

﴿THE KEY TO KNOWLEDGE﴾

How to Understand Islaam Correctly

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Dars 5 - `Aqeedah: `Aqeedah and Manhaj with Review
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`AQEEDAH IN OUR LIVES: REVIEW

After praising Allaah and sending the salaam and salaam upon our Prophet Muhammad, our Shaykh welcomed us to the class and began by explaining that this dars would be the last lesson on `Aqeedah and how it affects our daily lives. He continued with a review of the previous material in preparation for the exam.

`AQEEDAH AND `ILM

He spoke of the relation between `Aqeedah and knowledge as Allaah says:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾

...It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving. (Faatir 35:28)

The `Ulamaa said that the one who is more aware of Allaah, is the one who will fear Allaah the most. If you seek knowledge sincerely for Allaah and to remove ignorance from yourself – Allaah will place taqwaa in your heart and make you one of those who fear Him the most, and by that your life will change. He gave us an example: It is said that Imaam Fudayl ibn Iyaadh was somebody who robbed people in the streets but when Allaah guided him and he started seeking knowledge sincerely, Allaah subhaanahu wa ta`Aalaa raised him to be one of the imaams of this `Ummah.

`AQEEDAH AND `IBAADAH

There is a strong link between `aqeedah and `ibaadah. The acceptable `ibaadah is based on the proper `Aqeedah. Allaah says:

﴿ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

﴿ الْخَاسِرِينَ ﴾

And indeed it has been revealed to you (O Muhammad – sallallaahu`alayhi wa sallam) as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely, (all) your deeds will be in vain, and you will certainly be among the losers."

[Az-Zumar 39:65]

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا

عَظِيمًا

Verily, Allaah forgives not that partners should be set up with him in worship, but he forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allaah in worship, he has indeed invented a tremendous sin. (An-Nisaa' 4:48)

﴿ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حَجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَا إِلَىٰ مَا

عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا

On the Day they will see the angels,— no glad tidings will there be for the Mujrimuun (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: Laa ilaaha ill-Allaah, "(none has the right to be worshipped but Allaah) and acted practically on its legal orders and obligations.] (22) And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust. (Furqaan 25:22-23)

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٠٣﴾ الَّذِينَ ضَلَّ سَعِيَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ

صَنَعًا

Say (O Muhammad – sallallaahu`alayhi wa sallam): "Shall We tell you the greatest losers in respect of (their) deeds? (103) "Those whose efforts have been wasted in this

life while they thought that they were acquiring good by their deeds! (Al-Kahf 18:103-104)

. Allaah Ta`Aalaa says in Surah Al-Ghaashiyah:

﴿ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهُ يُومِئُ خَشِيعَةً ﴿٢﴾ عَامِلَةٌ نَاصِبَةٌ ﴿٣﴾ تَصَلَّى نَارًا حَامِيَةً ﴾

Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)? (1) Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians). (2) Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace). (3) They will enter in the hot blazing Fire, (Al-Ghaashiyah 88:1-4)

They performed good deeds but they were not based on proper `Aqeedah. And the Aayaat that mention this topic are many, as Allaah said in Surah Al-Faatihah:

﴿ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴾

Guide us to the Straight Way. (6) The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). (al-Faatihah 1:6-7)

The `Ulamaa like Sufyaan ibn `Uyaynah said that “those who earned Your anger” are the Yahood because they received the knowledge but did not act on it and “those who went astray” are the Christians who did deeds without knowledge –that is, without knowing whether they were legislated or not.

‘AQEEDAH AND AKHLAAQ/ SULOOK

Many Ahaadeeth were brought to explain this topic of the `Aqeedah and character. Akhlaaq refers to the character and Sulook refers to the method of implementing the `Ibaadah. It is to follow the revelation and submit yourself to it. Our Shaykh also spoke about the `Aqeedah and honoring the guests and the neighbors and honoring the ties of kinship.

‘AQEEDAH AND THE RULERS/SCHOLARS

One must obey the rulers and not practice khurooj against them. They should not criticize them openly, speak against them openly or instigate the people to demonstrate against them.

