

# ﴿THE KEY TO KNOWLEDGE﴾

## How to Understand Islaam Correctly

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### Dars 2- `Aqeedah: The Principles of `Aqeedah and the Importance of `Aqeedah in Our Lives 08/01/2011

After praising Allaah and sending salaah and salaam upon His Messenger (sallallahu `alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class, the first class that deals with the `Aqeedah. We will deal with: **`Aqeedah: The Principles of `Aqeedah and the Importance of `Aqeedah in Our Lives**

#### **`AQEEDAH IN OUR LIFE**

The matters of `Aqeedah are of utmost importance in our lives. This is due to the statement of Allaah Ta`Aalaa:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone). (Adh-Dhaariyaat 51:56)**

The `Aqeedah is the thing that we live and die for and when we die on the Day of Resurrection we will either be pleased or displeased based on what `Aqeedah we had in our lives.

Allaah Subhaanahu wa Ta`Aalaa also said:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ ﴾

﴿ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

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

Brothers and sisters, we want to clarify that the `Aqeedah is the base and main affair in our lives. Like we heard in soorah Adh-Dhaariyaat Aayah 56, we were created to worship Allaah alone. This is why we need to know whether `Aqeedah affects everything in our life or just one portion of our life.

First we will talk about the relationship between `Aqeedah and knowledge.

## `AQEEDAH AND `ILM (العقيدة والعلم - BELIEF AND KNOWLEDGE)

From Ka`b ibn Maalik who said that the Prophet(sallallaahu`alayhi wa sallam) said: *“Whoever seeks knowledge just to be seen as one of the `Ulamaa’ or to debate with the ignorant ones or to turn the faces of people towards him, Allaah will enter him into the Fire”*<sup>1</sup> [Reported by Tirmidhee]

In Saheeh Muslim<sup>2</sup> from Abu Hurayrah, that he heard the Messenger of Allaah (sallallaahu`alayhi wa sallam) say: *“The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He shall be brought (for Judgment). Allaah will make him recount His blessings (i. e. the blessings which He had bestowed upon him) and he will recount them (and admit having enjoyed them in his life). (Then) Allaah will say: ‘What did you do (to requite these blessings)?’ He will say: ‘I fought for Your sake until I died as a martyr.’ Allaah will say: ‘You have told a lie. You fought that you might be called a “bold and brave”. And you were called so. (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell.*

*Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur’aan. He will be brought and Allaah will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allaah ask: ‘What did you do (to requite these blessings)?’ He will say: ‘I acquired knowledge and disseminated it and recited the Qur’aan seeking Your pleasure.’ Allaah will say: ‘You have told a lie. You acquired knowledge so that you might be called a scholar, and you recited the Qur’aan so that it might be said: “He is a Qari” and such has been said.’ Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire.*

*Then will be brought a man whom Allaah had made abundantly rich and had granted every kind of wealth. He will be brought and Allaah will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allaah will (then) ask: ‘What have you done (to requite these blessings)?’ He will say: ‘I spent money in every cause in which You wished that it should be spent.’ Allaah will say: ‘You are lying. You did (so) that it might be said about (You): “He is a generous fellow” and so it was said.’ Then will Allaah pass orders and he will be dragged with his face downward and thrown into Hell.”*

Here we see two examples in these two ahaadeeth dealing with the `ilm (knowledge) and we have seen the relationship between the `Aqeedah and `ilm.

So what will you do - will you seek knowledge or will you not seek knowledge for fear of entering the Fire? There is a deviant group<sup>3</sup> who warn people against seeking knowledge based on this hadeeth.

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<sup>1</sup> من طلب العلم ليحاري به العلماء، أو ليحاري به السفهاء، أو يصرف به وجوه الناس إليه، أدخله الله النار

<sup>2</sup> كتاب الإمارة - باب من قاتل للرياء والسمعة استحق النار (The Book of Government – Chapter: Who fought for ostentation and vanity deserved (punishment in) Hell.)

