the definition of al-Eemaan, which is the testification of the tongue, belief in the heart, and actions of the limbs. And that it increases with obedience and decrease with disobedience. Then he mentioned the six pillars of eemaan (which will come in the following sections). And he mentioned that eemaan has numerous branches, and he quoted the following hadeeth:

From Abee Hurayrah (radiyAllaahu anhu) who said that the Messenger of Allaah (صلى الله عليه وسلم) said, “Eemaan consist of seventy something branches, the highest of them is to say ‘Laa illaaha illAllaah’ and the lowest of them is to remove something harmful from the path and modesty is a branch of eemaan.” (Bukhari, Kitaab-ul-Eemaan, 1/8 and Muslim, Kitaab-ul-Eemaan, chapter 12, volume 1/63, and the wording is of Muslim).

Then he mentioned al-Ihsaan and that it has one pillar. He quoted the following hadeeth:

When the Messenger (صلى الله عليه وسلم) was asked by Jibreel (alayhis salaam) about Ihsaan, he said, “Al-Ihsaan is that you worship Allaah as if you see Him, for you do not see Him but He sees you.” (Bukhari, Kitaab-ul-Eemaan, 1/18).

And he mentioned that Allaah (subhaana wa ta'laa) has decreed al-Ihsaan on every thing that He has created. And he mentioned the following hadeeth:

From Shabbaaz ibn Anaf, who said that "Allaah (subhaana wa ta'laa) has decreed upon everything Ihsaan."

And that we are ordered to have ihsaan in our worship, and that we are ordered to have ihsaan with our parents and our neighbours. And that ihsaan is an attribute for Allaah (subhaana wa ta'laa). He mentioned the statement of Allaah (subhaana wa ta'laa):

وَأَحْسِنَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ

And do good as Allāh has been good to you. (Al-Qasas 28:77)

So this (al-Ihsaan) is an attribute to Allaah (subhaana wa ta'laa).

The shaykh then read from the Tafseer of Ibn Katheer regarding the verse mentioned in the text from Sooratul-Hujuraat: *The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islām),' for Faith has not yet entered your hearts. (Al-Hujurat 49:14).*

THE FOLLOWING IS TAKEN FROM THE TAFSEER OF IBN KATHEER:

“There is a Difference between a Believer and a Muslim

Allaah chastises the bedouins who, when they embraced Islaam, claimed for themselves the grade of faithful believers. However, Faith had not yet firmly entered their hearts,

[قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ]

(The bedouins say: “We believe.” Say: “You do not believe, but say, ‘We have submitted,’ for Faith has not yet entered your hearts...”)

This honorable Aayah provides proof that Faith is a higher grade than Islaam, according to the scholars of the Ahlus-Sunnah wal-Jama’ah. This is also demonstrated in the Hadeeth of Jibreel (alayhis salaam) when he questioned the Prophet about Islaam, then Eemaan then Ihsaan. Thus moving the general matter to one more specific, then even more specific. Imaam Ahmad recorded that ‘Amir bin Sa’d bin Abi Waqqas said, “The Messenger of Allaah gave (something to) some men and did not give one of them. Sa’d said, ‘O Allaah’s Messenger, you gave to so-and-so and so-and-so. However, you gave nothing to so-and-so, even though he is a believer.’ The Prophet said,

«أَوْ مُسْلِمٍ؟»

(Or say, a Muslim.) Sa’d repeated his statement thrice each time the Prophet answered,

«أَوْ مُسْلِمٍ؟»

(Or say, a Muslim.) The Prophet then said,

«إِنِّي لَأُعْطِي رَجُلًا وَأَدْعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَمْ أُعْطِهِ شَيْئًا مَخَافَةَ أَنْ يُكْبِتُوا فِي النَّارِ عَلَى وُجُوهِهِمْ»

(I might give some men and give nothing to others, even though the latter are dearer to me than the former. I do not give them things for fear that they might be thrown on their faces in the Fire.)” This Hadeeth is recorded in the two Saheehs (i.e. agreed upon). Therefore, the Prophet made a distinction between the grade of believer and the grade of Muslim, indicating that Eemaan is a more exclusive grade than Islaam.”

The shaykh recommended the students to read up on the two verses mentioned in the text, and to read the tafseer of these ayaats in the Tafseer of ibn Katheer.

The shaykh mentioned some proofs for his statement that it is upon us to have ihsaan (being good) to our fathers, and to our parents, and to our neighbours; and he mentioned the statement of Allaah (subhaana wa ta’laa):

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

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

And he mentioned that the one who does good, then verily he does good only for himself, according to the statement of Allaah (subhaana wa ta’laa):

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا

(And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." (Al-Isra 17:7)

And he mentioned that Eemaan has a taste to it and has a flavour. He quoted the following hadeeths:

From Abee Sa’eed al-Khudree who said, the Prophet (صلى الله عليه وسلم) said, “Verily, the one who has tasted belief is the one who is pleased with Allaah as his Lord, and with Islaam as his Deen, and with Mubammad (صلى الله عليه وسلم) as his Prophet and Messenger.”

From Anas ibn Maalik (radiyAllaahu anhu) who said, the Messenger of Allaah (صلى الله عليه وسلم) said, “If three qualities are found in a person, then he has tasted the sweetness of eemaan, that Allaah and His Messenger is more beloved to him than anyone else, and that a person does not love, except for Allaah, and he does not hate, except for Allaah, and he hates to return to disbelief after Allaah has saved him from it, just as he hates to be thrown into the Fire.” (Bukhari, no. 16 and Muslim, no. 43)

INTRODUCTION TO ISLAAM (DEFINITION IS ISLAAM)

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

Islaam is istislaam (submission) to Allaah with Tawheed and al-Inqiyad (surrender) to Him with obedience and sincerity and remaining free from Shirk and its people.

