

Al-Usūl Al-Thalāthah

Taught by: Shaykh Sālim Bāmiḥīz (حفظه الله)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 1

5th Sha‘bān 1445

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Shaykh Muḥammad Ibn ‘Abdul Wahhāb (رحمه الله) started by saying,

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يَجِبُ عَلَيْنَا تَعَلُّمُ أَرْبَعِ مَسَائِلَ:

المسألة الأولى: الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

المسألة الثانية: الْعَمَلُ بِهِ.

المسألة الثالثة: الدَّعْوَةُ إِلَيْهِ.

المسألة الرابعة: الصَّبْرُ عَلَى الْأَذَى فِيهِ

The author (رحمه الله) started by saying,

‘Know may Allāh have mercy on you that it is obligatory to learn four issues.

- 1) Knowledge – this means knowledge of Allāh, knowledge about His prophet (صلى الله عليه وسلم), and knowledge about the religion of Islām with its proofs and evidences.
- 2) Acting upon that knowledge
- 3) Calling to this knowledge

4) Being patient upon the harm that comes from calling to this knowledge.'

The importance of knowledge.

When the author (رحمه الله) said, 'Know,' he meant that you must not only know, but you must also take the effort to learn the knowledge that comes from the deen. He (رحمه الله) made du'ā' for the student of knowledge, that Allāh (سبحانه و تعالی) would grant him success. When Allāh grants a person knowledge, He grants him success to everything that is good. These four issues are very important. We learn them to know them, as well as to implement them.

The importance of acting upon knowledge and calling to it.

If we understand these four aforementioned principles, that we have to gain knowledge, act upon this knowledge, call to it, and be patient upon this, then we know that these four principles are important in the life of every Muslim. We need to spend time learning them and then putting them into practice, getting involved in da'wah and being patient with the harm that comes with that.

. وَالذَّلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ:

﴿ وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴾



قَالَ الشَّافِعِيُّ . رَحِمَهُ اللَّهُ تَعَالَى - : لَوْ مَا أَنْزَلَ اللَّهُ حُجَّةً عَلَى خَلْقِهِ إِلَّا هَذِهِ السُّورَةَ لَكَفَتْهُمْ.

The proof of all these is Sūrah Al-'Aşr.

“By (the phenomenon of) time. Indeed, (all of) mankind is in loss. Except those who believe and work righteous deeds and mutually advise each other to the truth and mutually advise each other with patience.” [Sūrah Al-'Aşr 103: 1-3]

Imām Al-Shāfi'ī (رحمه الله) said, 'if Allāh had not revealed anything for His creation except this sūrah, it would have been sufficient for them.'

The loss that encompasses all of mankind, except a few.

The author citing this sūrah as a proof for these four principles is a strong evidence. This surah contains the main principles in Islām. In the beginning of this surah, Allāh swears by whatever He wants from His creation. Here, Allāh swears by Al-‘Asr – which is time in general, or a specific period of time. When Allāh (سبحانه و تعالی) swears by something, it means that that thing is great. Allāh swears that humanity is in a state of loss. This is a scary statement that strikes fear in the heart of the believer. However, an exception is made, that not everyone will be in loss. There is a way to escape from this loss.

How to escape the loss mentioned in sūrah Al-‘Asr.

Escaping from the above mentioned loss is done firstly by having Imān, which is not only believing in Allāh, but rather singling Him out in worship and testifying to His oneness and His sole right to be worshiped alone and testifying that He (سبحانه و تعالی) sent a messenger that is to be followed. Whoever has entered this stage of Imān, then he has entered into the first out of the four stages that is necessary for salvation in order to escape the loss that is mentioned in this surah. Imān means believing that Allāh is the only Lord, Creator, Sustainer and the only Lord worthy of worship. When the believer recognizes this, he directs all acts of worship towards Allāh, without associating any partners with Him, devoting himself sincerely to his Lord. This is the one that will be safe from the loss that is mentioned that applies to all of mankind.

How to gain salvation practically.

In order to practise this Imān, the person should not only believe in it theoretically, but they should also put it into practise. This means,

1. The believer understands the religion of Allāh.
2. He understands the commandments of Allāh and upholds them.
3. He understands the prohibitions of Allāh and refrains from them.

The second principle is doing righteous deeds.

Doing righteous deeds is the second of the four conditions that are necessary for the salvation from the greatest of losses. In addition to being a creed, faith is a behavior. Imān is an endeavor to learn and be educated and put that education into practise. In fact, there is no knowledge without implementing that knowledge. The one who believes in Allāh as his Lord and Creator, must direct acts of worship to that Creator. He has to put that knowledge into practise. This is what is meant by good deeds.

Tawhīd: the greatest of good deeds.

Tawhīd is the greatest of good deeds and it is singling Allāh out in worship. This means not only educating oneself, but also everyone who is around you. Those around you like your spouse, children, brothers, neighbors should all receive a portion of the good that you are learning and practising. In fact there is no way to put this into practice except by being in a community where people come together and to advise on another with these good deeds.

Allāh says

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصَوْا بِالْحَقِّ وَتَوَّصَوْا بِالصَّبْرِ﴾

“Except those who believe and work righteous deeds and mutually advise each other to the truth and mutually advise each other with patience.”

Salvation lies in a Muslim community that mutually advises each other and accepts advice.

These people that will receive salvation from the hellfire, they not only educate themselves and do good deeds, but they invite others to do that. At the forefront of those who called to what they practiced, where the prophets of Allāh. This is a circle of people who are advising others, and people who are being advised with the religion, worship, tawhīd and sincerity. This good that we practice and try to extend to others includes every aspect of our life. A person must be part of a community where there is mutual advising.

How to act towards those that Allāh has made you responsible for.

