



ILM COURSES:

AQĪDAH

ثَلَاثَةُ الْأُصُولِ وَأَدِلَّتُهَا

LESSON 5

USTADH YASIN MUNYE



The Prophet (s) called to Tawhīd for 10 years before he was taken to the heavens and the 5 daily Salah's became obligatory.

Hadith of Muadh bin Jabal also shows this:

عَنْ ابْنِ عَبَّاسٍ، أَنَّ مُعَاذًا، - قَالَ بَعَثَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ . فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيُنِيهِمْ فَنُرَدُّ فِي فُقَرَائِهِمْ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ " .

It is reported on the authority of Ibn 'Abbas that Mu'adh said: The Messenger of Allah sent me (as a governor of Yemen) and (at the time of departure) instructed me thus: You will soon find yourself in a community one among the people of the Book, so first call them to testify that there is no god but Allah, that I (Muhammad) am the messenger of Allah, and if they accept this, then tell them Allah has enjoined upon them five prayers during the day and the night and if they accept it, then tell them that Allah has made Zakat obligatory for them that it should be collected from the rich and distributed among the poor; and if they agree to it don't pick up (as a share of Zakat) the best of their wealths. Beware of the supplication of the oppressed for there is no barrier between him and Allah.

One night in Makkah the Prophet (s) was sleeping, two angels came and opened his roof and he was in the state of drowsiness

They opened his chest physically and washed it with Zamzam and with a gold vessel that had Imān and Hikmah they poured it into his heart.

Then they brought him البُرَاق Burāq which is bigger than a mule and smaller than a horse, and he went Jerusalem, he lead all the Prophets in Salah, then went up to the heavens and met different Prophets in each heaven.

Then he went to السدرة المنتهى (Al-Sidratul-Muntaha) which was the lote tree which no one can pass. This is mentioned in the Quran:

عِنْدَ سِدْرَةِ الْمُنْتَهَى - 53:14

At the Lote Tree of the Utmost Boundary.

He alone was allowed to go past it and he met Allah and spoke to him. There is a difference of opinion whether he saw him or not and the correct opinion is that he did not because of the Hadith.

عَنْ أَبِي ذَرٍّ، قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَلْ رَأَيْتَ رَبَّكَ قَالَ " نُوْرٌ أَنَّى أَرَاهُ " .

It is narrated on the authority of Abu Dharr: I asked the Messenger of Allah (ﷺ): Did you see thy Lord? He said: (He is) Light; how could I see Him?

Allah commanded the Prophet (s) with 50 Salah's, when he went down to Musa (a) he said go back because your Ummah cannot do this so he went back and forth till it became 5 and Musa (a) said go back and he (s) said: I am shy to go back again. So it was called out that the Salah will be 5 but the reward will be of 50.

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى - 53:18

He certainly saw of the greatest signs of his Lord.

This is when the 5 Salah's became obligatory.

He prayed these in Makkah for 3 years then was commanded to migrate to Madinah.

الهجرة: فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام

Migration: It is obligatory on this Ummah from a land of Shirk to a land of Islām.

It is obligatory till the day of Judgement for a believer to migrate from a land of Shirk to a land of Islām.

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا قَالُوا لَنْ نَأْتِيَنَّكَ مَا وَدَّعْتُمْ جَهَنَّمَ وَسَاءَتْ

مَصِيرًا - 4:97

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

Imam Baghawi mentions this verse was revealed about those who did not migrate from Makkah. Allah called them believers but they were told to migrate.

As long as there is repentance there is migration and repentance stops when the sun rises from the west.

The ruling of Hijra has a difference of opinion.

1st opinion: It is Harām for a Muslim to reside in دار الكفر (Dar Al-Kufr) where the majority of the people are non-muslims. Abdur-Rahman Nasir Al-Si'di mentions the definition of دار الكفر (Dar Al-Kufr) is where majority is not muslim.

The evidence is that the Prophet (s) said he is free from a person who lives where the polytheists can see their fire.

2nd opinion: It is Sunnah for a person to do Hijra unless a person cannot establish his religion in that land then it becomes obligatory. This is the majority opinion. If you cannot speak against their religion and outwardly establish your religion then you cannot freely practice your religion.

The evidence for this is that the verse mentioned they did not migrate while they could not practice their religion.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكذَّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيَخُونُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّوَيْبِضَةُ قِيلَ وَمَا الرُّوَيْبِضَةُ قَالَ الرَّجُلُ التَّافَهُ فِي أَمْرِ الْعَامَّةِ "

It was narrated from Abu Hurairah that the Messenger of Allah (ﷺ) said: "There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar; the traitor will be regarded as faithful, and the faithful man will be regarded as a traitor; and the Ruwaibidah will decide matters.' It was said: 'Who are the Ruwaibidah?' He said: 'Vile and base men who control the affairs of the people.'"

3rd opinion: A person can stay in the land of disbelievers if he is doing Dawah there.

Only in Madinah was the Prophet (s) commanded with the rest of the Shariah which shows that every one who claims to be calling to Islam and doing Dawah must call to Tawhid otherwise he is not following the Dawah of the Prophet (s).

After 10 years in Madinah the Prophet (s) passed away.

