

Usool Ath ThalaathaShaykh Muhammad Ibn Abdul Wahhab رحمه اللهExplained by Dr. Murtaza ibn Bakhsh حفظه اللهDars 4

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad ﷺ is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions.

And what is to come,

The explanation of the Three Foundations is ongoing and we were able to describe the introduction only in the previous lessons. In this lesson, the third and last introduction shall be described and then we shall begin with the explanation of the text of the Three Fundamentals, ان شاء الله. A few matters were described in the previous lessons as part of the core and foundations. Among these were 4 matters in relation to the introduction of Aqeedah which were described in the first lesson. Further, 4 matters were described in relation to the first introduction of this work and then 3 matters in relation to the second introduction of this work. Today, we shall describe a few foundational matters as part of the third and last introduction. It is requested from everyone to note all these principles that are going to be described in this lecture (around 12) because these are the basic matters which should be on the fingertips of every individual. So let us begin with the lesson.

Shaykh Muhammad ibn Abdul Wahhab states that,

اعلم أرشدك الله لطاعته

Know, may Allaah grant you the ability to tread on the path of obedience to Him,

As described earlier, Shaykh Muhammad ibn Abdul Wahhab often uses the word اعلم and supplicates for the students. This has ever been the way of Shaykh Muhammad ibn Abdul Wahhab that he starts most of his works with this statement. This has also been the way of the pious predecessors that whenever some important matter had to be described, they would use the word اعلم in order to draw the attention of people and make them aware of the gravity of the matter. In addition, they would also supplicate for the reader and listener, even if the one reading and listening is from the opponents. This contains a supplication even for the opponents who are listening to us [that know (and become attentive) that an important matter is being described] that may Allaah grant you the ability to tread upon the path of His obedience and may He make this path easy for you. This is because the intent is not just to understand and walk upon this path rather the intent is that once you have understood this path and acted upon it, you must remain firm and steadfast upon it. Firmness upon this path is very important because it is very easy for our footsteps to sway from it due to doubts and desires. This is the reason Shaykh Muhammad ibn Abdul Wahhab supplicates every now and then.

The important principle that is being described (for which our attention is sought is)

أن الحنيفية ملة إبراهيم:

Verily, the Haneefiyah which is the way of Ibraheem عليه السلام

حنيف/حنيفية – to abstain from Shirk (or to keep distance from Shirk)

حنيف – المائل عن الشرك in the Arabic language i.e. the one who distances himself from Shirk and lewdness and Haneefiyah is the way/path/religion which remains distant from Shirk. This Haneefiyah is the ملة (way) of Ibraheem عليه السلام. Here the word Millat Ibraheem is used.

ملة – it means way/methodology and that way which encompasses everything. Meaning a path which contains all means for success in this life and the here-after. One does not need to leave this path in order to search for anything. This is the general meaning of ملة.

ملة إبراهيم – Ibraheem عليه السلام is the beloved Prophet of Allaah and the father of prophets and the friend of the Most Merciful (خليل الرحمان). He is a famous Prophet and one among the اولى العزم and they consist of five Prophets. Do you know who they are?

#### The names of اولى العزم

1. Nuh عليه السلام
2. Ibraheem عليه السلام
3. Moosa عليه السلام
4. Eesa عليه السلام
5. Muhammad ﷺ

These are the اولى العزم and they have an excellence over all the prophets. Among these five, there are two who have an excellence over the rest. They are الخيلان (the two friends). Who are they? They are Ibraheem عليه السلام and Muhammad ﷺ. And among these two, Muhammad ﷺ is better as he is both خليل i.e. friend and خاتم الأنبياء و المرسلين i.e. the seal of all the Prophets and Messengers.

