

The Tawheed of the Prophets and Messengers.

By

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(Version 1)

We would like to explain that the message of the Messengers, from the first of them which is Nooh (*'alayhis-salaam*), to the last of them which is Muhammad (*sallallaahu 'alayhi wa sallam*); all of them called to *Tawheed*. Allaah the Exalted said:

“And We have not sent before you any Messenger, except that We revealed to him that there is no deity worthy of worship except Me, so worship Me.” [Sooratul-Anbiyaa‘ 21:25]

And Allaah the Exalted said:

“And indeed We sent to every nation a messenger saying: Worship Allaah, and leave off the false deities.” [Sooratur-Nahl 16:36-37]

That is to say that the creation were created by One, and He is Allaah the Mighty and Majestic. He created them for His worship, and to attach their hearts to it, and for His deification (*ta'aaliha*) and exaltation (*ta'dtheem*) and fear (*khawf*) and hope (*rajaa'*) and trust (*tawakkul*) and fervent desire (*raghbah*), and dread (*rahbah*); until one withdraws from everything related to the worldly life, not preferring them over the *Tawheed* of Allaah the Mighty and Majestic in any of these affairs. So because you are part of the creation, then it is inevitable that you refer to your Creator, in heart and soul, and in everything. Due to this, the call (*da'wah*) of the Messengers (*'alayhimus-salaam*) was to the magnificently important matter of the worship of Allaah alone, without any partners.

It is not possible that Allaah the Mighty and Majestic sent the Messengers to mankind to call to *Tawheedur-Ruboobiyyah* only, but to *Tawheedul-Uloohiyyah* also. That is because those who denied *Tawheedur-Ruboobiyyah* were very few; to the extent that those who denied it did not feel this denial to be possible in the depths of their hearts, except that their intellects knew of it, and recognized it, but they rejected it due to pride. Indeed the scholars have divided *Tawheed* into three categories:

THE FIRST CATEGORY: TAWHEEDUR-RUBOOBIYYAH:

This is the singling out of Allaah in three matters: in creation (*khalq*), and mastership (*malak*), and management (*tadbeer*). The proof for that is the statement of Allaah the Exalted:

“Indeed His is the creation and the command.” [Sooratul-A'raaf 7:54]

There is a proof found in this *aayah* in that its predicate proceeds the One who is entitled to delay. And the principle of literary composition is that beginning the nominal clause with that which is supposed to come after. The principle of literary composition (*balaaghah*) is that beginning with that which deserves to be delayed implies absolute restriction. Then reflect upon the introductory term in this *aayah*, '*alaa'*' (Indeed) which implies extra notice and special emphasis. **“Indeed His is the creation and the command.”** So it is not for anyone other than Him, so this creation and the command is supreme management (*tadbeer*).

As for absolute domination (*al-malak*), then the proof for it resembles the statement of Allaah the Exalted:

“And for Allaah is the absolute domination of the heavens and the earth.”
[Sooratul-Jaathiyah 45:27]

So verily this proves that Allaah the Glorified and Exalted alone has the right of absolute domination, and just like the last *aayah*, this one also begins with that which deserves delay. So therefore, the Lord – the Mighty and Majestic – is to be singled out alone with the qualities of creation (*al-khalq*), absolute domination (*al-malak*) and supreme management (*tadbeer*). So if you say: How do you reconcile between what you have just mentioned, and the fact that the ability of creation is found amongst other than Allaah? Take for example the statement of Allaah the Exalted:

“So blessed is Allaah, the best of creators.” [Sooratul-Mu‘minoos 23:14]

And similar to this is what is found in the statement of the Prophet (*sallallaahu ‘alayhi wa sallam*) in regards to the picture-makers: “It shall be said to them: Bring to life whatever you have created.” [2] And similar to this is the statement of Allaah the Exalted in the *hadeeth qudsiyyah*: “And who is more oppressive than the one who resorts to creating the likeness of My creation?” [3] So how do you reconcile between your statement that Allaah is alone in His creating and between what these texts stipulate?