`AQEEDAH AND SADAQA

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴾

Who believe in the Ghaib and perform As-Salaat (Iqaamat-as-Salaat), and spend out of what we have provided for them [i.e. give Zakaat, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allaah's Cause - Jihaad,]. (Al-Baqarah 2:3)

Our Shaykh mentioned that we spoke about the `Aqeedah and Dhikr (remembrance) and `Aqeedah and "love and hate" (al-walaa'wal-baraa') saying that people of today do not understand the link between `Aqeedah and "love and hate." They do not deal with it in the proper way. Loving for the sake of Allaah and hating for the sake of Allaah is a sign of strong eemaan. The Rasool Sallallaahu `alayhi wa sallam said: **The strongest link in the chain of eemaan is love for the sake of Allah and the hate for His sake.**

(حديث ابن عباس في صحيح الجامع) أن النبي - صلى الله عليه وسلم - قال : أوثق عرى الإيمان : الموالاة في الله و المعاداة في الله و **الحب في الله و البغض في الله** عز و جل .

(Hadeeth of Ibn Abbaas found in Saheeh Al Jaami'), meaning not based on how much you like this person or how much you dislike that person.

ENJOINING THE GOOD AND FORBIDDING THE EVIL

Our shaykh mentioned that he touched on this subject before and that he may expand upon it inshaa'Allaah. The topic of "Amr bil-ma`ruuf wa nahy `anil-munkar"-الامر بالمعروف والنهي عن المنكر- enjoining the good and forbidding the evil.

﴿ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
 وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ
 اللَّهَ عَزِيزٌ حَكِيمٌ ﴾

The believers, men and women, are Auliya' (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruuf (i.e. Islaamic Monotheism and all that Islaam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islaam has forbidden); (At-Tawbah 9:71)

﴿ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
 الْمُفْلِحُونَ ﴾

Let there arise out of you a group of people inviting to all that is good (Islaam), enjoining Al-Ma'ruuf (i.e. Islâmic Monotheism and all that Islaam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islaam has forbidden). And it is they who are the successful. (Aali `Imraan 3:104)

And in the hadeeth reported by an-Nu`man ibn Basheer and recorded by Imaam Al-Bukhaaree:

Ar-Rasool (Sallallaahu `alayhi wa sallam) 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.'" [Al-Bukhaaree]*

And in another hadeeth recorded in Saheeh Muslim on the authority of Abu Sa`eed Al-Khudri:

Ar-Rasool (Sallallaahu `alayhi wa sallam) said: *Whoever of you sees a munkar, let him change it with his hand, if he is not able, then with his tongue, and if he is not even able to do so, then with his heart, and that is the lowest form of faith."* [Muslim]

A munkar is something impermissible in the Shari`ah of Islaam, whatsoever it is. It could be shirk or innovation or sin. "Changing it by the hand" is only for those of authority who can change it without causing a worse problem. "Changing it by the tongue" means speaking to the people who are doing the munkar, to change what they are upon or to speak to the Muslim authorities. But some people try to avoid that by misinterpreting some Aayaat such as where Allaah Ta`Aalaa says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسِكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا أَهْتَدَيْتُمْ ﴾

O you who believe! Take care of your ownelves, If you follow the (right) guidance (and enjoin what is right Islaamic Monotheism and all that Islaam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islaam has forbidden) no hurt can come to you from those who are in error... (Al-Maidah 5:105)

Or as comes in the hadeeth reported by At-Tirmidhee on the authority of Hudhayfah (radiyallaahu `anhu):

That Ar-Rasool (sallallaahu `alayhi wa sallam) said: ***“Verily by the One Who my soul is In His Hand, you are going to fulfill the duty of enjoining the good and forbidding the evil or it is just about that Allaah Ta`Aalaa sends a torment upon you from Him, and you will call Him but He responds not to your calls.***

This is how the `Aqeedah is linked with Amru bil-ma`ruuf wa nahy `anil munkar. No one can come and say that they won't practice it. Enjoining the good and forbidding the evil is the duty of every Muslim - male and female, but there are principles for it:

1. The Ma`ruuf must be according to the Sharee`ah of Islaam, meaning there is a daleel for it. And the Munkar must be something that Islaam forbids. We cannot forbid or legislate for people. (We cannot declare something haram if it is not haram according to the Sharee`ah)
2. It must be practiced only if you think it is not going to cause more fitnah. For example: When the Tartars came and conquered Syria and fought against the Muslims there, Shaykul-Islaam ibn Taymiyyah and some of his students were walking in one of the streets of Damascus when they saw a group of the soldiers from the Tartars sitting drinking *khamr* (alcohol), so they asked their Shaykh, "Should we not go and forbid them from this?" The Shaykh (rahimahullaah) said: "No, No." This wasn't because Ibn Taymiyah didn't consider the drinking *khamr* as haram, rather as he said, "These people are drinking *khamr* which is a major sin no doubt, but more major than it is if they stop drinking and go into the city and kill the people which is what they are there for. For now they can keep themselves busy with drinking *khamr*." So he estimated the situation and went to the lesser harm/sin.

One has to know that if his forbidding of munkar is going to have a positive result, then he has to do it. But if one suspects that it will have a negative reaction then he should not do it.

`AQEEDAH AND MANHAJ

It is not us who can explain what is the manhaj , but it is the Rasoolullaah (sallallaahu `alayhi wa sallam) who explained what the manhaj is. The manhaj is as he said: **The bricks of our lives.** The legislation of the worship, the way of implementation of this worship with consideration of the time, place, and format and not only the worship but even everything else in our lives must conform to what Rasool (sallallaahu `alayhi wa sallam) came with and what he and his companions were upon. As in the well known and authentic hadeeth:

Rasoolullaah (sallallaahu `alayhi wa sallam) said: ***“My nation will split into seventy-three groups – all of them in the Fire except for one.*** [At-Tirmidhee, ibnu Maajah, and others]

And in another hadeeth He (sallallaahu `alayhi wa sallam) said that: ***“The Yahood (Jews)split into seventy one groups, the Naasara (Christians)split into seventy two groups and my Ummah into seventy-three groups, all of them in the Fire except one.”***
[Sunan Abu Dawuud

This is something big – Not today when the Muslims are more than one billion or 1000 million around the world, but it was said during the time of Rasoolullaah (sallallaahu `alayhi wa sallam) in the very beginning of Islaam when there was a much smaller amount of Muslims than there are today, but he (sallallaahu `alayhi wa sallam) said that to remain as a guidance for us. This hadeeth is proof that there is no splitting between the `Aqeedah and the Manhaj :

- You cannot be Salafee in `Aqeedah and Khalafee in Manhaj, or
- Salafee in `Aqeedah and Ikwaanul-Muslimeen in Manhaj or
- Salafee in `Aqeedah and Breyayli in Manhaj or
- Salafee in `Aqeedah and and Tableeghee in Manhaj or
- Salafee in `Aqeedah and Jaam`iatul-Islामी in Manhaj.

You cannot be Salafee in `Aqeedah and whatsoever else in Manhaj. You must be Salafee in both `Aqeedah and Manhaj- meaning you follow the path of the Rasool (sallallaahu `alayhi wa sallam) and his companions –the Pious Predecessors, in every aspect- **not only in `Aqeedah but in everything that you seek reward from Allaah Subhaanahu wa Ta`Aalaa for.**

There is only one group that will be saved and protected. The Sahaba were so worried about that when they asked him (sallallaahu `alayhi wa sallam) to describe them. He (sallallaahu `alayhi wa sallam) said: ***“He whosoever is upon what I and my companions are upon today.”*** Notice that he (sallallaahu `alayhi wa sallam) did not say: “Only in `Aqeedah”, or “only in `Ibaadah”, or “only in relations” or “only

in business transactions”. He (sallallaahu `alayhi wa sallam) said: **“It is that what I and my companions are upon today.”** It was very clear. This is the `Aqeedah and its relation to other things that are the bricks of our lives.

And in another well known and authentic hadeeth:

The Rasool (sallallaahu `alayhi wa sallam) said: **“Hold on to my Sunnah and the Sunnah of my rightly guided and supported khulafaa’ – grasp it and bite on it by the molar teeth. And beware of the new matters and avoid them as every new matter is an innovation and every innovation is a misguidance.”** And in another hadeeth: **“Every misguidance is in the Fire.”**

[At-Tirmidhee, Ibnu Maajah and others]

We will see how the `Aqeedah is important to every aspect of our lives.

Worship is Manhaj - `Ilm is Manhaj - Actions are Manhaj - Character is Manhaj – The manners are Manhaj, The Sunnah is Manhaj, ... SAdaqa and dhikr and Jihaad is manhaj – love and hate and everything that was mentioned for `Aqeedah in the past classes holds true for Manhaj as well as justice.

`AQEEDAH AND JUSTICE

Allaah Ta`Aalaa says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۚ اَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾

O you who believe! Stand out firmly for Allaah as just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allaah. Verily, Allaah is Well-Acquainted with what you do. (Al-Maidah 5:8)

Now we see the relationship between belief (`Aqeedah) and fearing Allaah (`Aqeedah) and justice. This shows us the importance between justice and `Aqeedah. One cannot be upon proper `Aqeedah if he is not just. And we have to practice how to love and hate as Ar-Rasool (sallallaahu `alayhi wa sallam) said in a hadeeth:

**Love the one you love wisely/moderately as he might one day become your enemy.
And hate whom you hate wisely as he might one day turn to be one you love. [At-Tirmidhee and others]**

“Love the one you love wisely” means: not to the limit that you give him everything and do not make him everything to you. “As he might one day be one you hate”- and then it would be very difficult to love your enemy. And “hate the one whom you hate wisely as he might one day be the one you love” or a close brother to you and it is difficult to have hatred and love at the same time. We must practice all of this.

`AQEEDAH AND BUSINESS

Allaah says:

﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ
ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ
رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ﴾

Those who eat Ribaa (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitaan (Satan) leading him to insanity. That is because they say: "Trading is only like Ribaa (usury)," whereas Allaah has permitted trading and forbidden Ribaa (usury). So whosoever receives an admonition from his Lord and stops eating Ribaa (usury) shall not be punished for the past; his case is for Allaah (to judge); but whoever returns [to Ribaa (usury)], such are the dwellers of the Fire - they will abide therein. (Al-Baqarah 2:275)

One that Shaytaan controls is one who does not have the proper `Aqeedah. One may ask: “What is the relation between `Aqeedah and this?” We see the answer in the last part of the Aayah- as the `ulemaa explain that whenever Allaah says: "*ashaabun-naar*", that means they are permanently in the Fire – and permanently in the Fire means disbelief- no `Aqeedah, no proper `Aqeedah. So we have to be careful – it is not the matter of practicing Ribaa which is a major sin, but continuing on using Ribaa will lead to the saying that Ribaa is Halaal one day. So we have to be careful of that and avoid anything that can weaken our `Aqeedah.

`AQEEDAH AND DUTIFULNESS TO PARENTS

Allaah Ta`Aalaa says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۗ ۝﴾

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

[Al-Israa' 17:23]

In the first part of the Aayah: *“And your Lord has decreed that you worship none but Him.”* This is the `Aqeedah - this is the `Aqeedah, the faith, the belief, and what we were created for as Allaah said in Surah Adh-Dhaariyaat:

﴿ 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]

In the second part of the Aayah: *“and that you be dutiful to your parents”* – this is the Manhaj – If you are a believer and you have good belief, you cannot leave this part of Manhaj which is being dutiful to your parents. Even if they are disbelievers, as Allaah says in Surah Al-`Ankabuut:

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۗ ۝﴾

And We have enjoined on man to be good and dutiful to his parents, but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do. [Al-`Ankabuut 29:8]

And Allaah says in Surah Luqmaan similar words with something extra besides which is to deal kindly with them in this worldly life:

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴾

But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.
[Luqman 31:15]

CONCLUSION AND FINAL REMARKS

We have a number of guidelines on how to fulfill the Manhaj in our lives and in every way. There is no splitting between the `Aqeedah and Manhaj – they go together – **they are not one thing but they cannot be split.** Our Shaykh likened the relationship between `Aqeedah and Manhaj to that of bricks and cement. They have to be together so they can make a wall. Or like the cement and the water – they have to be together for the cement to be solid. `Aqeedah and Manhaj cannot be split.

Every Muslim will claim that they love Allaah and the Prophet (sallallaahu`alayhi wa sallam) but very few will worship Allaah Subhaanahu wa Ta`Aalaa the way He wants: **with sincerity and following the Rasool (sallallaahu`alayhi wa sallam).** There are many Aayaat that say: يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ "Oh you who believe, obey Allaah and obey the Messenger" And in the hadeeth of Abu Hurayrah:

Rasoolullaah (sallallaahu`alayhi wa sallam) said: ***"He who obeys me obeys Allaah and who doesn't obey me doesn't obey Allaah."*** [Al-Bukhaaree and Muslim]

And in another hadeeth narrated by Abu Hurayrah:

Rasoolullaah (sallallaahu`alayhi wasallam) said: ***"All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."*** [Al-Bukhaaree and Muslim]

In Surah Aali-`Imraan we see the link between sincerity to Allaah and following the Rasool (sallallaahu`alayhi wa sallam):

﴿ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴾

Say (O Muhammad – sallallaahu`alayhi wa sallam 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." (Aali `Imraan 3:31)

And in the next Aayah Allaah explains the Manhaj and its link to the `Aqeedah:

﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكٰفِرِينَ ﴾

Say (O Muhammad sallallaahu alayhi wa sallam): "Obey Allaah and the Messenger (Muhammad sallallaahu alayhi wa sallam)." But if they turn away, then Allaah does not like the disbelievers. [Aali Imran 3:32]

Here we see that if the Kaafiroon do not follow Muhammad (sallallaahu`alayhi wa sallam), then Allaah will not love them and whoever Allaah does not love is not a believer.

