

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This is the book of Sheikh Muhammad Ibn 'Abdul Wahab at-Tamimi (رحمه الله) titled 'Tafseer Kalimatut Tawheed' – explanation of 'Kalimatut Tawheed – the word of Tawheed.'

**Commentary by: Sheikh Saalih al Fawzaan** حفظه الله  
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Tape: 2/Lesson: 2

*What is the tafseer of Laa ilaaha illAllaah? Laa Ma'booda ....*

What are the other names of 'لا اله الا الله'?

- 1) *Kalimatut Tawheed* - The word of Tawheed
- 2) *Kalimatul Ikhlaas* – The word of sincerity
- 3) *Kalimatut -Taqwa* – The word of Taqwa
- 4) *Al-Urwat al Wuthqa* – The Most Trustworthy and strongest Handhold.
- 5) *Al-Kalimah al Faasilah or Faariqah* - (The Word of Criteria): between Islaam and Kufr.

We have daleel from the Qur'aan for two of the names of 'لا اله الا الله' and the others are taken from the statement of Ibrahim.

*Kalimatut Tawheed* - The word of Tawheed  
*Kalimatul Ikhlas* – The word of sincerity

What is the *kalimah* that Ibrahim made abide (lasting) amongst his offspring after him?

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ

"Verily, I am innocent (free) of what you worship."  
 (Az-Zukhruf 43:26)

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

"Except Him Who did create me, and verily, He will guide me."  
 (Az-Zukhruf 43:27)

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ

*And he made it [i.e. Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allâah or receive admonition).  
(Az-Zukhruf 43:28)*

So, Sheikh Saalih al Fawzan حفظه الله said: Prophet (صلي الله عليه و سلم) was sent with 'لا اله الا الله' and this is a word that made his great grandfather who is Ibrahim (عليه السلام) who made it abide amongst his offspring. Muhammad (صلي الله عليه و سلم) took it also and he was sent with it, calling the people to it and fighting for the sake of it. He (صلي الله عليه و سلم) not only fulfilled its requirements and also acted upon it. And Prophet (صلي الله عليه و سلم) was among the offspring of Ibrahim (عليه السلام). So Allaah (سبحانه وتعالى) fulfilled it for Ibrahim by making 'لا اله الا الله' a word lasting among his offspring that they may turn back (i.e. to repent to Allâah or receive admonition).

With the sending of Rasulullaah (صلي الله عليه و سلم) many of the offspring of Ibrahim (عليه السلام) came back to this word.

Rather all the Messengers were sent with this word: 'لا اله الا الله.'

Allaah (سبحانه وتعالى) says in Surah An-Nahl:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*'And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming):  
["Worship Allâh (Alone), and avoid (or keep away from) Tâghût] (all false deities, etc. i.e. do not worship Tâghût besides Allâh)."*  
An-Nahl 16:36)

"We have sent unto every nation a messenger saying, 'worship Allaah alone, and avoid at-Tâghût (false god, anything worshipped besides Allaah).."

So this is the meaning of 'لا اله الا الله'

اعْبُدُوا اللَّهَ - U'budullaah! 'Worship Allaah!' (This is a command!!!)

وَاجْتَنِبُوا الطَّاغُوتَ Means avoid at-Taghut (false god, anything worshipped besides Allaah).

From where do we get the meaning of 'لا اله الا الله' from this ayah?

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

لا اله - is لا اله - وَاجْتَنِبُوا الطَّاغُوتَ

الا الله - is اعْبُدُوا اللَّهَ

So all the prophets and Messengers also came with this same word: 'لا اله الا الله'

So now you can go and explain to your family and friends the importance of 'لا اله الا الله'

This is the *Manhaj* (Methodology) of the Prophets from Ibrahim where he left it abide amongst his offspring. So Prophet (صلي الله عليه و سلم) fulfilled it.

لا اله الا الله has two pillars.

How many pillars does لا اله الا الله have? Two pillars. One is affirmation and the second one is negation. (Affirmation and Negation).

Where is negation? لا اله

لا means 'no' and اله (ilaah) means 'no god.'

لا اله - no god is worthy of worship. So that is negation. This is one pillar.

الا الله - means 'except Allaah' means 'Worship is solely for Allaah (سبحانه وتعالى).' So this is affirmation. Affirmation of the worship to Allaah (سبحانه وتعالى).

So these are the two pillars of لا اله الا الله. These are two pillars of what? لا اله الا الله

What are the two pillars of لا اله الا الله? Affirmation and Negation.

'An-Nafi' is negation and is 'Al-Isbaath' is affirmation.

He is also mentioning another ayah:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

"And We did not send any Messenger before you (O Muhammad (صلي الله عليه و سلم)) but We inspired him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."