So the answer is to say: that the creation has been created out of nothing, and this is something specific for Allaah the Exalted. As for altering something to another form, then this is not truly creating, even if it is called ‘created’ with the expression of organization. However, in reality, this is not a total creation. So for example, this carpenter makes a door out of wood, so it is said: he created a door. However, this product was fashioned from that which was created by Allaah the Mighty and Majestic. It is not possible for the people, whatever level of capability they may have reached, to create the branch of a tree, nor to create an atom, nor to create an atom. Listen to the statement of Allaah the Mighty and Majestic:

“O people! An example is presented, so listen to it. Verily those whom you call upon besides Allaah will never create as much as a fly, even if they gathered together for it. And if the fly should steal something from them, they could not recover it from him. Weak are the pursuer and the pursued.” [Sooratul-Hajj 22:73]

“...those whom...” This is a comprehensive term covering everything that is called upon besides Allaah from trees, rocks, human beings, kings and other than them. Everything that is called upon besides Allaah **“will never create as much as a fly, even if they gather together for it.”** And if everyone is singled out by that, then their weakness will be singled out by that, **“if the fly steals something from them, they could not recover it from him.”** So if a fly steals something from those who are called upon besides Allaah, they are not capable of recovering it from this weak fly. If a fly comes across the most powerful king in the world and takes a sip from his drink, it is not possible for the king to take out his drink from this fly. Likewise, if it comes across his food. So therefore, Allaah the Mighty and Majestic alone is the creator.

So if you say: how do you reconcile between your statement that Allaah is alone in Kingship (*malak*), [4] and the affirmation of kingship for the creation? For example, Allaah the Exalted said:

“Or those whose keys you possess (*malak*).” [Sooratun-Noor 24:61]

“Except from their wives, or those whom their right hands possess (*malak*).”
[Sooratul-Mu‘minoon 23:6]

So the answer is that they can be reconciled from two angles:

Firstly, the sovereignty (*malak*) of men over something is not complete and comprehensive. So I have sovereignty of that which is in my possession, but I do not have sovereignty of that which is in your possession. So Allaah the Mighty and Majestic is sovereign over everything. So everything is included under the sovereignty of Allaah the Mighty and Majestic in its entirety.

Secondly, my mastery over this thing is not true mastery where I can do with it whatever I wish. I can only do with it that which I have been commanded to by the *Sharee'ah*. So the true Master is Allaah the Mighty and Majestic. If I exchange one *dirham* for two *dirhams*, I do not have the authority (*malak*) to do that, nor is that lawful for me. So therefore, my mastery (*malak*) is deficient. Also, I do not have mastery over anything in terms of full capability to do to it what I please, because such a capability (*qudrah*) is (only) for Allaah. So it is not possible for me to say to my ill servant: ‘Be cured,’ so he becomes cured. And it is not possible for me to say to my healthy servant: ‘Be ill,’ so he becomes ill. Rather, the true ability to change things is for Allaah the Mighty and Majestic. So if He says to him: ‘Be cured,’ he will be cured, and if He says to him: ‘Be ill,’ he will be ill. So therefore, I do not have the ability to change the affairs absolutely, neither in terms of the *Sharee'ah*, nor in terms of ability. So my mastery (*malak*) here is deficient in terms of being able to change things, and it is deficient in terms of being able to change things, and it is deficient in terms of being universal and all-encompassing. So with that, it becomes clear to us how Allaah the Mighty and Majestic has to be singled out in His Mastery (*malak*). My power of *tadbeer* does not cover everything, I have the power of *tadbeer* over that which is under my authority and possession. Likewise, my power of *tadbeer* only does not occur, except upon that which is in conformity to what the *Sharee'ah* have made permissible for me in this *tadbeer*. So from this moment, it becomes clear that our statement that ‘Allaah the Mighty and Majestic is to be singled out alone in *khalaaq* (creation), *malak* (absolute domination), and *tadbeer* (supreme management),’ is fully absolute and eternal. There is nothing excluded from that because everything that we have mentioned does not contradict what has been affirmed from that.