The way, religion and path of Ibraheem عليه السلام is famous in every religion. SubhanAllaah, in every religion. The Jews and the Christians are both aware of it. And some people claim that Brahma which is a Hindu word, is a distortion of the word Ibraheem. And Allaah knows best about the reality but some of his teachings are extant in their scriptures. The Hindu scriptures contain some teachings of Tawheed alongside a lot of Shirk. So where did the teachings of Tawheed come from? (Translators Note: This does not mean that we can consider and claim that the Books which Brahma religion use are from Allaah. Since we believe in the Books that Allaah sent in general but did not reveal the names to us, and we believe in the Books with names that Allaah revealed to us like: Toraat, Zaboor, Injeel, Qur'an, Scripts of Moosa and Ibraahim alaehi mussalam). And it is Allaah's promise that He will not punish a nation unless He has sent a Messenger to that nation (to deliver the message and establish proof against those who reject) as Allaah states in Surah Nahl, ayah 36,

ولقد بعثنا في كل امة رسولا ان اعبدوا الله واجتنبوا الطاغوت

And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming):

"Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities, etc. i.e. do not worship Taghut besides Allah)."

Allaah has sent towards every nation, every town and every village a Messenger. With what message? The message to establish Tawheed Al Ibadah and to distance oneself from Taghut.

طاغوت – كل من عبد من دون الله ( وهو راض )

[Transliterated – KULLU MAN U'BIDA MIN DOONILAAH]

Anything which is worshipped other than Allaah.

Messengers were also sent to the Indian Subcontinent. The Quran talks about 25 prophets and messengers by name but can there be more apart from these? Yes, there can be. Some people think that only these are the Prophets but this is not the case. There are more prophets but those who have been mentioned by name in the Quran and ahadith number at 25. There are others apart from them but Allaah knows better about their names and where they were sent to.

The way and religion of Ibraheem عليه السلام is more famous because he dedicated his entire life to Tawheed and the worship of Allaah. (Translators Note : Indeed every Prophet of Allaah lived his life for Allaah Alone but this is a blessing from Allaah that He makes famous whoever He wills more than others). Everyone in the house where he grew up were polytheists. He was the sole Muwahhid (one who worships Allaah alone) in his house while his father was the head of the polytheists and a guard of the idols. He would warn his father from a very young age in a beautiful manner with wisdom and insight. His father would continually threaten him that he would banish him from the house if he doesn't remain silent. But he continued his call to Tawheed so much so that a time came when he was banished from his house and was sentenced to die with the worst form of punishment. It is an easy death to die by beheading but to burn a person alive is a very painful form of punishment. That too in a fire which had been burning for one month. The heat of that fire was so extreme that any bird that flew over it was instantly killed by it. Ibraheem عليه السلام was thrown into the fire from far away using a catapult. On the way he said – حسبنا الله و نعم الوكيل . Death was ahead of him yet he did not sway from his stance. And Allaah has promised that when Tawheed becomes firmly established in a person's heart, then that person does not worry about his life, neither his wealth and home nor the world. He is only concerned to please his Lord. This is from the wisdom of Allaah. SubhanAllaah. And all the Prophets are examples of this. If we look at all the Prophets who were sent, people opposed them and gave them all sorts of troubles but they did not sway an inch from their stance and remained firm. Some of the Prophets were even murdered. The Jews murdered Zakariyya عليه السلام and Yahya عليه السلام. They did not move from their stance no matter if they lost their lives. When Ibraheem عليه السلام saw the fire, he said حسبنا الله و نعم الوكيل (Sufficient for us is Allaah and He is the Best Disposer of affairs). The moment he said these words, Allaah ordered the fire in Surah Ibrahim ayah 69

قلنا يا نار كوني بردا و سلاما علي ابراهيم

We (Allah) said: "O fire! Be you coolness and safety for Ibrahim (Abraham)!"

The fire that was created to burn and it is fire by appearance with no change in its colour, just by saying **عليه** (عليه السلام) as soon as Ibrahim **عليه** reaches into the fire, the ropes binding his hands get burnt out but the fire does not touch his clothes and his body.

