



Aqeedah Comes First

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Important Note : The Sheikh gave the talk and all references and quotes in Arabic but for the purpose of this transcript only the meaning of translations have been given in English. For the Arabic you will have to listen to the tape. Also words in italic are not part of the tape but have been added as explanation of terms used.

The Talk

The Shaikh began with the Khutbatul Haajah.

My brothers in Islaam today, Insha Allah, we are going to talk about issue of Tawheed and the importance of a Muslim knowing Tawheed, the issues surrounding this issue of Tawheed. He went on to say that the Muslim becomes aware of the importance of Tawheed when he realises that Allah (subhaanahu wa ta'aala) has sent all of His Messengers and His Books and He caused them to make jihad for this issue of tawheed. There is not a Prophet, except that Prophet came to his people and the very first statement that he said to his people was "worship Allah and do not take for yourselves any partners along side of Him."

The Shaikh went on to cite an ayah from the Qur'an to prove this point and that ayah is the statement of Allah,

"Verily we sent to every single group of people a Messenger telling them to worship Allah and to stay away from the taghoot (*anything worshipped other than Allah*)." (16:36).

The Shaikh went on to say the people after Allah (subhaanahu wa ta'aalaa) had created Adam (alaihissalam) and the descendents of Adam, he said at the beginning of creation they had the same Aqeedah. Their aqeedah was saleema and their fitra or their natural disposition that Allah has created the human being upon, this was saleema as well. Then only after that the shirk came into existence and this is why Allah (subhaanahu wa ta'aala) said showing this point that the people were one ummah / *nation*. Verily He said,

"Verily the people were one ummah and we sent to them warners and people who gave them glad tidings..." (2:213).

Then after that he said, after Allah (subhannahu wa ta'ala) created Adam Adams descendents remained on the Tawheed for ten centuries. Then after being on this Tawheed and worship of Allah alone the shirk was put into existence. That was because there were some people who were righteous. Men who were *salehoon/pious*. These men who were righteous they used to order their people to do that which was good and they used to prevent them from doing that which was evil. So when these righteous men passed away, obviously the people became sad and so shaitan came to their people and shaitan encouraged their people to make for them some pictures and some statues and to put these pictures and statues in the majlis where they used to gather. So that when these people would look at these pictures and statues of these righteous men they would remind them of the good characteristics that these men possessed. So these pictures and statues remind these people, as well, of the good deeds these men used to put forth. So when the people who made the pictures and statues passed away then their descendents came on the scene. At that time shaitan appeared to these people and shaitan said to their descendents "Verily the ulema from amongst you and the masha'iki from amongst you, these pictures that you find here, they were using them to make the shaf'aa or the intercession with Allah (subhaanahu wa ta'aala). So when the descendents heard about that and that that was the behaviour of the righteous people before them they began to worship these men.

The Shaikh went on to say, Ikhwaan (brothers), the shirk started to spread since those people. So Allah (subhaanahu wa ta'aala) as a result of that Allah sent His Prophet Nuh to call the people to the understanding of at – Tawheed and to the proper understanding of this Tawheed

The Shaikh went on the people remained on that until some other time, and we don't know exactly what time that was that the people of Nuh remained on this Tawheed.

Then there was a need to continue to send the Prophets. Then Allah (subhaanahu wa ta'aala) sent Prophet Saleh, and then he sent Prophet Shuaib until it finally became the responsibility of Ibrahim, the Imaam of the hunafaa, or the people who were Hanif (*upright on the straight path*).

The Shaikh went on to say that at the time Allah (subhaanahu wa ta'aala) sent Prophet Ibrahim to the people, there did not exist any one else who was a Muslim except with the exception of Ibrahim (alaihis salam). He was the only person who had this understanding of this Tawheed. He went on to say that since Ibrahim was sent until Allah (subhaanahu wa ta'aala) establishes the Hour, this Tawheed will forever be mixed up with the shirk. That there is always going to remain until Allah (subhaanahu wa ta'aala) establishes the hour, Tawheed along with shirk. That the people are not going to be only people of the issue of Tawheed. He said the proof of that is the ayah of Qur'an in which Allah (subhaanahu wa ta'aala) said, "We have made it a word (i.e. Laa ilaaha ilallaaha) that will remain with his descendants until the last time." (43:28).