(Al-Anbiya 21:25)

worship Me: 'Me' refers to Allaah (سبحانه وتعالى).

So فَاعْبُدُونِ – so worship Allaah alone.

And he also mentioned the ayah:

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ

"He sends down the angels with the Ruh.."

(Surah An-Nahl 16:2)

مِنْ أَمْرِهِ – (with His orders/matters/inspiration)

عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ – upon whoever He wills of his servants.

Ala-l- anbiya war- rusul – meaning his prophets and messengers

أَنْ أَنْذِرُ – meaning 'warn' that none has the right to be worshipped except 'Me'

'Me' -- meaning Allaah (سبحانه وتعالى)

فَاتَّقُونِ – so fear Allaah (سبحانه وتعالى)

Also in Surah An-Nahl:

يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ

"He sends down the angels with inspiration of His Command to whom of His slaves He pleases (saying):

"Warn mankind that Lâ ilâha illa Ana (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds)."

(An-Nahl 16:2)

Na'm , so all the prophets and messengers were sent with these words (message): the declaration of tawheed. This is the dawah of the Prophets and the messengers calling towards 'Tawheed' – to the Oneness of Allaah and avoiding taghoot.

It is not only calling but warning أَنْ أَنْذِرُ that 'none has the right to be worshipped except Allaah (سبحانه وتعالى)'. So these prophets they came with warning and glad tidings – *mubashshireena wa Mundhireen*. So our deen is not to give glad tidings only but also to warn against the evil. This is from the methodology of the Prophets: to warn against the evil and also give glad tidings to those who are upon the right path.

Sheikh Saalih al Fawzaan is saying: All the Messengers were sent with 'لا اله الا الله' but it was Ibrahim (عليه السلام) who made this word abide among his offspring until the Day of Judgement. That is why he is called 'Abu-t- Tawheed' --- the father of Tawheed.

Since then there was always among his offspring who inherited this word in knowledge and acting upon it and also fulfilling it (actualizing it) even though there are many of them who turn away from it (neglect it).

So Imaam Abdul Wahab رحمه الله in the third issue he said: it is not enough to just verbalize this word with the tongue whilst you are ignorant of its meaning. (So what is meant here is that one should say it and also know its meaning.)

So Sheikh Saalih al Fawzan حفظه الله says: it is not enough to just utter it, but one must know the meaning of it, must have the understanding of it.

If you say it without the knowledge or understanding of it, it means you don't have the right belief, it means you don't have the right knowledge and understanding of 'لا اله الا الله.'

So how can you believe in a thing that you are ignorant of??? How can you build your belief upon ignorance or upon misunderstanding??

You have to build your Imaan upon knowledge. So that is why whenever 'Imaan' is mentioned --- it means knowledge. Imaan means knowledge. So Imaan must be built upon knowledge. Right Imaan must be built upon right knowledge. All the ayahs encouraging one to have Imaan also means it encourages one to have knowledge.

So that is why Imaam رحمه الله when he mentioned the proof for four issues in Usool al thalaatha he mentioned which surah? Suratu-l- Asr.

اعْلَمْ رَحِمَكَ اللَّهُ أَنَّهُ يُجِبُّ عَلَيْنَا تَعْلَمُ أَرْبَعَ مَسَائِلَ:

**المسألة الأولى:** الْعِلْمُ: وَهُوَ مَعْرِفَةُ اللَّهِ، وَمَعْرِفَةُ نَبِيِّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ.

**المسألة الثانية:** الْعَمَلُ بِهِ.

**المسألة الثالثة:** الدَّعْوَةُ إِلَيْهِ.

المسألة الرابعة: الصَّبْرُ عَلَى الْأَذَى فِيهِ. وَالِدَلِيلُ قَوْلُهُ تَعَالَى: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ: ﴿وَالْعَصْرُ \* إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ \* إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ سورة العصر كاملة.

Know, may Allaah have mercy on you, that it is compulsory on us to learn four matters:

1. Knowledge i.e. knowing Allaah, knowing his prophet, knowing the religion of Islaam with evidence.
2. Acting upon it
3. Calling people to it
4. Being patient when faced with affliction in its cause

And the proof is in the saying of Allaah the Glorified and the Exalted. In the name of Allaah most beneficent most merciful

*"(By al-'Asr (the time). Verily! Man is in loss, Except those who believe (in Islaamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (al-Ma'aruf) which Allaah has ordained, and abstain from all kinds of sins and evil deeds (al-Munkar) which Allaah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allaah's Cause during preaching His religion of Islaamic Monotheism or Jihaad, etc.)."*  
(Al-Asr 103:1-3)

Where is the knowledge in Suratul Asr? The proof for the knowledge is in:

إِلَّا الَّذِينَ آمَنُوا

So he took the proof from إِلَّا الَّذِينَ آمَنُوا ---- Imaan as a proof for knowledge. What is the reason for this? How can he show this as a proof for the knowledge?

