

# THE KEY TO KNOWLEDGE

## How to Understand Islaam Correctly

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### Dars 3- `Aqeedah: The Principles of `Aqeedah & the Importance of `Aqeedah in Our Lives 2 09/01/2011

After praising Allaah and sending salaah and salaam upon His Messenger ﷺ and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. We will deal with the following 4 topics inshaa Allaah:

1. `Aqeedah and Sunnah
2. `Aqeedah and the Rulers
3. `Aqeedah and Amr Bil-Maarooft ... (Enjoining the Good and Forbidding the Evil)
4. `Aqeedah and Manhaj

Although what precedes the category of `Aqeedah and Manhaj is also related to it, `Aqeedah and Manhaj will be dealt with last as what is coming in the following weeks (inshaa Allaah) will also be connected to the topic of the Manhaj.

#### **`AQEEDAH AND THE SUNNAH (العقيدة والسنة - BELIEF AND THE SUNNAH)**

As for the `aqeedah and Sunnah then they are connected. Allaah ﷻ mentioned in His Noble Book:

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحِبُّكُمْ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾ (31)

**Say (O Muhammad ﷺ to mankind): "If you (really) love Allaah, then follow me (i.e. accept Islaamic Monotheism, follow the Qur'aan and the Sunnah), Allaah will love you and forgive you your sins. And Allaah is Oft-Forgiving, Most Merciful." (Aal-`Imraan 3:31)**

Allaah ﷻ clarified that the relationship between the `aqeedah and the Sunnah is essential and no one can separate between them.

A hadeeth which is reported by a number of Ahlul-`Ilm (the people of knowledge) and authenticated by a number of them, is the hadeeth of Al-Irbaad ibn Saariyah ؓ. He reported: *One day the Messenger of Allaah ﷺ delivered to us a very eloquent khutbah on account of which eyes shed tears and hearts feared due to what was in it. A man said: "O Messenger of Allaah, this is as if it were a parting advice. So advise us". He ﷺ said, "I admonish you to fear Allaah, to listen and obey (to the rulers) even if an Abyssinian (Ethiopian) slave is appointed as your leader. For whosoever among you shall live after me, will see much discord. [What follows is the reason why we brought this hadeeth] So hold fast to my Sunnah and the examples of the Rightly-Guided Caliphs who will come after me. Adhere to*

*them and hold fast to it. Beware of new invented matters (in Deen) because every newly invented matter is an innovation (bid`ah) and every innovation is misguidance."*

Here we see that along with what was mentioned previously from the ayah in soorah Aal-`Imraan, this hadeeth shows and proves that the `aqeedah and the Sunnah are linked together and no one can separate between them.

The hadeeth has been reported by At-Tirmidhee, Abū Daawood<sup>1</sup>, Ibn Adil-Barr, Haakim, Ibn Hibbaan, Bhagawee, Al-Mundhree and authenticated by several from Ahlul-`Ilm including Ibn Taymiyyah, Ibn Baaz, Al-Albaanee, Bhagawee, Al-Mundhree, Haakim, Ibn Hibbaan, Ibn Abdil-Barr and At-Tirmidhee – they all authenticated it. The hadeeth clarifies that the Sunnah is linked to the `aqeedah and we cannot separate between them. Rather it is compulsory for us to take it as is, without any modification.

It has also come in the hadeeth of `Ubaydullaah ibn Abi Raafi' on the authority of his father Abū Raafi' and collected in Sunan At-Tirmidhee in Kitaab Al-`Ilm, Sunan Abū Daawood in Kitaab As-Sunnah, Sunan Ibn Maajah in his Muqadimah (Introduction) and Imaam Ahmad in his Musnad. The hadeeth has been authenticated by several from Ahlul-`Ilm, amongst them Al-Albaanee, may Allaah have mercy on them all. It is reported by Imaam Al-Aajooree in Ash-Sharee`ah, Abū Daawood, At-Tirmidhee, At-Tabaraani in Al-Kabeer, Al-Haakim in his Mustadrak Ibn Abdil-Barr, Baghawee in Sharus-Sunnah, Al-Laalaka`ee in his book Sharh Usool I`tiqaad Ahlis-Sunnah<sup>2</sup>. At-Tirmidhee says the hadeeth is Hasan-Saheeh, Al-Haakim says it is Saheeh according to the conditions of the two Shaykhs (Bukhaaree and Muslim), Baghawee says it is Hasan and Imaam Al-Albaanee says its isnaad is Saheeh as in Al-Mishkaat; may Allaah have mercy upon them all, that the Prophet ﷺ said, *"Should I not find any one of you leaning on his couch receiving the command from me (hadeeth) and then saying, 'We did not find that in the Book of Allaah ﷺ.' Nay, but I was given the Book and similar to it with it (i.e. the Sunnah)."*

This clarifies that the Sunnah and `Aqeedah are linked together as indicated by the ayah from soorah Aal-`Imraan, the hadeeth of `Irbaad ibn Saariyah and the hadeeth of Abi Raafi'.

