

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 7 - `Aqeedah: The Principles of `Aqeedah - Pillars of Eemaan

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After praising Allaah and sending salaah and salaam upon His Messenger (sallallaahu`alayhi wa sallam) and those who followed him, our Shaykh and teacher, Muhammad Al-Malki welcomed the students to today's class. We will deal with the Pillars of Imaan and the Existence of Allaah.

THE PILLARS OF EEMAAN: THE EXISTENCE OF ALLAAH

The first pillar of eemaan is to believe in Allaah Ta`Aalaa. The first thing that we need to discuss in this matter is the existence of Allaah. There are a series of evidences for the existence of Allaah. From them are evidences in the universe: If you look at the sky, the earth, what is in between them, etc. you will come to know that there is a power that created all of this. This power that created all of this is what the Muslims, and even Jews and Christians call "Allaah." There are also many evidences from creation that Allaah has mentioned in the Qur'aan. Allaah ta`Aalaa taught us the methodology of debating with the deniers of Allaah through a number of debates brought in the Qur'aan that took place between prophets and those who denied the existence of Allaah. The first evidence that the Shaykh mentioned was the following ayah about the debate between Ibraaheem (`alayhis-salaam) and the king of his time. Allaah ta`Aalaa said:

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾

Have you not looked at him who disputed with Ibraaheem (Abraham) about his Lord (Allaah), because Allaah had given him the kingdom? When Ibraaheem (Abraham) said (to him): "My Lord (Allaah) is He Who gives life and causes death." He said, "I give life and cause death." Ibraaheem (Abraham) said, "Verily! Allaah causes the sun to rise from the east; then cause it you to rise from the west." So the disbeliever was utterly defeated. And Allaah guides not the people, who are *Zalimun* (wrong-doers, etc.). (Al-Baqarah 2:258)

Regarding the statement, "I give life and cause death," in the tafseer it was said he (i.e. the king) brought two men who were to be executed, and he commanded one to go free, and the other to be executed. Then he said, "Look, I caused this death, and I gave that life." This teaches us something: You do not start with small things with those who are arrogant and narrow-minded; rather, you must bring to them something that they cannot resist. Then Ibraaheem said to him, "Verily! Allaah causes the sun to rise from the east..." which means that I claim that Allaah has caused the sun to rise from the east from the time it was created, and Ibraaheem continued: "...then cause it you to rise from the west." So the disbeliever was utterly defeated. In the Qur'aan it says (فَبُهِتَ - fabuhita) which means he was saddened by this request and information. He did not plan to be defeated or refuted and he was shocked. Another example is in the debate of Fir'awn and Moosaa ('alayhis Salaam), as Allaah ta`aala said:

﴿ قَالَ فَمَنْ رَبُّكُمَا يَا مُوسَى ﴿٤٩﴾ قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى ﴿٥٠﴾ قَالَ فَمَا

بِأَلِّ الْقُرُونِ الْأُولَى ﴿٥١﴾

Fir'aun (Pharaoh) said: "Who then, O Musa (Moses), is the Lord of you two?" (49) [Musa (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright." (50) [Fir'aun (Pharaoh)] said: "What about the generations of old?" (Taa-Haa 20:49-51)

Fir'awn wanted to put Moosaa in a difficult position, but Moosaa debated with him in very polite way; likewise we should not raise our voices, insult, call people bad names, get angry, or curse them when debating. Rather, we should debate in calm and polite way.

﴿ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾

[Musa (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets," (Taa-Haa 20:52)

Moosaa ('alayhis salaam) said to Fir'awn, describing his Lord `azza wajall:

﴿ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ

﴿ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّى ﴾

Who has made earth for you like a bed (spread out); and has opened roads (ways and paths etc.) for you therein; and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation. (Taa-Haa 20: 53)