THE SECOND CATEGORY: TAWHEEDUL-ULOOHIYYAH:

This is the singling out of Allaah the Mighty and Majestic in worship, so as not to become a servant to other than Allaah. No king is to be worshipped, nor any Prophet, nor any saint, nor any scholar, nor a mother, nor a father; no one is to be worshipped except Allaah alone. So Allaah the Mighty and Majestic alone is to be singled out in deification and worship, and due to this it is called, *Tawheedul-Uloohiyyah* (the oneness of Allaah in deification), or it is named, *Tawheedul-'Ibaadah* (the oneness of

Allaah in worship). So by expressing it in connection to Allaah, it becomes *Tawheedul-Uloohiyyah*, and by expressing it in connection to the worshipper, it becomes *Tawheedul-'Ibaadah*. So worship is built upon two great matters, they are love (*mahabbah*) and exaltation (*ta'dtheem*), the result of them is:

“Verily they used to hasten towards good deeds, and they used to supplicate to Us in hope (*raghbah*) and fear (*rahbah*).” [Sooratul-Anbiyaa‘ 21:90]

So *mahabbah* (love) can be *raghbah* (hope), and exaltation (*ta'dtheem*) can be dread (*rahbah*) and fear (*khawf*). Due to this, worship consists of commands and prohibitions: the commands are built upon hope and seeking to reach the Commander; the prohibitions and are built upon exaltation and dread of this Magnificent One.

So if I love Allaah the Mighty and Majestic, I hope in what is with Him, and I hope to reach Him, and I seek the path that will get me to Him, and I obey His instructions completely. When I exalt Him, I come to fear Him, and I decide to obey Him, I become cognizant of the Magnificence of the Creator, the Mighty and Majestic, so I avoid disobedience.

“Indeed she was determined to seduce him, and he would have been inclined to her, had he not seen the proof of his Lord. That was how We averted evil and immorality from him.” [Soorah Yoosuf 12:24]

So this is from the favour of Allaah upon you, that when you resolve to become involved in disobedience, you will find Allaah in front of you. So you wake up and you become fearful, and you distance yourself from disobedience, because you worship Allaah with hope and fear.

So what is the meaning of *al-'Ibaadah*? Worship is applicable to two matters: to the action, and the one for whom the action is done. It is applied to the action that is a form of worship (*ta'abbud*), so it is said: The man worshipped his Lord with *'ibaadah* and *ta'abbud* and we use *ta'abbud* by way of using the verbal noun upon the infinitive. And we know that by expressing its application upon the action, it refers to: Being subservient to Allaah the Mighty and Majestic in love and exaltation, by acting upon His commands, and avoiding His prohibitions. Whoever is subservient to Allaah honours Allaah.

“And the honour is for Allaah and His Messenger.” [Sooratul-Munaafiqoon 63:8]

And the definition (of worship) is applied to the object of it, that is: the one who is worshipped by it. It is with this meaning that we come to know that Shaykhul-Islam Ibn Taymiyyah came to know when he said: “Worship (*al-'ibaadah*) is a collective noun comprising of everything that Allaah loves and is pleased with from statements and actions, outward or inward.” [5] So it is obligatory that this thing that we worship Allaah with be made for Allaah alone, and that it is not to be directed to other than Him, such as Prayer, fasting, *zakaat* (alms), Pilgrimage, supplication, vows, fear and trust and other than these from the acts of worship.

So if you say: What are the proofs that Allaah is to be singled out with *Uloohiyyah*? So the answer is that there are many proofs, from them is the statement of Allaah the Exalted:

“And We did not send a messenger before you, except that We revealed to him that there is no deity worthy of worship, except Me, so worship Me.” [Sooratul-Anbiyaa‘ 21:25]

“And indeed We sent to every nation a messenger saying: Worship Allaah and avoid the false deities.” [Sooratun-Nahl 16:36]

And there is also the statement of Allaah the Exalted:

“Allaah bears witness that there is no deity worthy of worship except Him, and so do the Angels and the People of Knowledge.” [Soorah Aali-'Imraan 3:18]