Allaah ﷻ says in ayah 7 of sooratul-Hashr:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾

**... And whatsoever the Messenger (Muhammad ﷺ) gives you, take it; and whatsoever he forbids you, abstain (from it). And fear Allaah; verily, Allaah is Severe in punishment. (Al-Hashr 59:7)**

This explains that man cannot by any means, separate between the `aqeedah and the Sunnah. We see from the hadeeth of Abi Raafi' that whoever tries to separate between the Sunnah of Rasoolullaah and the `aqeedah in general, he will definitely get lost.

<sup>1</sup> Found in Kitaab As-Sunnah

<sup>2</sup> شرح أصول اعتقاد أهل السنة والجماعة - للالكائني

It also comes in a hadeeth of Abū Hurairah رضي الله عنه who reported that the Messenger of Allaah ﷺ said, *"All my followers will enter Paradise except those who refuse." They said, "O Allaah's Apostle! Who will refuse?" He ﷺ said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." The hadeeth is reported in Saheeh Al-Bukhaaree and Saheeh Muslim.*

## **`AQEEDAH AND THE RULERS (العقيدة وولاية الأمور - BELIEF AND THE RULERS)**

Abū Hurairah رضي الله عنه reported that the Messenger of Allaah ﷺ said, *"Whosoever obeys the ruler has obeyed me and whoever obeys me had obeyed Allaah; and he who disobeys the ruler has disobeyed me and whoever disobeys me has disobeyed Allaah."* Reported by Al-Bukhaaree and Muslim

This hadeeth clearly shows that the rulers must be obeyed. However, must the rulers be obeyed even in that which is *munkar* (disliked) and not from the Sharee`ah? The Prophet ﷺ said, *"Verily obedience is only in al-ma'roof (what the Sharee`ah came with and which is obligatory and permissible and there is no obedience to the creation in disobedience to Allaah."* This is 'Agreed Upon' (reported in Bukhaaree and Muslim) from the hadeeth of `Alee ibn Abi Taalib رضي الله عنه.

**This obedience to the rulers is in what is not in disobedience to Allaah.** You must remember this! We never say that "we obey the rulers in only what is in obedience to Allaah"; this is incorrect. Rather, we say that "we obey the rulers in whatever *is not in disobedience to Allaah*". This is because disobedience of Allaah cannot be except by committing something forbidden or by abandoning something which is obligatory. So, leaving off an obligation is disobedience, and doing that which is forbidden is also disobedience.

The Prophet ﷺ said in a hadeeth reported by Imaam Ahmad in the Musnad of those who reported many ahaadeeth, *"Verily there will be rulers who will be above you and you will know of (some of) what they do and you will wonder about some of what they do."* Meaning, you will know something good of what they do and you will see from them something wrong which is forbidden. This is the important part of the hadeeth which shows that you need to return to the Sunnah of the Prophet ﷺ: *They said, "What do you command us to do O Messenger of Allaah? Shall we not raise the swords to their faces (i.e. fight them)?" He said, "No, give them their right and ask Allaah for what is your right (that has been taken from you by them)."* It means that you ask Allaah to provide you with what you have been deprived of from these rulers.

So it means that it is **not permissible** to do *khurooj* (rebellious) against the rulers – neither by the sword nor anything else. We know that many of the people are not pleased with these statements regarding issues like this; but they always want things to be as they like (i.e. based on their desires); no doubt, this is something wrong.

Today we see many people who try to overrule the rulers and they come out and have demonstrations and they destroy the country – either due to an increase in prices, or not being provided with enough

jobs for the youth, or for whatever incidents transpire in some Muslim countries and they want their rulers to do something about it. This of course, is all wrong based on the hadeeth you heard today, and in the hadeeth which we will now mention.

In a hadeeth reported in Bukhaaree and Muslim, he ﷺ was asked, "Shall we not fight them?" to which he ﷺ responded, **"No, except if you see a very clear kufr from them and you have proof from Allaah that this is kufr."**<sup>3</sup> In another narration which is reported by Ahmad in the Musnad, he ﷺ said, **"No, as long as they do not prevent you from salaah"** meaning that they do not totally forbid you from salaah implying that you can never pray. As long as they do not say that, there is no valid reason for one to overpower the rulers.

