

# 6 Lecture - Usool At-Thalatha - Shaykh Zulfiker Ibrahim Memon

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- ⏰ Duration: 105 minutes
- 📺 Video Number: 6

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## 0-10

- The *Ayat* that prove it is permissible to seek livelihood after the *Fajr* prayer or any other prayer.

### 🔗 An-Naba (78:10-11) ▾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا

And have made the night as a covering,

وَجَعَلْنَا النَّهَارَ مَعَاشًا

And have made the day for livelihood.

## 10-20

- It is **Makrooh** to sleep after **Fajr** prayer
- Topic: Warning against harmful knowledge
- Nabi (ﷺ) used to seek refuge from knowledge which has no benefit as shown below

### 🔖 Hadith; [Muslim 2722](#)

#### Hadith

- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، - وَاللَّفْظُ لِابْنِ نُمَيْرٍ - قَالَ - إِسْحَاقُ أَخْبَرَنَا وَقَالَ الْأَخْرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، وَعَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمٍ، قَالَ لَا أَقُولُ لَكُمْ إِلَّا كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَانَ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ وَالْجُبْنِ وَالْبُخْلِ وَالْهَرَمِ وَعَذَابِ الْقَبْرِ اللَّهُمَّ آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيِّهَا وَمَوْلَاهَا اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ **عِلْمٍ لَا يَنْفَعُ** وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَتَّبِعُ وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا " .

- Zaid b. Alqam reported: I am not going to say anything but only that which Allah's Messenger (may peace be upgn him) used to say. He used to supplicate:
  - " O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting Friend thereof, and Guardian thereof. O Allah, I seek refuge in Thee from the **knowledge which does not benefit**, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded."

- Therefore, both beneficial and harmful knowledge have been mentioned by Nabi (ﷺ)

### 🔖 Hadith; Ibn Majah [3843](#); Hasan Albani; Shaykh Zulfiker "Isnad is Sahih"

- حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سَلُوا اللَّهَ عِلْمًا نَافِعًا وَتَعَوَّدُوا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ " .
- It was narrated from Jabir that :the Messenger of Allah said:
  - "**Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit**"

#### △ Benefit

- Ask Allah for **beneficial** knowledge

- Ask refuge from **harmful** knowledge

## 20-30

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- So the way of Nabi (ﷺ) is that he would:
  - Ask specifically after *Fajr* for **knowledge**
  - He would also ask Allah to **protect** him from that knowledge which is not beneficial
  - Also instruct us to ask Allah for **beneficial** knowledge and seek his refuge from **harmful** knowledge
- What is Harmful Knowledge?
  - Those types of knowledge which are harmful
  - Or not being able to benefit from beneficial knowledge
- A person who learns who starts to seek beneficial knowledge,
  1. The first of all the greatest blessing is that he is granted correct **comprehension**
  2. Secondly, Allah also grants him to **act** upon that knowledge
  3. Thirdly, Allah grants him the ability to **call** to that knowledge
  4. Finally, Being **steadfast** on that knowledge
- If a person has been deprived of any one of these 3 blessings, then the knowledge which is supposed to be beneficial knowledge, turns to harmful knowledge.

## 30-40

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- Examples of harmful knowledge,
  - Sihr (Magic)
  - At-tanjeem (Astrology)
  - Ilm ul Kalam (Speculative, dialectical theology)
  - Falsafa (Philosophy)
- In these types of knowledge, there is violation of the sharia, in which, they speak about Allah without knowledge
- There is not such thing as Islamic Philosophy,
- Philosophy is batil, harmful

- **Every type of knowledge that:**
  - Takes you away or becomes an **obstacle** between you and the obedience of Allah
  - **Beautifies** disobedience to Allah
  - Explains that harmful knowledge is presented as **positive**, even though it goes **against** Sharia law.
  - A type of harmful knowledge **condemns** something which the sharia has praised
  - A type of harmful knowledge that puts **doubts** in that which is authentically established within the text
  - A type of knowledge harmful knowledge that turns you against the way of the **believers**
- All these types of knowledge are **harmful** even though the people will beautify and adorn it with elegant words of deception.