So this is a clear proof that there is no deity worthy of worship besides Allaah the Mighty and Majestic. I testify that there is no deity worthy of worship besides Allaah, and you must testify that there is no deity worthy of worship besides Allaah. This is the true testification. If a person says: How do you reconcile this with the fact that Allaah affirms other deities besides Himself, as is found in the statement of Allaah the Exalted:

“And do not call upon other deities along with Allaah.” [Sooratun-Nisaa‘ 4:88]

And like the statement of Allaah:

“Whoever calls upon another deity along with Allaah, he has no proof for it.” [Sooratul-Mu‘minoos 23:117]

And like the statement of Allaah:

“And they were not availed at all by their deities which they called upon besides Allaah.” [Soorah Hood 11:101]

And like the statement of Ibraaheem:

“Do you desire falsehood as gods besides Allaah?” [Sooratus-Saaffaat 37:86]

And there are other *aayaat*, so how do you reconcile between this and the testification that there is no deity worthy of worship besides Allaah? So the answer is that *uloohiyyah* for anyone other than Allaah is an *uloohiyyah* of falsehood, it exists in name only.

“These are not but mere names you have named them with – you and your forefathers – for which Allaah has sent down no authority.” [Sooratun-Najm 53:23]

So the deification of these deities is falsehood and they are only worshipped and deified by those who are ignorant. So they are not true deities, but they are still

worshipped, so they become deities that are worshipped, but they are still deities of falsehood.

“That is because Allaah is the truth, and those whom you call upon besides Allaah are falsehood.” [Soorah Luqmaan 31:30]

So these are two categories from the categories of *Tawheed*, which no one from amongst the people of the *Qiblah* who ascribes himself to Islaam rejects, nor opposes. However, there have come out from amongst the people who call for the deification of a human being, such as the extremist *Raafidah* for example. They say that 'Alee (*radiyallaahu 'anhu*) is a deity; as their ringleader – 'Abdullaah Ibn Saba' – claimed when he came to 'Alee Ibn Abee Taalib, and he said to him: 'You are Allaah in truth!' However, 'Abdullaah Ibn Saba' was originally a Jew who entered into the Religion of Islaam in order to call to the following (*tashee'*) of the *Ahlul-Bayt* (the Family of the Prophet), so as to mislead the people of Islaam from their Religion. Shaykhul-Islaam Ibn Taymiyyah (d.728H) said: "This is just like what Paul fabricated when he entered into the Religion of Christianity in order to corrupt the Religion of the Christians." [6] This man, 'Abdullaah Ibn Saba' said to 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*): 'You are Allaah in truth,' and 'Alee Ibn Abee Taalib was not pleased that anyone should raise him above his status, to the extent that 'Alee Ibn Abee Taalib, due to his equity, justice, knowledge and well-acquainted, used to say in his sermons: "The best of this *Ummah* after its Prophet is Aboo Bakr, then 'Umar." [7] He used to make this statement publicly in the Friday sermons. Indeed this has been related concurrently (*tawaatur*) from him, and how can one says this and affirms that his family is from the human race, be pleased that it be said to him: Verily you are Allaah?! So due to this, they were censured with the severest censure. He commanded that trenches be dug, so they were dug, then they were filled with wood and it was ignited. Then he came to the people and threw them into the fire and burned them in it because their falsehood was great and not insignificant, and refuge is sought with Allaah. And it is said that 'Abdullaah Ibn Saba' escaped and was not captured. The important thing is that 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) burned the *Saba'iyyah* in the fire because they called upon him in *uloohiyyah*.

So we say: Whosoever is from amongst the people of the *Qiblah*, he does not deny these two categories of *Tawheed*; and they are: *Tawheedur-Ruboobiyyah* and *Tawheedul-Uloohiyyah*, even though there may exist some from amongst the people of innovation who deify human beings.