It is reported that the Prophet ﷺ said, **"There will be rulers who will come amongst you who will delay the prayer from its time." They asked, "What should we do?" He ﷺ said, "Pray in your homes at the time of the prayer and then pray with them." They asked why he ﷺ advised them with that and he ﷺ said "so that the blood will not be shed (due to killing these rulers)."**

This all shows that it is essential to obey the rulers. The Wulaatul-Umoor (ولاية الأمور - rulers) are of two types: (1) rulers and (2) scholars. So if we see anything from the rulers which we do not know whether it is from the religion or not, then we must return it to the scholars as comes in the following ayah:

﴿ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴾

**When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger ﷺ or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allaah upon you, you would have followed Shaitaan (Satan), except a few of you (An-Nisaa' 4:83)**

So the way out of this problem is to return these matters to the people of knowledge. If the people do not return with these major/serious affairs to the 'Ulamaa' of the Ummah and they listen to the ignorant ones from the Khawaarij like Usaamah bin Laadin, Anwar Al-Awlaki, Abu Mus`ad al-Zarkaawi, `Umar Abdur-Rahmaan, Faysal Al-Jamaikee and those like them, who say that the scholars have sold their religion for the rulers, they would be implying that the Ummah has already gone astray and become lost and this would necessarily mean that Allaah did not fulfill what He promised us i.e. preserving the Deen for us by preserving the 'Ulamaa'. So, they way out of this problem is to return to the people of knowledge.

<sup>3</sup> إلا أن تروا كفرا بواحا، عندكم من الله فيه برهان<sup>3</sup>

## `AQEEDAH AND AMR BIL MAROOF ... (العقيدة وأمر بالمعروف ونهي عن المنكر) - BELIEF & ENJOINING THE RIGHT AND FORBIDDING THE WRONG)

The issue of 'enjoining the right and forbidding the wrong' is a safety valve for this Ummah as Allaah ﷻ said in soorah Aal-`Imraan ayah 110:

﴿ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ  
الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

You (true believers in Islaamic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islaamic Monotheism and all that Islaam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islaam has forbidden), and you believe in Allaah. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have Faith, but most of them are Al-Faasiqoon (disobedient to Allaah and rebellious against Allaah's Command)  
(Aal-`Imraan 3:110)

`Umar ibn Al-Khattaab رضي الله عنه said, "By the One whom my soul is in His Hand, the end of it will never be given to you (exist) until the beginning of it exists" meaning that the belief is not going to exist amongst you in reality - being complete and perfect, until the beginning of it exists i.e. to enjoin the good and forbid the evil.

Ordering with good and forbidding the wrong, as Ameerul-Mu'mineen (the Leader of the Believers) `Umar ibn `Adbul-`Azeez said, "...is the sixth pillar of Islaam." This is why Allaah ﷻ cursed the Jews and Christians - because they did not enjoin the good and forbid the evil. He ﷺ said:

﴿ لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا  
وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawood (David) and 'Eesaa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allaah and the Messengers) and were ever transgressing beyond bounds. (Maa'idah 5:78)

Here Allaah ﷻ mentioned that they did not forbid each other from *al-munkar* – wrong, evil-doing, sins, polytheism, disbelief, ribaa' (usury), gambling, wine (alcohol), fornicating and all the bad deeds which they committed. Ibn Katheer said regarding the tafseer of this ayah (Al-Ma'aidah, 78), "Allaah cursed the disbelievers amongst the children of Bani Israa'eel – the Jews and Christians, long ago, because of what they used to do. They did not forbid one another from the munkar that they used to do. Allaah ﷻ is warning this Ummaah that they should not do what the Jews and Christians did; that is why He ﷻ

said "Vile indeed is what they used to do<sup>4</sup>." So this Ummah should stay away from that (*mukar*) and not do it.

Enjoining the good and forbidding the wrong is the ark/boat of safety and survival as comes in the hadeeth reported in Bukhaaree from An-Nu`man bin Basheer رضي الله عنهما who said that the Prophet ﷺ said, "*The example of the person abiding by Allah's order and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a boat. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said, 'Let us make a hole in our share of the ship (and get water) saving those who are above us from troubling them. So, if the people in the upper part left the others do what they had suggested, all the people of the ship would be destroyed, but if they prevented them, both parties would be safe.'*"

[Transcriber's Note: The session ended abruptly due to a connection problem but the end of the hadeeth above has been included for completion.]

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

**❧END OF DARS THREE ❧**

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<sup>4</sup> Soorah Al-Maa'idah 5:79 {They used not to forbid one another from Al-Munkar (wrong, evildoing, sins, polytheism, disbelief) which they committed. **Vile indeed was what they used to do.**}