<sup>3</sup> They are the Tableegh as mentioned in the Q&A session.

They say to the people that a person of knowledge who does not act upon his knowledge will be punished before the worshippers of idols. This is a statement of truth but used only for falsehood. This falsehood is that they want the people to be kept ignorant and away from learning the knowledge of the Religion so that they may be controlled by those people.

What is the intention behind seeking `ilm? Imaam Ahmad was asked "What is the intention for seeking knowledge?" He said, "It is to intend that you remove ignorance from oneself." So do not leave off studying for Allaah Ta`Aalaa said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ۗ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَد كُنْتُ بَصِيرًا ۗ ﴾ (135) قَالَ كَذَلِكَ أَنْتَ أَأَيْتُنَا فَنَسِينَهَا ۖ وَكَذَلِكَ الْيَوْمَ تُنْسَى ۗ ﴿ ۱۳۴ ﴾ قَالَ

"But whosoever turns away from My Reminder (i.e. neither believes in this Qur'aan nor acts on its teachings), verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)." Allaah will say "Like this Our Ayaat (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allaah's Mercy)." (TaaHaa 20:124-126)

So, knowledge is the *asaas* (foundation) of everything. Allaah Ta`Aalaa said:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفَرَ لِذُنُوبِكُمْ ﴾

So know (O Muhammad - sallallaahu `alayhi wa sallam) that *Laa ilaaha illallaah* (none has the right to be worshipped but Allaah), and ask forgiveness for your sin (and the sins of the believers)... (Muhammad 47:19)

So we must seek knowledge; however, as students of knowledge we have to struggle against ourselves whist doing so, with regard to attaining sincerity as Allaah Subhaanahu wa Ta`aalaa says in Soorah Al-Ankaboot:

﴿ وَالَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

As for those who strive hard in Us (Our Cause), We will surely guide them to Our paths (i.e. Allaah's religion). And verily, Allaah is with the Muhsinoon (good-doers)." (Al-Ankaboot 29:69)

So we must continue seeking `ilm and never stop; but whilst doing so, we must struggle against ourselves so as to not be hindered from seeking it sincerely to please Allaah Ta`Aalaa.

We said that the `Aqeedah is in all (aspects) of our lives. We cannot allow `Aqeedah to be missing from our lives. We saw that `Aqeedah has a close relationship with seeking `ilm; likewise, `Aqeedah and `amal (action).

## **`AQEEDAH AND AMAL (العقيدة والعمل – BELIEF AND ACTION)**

We have heard the statement of Allaah Subhaanahu wa Ta`Aalaa in aayah 19 of soorah Muhammad:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لِدُنْيَاكَ ﴾

**So know (O Muhammad sallallaahu`alayhi wa sallam) that *Laa ilaaha illallaah* (none has the right to be worshipped but Allaah), and ask forgiveness for your sin (and the sins of the believers)... (Muhammad 47:19)**

The indication of `Aqeedah in this ayah is in the statement "*Laa ilaaha illallaah*" and the `amal (action) is the saying of Allaah, "*and seek forgiveness for your sin (and the sins of the believers)*". So `Aqeedah and `amal are connected and what proves this is what comes in Saheeh Muslim, on the authority of Abu Hurairah (May Allaah be pleased with him) where he said that the Messenger of Allaah (sallallaahu`alayhi wa sallam) said that Allaah Subhaanahu wa Ta`Aalaa said:

أَنَا أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكِ، مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِيَ غَيْرِي، تَرَكَتُهُ وَشِرْكَهُ

***"I am Independent of all the partners (ascribed to me). Whoever performs a deed while associating partners with Me (shirk) in it, I will leave him and his Shirk (association)."***

Here we see the Legislator connecting the action with the `Aqeedah. No doubt you have to perform actions, however, if you associate anything with Allaah in it, then the deed which you do will be of no benefit to you. We have to purify our actions making them sincerely for Allaah Ta`Aalaa alone as He said in soorah Al-Bayyinah, aayah 5:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴾

﴿ الْقِيَمَةِ ﴾

**And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salaat (the prayers) and give Zakaat (obligatory charity), and that is the right religion.**

(Al-Bayyinah 98:5)

Hence, the `amal (action) and the `Aqeedah are connected together and we cannot separate between them. This is why we find `Aqeedah within our lives. `Aqeedah and life are like the two components of water - oxygen and hydrogen which is known as H<sub>2</sub>O. Likewise, `Aqeedah and our life; they must be together, we cannot separate between them.

