

DeenSahih Lecture Summary
Selected Chapters from Kitāb al-Tawḥīd
Lecture 6 – Faith and Patience with the Decree of Allāh
Saturday, 30 June 2024
Speaker: Shaykh Abdul Ilah Lahmami

Taken from the book 'Kitaab At-Tawheed' by Shaykh Al Islam Mohammed Ibn Abdul Wahab
(May Allāh have mercy upon him)

1. This book (Kitab At-Tawheed) is extremely important because we are all in need of Tawheed. We are in need of checking our sincerity daily, sincerity in our speech and actions, sincerity stemming from our hearts, our limbs, as well as our tongues.
2. It is from one's Eemaan (Belief) in Allāh to be patient with the decree of Allāh Subhanahu wa Ta'ala.
3. Regarding the statement of Allāh in Surah At-Taghabun, verse 11: **“No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainment)] of Allāh, and whosoever believes in Allāh, He guides his heart”**; Alqama said that this refers to a person who when a calamity befalls him, he knows that it's from Allāh and so is pleased with it and he submits to the Will of Allāh Subhanahu wa Ta'ala (Tafsir at-Tabari). Alqama ibnul Qays an-Nakha'i was from the senior scholars of the Tabi'een (those who came after the Sahabah), a worshipper, and a trustworthy narrator who died after 60H and it is said after 70H.
4. Above verse is also proof that Allāh is the one who guides, and what is required from us is a pure heart that believes.
5. It comes in a hadith in Sahih Muslim from Abu Hurairah, (May Allāh be pleased with him), that the Messenger ﷺ, said: “Two things which are found between the people are considered to be Kufr (disbelief), reviling one's lineage and wailing over the deceased.” Wailing is where a person screams or maybe tears off their clothes and beats their cheeks etc. because someone has passed away. Even though such a situation is a test, a person says what Allāh says: “To Allāh we belong and to Him, we return”, and that is sufficient.
6. When Ibrahim, the son of the Messenger of Allāh ﷺ, passed away, he cried, but said: “Indeed the eyes shed tears, and the hearts are softened with sorrow. And we do not say except that which pleases Allāh Subhanahu wa Ta'ala.
7. The next hadith in the chapter from Bukhari and Muslim is from Abdullah ibn Mas'ud (May Allāh be pleased with him) who said that the Messenger of Allāh, ﷺ, said: “He is not one of us who hits his cheeks...”. Meaning out of hearing bad news and similar. Such as what is found with the Raafidah (Shi'a). On the 10th of Muharram, they beat themselves with chains until they bleed. This is from Jaahiliyyah, and the Prophet ﷺ, said that the ones who do this are not from us.
8. The same hadith also mentions “... who tears his clothes (garments) and makes a supplication from the supplication of the people of Jaahiliyyah (pre-islamic time of ignorance)”.

9. And it comes in the following hadith in the chapter in Sunan at-Tirmidhi from Anas ibn Malik (May Allâh be pleased with him) that the Messenger of Allâh ﷺ, said: "When Allâh Subhanahu wa Ta'ala wants good for his servant, He brings forward his punishment in this world...", because it is less of a punishment in this life. If he had committed a sin or done something wrong, the punishment is not delayed till the Hereafter, because that is worse. And the hadith goes onto say that if Allâh Subhanahu wa Ta'ala wills that this person receives that which is bad or evil (because of what they have put forward), then He withholds punishing him for the sins committed in this life, so that he is given his full recompense on the Day of Judgement. And the punishment that is delayed to the Akhirah (Hereafter) is worse.
10. And the next hadith in the chapter, also in Sunan at-Tirmidhi, is the hadith where the Messenger ﷺ, said that "Verily the greatness of the reward is tied to the greatness of the trial. So, when Allâh Subhanahu wa Ta'ala loves a people, He puts them to trial and He tests them. Whoever accepted that test would enjoy Allâh Subhanahu wa Ta'ala's pleasure, and whoever is displeased with it, will incur Allâh Subhanahu wa Ta'ala's displeasure".
11. Shaykh Abdul Aziz ibn Baaz (May Allâh have mercy upon him) said that through this chapter heading, the author intended to clarify that, patience during calamities is from the obligatory actions of Eemaan (Belief). Meaning that a person who is afflicted with difficulty or hardship and harm must be patient. And that he does not become angry or lose his temper because of that calamity. The calamity could be due to loss of life or could be to do with oneself such as perhaps something happening to oneself, or it could be due to loss of wealth or loss of children or a trial due to loss of relatives. In all cases, it is upon the person to be patient and aid other members in his family to be patient, without losing his temper.
12. Patience is at the first instance of receiving news of a calamity. And Allâh Subhanahu wa Ta'ala says: "And certainly, **We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return." They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones**" (Chapter 2, verse 155 - 157). This means that such people are the ones that enjoy the mercy of Allâh Subhanahu wa Ta'ala due to them being patient over those trials.
13. Shaykh Abdul Aziz ibn Baaz, (May Allâh have mercy upon him), also mentions another verse as proof, "...and be patient. **Surely, Allâh is with the patient ones**" (Chapter 8, verse 46). And it comes in another verse, "**...those who are patient shall receive their reward in full, without reckoning**" (Chapter 39, verse 10). Meaning their recompense will be in full, more than what they can enumerate or even count.
14. Shaykh Abdul Aziz ibn Baaz, (May Allâh have mercy upon him), brings the hadith from Bukhari and Muslim where the Messenger ﷺ, said that "whoever strives to be patient and helps others to be patient, Allâh Subhanahu wa Ta'ala aids them. And there isn't anything that one is given more as a great and vast blessing than patience". This is because patience aids through difficult times.