When you say you have Imaan, (or accept those who have Imaan) it means they have Imaan upon right knowledge.

So it is upon you to know the meaning of it before you have the belief. You have belief upon what you utter with your tongue. It is compulsory for you to learn the meaning of : 'لا اله الا الله'

As for uttering this without the right understanding of the meaning, it will not benefit you. And it is not enough for you to have the belief in your heart and utter it with your tongue. Rather it is also a must to act upon its requirements of 'لا اله الا الله'.

That would be worshipping Allaah (سبحانه وتعالى) alone with *Ikhlaas* (sincerity) and not worshipping anything else along with Allaah (سبحانه وتعالى). This is a requirement of 'لا اله الا الله'.

**So the word 'لا اله الا الله' is a word of utterance, knowledge and action which is Imaan.**

As for the *Murjee* – one of the deviated sects who say it is enough to utter ‘لا اله الا الله’ and have it in the heart but action is not one of its requirements. This is also *baatil* – false.

So the *Murjee* claim: whoever says it without acting upon it (without fulfilling its requirements), they will be from among the people of *Jannah*. i.e. even though he doesn’t pray, or give *zakaah*, does not perform Hajj, does not fast and he does evil deeds like *zina* or commits major sins, drinks alcohol, steals, (he does whatever he wants from the sins and he leaves whatever he wants from the obedience / righteous actions), they say if he says ‘لا اله الا الله’ -- it is enough.

Is this correct? No, it is falsehood.

If we know the right path you can judge all other falsehood.

So how do we understand ‘لا اله الا الله’ ?? – have knowledge of it, utter it, act upon it and fulfill its requirements.

Those who oppose this methodology:

The *Murjee* are those who oppose the methodology of the Prophets. So the *Murjee* take the actions out of the realities of *Imaan*. i.e. if you do actions it is ok.. and if you don’t do actions also it is ok. They use as proof some of the ahadith like: ‘whoever says ‘لا اله الا الله’ will enter paradise’ and ‘whoever dies knowing ‘لا اله الا الله’ will enter paradise.’ They take some of these authentic ahadith and apply to the whole Deen instead of taking all the proofs and putting them together to have the right understanding.

So the *Murjee* take some of it and apply to some of the Deen.

Sheikh Saalih al Fawzaan says: Rasulullaah ﷺ did not just mention only these ahadith. There are also *ahadith* which specifies these *ahadith* meaning it is not sufficient to say ‘لا اله الا الله’ to “*dakhalal Jannah* --- to enter Jannah, but it has requirements and one must fulfill its conditions. We don’t take some and leave some. Why do we do it so? Because some of the speech of Rasulallah ﷺ explain others.

Sometimes Rasulullaah ﷺ will say something and later on narrate something else on another occasion which will be an explanation for the first narration. His speech explains one narration to another. Same in the Qur’aan. Some ayahs are explanations to other ayahs ---- a clarity for other ayahs. So we have to take all the proofs together and put it and take the right understanding.

What the Murjee do is take only some hadith and they leave off ahadith which explain certain narrations because of the sickness in their hearts.

Then Allaah (سبحانه وتعالى) says:

[فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ { آل عمران: 7}]

*'As for those in whose hearts there is a deviation from the truth, they follow what is not entirely clear thereof.'*

They also try to follow from the Qur'aan and the hadith of Prophet (صلي الله عليه و سلم) that which is not clear.

Why do these people do this i.e. follow that which is not entirely clear? Seeking al-fitnah (al-shirk), trials and seeking for its hidden meanings! No one knows the hidden meanings except Allaah (سبحانه وتعالى).

[وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ { آل عمران: 7}]

*'...But no one know the hidden meanings save Allaah and those who are grounded in knowledge.' As for the people firm upon knowledge, They say 'we believe in it, (the whole of it) the clear in it and the unclear verses of our Lord and none receive admonition except men of understanding.'*

(Al-Imran 3:7)

{هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ}

[آل عمران: 7]

*'In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.'*

(Tafsir At-Tabarî).

وَالرَّاسِخُونَ فِي الْعِلْمِ – What do those who are firm upon knowledge say?

*"We believe in it; the whole of it (clear and unclear Verses) are from our Lord."*



The hidden meaning is for Allaah (سبحانه وتعالى) not for us to follow.

The point that is made here is that those who have sickness and deviation in their hearts, they are the ones who follow unclear verses and try to find hidden meanings. This is one of the attribute and quality of people of *bid'ah*. (People of *bid'ah* have these deviations ---- seeking the *fitnah* and seeking the hidden meanings.) They are the *fitnah* makers who have sickness and deviation in their hearts.

