



Common Misconceptions

Jumu'ah Khutbah by Abu Hakeem Bilal Davies¹

[The brother begins with khutbat ul-haajjah]

“Indeed we praise Allaah (subhaanahu wa ta’aalaa) for that which Allaah has blessed us with by way of pure deen, by way of aqeedah, by way of manhaj, by way of suloq, by way of ahqaam, by way of ibaadaat, by way of Shari’ah, complete religion, not having need for anything foreign or anything alien to this deen.

And this deen, Alhumdulillaah, is protected by Ahlul Ilm. It is the scholars of this deen that protect it, o brothers, from perversion and protect the religion from other than that, from the accretions, which have been added to it, from that which is not from it.

And we know that the Messenger (sallallaahu alayhi wasallam) has mentioned: **‘This religion and knowledge is carried by the trustworthy ones in every ummah. They will repel from it the distortions of those who go beyond bounds and the falsehoods and the accretions of those who falsify it and bring about falsehoods in the religion. And the incorrect and false interpretations, of the ignorant ones.’**

And that is the case with the Ulema of the Sunnah, the Ulema of this deen – the Ulema of hadeeth – that that is the case with them. That they repel from this religion, that which has been added to it by way of accretions and by way of incorrect beliefs and incorrect ibaadaat.

And that is that which is referred to by the Ulema of this ummah as ‘at-tasfiyyah wat-tarbiyyah’. The ‘at-tasfiyyah’ being the removal and the purification of this religion. Removing from it that which has been added to it, from that which is not from it. And likewise the ‘at-tarbiyyah’ – the nurturing of the ummah of Muhammad (sallallaahu alayhi wasallam) upon this pure deen.

And this ‘tasfiyyah’ and ‘tarbiyyah’ without doubt is from the enjoining of the good and forbidding of the evil that this ummah has been praised for. And it is this manhaj of ‘at-tasfiyyah wat-tarbiyyah’ and by way of it that the ummah will

¹ Transcribed by Abu and Umm Mariam.

regain that which it has lost by way of might and by way of nobility and by way of uprightness.

And when it is lost, enjoining the good and forbidding the evil, when that is lost, then know that the ummah of Muhammad (sallallaahu alayhi wasallam) is walking a slippery road. When it leaves alone enjoining the good and forbidding the evil, it is feared for this ummah.

And we know that which Allaah (subhaanahu wa ta'aalaa) has mentioned to us concerning those nations who were upon good and those nations who were upon deen and upon emaan – and what happened to them when they turned away from that. And what happened to them when they left alone enjoining the good and forbidding the evil, and what happened to them when they left alone carrying out that which Allaah had commanded them with and Allaah removed from them the barakaat. And Allaah (subhaanahu wa ta'aalaa) removed from them that which He had blessed them with from 'khayr' (good) and replaced that with 'adhaab' (punishment).

As Allaah (tabaaraka wa ta'aalaa) has informed us concerning the likes of the people of Saba, the people of Sheba in Yemen – when Allaah (tabaaraka wa ta'aalaa) mentioned concerning them:

'Indeed to the people of Sheba, in their dwellings there was a sign – two gardens that Allaah had given them, to the left and to the right. And it was said to them; 'Eat from the provisions of your Lord and give thanks to Him. A land that is good and a Lord that is forgiving.'

Then what did they do concerning those blessings and concerning that which they were upon by way of deen? Then they forsook, they turned away, they turned away from that which they were upon from good, and they turned away from that which they were upon from deen, so Allaah (subhaanahu wa ta'aalaa) exchanged their two gardens for two gardens. Allaah exchanged that which was in those gardens, for bitter, bad tasting fruit, tamarisks and something from lote-trees.

Those gardens that Allaah (subhaanahu wa ta'aalaa) had blessed them with, that were abundant with fruits and good – when they themselves changed, Allaah (subhaanahu wa ta'aalaa) changed the blessings that He had blessed them with.

And that is because Allaah (tabaaraka wa ta'aalaa) as He has said:

'Allaah is not about to change a blessing that a people have until they themselves change that which is within themselves.'

