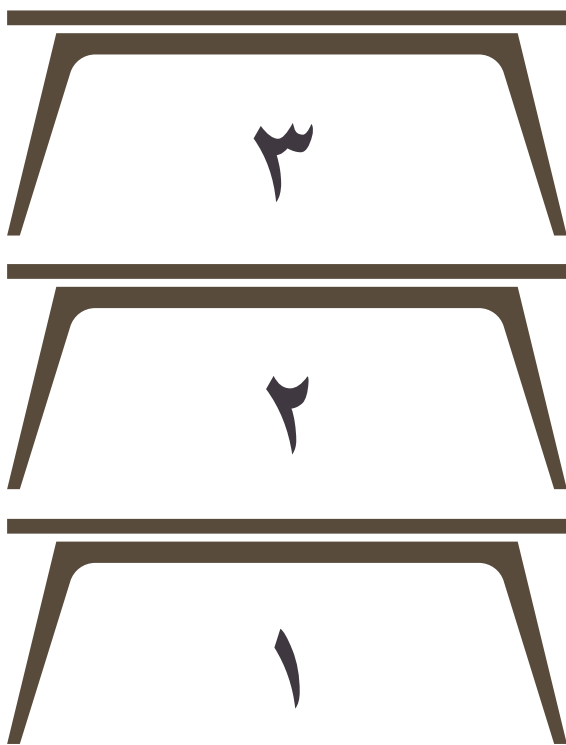


الأصول الثلاثة وأدلتها

للشيخ محمد بن عبد الوهاب بن سليمان



Taught by: Shaykh Fahad Al-Fuhayd

التمهيد



The Shaykh called this book: The 3 principles because it is the 3 questions of the grave and it is an obligation on a Muslim to learn it from the Qurān and Sunnah.

The introduction is not part of the main متن but it is very beneficial.

These principles cannot be known by تقليد. This is the way of the hypocrite who will not know how to answer these questions in his grave. تقليد is permissible in other areas.

One of the greatest forms of patience is in giving Dawah.

The dislike of polytheists means to free oneself from Shirk and it's people, not transgressing against those people or wronging them.

الأصل الأول



Nurturing is one of the meanings of رب. Owner, Creator, Master and others are also meanings of the name رب.

Allah created us after we were nothing, not even in existence and this is from Allah's ربوبية.

The Shaykh added that Allah is the one he worships alone and this is توحيد الألوهية.

ال in الحمد لله is إستغراق and attributes all praise to Allah unlike praising people or others.

The atheists are the biggest liars and they know they are liars. It is an issue in their hearts not based on knowledge.

Imam Abu Hanifah once had a debate with some atheists who came to كوفى. He gave them an appointed time and arrived late on purpose. They asked why he was late. He said: I was told there was a ship that was built with cargo that would go from one place to another with no one who built it. They said: Why would you believe that, you are an intelligent man. He said: So the sky, the earth, the sea, the mountains does not have a creator. Is it possible for it to appear out of nowhere.

Allah gifted us intellects to observe his creation and his signs.

The people who say that it created itself, nature created itself are even worse and this is even less plausible.

Before جبير بن مطعم he became Muslim, he went to the Prophet (s) in Madinah after the battle of Badr regarding the captives, the Prophet (s) was reciting Surah Tūr as it was Maghrib. He recited the verse:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ {سورة طور 35}

When he heard this, he said he felt like his heart was going to fly away and later became Muslim.

Just knowing Allah through these signs is not enough, you must worship Allah.

Allah can create anything in a second but from his wisdom he created it in 6 days.

Allah rising above his throne does not mean overpowering or owning like the أهل الكلام say as Allah owned everything before he created the heavens and the earth and after. It is not that after Allah created them, then he overpowered them.

تبارك can only be used for Allah as it encompasses expanse of Allah's blessings. It is only mentioned in Surah Mulk, Furqān, Ra'd, A'rāf. Whereas بارك is a Dua that you can use for people.

The first command in the Qurān is: اعبدوا ربكم which shows that رب is deserving of worship.

ند is an equal partner in worship. Allah says don't make partners with Allah while you know. This is referring to knowing that Allah is the creator.

Islām, Imān and Ihsān comprises of all the types of worship.

The author begins with Dua as it is the greatest form of worship and of the most important.

After mentioning examples of worship, the Shaykh says: and other types of worship that Allah has ordered. This last part is a restriction meaning it is only worship if Allah has ordered it.

لا برهان له does not mean that if someone can bring evidence they can worship other than Allah. Rather it reveals that no one can bring evidence for this.

There are two types of fear.

خوف طبيعي which is natural.

خوف شركي which is fearing something the way Allah deserves to be feared.

رجاء is not wishful thinking, but it is hoping while doing action.

Allah does not praise an action unless it is worship.

A نذر is مكروه but obligatory on a person if they make it. So how can something مكروه be worship.

Worship is either a command that is binding so it is an obligation or non-binding so it is a recommendation.

Making a vow is what is disliked, but fulfilling a vow is what Allah is pleased with.

From another angle it is glorifying Allah by taking an oath by Allah. It is مكروه out of ease and mercy on people.

Some scholars say that it is only disliked if it is for receiving something like if you pass you will do something. However if you say when I get paid I will pay a certain amount in charity it is not. This opinion is weak as well as the person's situation may change such that they are not able to fulfil it.

الأصل الثاني



It is said بعير منقاد which means a trained or tamed camel such that even if a child took hold of its reign it would follow it. This is how a Muslim should be with Allah's rulings.

Islām in it's specific meaning is what the Prophet (s) came with. In the general meaning it is what every prophet was on.