Fir`awn claimed that he was the god, and he told Moosaa that the proof was the rivers beneath him, claiming that he created them. Moosaa gave Fir`awn something that was very simple: He didn't want him to make the river flow, but rather he said, Allaah ta`Aalaa is the One Who has made the earth for all mankind as a bed, and has opened roads within it for water to run as rivers, valleys, seas, and oceans. And He has sent down water, *so we want you to send down water from the heavens*; He ta`Aalaa brought out of this water various types of vegetation, *so we want you to command this earth to bring out various types of vegetation, if you are able*. That is the meaning of the ayah. This is a very fantastic way of debating. Moosaa (`alayhis-salaam) said that Allaah said after He had created all of these things for mankind:

﴿ كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي النُّهَى ﴾

Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding. (Taa-Haa 20:54)

One important proof that Allaah caused Moosaa (`alayhis salaam) to bring forth to Fir`awn was:

﴿ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴾

Thereof (the earth) We created you, and into it We shall return you*, and from it We shall bring you out once again. (Taa-Haa 20:55)

*i.e. by burying you when you die.

These proofs will lead someone to believe, or at least to think. But Fir`awn did not want to think. He thought, and he knew, as Allaah ta`Aalaa said:

﴿ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴾

And they belied them (those *Ayat*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayat*) are from Allaah, and Musa (Moses) is the Messenger of Allaah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidun* (disbelievers, disobedient to Allaah, evil-doers, liars.). (An-Naml 27:14)

They believed it in their hearts and minds, but they disdained to admit it. As Allaah ta`Aalaa said:

﴿ وَلَقَدْ آرَيْنَهُ ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴾

And indeed We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused. (Taa-Haa 20:56)

There is a debate in the Qur`aan which proves the existence of Allaah, but it isn't a debate between two people. Rather, it is from Allaah ta`Aalaa to teach us how to debate. When you debate with those who deny the existence of Allaah, those who believe in the Darwin theory etc., you ask can them these type of questions.

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾

Were they created by nothing, or were they themselves the creators? (At-Toor 52:35)

Allaah ta`Aalaa challenged the kuffaar with many things. He challenged them with the Qur`aan—whether can make any ayah similar to it, but they were not able to. He challenged them to create anything, yet they were not able. Then Allaah challenged them with the fly. Look at the fly—the fly has a very complicated brain, eyes and body that are very amazing. The fly can see 360° around, and man cannot. The fly can take from anything: It takes from the food, from the dirt etc., and man cannot. As Allaah ta`Aalaa says:

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي ۚ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾

Verily, Allaah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allaah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allaah). (Al-Baqarah 2:26)

Here Allaah ta`Aalaa has brought another physical proof. Look at the mosquito. It comes to your body and bites you, and it has a very perfect, advanced and excellent mechanism to anesthetize the place where it is going to insert the needle. It sucks the blood, and only when it removes the needle do you feel the pain. Who taught this small creation how to do this? Only those who reflect can know the reality. Regarding the saying of Allaah ta`Aalaa:

﴿ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴾

Were they created by nothing, or were they themselves the creators? (At-Toor 52:35)

Some people are so arrogant that they will say yes. So you can ask them why computers are not produced by nature. The computer is an amazing machine, but who invented it? Isn't the human-being more amazing than the computer? They praise the inventors of computers, yet they don't reflect on how they were created and who created them. The modern science speaks about the existence of animals before mankind by millions of years, and they say that these animals have evolved (i.e. dinosaurs, mammoths, etc.), which we don't see them today except from them, and on the television, and things that they fabricated, and Allaah knows best. These animals are found before men here according to them, why can't they invent like men or improve themselves? Men who came after them were illiterate, and didn't even know how to make his clothes, but Allaah ta`aalaa made him able and taught him how to do all of these things; to the point where they fly over any other flying creation from what they see (i.e., birds etc.) – they fly over them to the moon, as they say. We never hear that any bird flew to the moon. Why can only man do this? Because it is not true that nature is the cause of

all of this existence. Rather, it is a very well-planned creation created by a very Powerful and Wise God, who is Allaah ta`Aalaa.