So when you see Allaah (tabaaraka wa ta'aalaa) strip a people of their blessing, no doubt that it is as Allaah has informed us, it is because of them, themselves. They themselves changing something that was within themselves.

It is not as we hear some of the people say 'because of our enemies'. Nor as we hear some of the people say 'because of America, because of Bush, because of Blair, because of the government'. Rather as Allaah (tabaaraka wa ta'aalaa) has said:

'Allaah is not about to change a blessing that a people have until they themselves change that which is within themselves.'

So this issue of change, o brothers, and this issue of people leaving alone that which they were upon, and changing their condition from one to another, is something by way of it, the blessing which Allaah has blessed upon a people are likewise change. Changed from good to other than that from evil. And Allaah (subhaanahu wa ta'aalaa) mentioned concerning the people of Sheba:

'They ruined themselves; it was not Allaah who ruined them. So He turned them into tales (of a people that were destroyed). And we tore them and we destroyed them with a complete tearing and destroying'

They merely became tales that a people used to narrate. No longer existing. Just becoming tales.

Therefore o brothers, the manhaj of 'at-tasfiyyah wat-tarbiyyah' – manhaj and the methodology of 'at-tasfiyyah', of purifying the ummah from that which has been added to it and that which has been added to the aqeedah (beliefs) of the muslimeen and their ibaadaat (worship) and that which they are upon from deen is by Allaah – from the most important aspects of this da'wah to Allaah – that every single one of the muslimeen is to be upon. That every single one of the mu'mineen need to inactualise and take on board in regards to this enjoining the good and forbidding the evil – so as to protect that which we have with us by way of good.

And concerning that o brothers, we know that that was the methodology of the Messenger (sallallaahu alayhi wasallam) as Allaah has informed us concerning his characteristics. As Allaah informs us:

'It is He who has sent amongst the illiterate ones a Messenger, reciting to them His verses and purifying them. And teaching them the Book and the Hikmah.'

And if that is the characteristic of the Messenger that Allaah (subhaanahu wa ta'aalaa) has ordered us to follow, then it is upon us likewise to carry that out. To be individuals teaching the people, purifying them and teaching them the Book and the Hikmah.

So this 'at-tasfiyyah wat-tarbiyyah', as we mentioned, is from the most important of affairs. Concerning this 'at-tasfiyyah wat-tarbiyyah' o brothers, from the most important aspect of it, from the most prominent aspect of it is correcting those understandings o brothers, which are incorrect. Correcting those understandings which the muslimoon believe to be 'al-haqq' (the truth) and believe to be deen, while in actuality it is 'baatil' (falsehood).

And from those incorrect understandings, that are connected to the aqeedah and likewise to the manhaj and likewise to the methodology of the da'wah and likewise to the ibaadaat and the sulooq – that from those incorrect understandings that is common amongst the beliefs of the muslimeen is the belief that Allaah (subhaanahu wa ta'aalaa) is everywhere.

A common belief o brothers, that when we ask the muslimoon concerning their Lord and where their Lord is – we will find the vast majority of the muslims replying and responding 'o brother Allaah is everywhere'.

Allaah is in the house according to them, Allaah is in our bedrooms according to them and Allaah (subhaanahu wa ta'aalaa) is in the streets according to them. And Allaah is in places of filth according to them (meaning the toilets) - Allaah is everywhere! And we seek refuge in Allah from this.

Even though Allaah, as has been mentioned by Ibnul Qayyim and likewise Imaam Adh-Dhahabee, that there are over a thousand proofs in the Book and the Sunnah, of the fact that Allaah (subhaanahu wa ta'aalaa) has rose above His Throne:

'Ar-Rahmaan rose above His Throne...'

Likewise the statement of Allaah (subhaanahu wa ta'aalaa):

'To Him the good speech rises...'

And likewise the statement of Allaah (subhana wa ta'aalaa):

"The angels ascend to Allaah..."