TAWHEEDUL-ASMAA' WAS-SIFAAT:

This is a matter concerning which, many have entered into war. So the people can be divided into three categories with respect to it. So the people can be divided into three categories, and they are: *mumaththal* (one who resembles Allaah to something from His creation) *mu'attil* (one who denies the Attributes of Allaah) and the *mu'tadah* (one who is moderate). And the one who denies (*mu'attil*) is either a liar or a distorter. And the first innovation that was innovated into this *Ummah* was the innovation of the *Khawaarij*, because their leader revolted against the Prophet (*sallallaahu 'alayhi wa sallam*). He was Dhul-Khuwaysirah from the tribe of Tameem. The Prophet (*sallallaahu 'alayhi wa sallam*) was dividing up the booty that had come. So he divided in up amongst the people, so this man said to him: O

Muhammad! Be just! [8] So this was the first revolt (*khurooj*) that was revolted against the *Sharee'ah* of Islaam. Then their *fitnah* became great at the end of the Caliphate of 'Uthmaan, and during the *fitnah* that took place between 'Alee and Mu'aawiyah. So the Muslims were declared to disbelievers and their blood was made lawful.

Then the innovation of the *Qadariyyah* was invented, they are the Magians of this *Ummah*, they are those who say: Allaah the Glorified and Exalted did not pre-decree the actions of the servants, and that they do not enter into the Will of Allaah, and that their actions were not created. Rather, their leaders and extremists say that these things are not known beforehand by Allaah, and that it is not written in the Preserved Tablet (*al-Lawhul-Mahfoodh*), and that Allaah does not know what the people will do until they do it. And they say, that this is a matter of rejection, and these people were known in the later stages of the Companions (*radiyallaahu 'anhum*). So indeed they became known in the time of 'Abdullaah Ibn 'Umar (*radiyallaahu 'anhu*) and 'Ubaadah Ibn Saamit and a group from the Companions, but they were in the last stages of the Companions.

Then the innovation of *irjaa'* was invented, and it became known in an age where many of the *taabi'een* were alive. So the *Murji'ah* are those who say that *eemaan* (faith) is not harmed by disobedience! If he asks you whether you are a Believer and you say yes, he says to you that disobedience does not harm your *eemaan*. You can fornicate, steal and drink intoxicants, and kill, yet you will remain a Believer, so you are a Believer who is complete in *eemaan*, even if you commit all types of disobedience. However, Shaykhul-Islaam Ibn Taymiyyah said that when the speech of the *Qadariyyah* and the *Murji'ah* was refuted by the remaining Companions, it was in regards to obedience and disobedience, and the Believers and the *faasiq* (disobedient one), they did not speak about their Lord and His Attributes.

So there came a people from amongst those who are extremely intelligent, those who call to giving the intellect precedence over the Revelation. So they uttered a statement that was in between two statements – the statement of the *Murji'ah*, and the statement of the *Khawaarij* – they said that the one who commits a major sin is not a Believer, and he is not a disbeliever as the *Khawaarij* say. Rather, he is at a level between two levels; like a man travelling from one city to another. So he is travelling along the path, so he is not in his city, nor is he in the city he is travelling to. Rather, he is at a level between two levels, this is in regards to the rules and regulations of this world. As for the affair of the Hereafter, then such a person will reside in the Hereafter forever, so they are in agreement with the *Khawaarij* with regards to the Hereafter. However, they oppose them in the life of this world. This innovation emerged and spread, then the oppressive innovation of the *Jahmiyyah* came about, and it is the innovation of Jahm Ibn Safwaan and his followers, and they are called the *Jahmiyyah*. This is an innovation that was invented, and it is not connected to names and regulations, a Believer or a disbeliever, or a disobedient one, nor does it refer to a level between two levels. Rather, it is connected to the Essence (*dhaat*) of the Creator.

Look at how the innovations vary in degrees in Islaam, to the extent that they reach the Creator the Mighty and Exalted. And they place the Creator at a level of the creation, they say whatever they wish. So they say that this affirmed for Allaah, and

this is not affirmed, and this is acceptable to the intellect to describe Allaah with, and this is not acceptable to the intellect to describe Allaah with. So the innovation of the *Jahmiyyah* and the *Mu'tazilah* was invented. So in regards to the Names and Attributes of Allaah, they are divided into various categories:

[1]: One category say that it is not permissible for us to ever describe Allaah, neither with existence (*wujood*), nor with absence (*'adam*), because to describe Allaah with *wujood* necessitates resembling the other things that exist, and to describe Him *'adam* necessitates resembling Him to other things that are absent, and it is upon the person to negate existence and absence from Him and whatever is related to that. So he resembles the Creator to the lawful and unlawful affairs, because existence and absence are two opposites, and opposites do not unite. So all of the intellects of the children of Aadam would reject this, they would not accept it. So look at how they run away from something only to fall into that which is worse than it!