The Shaikh went on to say that this ayah is proof that from the time of Ibrahim until Yamal Qiyamah that the Shirk is going to remain until Allah (subhannahu wa ta'ala) establishes the Hour.

The Shaikh went on to say, after Allah (subhannahu wa ta'aala) sent Ibrahim the people who were upon his religion were only worshipping Allah (subhaanahu wa ta'aala) and not making any shirk with Allah (subhaanahu wa ta'aala) and they were holding on and following the deen of their father Ibrahim. Then after that along succession of people coming there came a man by the name of 'Amr bin Luhai. He said this man 'Amr bin Luhai who was from the Arabs. He was also in the beginning on the religion of Ibrahim and he was a righteous man who used to order the people to do that which was good and he use to prevent them from doing that which was evil. The people considered him to be a wali from the awliyyah of Allah (subhaanahu wa ta'aala) because of his righteousness and they considered him to be a man whom was saleh/*pious*, who was a righteous and upright man.

This man 'Amr bin Luhai went on to Jeddah, and when he went to Jeddah he saw on the beach some asman or idols. When he saw these idols he took these idols and went back to the kab'ah in Mekkah and he placed the idols in the Kab'ah. He started to call the people of Mekkah to worship these idols. For this reason the Prophet (sallallaahu alaihi wasallam) told us in an authentic hadith that, "The very first person who changed the religion of Ibrahim was 'Amr bin Luhai."

This man as a result of that the Prophet (sallallaahu alaihi wasallam) saw this man 'Amr bin Luhai dragging his intestines in the hellfire.

He went on to say ikhwaan there is something that must be mentioned here that the mushrikoon of Qur'aish and the rest of the Arabs at that time who were following Qur'aish because the Qur'aish at that time were always in the forefront. Despite the fact that they were worshipping idols, they were worshipping other than Allah (subhaanahu wa ta'aala) they still had some remnants of the religion and the deen of Ibrahim that they were practicing and this can be seen in many examples and many instances. That they did not leave off all of the deen of Ibrahim. He said of the examples of that is when the Prophet (sallallaahu alaihi wasallam), whenever he use to want to go to the Ka'bah whether or not he wanted to make the hajj or umrah he use to make the talbiyyah. That shows that he was doing what Ibrahim was doing. The Prophet (sallallaahu alaihi wasallam) use to say in this talbiyyah, "Oh Allah, Here I am, here I am for you and you have no partners. Here I am, You own everything and none of the other partners own You."

The Shaikh went on to say that the people unfortunately they fell into this bidah and this innovation of making this polytheism with Allah. So when this issue became widespread and we find the majority of the people began to partake in this shirk, then Allah as a favour upon the people sent His Prophet (sallallaahu alaihi wasallam) and Messenger and He sent him at a time and succession when the Prophets and preceded him.

The Shaikh went on to say when the Prophet (sallallaahu alaihi wasallam) came to the people with this message of Tawheed. The message of calling the people to the oneness of Allah. The Prophet (sallallaahu alaihi wasallam) began to make the jihad the true jihad for this word, this understanding and he fought against the polytheists to establish this word.

He went on to say that when the Prophet (sallallaahu alaihi wasallam) began to do that the deen of Islaam began to spread amongst the people until finally the people began to enter into the religion in droves and in great number.

Prophet (sallallaahu alaihi wasallam) the Shaikh went on to say has told us about every single thing that is going to happen from the time that he was sent until the time that the Hour is established. And from the many things that he informed us that are going to happen, he informed us that shirk is going to return to this ummah again as it once was in this ummah. As is authentically reported in Saheeh Bukhari and Muslim on the authority of Abu Hurairah (radi allahu anhu) that the Prophet (sallallaahu alaihi wasallam) said, "The Hour will not be established until you find the women worshipping some of the idols at al-Qulis." He said this thing, this Qulis was some of the idols the people use to worship during the time of al-jahiliyyah (*time of ignorance*). Then he cited another hadith that has been collected by al-Imaam Muslim on the authority of Aisha (radi allahu anha), "the night and the day will not go except there will be some of my ummah who will worship al-Latt and al-Uzza."