Or the statement of Allaah (subhaanahu wa ta'aalaa) where Allaah refers to Himself as being '**fi-samaa'**: '**...above the sky...**'

So those who believe that Allaah (subhaanahu wa ta'aalaa) is in His creation will say: "See, Allaah has said that He is 'fi-samaa' – he is in the sky and the sky is a part of His creation and therefore He is in His creation.' And likewise when the Messenger (sallallaahu alayhi wasallam) asked the slave girl where Allaah is she said '**...'fi-samaa'...**' – in the sky. Therefore Allaah is in the sky and the sky is a part of the creation, therefore Allaah is in the creation. Therefore as we said, He is everywhere."

Not understanding and not having any 'fahm' concerning the 'huroof ul-Jarr'. As the scholars of the Arabic language they have mentioned concerning these 'huroof ul-Jarr' – 'fee'/'alaa'/'ilaa' and other than that.

They mention that the 'huroof ul-Jarr', they can be used interchangeably. That occasionally 'fee'(in) can be used to mean 'alaa' (upon/above). So when Allaah (tabaaraka wa ta'aalaa) said '**...fee...**' – from the meaning of it here is 'alaa' (upon/above).

And likewise we will respond to them by saying 'if that is what you have said then what is your saying concerning the statement of the Messenger (sallallaahu alayhi wasallam) that occurs in the hadeeth of Abdullah ibn Amr al-Aas:

'The givers of mercy, Ar-Rahmaan will show Mercy to them. And have mercy to the one who is 'fil-ard' and the one who is 'fi-samaa' will have Mercy on you.'

Would you believe or are you saying that our mercy is only upon those who are inside the 'ard' (earth)? Or is the meaning of that statement of the Messenger (sallallaahu alayhi wasallam) 'alal-ard' – those who are upon the earth? Without doubt they will say that the meaning of that '**...have mercy to the one who is 'fil-ard'...**' – that the meaning here is upon the earth. And that is the understanding of the statement of Allah – '**...and the one who is 'fi-samaa' will have Mercy on you.'** Meaning the One who is above the sky.

So the common misconceptions/incorrect understandings need to be correct o brothers.

Likewise from those common misconceptions/incorrect understandings, is that which we hear many of the people say concerning the da'wah to Allah and the fact that the da'wah to Allah begins with Tawheed – we hear them saying:

‘O brothers, but this tawheed this aqeedah is something which is a problem – it causes fitnah. Because you have Tawheed ul-Asmaa wa Sifaat. And in Tawheed ul-Asmaa wa Sifaat there are many understandings amongst the muslimeen. So if you call to this Tawheed – from the types of Tawheed is the Tawheed ul-Asmaa wa Sifaat (Tawheed of Allah in His Names and Attributes) – then with the people there will be differing (meaning there will be differences amongst them). Because everyone has a different understanding.

This one believes in a certain number of the Names and Attributes. That one believes that the Names and Attributes should be understood like this. And that one has another belief – and other than that.

Therefore we should leave that alone.

Likewise to call to the Tawheed ul-Ulooheeyah (the Oneness of Allah with regards to the worship and that worship of Allah should be guided and directed to Allah alone) – if we call to this again there are problems.

Because from the muslims there are those who believe that we can make tawwaaf around the graves. And from them are those who believe that we can make du’a to saints. Therefore if we call to this it is something that causes division amongst the muslims – so we should leave this alone. Because we have a common enemy and we should unite in dealing with this common enemy.’

And that is something without doubt, that we here time and time again:
‘O brother, the call to Tawheed is not from ‘hikmah’ (wisdom).’

But Allah (subhaanahu wa ta’aalaa) has mentioned to us concerning Luqmaan:

‘Indeed we have given Luqmaan al-Hikmah.’

And what was the beginning of the da’wah of Luqmaan? When he began giving da’wah to his son?

‘O my son – do not make shirk with Allah, indeed shirk is a great oppression.’

So he began his da’wah, with the da’wah to Tawheed. Da’wah to removing ash-Shirk from himself and from others. And all praise is due to Allah the Lord of the Worlds.