﴿ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ ۚ بَلْ لَا يُؤْقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَّبِّكَ أَمْ هُمْ
 الْمُصِيطِرُونَ ﴾

**Or did they create the heavens and the earth? Nay, but they have no firm Belief. (36)
 Or are with them the treasures of your Lord? Or are they the tyrants with the
 authority to do as they like? (37) (At-Toor 52:36-37)**

The treasures of your Lord, meaning do they have the ability to distribute this and not distribute that. If they have the treasures of their Lord, why don't they distribute it to all countries, nations and people? And why can't they keep it with themselves permanently. Wasn't the UK the country which the sun did not disappear from its territory? Why couldn't they keep it? Until now it is a small country in Europe. Wasn't America one day very poor? How did they become very rich, and after they were very rich, did they not economically decline? Weren't Russia and Germany one day very rich? Why couldn't they keep their treasures? This is because they don't own anything. But they and what they own belong to Allaah, the Lord of all of the universes. The Shaykh continued by mentioning the following aayaat:

﴿ أَمْ عِنْدَهُمْ خَزَائِنُ رَّبِّكَ أَمْ هُمْ الْمُصِيطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلَّمٌ يَسْتَعِصِمُونَ فِيهِ فَلْيَأْتِ مُسْتَعِصِمُهُمْ
 بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ
 عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ
 اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴾

**Or have they a stairway (to heaven), by means of which they listen (to the talks of the
 angels)? Then let their listener produce some manifest proof. (38) Or has He (Allaah)
 only daughters and you have sons? (39) Or is it that you (O Muhammad-
 Sallallaahu`alayhi wa sallam) ask a wage from them (for your preaching of Islamic
 Monotheism) so that they are burdened with a load of debt? (40) Or that the *Ghaib***

(unseen) is with them, and they write it down? (41) Or do they intend a plot (against you O Muhammad -Sallallaahu`alayhi wa sallam)? But those who disbelieve (in the Oneness of Allaah Islamic Monotheism) are themselves in a plot! (42) Or have they an *ilah* (a god) other than Allaah? Glorified be Allaah from all that they ascribe as partners (to Him). (At-Toor 52:38-43)

This is an easy debate for the Muslims. Allaah Subhaanahu wa Ta`Aalaa is teaching you what to say. The existence of Allaah is there, and the proofs for this are many. Allaah ta`Aalaa said regarding Fir`awn:

﴿ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ﴿٢٣﴾ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ﴾

﴿ مَوْقِنِينَ ﴾

Fir'aun (Pharaoh) said: "And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?" (23) Musa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty." (Ash-Shu`araa 26: 23-24)

But Fir`awn didn't seek to be convinced with certainty. Rather, he sought only one thing—that he is the god.

﴿ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْتَعِينُونَ ﴿٢٥﴾ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمْ

الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾

Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)?" (25) Musa (Moses) said: "Your Lord and the Lord of your ancient fathers!" (26) Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!" (Ash-Shu`araa 26:25-27)

Fir`awn himself admitted that Moosaa (`alayhis salaam) was sent because Moosaa was raised in his house, and Fir`awn knew him very well; he knew that Moosaa wasn't one who was a liar. Also, Moosaa (`alayhis salaam) came with many proofs and evidences from what made the magicians disbelieve in Fir`awn as a god, and to believe in the God of Moosaa (`alayhis salaam).

﴿ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ تَعْقِلُونَ ﴾

Musa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!" (Ash-Shu`araa 26:28)

Fir`awn knew that the proof of Moosaa (`alayhis salaam) was very strong and the people would accept it. He to terrorize the people, so he said the Moosaa:

﴿ قَالَ لِيَنْ أَخَذْتَ إِلَهًا غَيْرِي لِأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴾

Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, I will certainly put you among the prisoners." (Ash-Shu`araa 26:29)

This was only said so that the people would be terrorized, but Moosaa (`alayhis salaam) was guided by Allaah; he doesn't speak from his own self. It is Allaah showing him and guiding him on what to do. Then Moosaa said to Fir`awn in front everyone to prove to them that this man who claimed to be their god was weak:

﴿ قَالَ أَوْلَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴾

Musa (Moses) said: "Even if I bring you something manifest (and convincing)?" (Ash-Shu`araa 26:30)

Fir`awn said to him:

﴿ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴾

Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!" (Ash-Shu`araa 26:31)

Then Moosaa ended the debate with the miracle that Allaah ta`Aalaa gave him. Today we can only debate, but we cannot perform any miracles like Moosaa like when his staff turned into a snake, or his hand which he took out of his pocket and it became very white, etc. The major miracle that Allaah gave to Moosaa was when he crossed the river. Fir`awn saw that himself, but he still denied because he was arrogant.