Allaah (subhaana wa ta'laa) said:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
Truly, the religion with Allâh is Islâm. (Aali Imran 3:19)

And His statement:

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا
And have chosen for you Islâm as your religion. (Al-Ma'idah 5:3)

And Allaah said:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ
And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped. (Az-Zumar 39:54)

And Allaah (subhaana wa ta'laa) said:

فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
So die not except in the Faith of Islâm (as Muslims - Islâmic Monotheism)." (Al-Baqarah 2:132)

And Allaah (subhaana wa ta'laa) said:

وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ
And die not except in a state of Islâm (as Muslims) with complete submission to Allâh. (Aali Imran 3:102)

And Allaah (subhaana wa ta'laa) said:

أَفَغَيْرَ دِينِ اللَّهِ يَبْتَغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ
Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned. (Aali Imran 3:83)

وَمَن يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ
And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Aali Imran 3:85)

THE FIVE PILLARS OF ISLAAM

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

From Abdullaah ibn Umar (radiyAllaahu anhu) who said, 'The Messenger of Allaah (صلى الله عليه وسلم) said, 'Islaam is built upon five: the testimony that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah, and to establish the Prayer, and to pay the Zakaat, and the Pilgrimage to the House, and fasting in Ramadaan.' (Bukhaari, no. 8 and Muslim, no. 16).

Note: Giving pilgrimage precedence over fasting is agreed upon by al-Bukhaaree and Muslim. As for placing fasting before pilgrimage, then it is contained in one of the narrations of Muslim.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh mentioned that there are other hadeeths that have a similar meaning to the hadeeth of Ibn Umar, such as the hadeeth of Talha and the hadeeth of Abu Hurayrah, which also mention the pillars of Islaam.

He said that it is waajib upon us to ensure that these five pillars are met in a Muslim. And to realize them and to perfect them. And that Islaam is built upon these pillars. So if one of these pillars were to break and fall asunder, then that which is built upon will also break and fall asunder. So if one of the pillars is broken, then Islaam itself is broken along with it.

Then he talked about these five pillars of Islaam. He referred us back to the previous classes for information on the first pillar, which is the shahaadatayn. Concerning Salaat and Zakaat, Allaah (subhaana wa ta'laa) says:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and Irka' (i.e. bow down or submit yourselves with obedience to Allâh) along with ArRaki'ûn. (Al-Baqarah 2:43)

And the proof for Saum is the statement of Allaah (subhaana wa ta'laa):

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn. (Al-Baqarah 2:183)

Concerning Hajj, the statement of Allaah (subhaana wa ta'laa):

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence). (Aali Imran 3:97)

The shaykh mentioned that the one who leaves off the prayer, the second pillar of Islaam, becomes a disbeliever. And the remaining three pillars, the Zakaat, the Hajj, and the Sawm, if one were to leave off these pillars believing that they are not waajib on him and believing that they are not obligatory upon him, then he becomes a disbeliever.

Q&A

1. We do not find scholars who preceded Imaam Muhammad ibn Abdul-Wahhaab (rahimahullaah) compiling the conditions of the kalimaatayn. So from his knowledge, how did he compile these conditions and how should we explain it to the ones who are ignorant?

Ans: al-Imaam, al-Mujaddid, Muhammad ibn Abdul-Wahhaab (rahimahullaah) lived in the Arabian Peninsula at a time when it was accompanied by various forms of Shirk. And he was a mujaddid (reviver) of the Tawheed of Allaah (subhaana wa ta'laa) in the Arabian Peninsula at that time. And the conditions that he mentioned concerning the statement of 'Laa illaaha illAllaah,' he has taken them from the kalaam of Shaykh ul-Islaam Ibn Taymiyyah (rahimahullaah) and his student Ibnul Qayyim (rahimahullaah), and these conditions are mentioned in their books. And he did not come with anything new and did not invent anything from himself. As it is mentioned in this book (Al-Qawl-ul-Mufeed) and the other books, that there is a proof from either the Kibaat of Allaah or from the Sunnah of the Prophet (صلى الله عليه وسلم) concerning each and every condition. And the kalaam of Ahlus-Sunnah in every time period is the same, and one. And they all inherited from each other, one after the other.

2. Some of the scholars differ with regards to the eight condition (of Laa illaaha illAllaah). And we find that Shaykh Muhammad ibn Abdil-Wahhaab al-Wasaabee (hafidhahullaah) including a eight condition, while this is opposite to some of the elder scholars, such as Shaykh Abdul Azeez ibn Baaz (rahimahullaah). So how should we understand this particular matter? That some of the scholars include an eight condition, while the others reject it?

Ans: Shaykh Abdil-Wahhaab al-Wasaabee (hafidhahullaah) took the eight condition, which is disbelief in taaghoot, from the clear statement of Allaah (subhaana wa ta'laa):

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower. (Al-Baqarah 2:256)

And in this verse is the conditional statement of Allaah (subhaana wa ta'laa): and whoever 'disbelieves in taaghoot' AND believes in Allaah, then he has grasped the must trustworthy handhold. So this is conditional and it is from Allaah (subhaana wa ta'laa). And the statement that is mentioned in the question that other scholars refute or do not accept this condition, then this terminology is not correct. It is more correct to say that they do not mention it (the eight condition). And as far as refuting it, Shaykh Ahmed said that as far as he knows, he does not know of any of the scholars that refute this condition.