These people in this community are mutually encouraging others to the truth and encouraging those that Allāh has made us responsible for aiding. We follow the example of the prophets in this. Those that Allāh has made you responsible for, we must mutually advise them with this truth and acting upon it. The religion is not an issue of one day, or one month or year. It is a whole life project that takes patience.

We have to have patience upon implementing the religion, learning the religion and teaching the religion. Those who will receive salvation learn the religion, practice the religion and advise others to remain patient upon the religion. We have been granted salvation from the evils of this life and we hope that Allāh will grant us salvation from the evils of the afterlife and allow us to be from those who will inherit the Jannah.

Imām Al-Bukhārī (رحمه الله) cited a wise piece of evidence which was a chapter title included in his book, 'Al-Ṣaḥīḥ'

وَقَالَ الْبُخَارِيُّ . رَحِمَهُ اللَّهُ تَعَالَى . : بَابُ : الْعِلْمُ قَبْلَ الْقَوْلِ وَالْعَمَلِ ؛ وَالذَّلِيلُ قَوْلُهُ تَعَالَى : (فَاعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ) [محمد:19] ، فَبَدَأَ بِالْعِلْمِ (قَبْلَ الْقَوْلِ وَالْعَمَلِ)

'The chapter of knowledge before statements and actions.' And the proof is the statement of Allāh the Most High,

'So (be firm in your) knowledge that none has the right to be worshipped except Allāh (alone). And seek forgiveness for your shortcomings.' [Sūrah Muḥammad 47:

19]

Before seeking forgiveness, and before any statement or action is made by a Muslim, there must be knowledge of the correct action and the correct statement.

Seeking forgiveness is part of our salvation.

The good deed that is mentioned here is seeking forgiveness. We should know that we are weak and imperfect and that we do commit sins. We should feel remorse while committing these sins, and stop doing them, turn back to Allāh and ask His forgiveness

for them, continually doing this process until we die. This process is part of our salvation. We should also call those around us to have knowledge and implement that knowledge and to seek forgiveness for their shortcomings. These are some of the great principles of our religion and whoever puts them into practise will be granted salvation in this life and we ask Allāh to make us of those who implement these principles. And Allāh knows best.

اعْلَمُ رَحْمَكَ اللهُ أَنَّهُ يَجِبُ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ، تَعَلُّمُ هَذِهِ الْمَسَائِلِ الثَّلَاثِ ، وَالْعَمَلُ بِهِنَّ:

الأولى: أَنَّ اللهُ خَلَقَنَا، وَرَزَقَنَا، وَلَمْ يَتْرِكْنَا هَمَلًا، بَلْ أَرْسَلَ إِلَيْنَا رَسُولًا، فَمَنْ أَطَاعَهُ دَخَلَ الْجَنَّةَ، وَمَنْ عَصَاهُ دَخَلَ النَّارَ، وَالِدَّلِيلُ قَوْلُهُ تَعَالَى: (إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا * فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيًّا) [المزمل: 15، 16].

Know may Allāh have mercy upon you that it is an obligation upon every Muslim male and female to learn three issues and to put them into practice.

- 1. The first of them is that Allāh created us, provides for us and He has not left us or neglected us. Rather He sent us a messenger. Whoever obeys him enters paradise, and whoever disobeys him enters the hellfire. The proof of this is the statement of Allāh,**

“Certainly we have sent to you a messenger, as a witness over you just as we sent Fir‘awn a messenger. Fir‘awn disobeyed the messenger so we snatched him with a terrible punishment.”

[Sūrah Al-

Muzammil 73: 15-16]

الثَّانِيَةُ: أَنَّ اللهُ لَا يَرْضَى أَنْ يُشْرَكَ مَعَهُ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلَكٌ مُقَرَّبٌ، وَلَا نَبِيٌّ مُرْسَلٌ؛ وَالِدَّلِيلُ

قَوْلُهُ تَعَالَى: (وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللهِ أَحَدًا) [الجن: 18].

2. The second issue is that Allāh is not pleased with anyone being associated as a partner with Him in acts of worship. Neither an angel nor a prophet that was sent. And the evidence is the statement of Allāh

(سبحانه و تعالى)،

“And the masājid belong to Allāh, so do not call upon anyone alongside Allāh.” [Sūrah Al-Jinn 72: 18]

This is the second issue. Because Allāh is the Creator and everything else is the creation. He (سبحانه و تعالى) created absolutely everything including humans. And everything besides Him is subservient to Him. Humans, animals, all of the inanimate objects, none of these are to be placed alongside Allāh in acts of worship.

الثَّالِثَةُ: أَنَّ مَنْ أَطَاعَ الرَّسُولَ، وَوَحَّدَ اللَّهَ لَا يَجُوزُ لَهُ مُوَالَاةٌ مِنْ حَادِّ اللَّهِ وَرَسُولِهِ، وَلَوْ كَانَ أَقْرَبَ قَرِيبٍ؛
وَالدَّلِيلُ قَوْلُهُ تَعَالَى: (لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا
آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ
هُمُ الْمُفْلِحُونَ) [المجادلة: 22].

3. The third issue is that whoever obeys His messenger and worships Allāh alone, should make his allegiance towards Islām and the people of Islām. He should not even take his closest relatives as allies if they are not with him in his Iman. The proof is the statement of Allāh,

“You will not find any people who believe in Allāh and the Last Day, making friendship with those who oppose Allāh and His Messenger (Muhammad (صلى الله عليه وسلم), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with rūḥ (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allāh is pleased with them, and they

with Him. They are the Party of Allāh. Verily, it is the Party of Allāh that will
be the successful.” [Sūrah Al-Mujādilah 58: 22]

The people of Imān should be brothers and love one another, and be like the prophets
and Ibrāhīm (عليه السلام).

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم

