



**ILM COURSES:**

# AQĪDAH

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

## LESSON 3

USTADH YASIN MUNYE



## التَّوَكُّلُ (Tawakkul):

It is for your heart to trust Allah, to leave your affairs in the hands of Allah for him to take care of while taking the means.

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْتُكَمِ  
غَالِبُونَ ۗ وَعَلَى اللَّهِ فِتْوَاكُمْ لَإِنْ كُنْتُمْ مُؤْمِنِينَ - 5:23

*Said two men from those who feared [to disobey] upon whom Allah had bestowed favour, "Enter upon them through the gate, for when you have entered it, you will be predominant. And upon Allah rely, if you should be believers."*

Allah commands us to have التَّوَكُّلُ (Tawakkul) in him therefore Allah is pleased with it, therefore having التَّوَكُّلُ (Tawakkul) in other than Allah is Shirk.

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۗ وَمَنْ يَتَّوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ  
جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا - 65:3

*And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a [decreed] extent.*

Allah does not command us with التَّوَكُّلُ (Tawakkul) here but he shows that it is something praiseworthy.

## الرَّغْبَةُ (Al-Raghba):

It is a type of hope in Allah in which you are seeking the pleasure of Allah out of love and hope.

## الرَّهْبَةُ (Ar-Rahba):

It is fear of Allah which leads you to do good deeds.

## الْخُضُوعُ (Al-Khudhū)

It is a fear of Allah that is combined with humility.

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ  
وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ - 21:90

*So We responded to him, and We gave to him John, and amended for him his wife. Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive.*

Allah praises these acts which shows he is pleased with them, which shows it is an act of worship.

## الْخَشْيَةُ (Al-Khashya)

It is to fear Allah.

وَمِنْ حَيْثُ خَرَجْتَ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ  
شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي ۚ وَلِأَتِمَّ  
نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ - 2:150

*And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; **so fear them not but fear Me.** And [it is] so I may complete My favor upon you and that you may be guided.*

### **الإِنَابَةُ (Al-Inabah):**

It is to return back to Allah in repentance out of love and fear and hope.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ - 39:54

*And return [in repentance] to your Lord and submit to Him before the punishment comes upon you; then you will not be helped.*

### **الإِسْتِعَانَةُ (Al-Isti'ānah);**

It is to seek help in something which only Allah can help in.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ - 1:5

*It is You we worship and You we ask for help.*

عَنْ إِبْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَوْمًا، فَقَالَ: { يَا غُلَامُ! احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتْ فَاسْتَعِنْ بِاللَّهِ }

Ibn 'Abbas (RAA) narrated, 'One day I was riding behind the Prophet when he said, "O lad, be mindful of Allah and He will protect you. Be mindful of Allah and you shall find Him with you. When you ask (for anything), ask it from Allah, and if you seek help, seek help from Allah." {Tirmidhi}

## الإِسْتِعَاذَةُ (Al-Isti'ādha)

To seek refuge from something you fear.

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ - 113:1

Say, "I seek refuge in the Lord of daybreak

## الإِسْتِغَاثَةُ (Al-Istighatha):

It is to seek refuge from hardship.

Some may say what about this verse, is it not Shirk?

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ فَقَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ - 28:15

And he entered the city at a time of inattention by its people and found therein two men fighting: one from his faction and one from among his enemy. **And the one from his faction called for help to him** against the one from his enemy, so Moses struck him and [unintentionally] killed him. [Moses] said, "This is from the work of Satan. Indeed, he is a manifest, misleading enemy."

This is not Shirk because it was not something specific to Allah and Musa (a) was there so he could help him.

The three conditions for asking help are: حَيٌّ Alive, حَاضِرٌ Present, قَادِرٌ Able.

### الذَّبْحُ (Al-Dhabh):

It is to slaughter an animal in the legislative way for Allah.

In the Shariah the animal is cut from the neck in the name of Allah.

If the intention for slaughtering is to get closer to other than Allah then it is Shirk.

If someone slaughters a chicken to get closer to Allah then it is not worship because it is not بَيْمَةٌ الْأَنْعَامِ which are legislated in the Shariah to slaughter to get closer to Allah.

Slaughtering for guests is not a worship it is to honour the guests. The animal becomes Halal to eat but you do not get reward for the slaughtering but for honouring the guests.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - 6:162

Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

The Prophet (s) says the curse of Allah is upon the one who slaughters for other than Allah.

## النذر (Al-Nadhr):

It is to take an oath by Allah that you will do an act of worship that is not obligatory on you so you make it obligatory on yourself.

For example: I promise to Allah to pray 100 Rakah everyday.

This is an act of worship with the condition that it is not done with an exchange for something.

It is rewarded for the oath itself and for fulfilling it.

For example: I promise to pray 100 Rakah if you give me this job.