**قلنا يا نار كوني بردا و سلاما علي ابراهيم** – it was the command of Allaah that O fire, be cool along with safety. If the command was only to become cool, then it would have turned into ice and would have been painful for the beloved Prophet of Allaah. But the command was that coolness which was accompanied with safety. When Ibrahim **عليه** got saved from the fire in this incident and some time had passed, he was asked about the best moment of his life. He replied that it was the moment in the fire, which was made cool and safe for me. It had become like paradise for me, it was as if I saw paradise on this earth. It is a surprising matter that the fire was the best moment of his life, but yes, it was. This is because that fire was only a fire in the eyes of the spectators but for him, it was paradise. Where can one find coolness and safety in the same place? Do you know any place in this world where one can find coolness and safety together in one place? Such a place does not exist on the earth. People cannot live with safety in a cold place, such as the glaciers or the places that receive snowfall because safety does not accompany cold. If cold was accompanied with safety, then Allaah would never have stated – “Be you coolness and safety” rather only coolness would have been sufficient. But “coolness and safety” means that coolness contains pain, cold contains pain. This fire was such that it was cold as well as safe. This was the best moment of his life, SubhanAllaah.

So the way of Ibrahim **عليه** was the way of Tawheed due to which he abandoned his father, his home, his land and he readily agreed to give up his life without holding back from it. In essence, he

even sacrificed his life. Allaah commanded him to abandon his wife and child in a desert valley of Makkah and he did so. [The Shaykh says that there is no time or else he would have narrated the whole incident. He requests the listeners to refer to the tafseer of Surah Ibraheem in Tafseer Ibn Katheer wherein this incident is described in a very beautiful manner]. This compels man today to wonder whether such people really came in this world. The beloved Prophets of Allaah were involved in such extreme obedience to Allaah and such people even had those who opposed them. It is surprising, SubhanAllaah. If our child is afflicted with a little pain, our whole world is lost. And the beloved Prophet of Allaah is commanded to abandon his child in a valley. And the more difficult matter was that he was forbidden to talk. Can you see the test? He goes towards that valley and leaves his wife and child there. It is a barren desert with sand everywhere and only death can be seen all around. He had them seated where Allaah had commanded him with one vessel containing water and another one containing some dates. And then he left. Hajirah ran after him and asked him – “O Ibraheem, where are you leaving us and going?” He was not allowed to talk. She asked him “O Ibraheem, under whose care are you leaving us?” In the end she realized that it was the command of Allaah and asks him if that was the case. He replied in the affirmative. Then that believing woman said such words which would have been more precious than writing them in gold. She said – “by Allaah, if this is the command of Allaah, then He will not leave us wasted”. There was scorching sand and apparent death all around her yet she had firm belief that since it was the command of Allaah, then Allaah will not have them wasted (will not leave them unattended). She went back and sat beside her child. When Ibraheem عليه السلام had reached a fair distance from where his wife could not see him, then he supplicates to Allaah that as per His command, he had left his wife and child at such a place where exists nothing. And then he supplicates a very beautiful supplication, by Allaah due which there is goodness and blessings in Makkah till today. It was once a place where there was not a drop of water and today it is the only place in the world which never has a scarcity of water and water is available 24 hours a day. It was a place where there was nothing to eat and today it is the only place in the world where at-least meat is always found 24 hours a day. The expiation of the mistakes in Hajj and

Umrah can only be offered in the form of a slaughtered animal within the boundaries of Haram. All of it goes into Makkah and this is the wisdom of Allaah. The maximum benefit of the sacrifices offered during Hajj and Umrah is derived by the people of Makkah. **و رزق اهل من الثمرات**, it is quite unbelievable for fruits to be available in a desert yet when Allaah says **كن فيكون**, then it became the place where one can buy any fruit at any hour of the day i.e. 24 hours a day. It is the only place in the world which was a worthless desert before but today, a square meter of its land is the costliest in the entire world (it has the highest property rates in the world). One will not find a more expensive square meter of land in Washington (or the White House) or New York. From where did these blessings come about? They came about due to the supplication of Ibraheem **عليه السلام** who also supplicated that “O Allaah, send towards them a Prophet from among them who would purify them and teach them”. Due to the blessing of his supplication, Allaah chose the Messenger of Allaah ﷺ to be His beloved Prophet.