There is no good except that he told us about it and no evil except he warned us from it.

If you bring some thing new like the Mawlid, are you saying he did not tell us about it and he deceived us or are you saying he did not know and you know it.

The good the Prophet (s) told us about is Tawhīd and everything Allah loves and is pleased with.

The evil the Prophet (s) warned us about is Shirk and everything Allah hates and despises because Shirk is the root of all evil.

The Prophet (s) was sent to all of mankind and Jinn. All other prophets were sent to a group of people.

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يَبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ وَأُحِلَّتْ لِي الْعَنَائِمُ وَلَمْ نُحَلَّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَدْرَكَتْهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَيَّ مَسِيرَةَ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ " .

Jabir b. 'Abdullah al-Ansari reported: The Prophet (ﷺ) said: I have been conferred upon five (things) which were not granted to anyone before me (and these are): Every apostle was sent particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is, and I have been supported by awe (by which the enemy is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession.

Allah completed his religion:

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ
وَالْمُتْرَدِيَّةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا
بِالْأَزْلَامِ ذَٰلِكُمْ فَسُقُتِ الْيَوْمَ بَيِّنَاتٍ لِّكُلِّ الْيَوْمِ وَأَخْسُونَ ۗ الْيَوْمَ
أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي
مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ - 5:3

Prohibited to you are dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah, and [those animals] killed by strangling or by a violent blow or by a head-long fall or by the goring of horns, and those from which a wild animal has eaten, except what you [are able to] slaughter [before its death], and those which are sacrificed on stone altars, and [prohibited is] that you seek decision through divining arrows. That is grave disobedience. This day those who disbelieve have despaired of [defeating] your religion; so fear them not, but fear Me. This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion. But whoever is forced by severe hunger with no inclination to sin - then indeed, Allah is Forgiving and Merciful.

The evidence the Prophet (s) would die is:

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ - 39:30

Indeed, you are to die, and indeed, they are to die.

Some Sufi's say he is still alive and this is false.

When human beings die they will be resurrected:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى - 20:55

From the earth We created you, and into it We will return you, and from it We will extract you another time.

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا - 71:17 ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا - 71:18

And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another] extraction.

Then mankind will be recompensed for their actions.

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى - 53:31

And to Allah belongs whatever is in the heavens and whatever is in the earth - that He may recompense those who do evil with [the penalty of] what they have done and recompense those who do good with the best [reward] -

Whoever denies this is a disbeliever:

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبُّونَ بِمَا عَمِلْتُمْ ۗ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ - 64:7

Those who disbelieve have claimed that they will never be resurrected. Say, "Yes, by my Lord, you will surely be resurrected; then you will surely be informed of what you did. And that, for Allah, is easy."

The job of the messengers was to warn the people and give them glad tidings.

رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا - 4:165

[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.

The first of the messengers was Nuh (a) and the last of them was Muhammad (a), there is no prophet or messenger after him.

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا - 33:40

Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.

Adam (a) was a prophet not a messenger.

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِن بَعْدِهِ ۗ وَأَوْحَيْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَارُونَ وَسُلَيْمَانَ ۗ وَآتَيْنَا دَاوُودَ زَبُورًا - 4:163

Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job,

Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

This is evidence Nuh (a) was the first messenger.

Nuh (a) was mentioned not Adam (a).

Every nation was sent a messenger to command them to worship Allah alone and prohibited from worshipping الطاغوت (Tāghūt).

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ -
16:36

And We certainly sent into every nation a messenger, [saying], "Worship Allah and avoid Taghut." And among them were those whom Allah guided, and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.

Ibn Qayyim says that الطاغوت (Tāghūt) is:

ما تجاوز بع العبد من معبود أو متبوع أو مطاع

Anything which a person transgresses its boundaries in worship or following or obedience.

The word comes from overflowing or passing boundaries:

طغى الماء

The water overflowed.

If you worship other than Allah, or you follow someone in disobeying Allah or obey someone more than Allah then you have transgressed the boundaries.

The worst of the طواغيت (Tawāghīt) are:

1. Iblīs: He is the biggest one.
2. Whoever is pleased with being worshipped. This is like some of the Sufi's.
3. Anyone who claims to know the unseen. This is like magicians and soothsayers.
4. Whoever calls people to worship himself.
5. Whoever rules by other than what Allah revealed. This is in certain situations:

5.1. If he believes his ruling is better than the ruling of Allah then he has disbelieved.

5.2. If he believes his ruling is equal to the ruling of Allah then this is also disbelief.

5.3. He believes he can make something that is Harām is Halāl. This is also disbelief.

5.4. He does not apply a punishment because of desire, he is still Muslim.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ - 2:256

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever

disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ: ثُمَّ قَالَ: أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَدُرُورِهِ
سَنَامِهِ؟ قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُورُهُ
سَنَامِهِ الْجِهَادُ

On the authority of Muadh bin Jabal (may Allah be pleased with him) who said: Then he (peace and blessings of Allah be upon him) said, “Shall I not inform you of the head of the matter, its pillar and its peak?” I said, “Yes, O Messenger of Allah.” He (peace and blessings of Allah be upon him) said, “The head of the matter is Islam, its pillar is the prayer and its peak is jihad.”