15. The scholars mention that patience is in terms of what Allâh wills, patience upon obedience to Allâh, and patience away from the disobedience to Allâh. And all of this is from Eemaan (belief) and its obligations.
16. Patience is upon the decree of Allâh. As it comes in the verse **“No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh”** (Chapter 64, verse 11). Thus, Allâh is the one who tests us and sends these tribulations. And in continuation of the verse: “and whosoever believes in Allâh, He guides his heart”. This refers again to the person who believes in Allâh, that Allâh guides his heart, as stated by Alqama earlier. Such a person knows that Allâh is the one who rewards, so he is patient and hopes for reaping that reward from Allâh Subhanahu wa Ta’ala.
17. So, the first thing is that the person is a believer (mu’min), and that necessitates that he is patient upon the obedience to Allâh. He is patient in striving to be upon Tawheed and Sunnah and does not worry about what people say about him in derogatory statements, belittling and in looking down upon him. Rather, Allâh is the one who gives ‘Izzah (honour) and has given a person Islam and raised him. The honour belongs to Allâh and His Messenger صلى الله عليه وسلم and to the believers. Therefore, we should thank Allâh and be pleased with His decree.
18. Regarding the earlier hadith from point number 5, Shaykh Abdul Aziz ibn Baaz (May Allâh have mercy upon him) said about the belittling of one’s lineage is that you speak ill of their lineage, out of arrogance, haughtiness, thinking that you are better. This is the way of the Mushrikun such as the Hindus in their caste system, where people who are higher up can look down upon others. But in Islam, **“Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ”** (Chapter 49, verse 13). So, you cannot be raised above someone just due to your lineage. You can be raised over someone due to your Taqwa (piety), Eemaan (belief) and due to your righteous deeds and not because you are from this or that family, or because you have wealth, or you don’t have wealth.
19. Allâh Subhanahu wa Ta’ala honours whom He wills and lowers whom He wills. From the names of Allâh Subhanahu wa Ta’ala is Al Qaahir (The Irresistible). A person cannot resist Allâh or get away from His kingdom, and he cannot resist aging and cannot escape Allâh Subhanahu wa Ta’ala. **“So, flee to Allâh”** (Chapter 51, verse 50). Even when a person runs away, he runs away to Allâh.
20. Shaykh Abdul Aziz ibn Baaz (May Allâh have mercy upon him) mentions that the Kufir referred to in this hadith is disbelief in action. Meaning it does not make a person a Kaafir (disbeliever).
21. Regarding the earlier hadith from point number 8, Shaykh bin Baaz (May Allâh have mercy upon him) said that instead the person should only say that which is pleasing to Allâh Subhanahu wa Ta’ala. And he should seek help from Allâh Subhanahu wa Ta’ala in the affairs of his Deen and Dunya. And he should be patient over the decree of Allâh Subhanahu wa Ta’ala and submit to Him.
22. Shaykh bin Baaz (May Allâh have mercy upon him) also mentions the hadith of Abu Musa Al Ash’ari (May Allah be pleased with him), that the Prophet صلى الله عليه وسلم said that “I am free from As Saaliqah (woman who raises her voice in times of calamity such as someone’s death), and Al Haaliqah (woman who shaves all her head), and Ash Shaaqah (woman who tears her garments).” And all these are acts from Jaahiliyyah.
23. Allâh Subhanahu wa Ta’ala tests those whom He loves, so that they will attain a higher place in Jannah.