The Shaikh went on to say that ikhwaan, after all that the Prophet (sallallaahu alaihi wasallam) has explained to us and made it clear to us all of these issues and foremost the issue of at-Tawheed. The Shaikh made dua for the Prophet (sallallaahu alaihi wasallam) and asked Allah (subhaanahu wa ta'aalaa) to reward him for what he presented to this ummah. So Allah (subhaanahu wa ta'aalaa) because of that, sending His Prophet (sallallaahu alaihi wasallam) he completed with him His den and he also completed favour upon His servants by sending the Messenger (sallallaahu alaihi wasallam) to them. In sending the Prophet (sallallaahu alaihi wasallam) did not die except he left his community the clear, plain path: "The clear path, its night time like its day time and no one would separate from it, except that he would be destroyed."

He went on to say the Prophet (sallallaahu alaihi wasallam) came with the same message and the same intent that we find all the other Prophets coming with and that is why Allah said, "And it is not said to you [O Muhammed (sallallaahu alaihi wasallam)] except it was said to the Prophets before you." (41:43).

He went on to say that all of these Prophets when they came this is what they were calling to and this is what they were spending their time in doing, because this is what Allah had created them for. As said in an ayah of Qur'an, "And I have not created Jinn and the human beings except to worship me alone." (51:56).

He went on to say that ikhwaan, so therefore we understand from all that has passed that the tawheed of Allah is very important and from this brief introduction the Shaikh has given already we see as Muslims the importance we should place upon the issue of tawheed, the oneness of Allah because it is this tawheed that Allah has created the creation.

He went on to say that Allah has clearly established in the Qur'an and explained that He, Allah has made everything subserviant for us, and to us because of this tawheed. He went

on to read the ayah in the Qur'an when Allah (subhaanahu wa ta'aalaa) said, "And I have not created Jinn and the human beings except to worship me alone." (51:56).

He went on to say in this ayah, "I do not want from them to give Me the rizq (provision) nor do I want for them to feed Me, verily Allah (subhaanahu wa ta'aalaa) is the Most Mighty, the Most Powerful, Allah (subhaanahu wa ta'aalaa) is **Mateen** (Powerful, Strong), Allah (subhaanahu wa ta'aalaa) is the Most Magnificent." So this being the case Ikhwaan, that Allah (subhaanahu wa ta'aalaa) has created you for the issue of at-tawheed to worship Him, and Allah (subhaanahu wa ta'aalaa) has made subservient everything in the heavens and the earth, Is it befitting of a person of intelligence to now after knowing that to have his mind to go on the way other than what Allah (subhaanahu wa ta'aalaa) has created him for?

He went on to say, also what we see that shows us the importance of this issue tawheed is that the fact that Allah (subhaanahu wa ta'aalaa) has made the point of clashing between the Prophets (alaihis-salaam) and their people is this issue of tawheed. And every time the Prophets (alaihis-salaam) came to their people, their people had a problem with this dawah the the Prophets (alaihis-salaam) were calling to worshipping Allah (subhaanahu wa ta'aalaa) alone. So Allah (subhaanahu wa ta'aalaa) sent down His Books, and these Books have made clear and explained the issue of tawheed. Allah (subhaanahu wa ta'aalaa) has sent down His Messengers (alaihis-salaam) and they have as you have seen called and explained the issue of tawheed. So that being the case it becomes necessary for all of us to pay close attention of tawheed. Also another important point is the fact that needs to be discussed, is that this ummah is going to return back to ash – shirk as the Prophet (sallallahu alaihi wasallam) told us, when he told us this hadith that we have passed and the shirk is going to return to this ummah. There are going to be a group of people from this ummah that are going to worship idols.

The Shaikh went on to say, that the only way we are going to be able to, be in a position to deal with this and to eliminate this is by knowing its opposite – the opposite of shirk and that is tawheed.

The Shaikh went on to say, that if we want to know the danger of falling into shirk then all we have to do is concentrate for one minute on what Allah (subhaanahu wa ta'aalaa) has told us about His Prophet and Messenger Ibrahim. In the Qur'an Allah (subhaanahu wa ta'aalaa) has given us a story about Ibrahim (alaihis-salaam) and told us that Ibrahim was one who broke the idols with his own hands and that Allah (subhaanahu wa ta'aalaa) tried Ibrahim with some words and Ibrahim took care and he was successful in those trials.