We have to know how to first correct ourselves, and then how to approach each people: People who deny the existence of Allaah and claim that this world was only created by nature – we have a way to speak to them. And those who claim that there are other lords besides Allaah who can give mankind what only Allaah can give, we need to know how to debate them and how to defeat them as well. Our Shaykh made clear that he didn't mean to ask us to go and debate, but rather that we need to learn our religion first of all. These are principles of `Aqeedah.

Our Shaykh mentioned that he was shocked by a Dominican man that he was teaching in Trinidad and Tobago. The Shaykh had stayed there teaching the entire book **IMPORTANT LESSONS (FOR EVERY MUSLIM)** by Shaykh Ibn Baaz (rahimahullaah) in detail for more than a month. This man did not benefit because he did not prepare himself to benefit. He turned out to be Shee`ah, and he came on the media saying that he doesn't believe in Salafiyah, that he doesn't believe that Shaykh Muhammad bin `Abdil-Wahhaab is right, etc. But that he believes that that Shee`ah/Raafidah have the true belief. Therefore, we need to learn our `Aqeedah, we need to learn our religion, from the basics. We need to be firm about our Lord's existence and how we can prove it. Then we move to the Rububiyyah (lordship) of Allaah.

THE LORDSHIP (الرَّبُوبِيَّةُ AR-RUBUBIYYAH)

Allaah gave you everything – no one else but Allaah. He is the only One who created you, sustains you, provides you with life, health, wealth, children, etc. We also should have something that goes from us to Allaah alone without any partners. They are the prayers, sadaqah, fasting etc. goes from you to One, as everything came down to you from One. These are the things that Allaah does: Creates, sustains, controls, gives life, causes death, gives health, causes sickness, gives wealth, causes poverty, provides happiness, causes sadness, etc. Everything is from Allaah, and everything from you should go to Allaah. There is not mediator between Allaah and us. When he created us, He did not seek the help of anyone, because He Subhaanahu wa Ta`Aalaa does not need help. The same is not the case for the creation. As Allaah ta`Aalaa says:

﴿ يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي
 جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا
 لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

O mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious - see V.2:2). (21) Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain)

from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allaah (in worship) while you know (that He Alone has the right to be worshipped). (Al-Baqarah 2:21-22)

Allaah did not set up a mediator between you and Him, so why do you do this with Allaah? The proofs for the lordship of Allaah are many; the whole Qur'aan proves the lordship of Allaah, from the first surah:

﴿ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴾

All the praises and thanks be to Allaah, the Lord of the 'Alamin (mankind, jinns and all that exists). (Al-Faatihah 1:2)

To the last surah of the Qur'aan:

﴿ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴾

Say: "I seek refuge with (Allaah) the Lord of mankind (An-Naas 114:1)

And in between them:

﴿ اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ ﴾

"Allaah, your Lord and the Lord of your forefathers?" (As-Saaffaat 37:126)

﴿ يَتَأْتِيهَا النَّاسُ ضُرِبَ مَثَلٍ فَاَسْتَمِعُوا لَهُ^ع اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَخْلُقُوْا ذُبَابًا وَّلَوْ اَجْتَمَعُوْا لَهُ^ط وَاِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَنْقِذُوْهُ مِنْهُ ضَعُفَ الطَّالِبِ وَالْمَطْلُوْبِ ﴾

O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allaah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought. (Al-Hajj 22:73)

Allaah has challenged the deniers in many ways. Logically, the One who created you, sustains you, etc. is the One who should be worshipped because worship means to please someone. You need to please only this One, which is your Lord.

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

❧END OF DARS SEVEN❧