As for those who say "What is for Allaah is attributed to Allaah and what is for Caesar is for Caesar;" no doubt, this is erroneous as Allaah Subhaanahu Wa Ta`Aalaa says:

﴿ قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

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 'Aalamîn (mankind, jinn and all that exists). (Al-An`aam 6:162)

This is why the Prophet (sallallaahu`alayhi wa sallam) brought this to the life of the people. Thaabit Ibn Dahhaak said, *"In the time of the Prophet (sallallaahu`alayhi wa sallam) a man took a vow to slaughter a camel at Buwanah. So he came to the Prophet (sallallaahu`alayhi wa sallam) and said, 'I have taken a vow to sacrifice a camel at Buwanah.' The Prophet (sallallaahu`alayhi wa sallam) asked, 'Did the place contain any idol worshipped in pre-Islamic times?' They (the people) said, 'No.' He asked, 'Was any pre-Islamic festival observed there?' They replied, 'No.' The Prophet (sallallaahu`alayhi wa sallam) said. 'Fulfill your vow'..."*<sup>4</sup> Abu Daawood reported this hadeeth and it is on the condition of Bukhaaree and Muslim. From that we see how the `Aqeedah enters into our hearts and daily affairs.

Likewise, in the hadeeth of Imraan ibn Hussayn (May Allaah be pleased with him) related by Ahmad, *The Prophet (sallallaahu`alayhi wa sallam) saw a man wearing a ring made of copper and he asked the man what is this the man said this is from Waahina (a protection of the illness called waahina like arthritis which goes to the fingers) The Prophet (sallallaahu`alayhi wa sallam) told the man to leave it as it increases you not except in weakness and more pain; remove it and throw it away from you as if you die wearing it then you are going to be left with it (i.e. it did not benefit you in this world and on the Day of Resurrection you will be told to ask the ring to take you to Jannah). In another narration it says "you will never (word unclear) success."* All of this shows that the actions and the belief (`amal and the `aqeedah) are both connected.

<sup>4</sup> نذر رجلٌ على عهد النبي صلى الله عليه وسلم أن ينحر إبلاً ببوانةً (بوانة: هي هضبة من وراء ينبع قريبة من ساحل البحر)، فأتى النبي صلى الله عليه وسلم فقال: إني نذرت أن أنحر إبلاً ببوانة، فقال النبي صلى الله عليه وسلم: هل كان فيها وثنٌ من أوثان الجاهلية يعبد؟ قالوا: لا، قال: "هل كان فيها عيدٌ من أعيادهم؟" قالوا: لا، قال النبي صلى الله عليه وسلم: "أوف بندرك"، فإنه لا وفاء لنذرٍ في معصية الله، ولا فيما لا يملك ابن آدم"

In the hadeeth the Prophet (sallallaahu`alayhi wa sallam) said: ***“Whoever goes to a fortune-teller and believes what he said has disbelieved in what Allaah Subhaanahu wa Ta`Aalaa revealed to Muhammad (sallallaahu`alayhi wa sallam).”***<sup>5</sup> The hadeeth is authenticated by Imaam Al-Albaanee.