Allah (subhaanahu wa ta'aalaa) described Ibrahim and said about Ibrahim that Ibrahim was one who was **al-wafaa**, one who took care of his contract with Allah (subhaanahu wa ta'aalaa). You all know that Allah (subhaanahu wa ta'aalaa) ordered Ibrahim to slaughter, to sacrifice his son and he obeyed the order of Allah (subhaanahu wa ta'aalaa). Ibrahim who Allah (subhaanahu wa ta'aalaa) described as being one ummah by himself. Ibrahim who Allah (subhaanahu wa ta'aalaa) described as in the Qur'an as being Haneef one who was upright, upon righteousness. Allah (subhaanahu wa ta'aalaa) has told us about

Ibrahim, when he said he was free from shirk, he was not from the mushrikeen. Allah (subhaanahu wa ta'aalaa) has described Ibrahim with all of the superlatives in the Qur'an, you see before you.

Inspite of that we find Ibrahim along with all Allah (subhaanahu wa ta'aalaa) has told us about him, we find Ibrahim being a person who was afraid of falling into shirk, and we find him being afraid of allowing his children to fall into polytheism. And that is from the statement of Allah (subhaanahu wa ta'aalaa) that the Shaikh wants us to concentrate on and that is the dua of Ibrahim, when he said, "and protect me and my children from worshipping idols." (14:35).

The Shaikh went on to say ikhwaan, it is impossible for Ibrahim or any of the other anbiyyah of Allah (subhaanahu wa ta'aalaa) to make this shirk. None of the Prophets of Allah (subhaanahu wa ta'aalaa) are going to fall into this polytheism, but Allah (subhaanahu wa ta'aalaa) is telling us about this ayah that Ibrahim made dua that Allah (subhaanahu wa ta'aalaa) protect him and his children from falling into shirk. This is a lesson from Prophet (sallallahu alaihi wasallam) that it is easy for a person to fall into disbelief.

Why? because

1. We have Ibrahim making this dua to be protected from that.
2. We have the people of jahiliyyah during the time of the Prophet (sallallahu alaihi wasallam) and before that time people endowed with great intellect also fell into this shirk and this kuffar

He went on to say if this is the case with Ibrahim, and this is Ibrahim's condition, and he is a prophet who has been described as Allah has described him. But in spite of that we see there is a possibility and this statement was made by him then what about anyone else who is less than Ibrahim. It becomes obviously easier for everyone else to fall into this problem. That is why the famous scholar Ibrahim at-Taymi (rahimahullah) said "who thinks, and who is going to be able to be successful in the tests as Ibrahim was successful?" He went on to say ikhwaan, in spite of everything that has been presented, what has been presented so far, all of the legislation and all the Books that Allah (subhaanahu wa ta'aalaa) has sent down to the people especially in our religion because we find the Qur'an, all of it is concerning itself with the issue of at – tawheed and this issue of making the people detest shirk and making the people aware of the danger of shirk.

He went on to say that this tawheed it is the first step that a person can enter into al-Islaam and this tawheed it is the thing that will save a person one of the people from being in the hellfire forever as the Prophet (sallallahu alaihi wasallam) told us that Allah (subhaanahu wa ta'aalaa) has told us in a hadith qudsi, "O' sons of Adam if you were to commit sins that were to fill up the earth and then you were to come to me not making any shirk along with me, I will also give you the forgiveness likewise. If you were to commit all of the sins that fill up the earth and you were not to commit any shirk I would forgive you likewise for all of the sins". So this tawheed again ikhwaan is something no matter what if

a person commits sins and comes to Allah (subhaanahu wa ta'aalaa) and he does not commit shirk he is going to be successful, he is going to be saved.

He went on to say, unfortunately the people today, the people from the Muslims they do not pay attention to the impotence of tawheed. and many people consider it to be from the affairs that should be say go secondary. He says this tawheed is not studied and not understood by the Muslims as it ought to be. He gives an example of a person who had the audacity to make the statement that the issues of tawheed can be learnt in the time span of ten minutes.