[2]: And another category of people describe Him with negation (*nafee*), not with affirmation (*ithbaat*); meaning, that they go to the extent of negating the Attributes from Allaah the Glorified and Exalted. They do not affirm anything, meaning that we cannot say that He is Ever-Living (*al-Hayy*), we can only say that He is not dead. And we cannot say that He is the All-Knowing (*al-'Aleem*). Rather, we must say that He is not ignorant and so on. They say that if we affirm something for Him, we have then resembled Him to the creation, because they claim that everything that exists can be resembles to Him. So nothing can affirmed for Him. As for negation, then they claim that they (the Attributes) are absent, even though He is present in the Book and the *Sunnah* in regards to the Attributes of Allaah and being much more in affirmation than negation. It is to be said to them, that Allaah says about Himself, the All-Knowing, the All-Seeing!

They say that this is by way of attributions, meaning hearing is attributed to Him, not because He is to be described with it, but because the creation hears. So this is by way of attributions, so 'All-Hearing' does not mean that He hears. Rather, He perceives audibly. A second group has emerged, they say that such descriptions necessitate describing Allaah with His creation, and they do not describe Him in such a way. According to them, none of these things can be affirmed for Allaah.

[3]: The third category affirms Names for Him, but not Attributes, and these people are the *Mu'tazilah*. They affirm the Names of Allaah, they say that Allaah is All-Hearing, All-Seeing, Fully Capable, All-Knowing and Wise. However, He is Fully Capable without 'capability,' All-Hearing without the faculty of hearing, All-Seeing without the faculty of sight, All-Knowing without 'knowledge' and Wise without the faculty of wisdom.

[4]: Then there is a category of people who affirm the True Attributes for Him, meaning that they affirm the Attributes that agree with the intellect and they reject the rest. They only affirm seven Attributes for Him, and they reject the rest by *tahreef* (distortion), not by *takdheeb* (denial), because if they reject them though *takdheeb*, then they would have disbelieved. However, they reject them through *tahreef*, and it is what they call *ta'weel* (figurative interpolation). They seven Attributes that they accept have been collected in the following verses of poetry:

'He is the Ever-Living (*hayaat*), He has Speech (*kalaam*), and Sight (*basar*);

Hearing (*sama'*), Will (*iraadah*), knowledge (*'ilm*) and Might (*iqtadar*).'

So they affirm these Attributes because they agree with the intellect, and (they believe that) the rest of the Attributes do not agree with the intellect. They oppose whatever the intellect does not agree with. So these are the *Ashaa'irah*, they believe in some of the Attributes and disbelieve in others. So these are categories of *ta'teel* (rejection) in the Names and Attributes, and all of them branch off from the innovation of al-Jahm, "And whosoever enacts a sinful practice in Islaam, then he carries its burden and the burden of those who follow him, until the Day of Judgement." [9]

So the result – dear brothers – is that they study the works of a people who meant to gather the statements of the people concerning this affair so that they may see the strangest of things. There are those who say, 'How can an intelligent person – let alone a Believer – utter the likes of these words?!' However, the one who does not make a light for Allaah, then he cannot have a light! They are those whom Allaah has blinded from insight, just like the one whom He blinded from sight. So just as the blind one will not see the light from the sun, even though he may be standing in front of it, then likewise, the one whom Allaah has blinded in insight will not see the light of the truth, even though he may be standing in front of it, and refuge is sought with Allaah. So due to this, it is always befitting for us to ask Allaah for steadfastness upon the affair, and that He does not allow our hearts to deviate after having guided us, because the affair is dangerous. So *Shaytaan* will enter upon the son of Aadam in every circumstance and from every direction, and he will cause him to have doubt concerning his *'aqeedah* (belief) and his Religion, and in the Book of Allaah and in the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). So this is the reality of the innovations that have spread amongst the *Ummah* of Islaam.