## 40-50

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- The most prominent manifestation of **harmful knowledge** is that:
  1. It **opposes** the guidance of the book of Allah and the Sunnah of his messenger (ﷺ)
  2. Every type of knowledge that takes you away or becomes an **obstacle** between you and the obedience of Allah and his message or beautifies **disobedience** to Allah for you then seeking and learning that type of knowledge is **haram**
  3. That type of knowledge which **beautifies** those things the sharia has **condemned** (like lying in acting)
  4. That type of knowledge which **condemns** those things the sharia **praises/recommends**
  5. A type of knowledge which puts **doubts** in what is authentically established (learning knowledge which puts doubts in Islam)
  6. A type of knowledge which turns you **against** the way of the believers (the way of the salaf included)
- All these types of knowledge are **harmful** even though the people will beautify and adorn it with elegant words of deception

## 50-60

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- A Shaykh should not think alot about the number of students.
- One good students is better than 100 lousy ones.

## 60-70

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- Read the books that are of recommended by scholars, if they recommened you book of your level, do not attempt to read a book which is of higher difficulty
- The one who has no shaykh, his shaykh is iblees
- Ilm Ul Kalam (speculative, dialectical speech) was the biggest fitnah in the early history of islam

## 70-80

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- All the 4 madhabs have *Ilm ul Kalam* (Speculative, dialectical theology) in thier books
- There were some people who started learning *Ilm ul Kalam* (Speculative, dialectical theology) and it became hard for them to leave it
- *Ilm ul Kalam* (Speculative, dialectical theology) is a type of knowledge which opposes the guidance of Allah and his messenger, and it is adopting and following a way other than the way of the believers
- Example: *Abu Masha jafar ibn Muhammad Al Balkhi*, (D. 282H)
  - At the start, he was from The *Ahlul Hadith*
  - He was a comtemporary of, Imam Ahmed bin hanbal, Imam Bukhari, timridhi, AbuDawud, Nasai, Ibn Majah
  - But he was tempted by some types of harmful knowledge which caused him to devaite from seeking the knowledge of hadith. He started to learn geometry, mathematics etc.
  - Then he went into astrology and astronomy until he went deeply into astrology, magic and foretelling.
  - Then he got close to the scholars of these sciences, shared his research with them, and he was granted prizes, gift and honor.
  - Then he became the head and chief astrologist.
  - Then he devoted himself to astrology and illustrating books on this subject.
  - He also allocated time for magic.

- He has a book called *Mushaf ul Qabr*, [Shaykh-Ul-Islam Ibn Taymiyyah](#) said, in this book he has mentioned such types of magic and kufriyat (disbelief) that seeking refuge from Allah aid is sought .
- *Abu Masha* was born around the time *Imam Ahmed ibn Hanbal* was born, and he lived for over a 100 years.
- *Imam Ad-Dhabi* said, *Abu Masha* got himself deeply involved in these types of harmful knowledge after he reached the age 40, if he had remained upon the correct methodology of the people of knowledge of hadith and had he not deviated from their way, it would have been hoped that he would have been from the major imams of the muslim Ummah.
- Example 2: Abul ma'ali al jawaini (D. 478H)
  - Abdul malik ibn abdullah was his name
  - He sought the path of Ilm Ul Kalam even after knowing its harms from the people of knowledge, he ignored what they said and deeply engrossed himself into this type of knowledge
  - He became soo engrossed in this knowledge that he became one of the major scholars in this type of knowledge.
  - Note: Scholars of Ahlul Qalaam are known as [Mutaqalimoon](#)
    - Upon these people bewilderment and a state of being confused engulfed.
    - The common trait that these people has is bewilderment, confusion and doubt (like does Allah exist or not).
  - So these circumstances engulfed Abdul Malik until it became clear to him that this harmful knowledge is not beneficial.
  - It came to terms that all this knowledge gives you is doubts.
  - This is al juwaini after he was taught
- This knowledge cannot guide you to the straight path, and you never inherit certainty. It always brings forth suspicion, puzzlement and destroys your religion
- [Shaykh-Ul-Islam Ibn Taymiyyah](#) has transmitted on the authority of Al Hassan Ibn Abbas Al Rustumi who said, Al Imam Abul Fath Muhammad ibn Ali At Tabari (The Jurist, The Faqih) narrated to us that, they entered upon *Abu Ma'ali al Juwaini*, he said we went to visit him when he was sick and bedridden, and he died because of this sickness.
  - He was made to sit up, and he said to us "All of you, be a witness for me that indeed I have retracted from every statement I have made that opposes the way of As-Salaf As Salih and I am now going to die upon that which the elders of Nishapur Ajaiz died upon (meaning the way of the Salaf)."