He went on to say, this is a sad case when we see that the Prophet (sallallaahu alaihi wasallam) was a person who sat in Mekkah and he called the people to tawheed for ten years and he made jihad to establish this tawheed in their hearts. Here you have a person who says tawheed can be learnt in ten minutes and the Prophet (sallallaahu alaihi wasallam) sat and taught it and fought for it was harmed for ten years. The Shaikh asked a question Why would a person make such a statement such as that. He said this man the person who made this statement is a person who Allah (subhaanahu wa ta'aalaa) has not blessed with a lot of knowledge, nor is he a person who has understood the importance what is primary and what is secondary as relates to this dawah. if this person or anyone was to concentrate on this statement that was said no doubt he would see the danger and it is a statement that every Muslim should stay away from and be weary of. This tawheed ikhwaan will save you, it will save you in this life and in the next life and this tawheed is the Islaam that Allah (subhaanahu wa ta'aalaa) wants for his servants. The person who falls into it ikhwaan is committing the terrible crime that he should be aware of and try to stay away from.

The Shaikh finished ikhwaan by saying when he tells us about the importance of learning about at-tawheed and knowing about this tawheed, he said he does not mean by that statement or with that statement that we should learn about the khilaafat (differences) that have been mentioned about the ulema concerning this tawheed. If you were to look at the books of tawheed you would find that there are a lot of differences that the ulema of the past and the present have discussed. This is not what I intend when I say to you brothers we need to know about this tawheed. But what I mean is that you need to understand all those things Allah (subhaanahu wa ta'aalaa) has made obligatory on you as it relates to you making your worship for Allah (subhanna wa ta'ala) and you making this ibaadah.

He then went on to give the meaning of ibaadah in an-Nasai that was "every saying and every action that Allah (subhaanahu wa ta'aalaa) likes and loves and that Allah (subhaanahu wa ta'aalaa) is pleased with."

He went on to say ikwaan we have to give this issue its rights. You have to know the opposite of this tawheed so that you also can be saved. In knowing the opposite you understand a very important point that tawheed is divided into two types or parts and shirk is divided into two parts.

We have what is known as as-shirk al akhbar or the major shirk, the Shaikh said the person who falls into this, this type of disbelief that takes a person outside the circle of islaam. It is when a person makes along with Allah (subhaanahu wa ta'aalaa) a partner, so what he does he creates a **nid** (rival) along with Allah (subhaanahu wa ta'aalaa). He calls to a thing other than Allah (subhaanahu wa ta'aalaa), he makes supplication and dua to this thing and he has hope that this thing is going to help and benefit. As is explained in the hadith of Salman al Farsi (radiallahu anhu) and Imaam Ahmed has bought this narration in his book Az Zuhd and it is mawqoof or starts with Salman. Salman is the one who related this message it is not a hadith from the Prophet (sallallaahu alaihi wasallam) but it is Salman who said the statement.

Salman said "There were two men who were travelling and they came upon a group of people and they wanted to pass by this group of people. So people of this area said to these two men, "We will not let you pass by until you slaughter for one of our idols." So the first man said, I do not have anything in my possession to slaughter for your idol. So they said slaughter even a fly. So he slaughtered the fly and they allowed him to pass through. Then the second man was told the same thing, to slaughter something for their idols. So he refused "I will not slaughter except for Allah." So as a result of that the people became angry with him and thereby killed him by striking his neck. So he eventually entered into paradise. So the Shaikh cited this example to show us that this shirk al akbar, slaughter for other than Allah (subhaanahu wa ta'aalaa), making dua to other than Allah (subhaanahu wa ta'aalaa), fearing other than Allah (subhaanahu wa ta'aalaa). This is the shirk that if a person does it that it takes you outside the fold of al-Islam.

He went on to say the second thing we need to understand and a Muslim knows that the ibaadah, this worship which is every statement and every action that Allah (subhaanahu wa ta'aalaa) likes and is pleased with should only be done for Allah (subhaanahu wa ta'aalaa). As Allah (subhaanahu wa ta'aalaa) said in the Qur'an, "Verily the masjids are only for Allah, so do not call anyone along with Allah in them." (72:18)

The Shaikh went on to say that slaughtering or sacrificing is solely for Allah and should be only for Allah anyone who commits it is committing a major crime. He went on to say that Allah (subhaanahu wa ta'aalaa) says in the Qur'an, "Say verily my salah, and my nusuk (slaughtering /sacrifice) my life and my dying are only for Allah." (6:162).

Therefore the Muslim does not slaughter for the awliyyah of Allah (subhaanahu wa ta'aalaa) or slaughter for the grave or slaughter for the idols. So we have to learn this and we have to understand this. So that is the first division of shirk, shirk al-akhbar. The major shirk.