This is disliked.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، { عَنْ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ نَهَى عَنْ  
النَّذْرِ وَقَالَ: " إِنَّهُ لَا يَأْتِي بِخَيْرٍ وَإِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ " { مُتَّفَقٌ عَلَيْهِ

*Narrated Ibn 'Umar (RA): The Prophet (ﷺ) forbade making vows, and said, "It does not bring good. Indeed, it is only a means by which something is extracted from the miserly." [Agreed upon].*

If you do this with an exchange you do not get closer to Allah. You do not get rewarded for this oath but you are rewarded for fulfilling it.

If you do not fulfil either type of oath you must pay a penalty.

If you have an intention to do an oath in exchange for something and you are doing it for other than Allah it is Shirk even though it would not be a worship if it was for Allah but because of the intention.

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ -

2:270

*And whatever you spend of expenditures or **make of vows** - indeed, Allah knows of it. And for the wrongdoers there are no helpers.*

## PRINCIPLE 2

### ISLĀM:

It is to know the religion of Islam with its evidences.

الإسلام: الاستسلام لله بالتوحيد والانقياد له بالطاعة والبراءة من الشرك وأهله

Islam: is to submit to Allah with Tawhid and to follow Allah by obeying him and to free yourself from Shirk and its people.

Islam does not mean peace.

There are 3 levels: Islam, Imān and Ihsān.



The word Islam can mean 2 different things when used in different contexts.

The first meaning is الاستسلام لله to submit to Allah which is intended when Allah speaks about the other prophets. They were Muslim because they submitted.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ - 39:54

*And return [in repentance] to your Lord and **submit to Him** before the punishment comes upon you; then you will not be helped.*

This is the meaning intended in this verse.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُّسْلِمًا 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.*

This does not mean he followed the Shariah of Muhammad (s) but the general meaning of Islam which is submission.

The specific meaning of Islam is the Shariah that the Prophet (s) came with.

For example the rulings of Salah and Zakah and Hajj that we have were not the same for all the other nations before us.

This is the meaning intended in this verse:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - 3:19

*Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.*

Each of the 3 levels have pillars.

The pillars of Islam are 5.

عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى أَنْ يُعْبَدَ اللَّهُ وَيَكْفَرَ بِمَا دُونَهُ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَحَجَّ الْبَيْتِ وَصَوْمَ رَمَضَانَ " .

*It is narrated on the authority of (Abdullah) son of 'Umar, that the Prophet (may peace of Allah be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. Allah (alone) should be worshipped, and (all other gods) beside Him should be (categorically) denied. Establishment of prayer, the payment of Zakat, Pilgrimage to the House, and the fast of Ramadan (are the other obligatory acts besides the belief in the oneness of Allah and denial of all other gods).*

Islam sometimes means the whole religion including Imān and Ihsān. This is when Imān and Ihsān are not mentioned with it.

When they are mentioned then it means the 5 pillars specifically.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ - 3:85

*And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.*

The meaning of the Shahadah لا إله إلا الله is:

لَا مَعْبُودَ إِلَّا اللهُ

It means there is none worthy to be worshipped besides Allah.

It does not mean there is no God but Allah.

The people of Quraysh knew that Allah is the only God.

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 -

10:31

Say, "Who provides for you from the heaven and the earth? Or who controls hearing and sight and who brings the living out of the dead and brings the dead out of the living and who

arranges [every] matter?" **They will say, " Allah,"** so say, "Then will you not fear Him?"

However they did not worship Allah alone.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ -  
3:64

Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

The second part of the Shahadah is to bear witness that Muhammad (s) is Allah's messenger.

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ - 9:128

There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.

The meaning of the second part of the Shahadah is:

طاعته فيما أمر وتصديقه فيما أخبر، واجتناب ما نهى عنه وزجر وألا يعبد الله إلا  
بما شرع

It is to obey the commands of the Prophet (s).

This means we do not put any other command above the Prophet (s)'s except for Allah's.

We believe in what he informed us.

We believe in what he told us about the day of judgement and his journey to Jerusalem and up to the heavens etc.

We refrain from anything he prohibited us from.

We do not worship Allah except by what is legislated through the Prophet (s).

Innovating is implying that the Prophet (s) did not know this act of worship or he knew it but didn't tell us so he didn't fulfil his obligation of spreading the message.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ - 5:67

*O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.*

These are both not true therefore innovation is a big sin and goes against the Shahadah so it is rejected.

The 5 pillars of Islam are:

1. الصلاة Salah

The Salah that is a pillar is the 5 obligatory prayers in a day and night.

Any other prayer besides this is not a pillar.

## 2. الزكاة Zakah

The pillar is زكاة المال Zakah on wealth.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ  
وَذَلِكَ دِينُ الْقَيِّمَةِ - 98:5

*And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakah. And that is the correct religion.*

## 3. الصيام Fasting

The pillar is fasting in Ramadan.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ -  
2:183

*O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous -*

## 5. الحج Hajj

The first hajj is the pillar and it must be fulfilled once in a lifetime.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ ۖ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۚ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ - 3:97

*In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe. And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.*