The evidence for the Shahadah shows that it is the greatest testimony because Allah bore witness to it showing its importance.

The meaning of the Shahadah is not what the philosophers say: that there is no creator besides Allah.

It does not mean what the Sufi's say that there is nothing in existence except Allah.

It does not mean that there is no ruler except Allah like those who do خروج say.

Its meaning is taken from the Qurān and Sunnah. It has been mentioned in the Qurān and explained.

الإله في القرآن: المعبود

When the scholars say “in truth” in the meaning, it is a necessary addition and they extracted this from the verse:

ذَلِكَ بَيِّنٌ لِّأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ
الْكَبِيرُ {سورة لقمان 30 وسورة حج 62}

The Shahadah contains affirmation and negation. Affirming that Allah is the only one deserving of worship and negating everything being worshipped besides Allah. They don't have the right or entitlement or deserve being worshipped.

In the verse Ibrāhim (a) negated Shirk and affirmed Tawhīd. This is the Shahadah. Both are required.

The meaning of him leaving it a word that is lasting is referring to the Shahadah.

In the second verse كلمة سواء means the truth, justice and is referring to the Shahadah. We know this because right after it, it is explained that it is not to worship except Allah.

The last part of the explanation of the 2nd part of the Shahadah means you don't worship Allah based on innovations or your desires.

The 2nd level: Imān is explained from the Hadith of the Prophet (s).

الإيمان لغة: التصديق والإقرار

الإيمان اصطلاحاً: هو قول باللسان واعتقاد بالقلب وعمل بالجوارح والأركان
يزيد بالطاعة وينقص بالعصيان

Belief in Allah is in his ربوبية، ألوهية وأسماء والصفات

Belief in Angels is that they are created from light, they are of the best of creation and Allah gives them different tasks and duties to do.

Belief in Books is that Allah sent down revelations and the Quran abrogates everything before it and it is the only one preserved and memorised.

Belief in Messengers is that they are the best of mankind and the purest of them and Allah chose them specifically and they came as warners to mankind and to give glad tidings. Muhammad (s) is the final prophet, it is an obligation to follow him and it is not allowed to follow any one else.

Belief in the Last Day is believing in everything the Prophet (s) informed us about, including the grave and the scales etc.

Belief in Decree is to believe that Allah knows everything, he recorded everything, everything happens with Allah's will and everything is created by Allah.

Ihsān is something that some people may not reach. If you can't make it to the level of acting as if you can see Allah then you should try being aware that he can see you but most people cannot even reach that.

A person seeing others validation and others seeing their actions is a means of their actions not getting accepted.

The soul is weak and loves people to see what it is doing, that is why the Prophet (s) feared رياء for us.

Who is going to reward us for our deeds. People will not give us anything or benefit us in any way. Only Allah can reward us.

If a person finds himself to not read a lot of Qurān at home but in the Masjid around brothers/sisters they read more and worship more. This is not considered رياء and it is not blameworthy.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا {سورة كهف 28}

This can be seen from this verse that being around those who call upon Allah motivates you and makes you persevere.

A person cannot leave off an action out of fear of showing off. Do the action anyway and make Dua to Allah that he makes you sincere.

In Hadith Jibrīl, Jibrīl (a) came and sat facing the Prophet (s) with both his knees touching the Prophet's knees. Then he either put both his hands on the Prophet's thighs which is something bedouins did or he put them on his own thighs like a student.

From the signs of the hour is that slavery will increase a lot.

Many are ignorant of the rulings pertaining to slavery for example regarding أم الولد.

The second minor sign of the hour is the building of tall buildings. They will be poor people who become extremely rich such that they can not only build a building but tall ones.

الأصل الثالث



It is obligatory on every Muslim to know some essential things about the Prophet Muhammad (s). The more Seerah a person learns the better it is for them and it increases their Imān.

The Shaykh mentions the basic things like his name, his tribe, his age, when he was sent as a messenger, what was revealed to him first, when he died etc.

The Quraysh are the best of the Arab tribes.

The commands and prohibitions all stem from the core of the true message of the Prophet (s) which is Tawhīd.

It is not permissible for people to specify the 27th of Rajab as the night of الإسراء والمعراج as the scholars differ over this.

The Prophet (s) also did not celebrate it neither did the companions or the Tabīeen, rather this innovation came later.

Hijra is not just about countries, even your neighbourhood and locality, the more righteous people are around you the better it is for you.

The wisdom of Hijra is to safeguard one's Deen.

The author mentions resurrection because some people deny it out of their ignorance.

أهل السنة والجماعة accept everything the way the Prophet (s) informed us and do not deny it or distort it unlike deviant sects like the معتزلة say there is no punishment of the grave.

The prophets of بنو إسرائيل were mostly sent to Europe and all nations received the message through a prophet.

Someone under duress is different to someone who is afraid of the result of not obeying a person. If there is a threat from the person and they are forced then they are excused otherwise they are sinful and have made that person طاغوت for themselves.

The polytheists bring a doubt and say how come you do not eat meat that Allah has slaughtered referring to animals that have died or been killed and not slaughtered the Islamic way.

The response is that if you obey them and disobey Allah then it is Shirk because of your obedience to them and making Halāl what is Harām.

If you obey them in sins but don't do استحلال then this is not Shirk but it is sinful.

Some Sufi's are طاغوت as they say that whoever sees me will be saved from the hellfire.

The Prophet (s) was better than all of mankind and Abu Lahab saw him yet he is going to the hellfire.

There is no compulsion in the religion because the proofs are clear for everyone to see.

Just like a tent requires a pillar to stand, so if the pillar fell then the tent will fall, Salah is the pillar of Deen.