The second type of shirk is shirk al asghar, the minor shirk. He said when you hear the word minor do not let it come to your mind that infact that this is an easy issue. He said that the minor shirk is greater in the scales then the major sins /the kabaa'ir. The major sins the person commits, the minor shirk is greater then that. As the Prophet (sallallaahu alaihi wasallam) said in an authentic hadith, "whoever swears by other than Allah (subhaanahu wa ta'aalaa),he has disbelieved or committed shirk." So this minor shirk is

greater ikhwaan, is greater than zina, and it is greater than drinking khamar/wine and greater than devouring riba but it does not throw the person who is committing it outside the fold of Islaam.

So what we need to understand is that we need to learn about these issues of at –tawheed and we have to apply them in our daily lives and we have to act upon them, whether the person can read or is illiterate and we have to know this. It is **waajib ainiyyan** that it becomes the responsibility of every single man and women.

He went on to say, the best way for the student of knowledge to learn about this tawheed is that what you should do is he should begin to get the books of the ulema, who are respected and who the ummah have testified to their scholarship. People like Imaam Ahmed, and Ibnul Taymiyyah and his student Ibnul Qayyim, also Muhammed ibn Abdul Wahhaab. We need to get the books they have authored, and we need to memorise those books. The student needs to memorise the book Usool ath Thalaatha and also Kashf ush-Shubuhaat as well as Kitaab at Tawheed (all by Muhammed ibn Abdul Wahab.)

He said the student was to memorise these books and he was to pay attention to these books and get a good understanding from these books he will find he will have the protection based upon what he has read and understood from falling into this shirk and knowing the opposite of this shirk.

He went on to say, he himself knows of people who have memorised these books and they are illiterate. They have memorised these books with deep understanding and contemplation and consideration. He said I am not exaggerating when I say to you that these people that I know and they are illiterate, they cannot read and write, and they have memorised these books. I do not exaggerate that they have a better concept and understanding of the issues of at tawheed than some of the people of knowledge or those who claim to have knowledge or ahl ul ilm.

The Shaikh completed the talk by making dua to Allah to have mercy upon all of us, to forgive all of us, to make our way easy.

Wasalam alaikum wa alaa nabeeyanaa Muhammed (sallallaahu alaihi wasallam).

Questions and Answers

1. First question, after Allah (subhaanahu wa ta'aalaa) has said that he will forgive any sin other than shirk then how is a person to obtain forgiveness for this great sin?

Answer : The Shaikh went on to cite the ayah in Surah an Nisa when he Allah (subhaanahu wa ta'aalaa) said, "Allah does not forgive that you make shirk with Him but he forgives everything other than that to whomever he chooses."

He said if the person falls into this sin of shirk, then he is a kafir and he has to come back into Islaam for a second time, and he has to make taubah (*seek repentance*). But he should realise that Islaam wipes what came before it. As the Prophet (sallallaahu alaihi wasallam) has said in an authentic hadith, he asked the people and then he said, “Do you people not know that al Islaam destroys or wipes away that which preceded it.” Meaning that once a person comes into Islaam, his coming into Islaam serves as that which will wipe away his previous sins he fell into as well as the shirk he committed. This ayah is talking about the person who dies committing this crime of shirk.

2. The greatest shirk can take you out of the fold of Islaam but what if due to ignorance this is all that you know to be Islaam ?

Answer : He said concerning the person who commits shirk al akhbar based upon ignorance or because of it the person falls into this we have to look at what it is that he committed. We have to look at the crime he committed. He said if we find this shirk al akhbar that he fell into and that he committed are from the things that are clear and apparent to all the people of al Islaam then he will have no excuse, his ignorance will not be an excuse for him. If he did something all the people of al Islaam know to be shirk, for example, for a person to make sajda/prostration to an idol so he would not have an excuse of ignorance. But if the person does something, that the majority of the people do not know about this thing, the majority of the people are not experts in understanding this affair this situation is different, he may be excused because of his ignorance. He said all we have to do is look at the issue of the sahabas what happened when some of them made halaal the drinking of kamar/wine. When these sahabas made halaal the drinking of kamar they did so based upon some of the ayat of the Qur’an that they understood. So the other sahaba what they did was that they did not say that they were kuffar but instead they sent to them the proofs to show them that kamar was haram.