However, not a single innovation has been innovated, except that Allaah has exchanged it with His blessing and nobility by exposing this innovation and refuting it with the truth. And this is from the completeness of the statement of Allaah the Blessed and Exalted,

"Verily We have revealed to you the Reminder, and We shall preserve it."
[Sooratul-Hijr 9]

So this is one of the ways in which Allaah preserves the Reminder and this also demonstrates the wisdom of Allaah the Mighty and Majestic, because Allaah the Exalted has made the Muhammad (*sallallaahu 'alayhi wa sallam*) the last of the Prophets. The message however, must inevitably remain upon the earth, so that it can be a proof for the people in front of Allaah. So therefore, there is no escape from the fact that the message will remain upon the earth. It is a necessary demonstration of the wisdom of Allaah the Mighty and Majestic that every innovation will be exposed and uncovered. So this is the result and it is due to this that I always say to you, hasten towards knowledge, because we will have a future in this country if we do not arm ourselves with knowledge that is built upon the Book and the *Sunnah*, or else we will fall into making lawful that which Islaamic countries other than ours have made lawful. Right now, this country is the one in which the enemies of Islaam have set up ground and exerted pressure upon, in order to misguide its people. So due to that, arm

yourselves with knowledge until you are upon a clear path with regards to the affair of your Religion, and until you wage a war with your tongues and your pens against the enemies of Allaah the Glorified and Exalted.

So all of these innovations spread after the Companions. So the Companions were not fully aware of these affairs, because they took the Book and the *Sunnah* upon their apparent meanings and upon what the *fitrah* (natural inclination of every human being) necessitates, and the sound *fitrah* is secure. However, these innovators came and innovated into the Religion of Allaah whatever they innovated; either due to their little knowledge, or due to their faulty understandings, or due to their evil intentions. So they brought about corruption in the world through these innovations which they innovated. However, as we said, an innovation has not come about, except that Allaah the Exalted, through His wisdom, praiseworthiness, sufficiency and excellence, has exchanged, refuted and exposed it.

Footnotes:

[1] The following is taken from *Sharhul-'Aqeedatil-Waasitiyyah* (1/20-35) of Shaykh Muhammad Ibn Saalih al-'Uthaymeen.

[2] Related by al-Bukhaaree (no. 5961) and Muslim (no. 2107). The *hadeeth* is as follows: From 'Aa'ishah (*radiyallaahu 'anhaa*) that the Messenger (*sallallaahu 'alayhi wa sallam*) said: "Verily the people who made these pictures will be punished upon the Day of Judgement, and it shall be said to them: Bring to life whatever you have created."

[3] Related by al-Bukhaaree (no. 5953) and Muslim (no. 2111), from Abee Hurayrah (*radiyallaahu 'anhu*)

[4] **Translator's Note:** The term '*malak*' is translated more than one way in accordance to the context in which it is used.

[5] Taken from his treatise *al-'Uboodiyyah*, as is found in *Majmoo'ul-Fataawaa* (10/149)

[6] This statement was originally stated by al-Laalikaa'ee (no. 2832) from ash-Sha'bee. It was authenticated by Shaykhul-Islaam Ibn Taymiyyah in *Minhaajus-Sunnah* (1/29) and he pointed out the earlier scholars who did this. It was declared *hasan* by al-Haafidh Ibn Hajar in *Fathul-Baaree* (12/270).

[7] Related by Ahmad (1/110), Ibn Abee 'Aasim in *as-Sunnah* (2/570) and Ibn Maajah (no. 106) from 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*).

[8] Related by al-Bukhaaree (no. 3610) and Muslim (no. 1064), from Abee Sa'eed al-Khudree (*radiyallaahu 'anhu*)

[9] Related by Muslim (no. 1017) from the *hadeeth* of Jareer Ibn 'Abdullaah al-Bajalee (*radiyallaahu 'anhu*).