# 80-90

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- Example 3: Muhammad Ibnu Umar Ar Razi (D. 606H) (AKA *Faqr Ud Din Ar Razi*)
  - He wrote many books and even tafsir known as *At tafsir ul Kabir*, it is incomplete from his side, his students completed it
  - In this tafsir he included doubts and confusing questions. He deeply engrossed himself with *Ilm Ul Kalam* (speculative, dialectical theology) until he was considered to be from its major scholars
  - He wasted most of his life researching such issues and asking doubtful questions
  - He wasted all of his time gathering and combining the statements and positions of scholars of *Ilm Ul Kalam*, and he would try to find the answers. He would deeply go into the issues of *Aqeedah* upon the methodology of the Mutaqalimoon and the Philosophers.
  - Furthermore, he did this until he reached a state of anger and remorse until the end of his life when it became clear to him that the end result of the path that he had taken (of the Mutaqalimoon and Philosophers) of studying their books and following their way is that the persons ends up in **doubt and uncertainty**.
  - Until he says a poetry in which he says, "*We did not benefit anything of what we learned from our entire life, except that all we did was gather 'he said, they said, it was said...'*."
  - After mentioning these lines of poetry he said, "I contemplated over the path of Mutaqalimoon and the methodology of the **Philosophers** and I could not find the cure to the sicknesses and the quence of thirst in their knowledge. Rather, I found the safe way to be the way of the Quran. And I read in affirmation "Ar Rahmanu 'Alal Arsh Istawa. (The Merciful rose over the Arsh)" [Surah Taha Ayah 5].
    - Good words and righteous deeds are raised up by him [Surah Fatir Ayah 10]
    - There is nothing like unto him, he is all Hearing all Seeing [Surah Shurah Ayah 11]
    - But they cannot encompass him in their knowledge [Surah Taha Ayah 10]
    - And he ended by saying, "*Whoever experienced similar to what I have experience, then he will come to know what I have come to know*".
  - *Imam Ad-Dhahabi* said on the authority of *Imam Ibn Salah*, who said "*Faqr Ud Din Ar Razi told us twice that 'I wish that I had never ever got myself involved with Ilm Ul Kalam, and he cried.'*"
- Example 4: Muhamamd ibn abdul karim ashaklistani
- Example 5: Abu hamid al Ghazzali

- At the end of his life he said, the most people who have doubt in regards to Allah when they die are Ahlul Kalaam

## 90-100

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- Conclusion:
  - There is no such thing as islamic philosophy
  - Abstain from those types of knowledge which are not beneficial
  - Do not preoccupy yourself in that which will be of no benefit to you
  - Do not become diked of what you find in regard to these different types of knowledge which will be a fitnah and will misguide you
  - Focus on that which will be benefical to you
  - These scholars who engaged in Ilm Ul kalam have regretted the way they chose and said we should have followed the way of the salaf instead
- Al Khatib AL bagdadi was also influenced with Ilm Ul Kalam
- Book Damm Ul Kalam is a book against philosophy and ilm ul kalam
- Question: What is the rule for those who wish to study liberalism and so to refute it and call people to islam what is the ruling
  - first of all you need to master your own aqeedah.
  - [Shaykh-Ul-Islam Ibn Taymiyyah](#) refuted ahlul Kalam. He spent first part of his life and he drowned in the books of the salaf and he mastered the books of the salaf. and he was immune to the aqeedah of the self.
  - when you are immune to the aqeedah of the salaf then you may consider refuting others