When these proofs arrived to them, they accepted them and they came back to the truth and they left of that which they were doing. The Shaikh said had they continued to be obstinate and the proof had come to them and they would have rejected the proofs, then they would have become kuffar because they would have been disbelieving in Allah (subhaanahu wa ta’aalaa) and his Messenger (sallallaahu alaihi wasallam).

So the issue of being excused or having an excuse because of ignorance it becomes different depending upon the time, the place, the person and the condition.

3. Can people make in the Messengership of the Prophet (sallallaahu alaihi wasallam) shirk, please explain?

Answer : The Shaikh said concerning this issue many times we find that many of the people making shirk concerning the angels of Allah (subhaanahu wa ta’aalaa) or the awliyyah or the righteous people. The reason they do that is because these angels are in an exalted station in the hearts of the people. So the ignorant people, what they do is they take these creations of Allah (subhaanahu wa ta’aalaa) and they raise them higher than the place that Allah (subhaanahu wa ta’aalaa) has raised them. But the correct thing is we

ourselves should put them where Allah (subhaanahu wa ta'aalaa) has put them, in their proper place. We love them more than we love our ourselves. Like the Prophet (sallallaahu alaihi wasallam), we love him more than we love our ourselves, more than we love our children, more than we love our money. We make the Prophet (sallallaahu alaihi wasallam) foremost in our love and our minds. The Shaikh said we respect him, but in doing this we do not attribute the special characteristics that are only for Allah (subhaanahu wa ta'aalaa).

He said why, why? The reason for this is that Allah (subhaanahu wa ta'aalaa) is the one who sent the Prophet (sallallaahu alaihi wasallam) and the Prophet (sallallaahu alaihi wasallam) told us not to raise him higher than his ownself. One time some of the sahaba came to the Prophet (sallallaahu alaihi wasallam) and they said, "Ya Rasoolullah, ya khairoona, ya khairanna, ya sayidanna." (Oh Messenger of Allah, oh the best of us, oh our master).

So the Prophet (sallallaahu alaihi wasallam) on hearing that the people were saying this or having this ghuluww /*exaggeration* said do not say all of what you are saying, say some of it but do not say all of it. Do not let the shaitan trick you people, say that "I am the Messenger of Allah only." In another authentic hadith that has been collected by Imaam Muslim, he said to his companions and he said to us, "Do not exaggerate me as the Christians exaggerated in the son of Mariam (radiallahu anha), but say that I am Abdullah and the Messenger of Allah."

So the Shaikh went on to say, therefore Allah (subhaanahu wa ta'aalaa) described the Prophet (sallallaahu alaihi wasallam) to be an abd or a slave in the Qur'an. When he did so he did it to honour the Prophet (sallallaahu alaihi wasallam) with this description and all you have to do is read the Qur'an when Allah (subhaanahu wa ta'aalaa) said, "Glory be unto Allah who took his abd from Masjid al Haram to Masjid al Aqsa that we bless everything around it."

So the point here is that Allah (subhaanahu wa ta'aalaa) who honoured his Prophet (sallallaahu alaihi wasallam) honoured him by calling him the slave, and the servant here. Also the Prophet (sallallaahu alaihi wasallam) told us to say in our tashahud, when we are making salah to say, "Ashadu anna laillaha illallah wa ashadu anna Muhammed dur Rasool Allah."

That we should bear witness to this kalama/*testimony of faith*, he said the sahabas did not say in their tashahud and "I bear witness that Muhammed is our sayyid... wa ashadu anna Muhammed sayyidanaa." That the sahabas did not say this. So it becomes imperative that we also do not say this even though we respect that the Prophet (sallallaahu alaihi wasallam), yes he is our master and we should follow what he taught us and only what he taught us. So therefore, if a person was to say in his tashahud, what they are saying that Muhammed is our sayyid as well then he has gone against the sunnah and he has gone against the Prophet (sallallaahu alaihi wasallam) and on top of that he has claimed that by doing this thing that he is better than the sahaba because they did not say this and they did not do this thing.

End of talk and questions.

Subhanna kalla humma wa bihamdika ashadu an laa ilaaha illaa anta astaghfiruka wa atoobu ilaak.