Likewise o brother, from those common misconceptions/incorrect understandings, and those understandings that need to be corrected – is that

which we hear upon the tongues of many – when they are asked concerning al-Islaam and what the meaning of al-Islaam is. They will say: ‘O brother, al-Islaam is peace – Islaam means peace.’

And that is something, which is the common belief of many. That the meaning of Islaam is peace. But concerning the meaning of Islaam – we understand that the Ulema of Ahlus Sunnah have defined al-Islaam differently. They have not defined al-Islaam as being peace.

Rather they have mentioned concerning al-Islaam: ‘Al-Islaam – it is to submit to Allah (subhaanahu wa ta’aalaa) in Tawheed. And that a person is complying to Allah in obedience. And that a person removes shirk from himself and himself from shirk and the people of shirk.’

This O brother is Tawheed, is Islaam. If one was to mean, or one intends by it, the fact that Islaam is peace – that the person who makes this Islaam to Allah, complies to Allah in his Tawheed and submits to Him in Tawheed and complies to Him in obedience and removes shirk from himself and removes himself from the people of shirk – that if a person establishes that, then he receives something from inner peace – then there is no doubt that there is a ‘wahj’ (angle).

But to say that the meaning of Islaam is peace – then this is something that is without doubt not from the ‘ta’reef’ (definition) of Islaam.

And maybe that is why o brothers, we find some of the people leaving alone this Islaam lilaahi bit-Tawheed – leaving alone submitting to Allah in Tawheed. And being compliant to Allah in obedience and removing shirk from themselves. Because of the fact that they believe that Islaam – the meaning of it is peace.

Likewise o brothers, from the incorrect understandings that which we hear upon the tongues of many – where you speak concerning an evil that they are upon, or concerning something that they are upon by way of opposing the Sunnah. Whether that be from the acts of evil – smoking, drinking, fornicating and other than that or from the beliefs and the acts of worship. We find them saying:

‘O brother – what is important is that which is in the heart of brother! The emaan is in the heart o brother – that which is in the heart is important!’

So when one says that it is upon the muslimoon to pray five times a day – we hear the response – ‘What is important is in the heart o brother!’

When it is said, ‘You should be fasting o brother!’ We hear the response, ‘What is important is in the hearts o brother. Don’t you know the Messenger (sallallaahu alayhi wasallam) said:

‘Indeed Allah does not look to your bodies, nor does he look to your shapes rather He looks to your hearts.’

We will say, ‘Na’am – first and foremost narrate the hadeeth correctly. That which occurs in the hadeeth is the statement of the Messenger (sallallaahu alayhi wasallam):

‘Allah does not look towards your bodies or your shapes, rather Allah looks to your hearts and to your actions.’

And likewise, o brothers, this belief of theirs rotates around the fact that they believe that al-Islaam, al-Emaan is merely belief in the heart. That if we ask most of the mu’mineen, most of the muslimeen ‘what is emaan?’ They would say ‘it is belief in the heart.’

Opposing without doubt the belief of Ahlus Sunnati wal-Jamma’ah, concerning emaan. That ‘emaan is belief in the heart and actions upon the limbs and statements upon the tongue.’

It is belief in the heart ‘tasdeeq’ with ‘iqraar’. And likewise that a person has actions upon the limbs and statements upon the tongue – that without doubt is ‘emaan’ with Ahlus Sunnati wal-Jamma’ah. NOT merely belief in the heart.

So brothers, it is by way of these common misconceptions/incorrect understandings, when they are left alone, they lead to other incorrect understandings which lead to other correct understandings, which lead to kuffar and shirk and bid’ah and other than that from the affairs that destroyed those nations that Allah (subhaanahu wa ta’aalaa) refers to in the Qur’aan, those nations who came before.

But we seek to purify those incorrect understandings and correct them, that we may be just as Allah (subhaanahu wa ta’aalaa) has said:

“Indeed you are the best of the nations that was brought forward from mankind. You enjoin the good and you forbid the evil and you fear Allah...” ”

(The brother ends the talk by praising Allah and sending peace and blessings upon His Messenger – sallallaahu alayhi wasallam).