This shows that the Prophet (sallallaahu`alayhi wa sallam) protected the `Aqeedah by clarifying and pinpointing some of the acts which can weaken the person’s `Aqeedah and even remove it totally. Hence, it is necessary for the Muslim to be wary of that and protect himself from it. The `Aqeedah is linked and directly connected to the `amal as Allaah Subhaanahu wa ta`Aalaa says at the end of sooratul-Kahf:

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا  
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴾

**Say (O Muhammad - sallallaahu`alayhi wa sallam): "I am only a man like you. It has been revealed to me that your Ilaah (God) is One Ilaah (God – i.e. Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf 18:110)**

Here, it does not mean that whoever does not wish to meet Allaah is not going to meet Allaah; it means that whoever wishes to meet Allaah and Allaah is pleased with him then he should do righteous deeds and should not commit any shirk with Allaah in worship.

## **‘AQEEDAH AND ‘IBAADAH (العقيدة والعبادة) - BELIEF AND WORSHIP)**

Now we will deal with `Aqeedah and `ibaadah (worship) although the `ibaadah is part of the action. `Ibaadah is defined as the comprehensive noun which includes all that Allaah loves and is pleased with from sayings and actions be they hidden or apparent. The Prophet (sallallaahu`alayhi wa sallam) used to teach the Sahaabah (Companions) about the deeds and how it can lead to the perfection of their Deen and their actions.

Let's reflect on the example when the Prophet (sallallaahu`alayhi wa sallam) told the man, ***“Have you taken me as an associate with Allaah?”*** as it comes in the hadeeth on the authority of Ibn `Abbaas رضى الله عنهما where ***a man came to the Prophet (sallallaahu`alayhi wa sallam) and said, “what Allaah wills and what you will O Messenger of Allaah.” So the Prophet (sallallaahu`alayhi wa sallam) said to the man, “Have you taken me as an equivalent to Allaah?”***<sup>6</sup> This shows that the Prophet

<sup>5</sup> من أتى كاهنا فصدقه بما يقول فقد كفر بما أنزل على محمد صلى الله عليه وسلم

<sup>6</sup> Ibn `Abbaas رضى الله عنهما informs us that a man came to Allaah's Messenger ﷺ and consulted him about a certain matter; after hearing the Prophet's advice, he said: "As Allaah and you will, O Messenger of Allaah!" The Prophet ﷺ rebuked him for this statement and explained to him that placing his will on a par with the Will of Allaah was tantamount to ascribing him as

(sallallaahu`alayhi wa sallam) did not approve of what the man said. This hadeeth is reported by Al-Bukhaaree in Al-Adab Al-Mufrad and has been authenticated by Shaykh Al-Albaanee. It is also reported by At-Tabaraani and Abu Nuaym.

Likewise the hadeeth *“Make for us a Dhaat-Anwaat like they have a Dhaat-Anwaat” where one on the new Muslims from the Sahaabah said to the Prophet (sallallaahu`alayhi wa sallam) when they were going to the battle of Hunayn after conquering Makkah. He saw the kuffaar hanging their swords on a tree and seeking blessings and victory from it. When the man said to the Prophet (sallallaahu`alayhi wa sallam), “Assign a tree to us that we can hang our swords on to seek the victory and blessings as they did” he (sallallaahu`alayhi wa sallam) became very angry although he knew that this man does not mean it in that manner. The Prophet (sallallaahu`alayhi wa sallam) said ‘By Him in Whose Hand is my soul, verily you have said just as the Bani Israa`eel said to Moosaa: {“Appoint for us a god, just like they have gods”, he (Moosaa) said: “Verily you are an ignorant people.”} (Al-‘Araaf 7:138) Verily you will follow the ways of those before you.”* This shows us very well the dangers of taking these matters with much ease and not being wary of the deterioration that it may cause in our `Aqeedah and this is of course, wrong as we heard in this hadeeth of Abu Waaqid Al-Laythee, reported by Imaam Ahmad, At-Tirmidhee and Ibn Abi `Aasim in his Sunnah and Shaykh Al-Albaanee authenticated it.

So we have to be careful of these things and today we see lots of Muslims doing things almost like this. So be careful O brothers and sisters.

*We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.*

**❧ END OF DARS TWO ❧**

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a partner to Allaah which is prohibited to the Muslim. Then he p guided the man to the correct manner, which is to say: "As Allaah (alone) Wills."