



ILM COURSES:

AQĪDAH

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

LESSON 2

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The beginning of this book is not part of the book, they were separate letters the author had written but it was suitable with it therefore scholars put it together.

الحَنِيفِيَّة Al-Hanifiyyah linguistically means to face towards one thing and therefore turning away from everything else.

Shaykh Salih Al-USaymi said it does not mean you turn away from something as people say but facing towards something which necessitates turning away from things.

It is used to mean Tawhīd.

Tawhid is the reason why we were created.

Al-Hanifiyyah was attributed to Ibrahim (a) because:

1. He was mentioned in the Quran many times with the attribute of being حَنِيفٌ as he reached the highest levels of Tawhīd.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ -

3:67

Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists.

2. The Arabs claimed to be on the same religion as Ibrahim (a) but Allah told them that they were not upon what he was upon.

3. Ibrahim (a) was a father of the Prophet (s) in his lineage.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ - 51:56

And I did not create the jinn and mankind except to worship Me.

The word *يُعْبُدُونَ* mean *يُوحِدُونَ*. Ibn Abbas mentioned this.

Shirk is to call upon other than Allah with him.

Tawhid is to direct all acts of worship to Allah alone.

The greatest commandment is Tawhid and the greatest prohibition is Shirk. The evidence is:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ
أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا - 4:36

Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

This is deduced this from the verse because this verse is called the verse of 10 prohibitions.

The fact that Allah started with the command of Tawhid and prohibition of Shirk show that they are the most important things.

The verse uses the **واو العطف** many times which is a particle of conjunction meaning “and”.

This alludes to the fact that all of the commandments that were mentioned after are an off-branch of Tawhid and all the prohibitions are an off-branch of Shirk.

The original commandment is Tawhid and the original prohibition is Shirk.

All sins are a type of Shirk in obedience because it is obeying other than Allah, it is obeying Shaytān or your desires.



Now is the beginning of the book.

What are the 3 principles that are obligatory on the human being to know?

The 3 principles are: your lord, your religion and your messenger.

PRINCIPLE 1

Our Lord is Allah.

The word رَبَّ goes back to 3 meanings:

1. Owner المَالِك
2. Master السَيِّد
3. The one who looks after المُصَلِّحُ لِلشَّيْءِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ - 1:2

[All] praise is [due] to Allah, Lord of the worlds -

العَالَمِينَ means different categories of creation like the world of the jinns and the world of the angels.

حمد: ذكر محاسن المحمود مع حبه وإجلاله وتعظيمه

Praise: is the remembrance of the good of the one you are praising with love, reverence and glorification.

Shaykh Salih Al-Usaymi said the author's definition of عالم was used by Muslim philosophers so it wasn't correct according to the Arabic language.

The best argument for the existence of a creator is that there is a creation therefore there must be a creator.

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ - 52:35

Or were they created by nothing, or were they the creators [of themselves]?

Ibn Taymiyyah used this argument which is a simple argument but clear.

The creation of the heavens and the earth is greater than the creation of the humans beings which shows that humans should not be arrogant.

The رَبِّ is مَعْبُودٌ meaning the one who is deserving of worship.

The polytheists of Quraysh accepted that Allah is the only creator but did not worship him alone.

وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ ۗ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - 31:25

And if you asked them, "Who created the heavens and earth?" they would surely say, "Allah ." Say, "[All] praise is [due] to Allah "; but most of them do not know.

The one who created everything which is Allah is the one who deserves to be worshipped.

These are 2 arguments Allah uses to show Islām is the true religion: that there is a creation therefore there must be a creator and the creator is the one deserving of worship and the creator is Allah.

Ibn Kathir says: The one who created these things is the one who is deserving of being worshipped.

From amongst the worships that we have been ordered with are dua, hope, fear, repentance etc.

Worship is anything that Allah is pleased with whether it is speech, beliefs, or actions.

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا - 72:18

And [He revealed] that the masjids are for Allah, so do not invoke with Allah anyone.

The dua in this verse means worship and dua is a form of worship.

Anyone who gives an act of worship to other than Allah then he has left Islam and is a polytheist because Allah said:

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ - 23:117

And whoever invokes besides Allah another deity for which he has no proof - then his account is only with his Lord. Indeed, the disbelievers will not succeed.

The end of the verse says they are disbelievers.

We know what Allah is pleased with because it is what Allah commanded us to do or he showed that he is pleased with it happening.

Now the author shows all the things he mentioned as worship has an evidence that Allah is pleased with it.

Dua:

حديث: الدعاء مخ العبادة

This is a weak Hadith.

حديث: الدعاء هو العبادة

This is authentic.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ - 40:60

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

Fear:

Fear is a form worship:

إِنَّمَا دَلَّكُمْ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنْتُمْ مُؤْمِنِينَ - 3:175

That is only Satan who frightens [you] of his supporters. So fear them not, but fear Me, if you are [indeed] believers.

Not every type of fear is worship, the fear that is worship is being scared in a way that only Allah is deserving of being feared.

For example being scared someone can see you wherever you are so you do not sin.

The other fear is natural fear like from a lion etc.

Some people say they believe a person can bring harm because Allah gave him the ability, this is also Shirk.

Hope:

It is to hope in something that only Allah can give you.

For example: the hope that someone can help you cross the bridge الصِّرَاط on the day of Judgement is Shirk.

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ
فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا - 18:110

Say, "I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."