Imaam Ahmed was asked how to understand the following Aayah:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

... And let those who oppose the Messenger's (Muhammad's) commandment (i.e. his Sunnah – legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.} [An-Noor 24:63]

He (Imaam Ahmad) said it means that the person might commit a bid`ah and continue on committing it until he comes out of Islaam completely. In the hadeeth of Anas ibn Maalik:

Rasoolullaah (sallallaahu`alayhi wa sallam) said: ***"One of you will not be a believer until I become more beloved to him than his son, his father and all of mankind."*** [Agreed upon]

The Manhaj is to follow the Prophet (sallallaahu`alayhi wa sallam) in all of your life – how to pray, to worship, to deal with your parents, kinship, neighbors, even enemies.

Our Shaykh chose this topic to be the beginning of the course simply because many people believe they are on the proper `Aqeedah but they don't realize they have left it behind them such as the Raafidhah who have committed major bid`ah that has taken them out of the boundaries of Islaam. And the Sufis, the Mu'tazilah, the Qadariyyah, the Khawaarij, and any of Ahlul-bid`ah who have not stopped where they should have stopped. The people of innovation try to give accommodations to each other because they are from the same platform - the same background, they are all upon bid`ah, no matter how big or bad it is. A small Bid`ah today will be a big bid`ah tomorrow or very soon. An example of this is how in a speech, a Brelwi sufi spoke exactly like the rawaafidh concerning Imaam Hussein and Karbala and the grave of Hussein and the fabricated story from the Raafidhah. So these people who started their speech asking Allaah to be pleased with Abu Bakr and `Umar, then spoke exactly the same words as the Rawaafidh concerning the death of Imaam Hussein while the Rawaafidh speak most evil words against Abu Bakr and `Umar! So this shows how Ahlul-Bid`ah all come from the same place.

We cannot be upon `Aqeedah and at the same time be on some type of innovation. We have to learn the `Aqeedah and the Manhaj and the link between the two.

The Rasool (sallaallaahu alayhi wa sallam) said: ***"Who cheats us is not one of us."***
[Muslim]

Cheating is only sin but look how it effects on the `Aqeedah. We do not say that cheating is kufr but it could lead to it if one does not repent and judge himself before he is judged and prepare for the Day of Resurrection.

Our Shaykh said that this time spent in explaining this topic is not enough, and he gave us more examples of the link between `Aqeedah and Manhaj. The relation between man and wife is tied to belief and this is reflected in the hadeeth. Such as the hadeeth where Rasool (sallallaahu`alayhi wa sallam) said: ***"Do not let a believing man hate his believing wife just because of something he doesn't like in her."*** [Muslim]. And when he (sallallaahu`alayhi wa sallam) asked a woman how she was with her husband and she said she always pleased him. He (sallallaahu`alayhi wa sallam) said: ***"Look to your husband because he is either your Jannah or Jahannam."*** [Ahmad] The Shaykh mentions that manhaj also includes your behavior with the children, the servants, the slaves, etc.

In the aspects of worship, he gave the link between `Aqeedah and Manhaj such as in Salaah: Saying "Allaahu Akbar" is the `Aqeedah while performing the Salaah like the Rasool (sallallaahu`alayhi wa sallam) is the Manhaj. And other examples with regards to fasting, performing Haaj etc. The `Aqeedah is to believe in these acts of worship and the Manhaj is to perform them exactly the way the Rasool (sallallaahu`alayhi wa sallam) did. You cannot separate the `Aqeedah from the Manhaj or you will damage each one of them. He ended with the Aayah:

﴿ فَأَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرُ لَذُنُوبِكِ ﴾

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 also for (the sin of) believing men and believing women... [47:19]

And making much du'aa for us. Wallaahu Ta`Aalaa `Alim walhamdulillaahi Rabbil `Alameen wa salaatu wa salaam `alaa Sayidinal-Mursaleen.

﴿END OF DARS FIVE﴾