Allaah (سبحانه وتعالى) also says about the Munaafiqun:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا

"Indeed in their hearts is a sickness (of doubt, kufr, hypocrisy, disbelief)."

(Al-Baqarah 2:10)

These are all sicknesses of the hearts: following their desires, indulging in *bid'ah* & deviations.

We have to cleanse our hearts of these sicknesses. (Take care of our hearts like we take care of our bodies). We have to take care of the most important part of our body i.e. the heart by keeping it healthy and alive by remembrance of Allaah (سبحانه وتعالى) and fill it with *Imaan* and knowledge.

In an authentic narration of Saheeh Muslim [23], Prophet (صلي الله عليه و سلم) said:

"Whoever says, 'لا اله الا الله' and disbelieves in what is being worshipped other than Allaah his wealth and his blood are protected and his reckoning will be with Allaah."

So this means whoever says: 'لا اله الا الله' and disbelieves in whatever is worshipped besides Allaah. This hadith also explains the other hadith. They take this hadith and say: 'Whoever says 'لا اله الا الله' will enter Paradise no matter what he does.'

It is not about just saying 'لا اله الا الله' but one has to also disbelieve in *taghut* (what is worshipped other than Allaah).

You have to put together all the *adillaah* and take the right ruling (by combining the rules).

So Sheikh Saalih al-Fawzaan حفظه الله is saying: Why do we neglect this authentic hadith and take only one hadith?

Also Prophet (صلي الله عليه و سلم) said:

*'Indeed Allaah (سبحانه وتعالى) has forbidden Hellfire for the person who says 'لا اله الا الله' seeking sincerely for the Face of Allaah only.'*

(recorded in Bukhari [425] & Muslim [33])

--- 'seeking the face of Allaah' means: sincerely for the sake of Allaah.

So Sheikh Saalih al-Fawzaan حفظه الله is a saying: 'as for the one who says 'لا اله الا الله' and does not disbelieve in what is worshipped besides than Allaah, and invokes the awliya or the righteous, indeed this does not benefit him.' (i.e. لا اله الا الله will not benefit him in this condition.)

Prophet (صلي الله عليه و سلم)'s speech explains and clarifies each other. It also specifies each other. So you don't take some of it and leave others.

And Allaah (سبحانه وتعالى) is saying:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ

"It is He Who has sent down to you (Muhammad (صلي الله عليه و سلم)) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments, etc.), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings....."

Aali Imran (3:7)

The rest of the ayah was mentioned earlier...

So Allaah (سبحانه وتعالى) is criticizing those who follow unclear things and praising the people of knowledge who follow clear things and leave the unclear things to Allaah (سبحانه وتعالى) and not follow the hidden meanings.

Some of the people came to Rasulullaah صلى الله عليه وسلم and asked: Isa (عليه السلام) and others are being worshipped. So what about them? So Allaah (سبحانه وتعالى) revealed:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠٠﴾

"Verily those for whom the good has preceded from Us, they will be removed far there-from (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.]."  
(Al-Anbiya 21:101)

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ

"Certainly! You (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it."  
(Al-Anbiya 21:98)

So some of the sahaba came to Rasulullaah (صلي الله عليه و سلم) to ask about those who worshipped Isa (عليه السلام) while he was a prophet or Maryam (عليه السلام) as she was a righteous woman.

So Allaah سبحانه وتعالى revealed the next ayah:

لَوْ كَانَ هَؤُلَاءِ آلِهَةً مَا وَرَدُّوَهَا وَكُلٌّ فِيهَا خَالِدُونَ

"Had these (idols, etc.) been âliha (gods), they would not have entered there (Hell), and all of them will abide therein."  
(Al-Anbiya 21:99)

Allaah سبحانه وتعالى revealed in Surah Al-Anbiya:

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِّنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ

"Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); 'Uzair (Ezra), etc.]."  
(Al-Anbiya 21:101)

So Sheikh Saalih al-Fawzaan حفظه الله is a saying that it is upon the student of knowledge to know this great principle i.e. not taking some of the proofs and leaving some of the proofs but combining it all since they clarify one another. This is useful for the student of knowledge since your *Deen* is built upon these principles and it is the foundation of this religion.

**\*\*You don't take one ayah and one hadith and leave the others. Rather what is meant is, you take the Qur'aan entirely and the Sunnah entirely and to take the speech of Ahlul Ilm entirely to have the right understanding.**

It is upon the student of knowledge (*Taalibul Ilm*) to know and use the above principle.

The reason why many deviated were because they took some of the *Deen* and left out some of it without taking it entirely.

When an *Aalim* speak do not take only that which is spoken (alone - in an isolated manner), rather understand it correctly by referring to his whole speech taking it in the correct context (in totality).

(End of Part 2)

*To be continued bi'ithnillaahi ta'ala....*