24. Trials will keep coming, one after another. And when a trial comes, a person would say that this fitnah (trial) is going to break me. But he passes it and then another one will come and then another. And the one who repels the trials, every time that he does so, a white spot enters his heart. As for one who gives in to the trials and drinks of them without rejecting, a black spot enters his heart every time. Till it engulfs his heart completely and he cannot recognize truth from falsehood. Such people cannot recognize Tawheed from Shirk, Eemaan from Kufr, and Sunnah from Bid'ah. Because they have been drinking from misguidance and doubts.
25. This is the way Shaytaan leads people astray. Allâh mentions this about Shaytaan in Surah Saad, verses 82 to 83: **“By Your Might, then I will surely mislead them all. Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism).”**
- 26) Being patient is the way of the Ulema (scholars), who strove when they were tested and continued to hold on to the Deen of Allâh.
27. Giving up and turning back is worse, because it is worse that a person turns back to ignorance. We should hate going back to misguidance and following desires just as we hate to be thrown into the fire. And this is from the sweetness of faith.
28. There were a group of people, from the Qadariyyah, who denied the Qadar (Decree) of Allâh. This means they denied that Allâh knows what is going to happen before it happens. Abdullah ibn Umar, (May Allâh be pleased with him), said: “Inform them, that I have nothing to do with them and they have nothing to do with me.” And he swore by Allâh and said, “it will not benefit them even if they were to give in charity the size of Uhud in gold, until they believe in Al Qadar.”
29. Shaykh Ubayd Al Jaabiri (May Allah have mercy on him) mentioned that belief in Al Qadar necessitates four things. It necessitates firstly belief in the ‘Ilm (Knowledge) of Allâh Subhanahu wa Ta’ala. That Allâh knows whatever is going to happen and what transpires on this earth. **“Truly, nothing is hidden from Allâh, in the earth nor in the heaven”** (Chapter 3, verse 5). So, Allâh is All-Seeing and All-Hearing, and He will bring us to account for what we have done. And we know ourselves and our weaknesses, even if the people praise us or think we are righteous. Thus, we need to ask Allâh for forgiveness and mercy.
30. Likewise, it then necessitates belief in Al Kitabah (The Writing), Allâh's Mashee'ah (The Will of Allâh) and Al Khalq (The Creation). Allâh creates the action of good and evil to test us as to which one we're going to do. And Allâh gave us a will that is under His Will, and so we have a choice. **“And you cannot will unless (it be) that Allâh wills - the Lord of the ‘Âlamîn (mankind, jinn and all that exists).”** (Chapter 81, verse 29)
- 31) Regarding Al Kitabah (The Writing), then it comes in a hadith that the Prophet, صلى الله عليه وسلم said: “The first of that which Allâh created was the Pen, and He said to it, ‘Write!’ The pen said, ‘What shall I write?’ Allâh commanded it to write everything that would take place from that time until the Day of Resurrection.” This means from the affairs of Qadar, based upon the Knowledge of Allâh. And that was 50,000 years before the creation.
- 32) We cannot say as the Sufis say (for example in one of their poems, Al-Burda), that Allâh's Messenger صلى الله عليه وسلم knows the unseen unconditionally. Only Allâh knows the unseen, and the knowledge of the Pen is included in that. The Messenger صلى الله عليه وسلم does not know when the Hour is going to be established; “the one being questioned knows no more than the questioner” (as it comes in the

- hadith). Allâh commanded the Messenger ﷺ to tell the people that he doesn't know the unseen unconditionally. **“If I had the knowledge of the Ghaib (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me”** (Chapter 7, verse 188).
- 33) Further, if the Messenger ﷺ knew the unseen unconditionally, he would have known that the meat given to him by the Jewish lady contained poison. But he did not know that, and ate from it, and he felt the pain even towards the end of his life. Also, if the Messenger of Allâh ﷺ knew the unseen, why would he consult with his companions when it came to battles? If he ﷺ knew the unseen, why did he take somebody to show him the way to Medina and help him get there.
- 34) So, the Messenger ﷺ does not know the unseen unconditionally, and nor do the misguided Imaams of the Sufis. An imam from them who lies to the people and who is upon Bid'ah and even possibly Shirk is more in need of following the Messenger ﷺ and not exaggerating in praising him by claiming that he ﷺ knows the unseen. Such are also the Rafidah Shia, who say that their 12 Imaams know the unseen, and they even go one step further by saying that their imams take care of the affairs of the people. But that is for Allâh, **“Surely, His is the Creation and Commandment”** (Chapter 7, verse 54), and not for the servant.
- 35) We are required to make dua to Allâh, Subhanahu wa Ta'ala, and to ask that He accepts from us, even in difficult times. Anything that afflicts a believer, even a thorn that pricks his finger, then the person has a reward in that.
- 36) Shaykh Ubayd al Jabri, (May Allâh have mercy upon him), mentions the meaning of the word 'Sabr' (patience) in the language which is 'Al Habs' and 'Al Man'a', i.e. to withhold, and to restrict and to imprison. Because when a person is patient, he withholds himself from desires and from becoming angry. Shaytaan wants him to become angry and to lose his temper, such that he ends up doing evil actions thereafter, because that's what it leads to. So, it is necessary to always turn to Allâh Subhanahu wa Ta'ala and ask for his forgiveness and mercy.
- 37) Allâh said in a Hadith Qudsi that He has made oppression forbidden on Himself, and that He has forbidden it amongst us. And He has commanded us with justice, **“Verily, Allâh enjoins Al-'Adl and Al-Ihsaan”** (Chapter 16, verse 90). So, we should be patient and firm upon the Sunnah of the Messenger ﷺ even if the people were to abandon us. There will be enemies, but we are upon the Siraatul Mustaqeem (Straight Path). We are upon knowledge that has reached us from Allâh and His Messenger ﷺ and from the companions of the Messenger ﷺ.
- ﷺ .

Our teacher, Shaykh Abdul Ilah, ends the lecture by mentioning several of the great scholars of our time, and by making dua for them and for us.