So the way of Ibraheem **عليه السلام**, the Jews claim that their way is the way of Ibraheem **عليه السلام** and the Christians also make the same claim. Allaah has negated both their claims in Surah Aal Imran ayah 67

**ما كان ابراهيم يهوديا ولا نصرانيا ولكن كان حنيفا مسلما وما كان من المشركين**

Ibrahim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islamic Monotheism - to worship none but Allah Alone) and he was not of Al-Mushrikun

The ones who are closest to the truth and on the way of Ibraheem **عليه السلام** are the followers of the Messenger of Allaah ﷺ. The Muslims of the days gone, be it the Jews of the time of Musa **عليه السلام** or the Christians of the time of Eesa or the Muslims that lived during the lifetime of the Messenger of Allaah ﷺ or those that came after him, all those who established Tawheed and acted upon it are included within the way of Ibraheem **عليه السلام**. What is the way of Ibraheem **عليه السلام** anyways?



After a long speech, let us examine what is the way of Ibraheem عليه السلام. It is, (as stated by Shaykh Muhammad ibn Abdul Wahhab)

أن تعبد الله وحده، مخلصاً له الدين،

SubhanAllaah, are these the only words? Yes, only these four words. أن تعبد الله وحده، مخلصاً له الدين.

I repeat it once more, these four words are the way of Ibraheem عليه السلام, do remember this.

Whoever has understood these four words, then by Allaah, he has achieved success in this world and the here-after.

His life will be spent in loss and his death will occur upon loss. In the here-after, he will be in loss for eternity and will be deserving of the extreme punishment of Allaah.

أن تعبد – Indeed, to worship

الله – Allaah

وحده – only and only Allaah alone, and no one else

مخلصاً له الدين – with sincerity in the entire religion. What is worship?

### Meaning of Worship

**Linguistically** – عبادة means تزلل i.e. to be slighted/insulted for someone. In the Arabic language it is said – طريق المعبد يعني طريق المنزل (tareeq ul mu’abbad y’ani tareeq ul muzallal) i.e. such a road which is made in such a way so that people can walk easily over it.

**Legislatively** – عبادة means

التذلل لله محبة وتعظيماً بإتباع أوامره، واجتناب نواهي على الوجه الذي جاءت به شريعة

i.e. to be slighted for the sake of Allaah with love and awe, to bow our heads in obedience to His commands and in refraining from His prohibitions upon the way which came in His legislation (i.e. the way which was brought by the Messenger of Allaah ﷺ in the Sharee'ah). Meaning by acting upon this legislation. This is the legislative meaning of worship.

Meaning – to slight oneself by bowing the head before of Allaah with concentration and reverence, and to submit oneself to Allaah with love and awe. How can this be accomplished? Is it sufficient to have love, awe, reverence and concentration just within one's heart? All these are the actions of the heart, so is it sufficient to perform these acts of worship within one's heart? No, rather worship is

بإتباع أوامره، واجتناب نواهيه - to be obedient upon the commands of Allaah, if Allaah has commanded us with Tawheed, then we must bow our heads and say we respond. Furthermore, to act upon it.

Meaning, if Tawheed entails to worship none besides Allaah, then we must not worship anyone else. Be it a close angel of Allaah or beloved Prophet of Allaah.

Since Allaah has commanded us to establish prayer, then we must establish prayer. As long as a human is breathing, prayer is obligatory upon every Mukallaf (sane, grown up individual who has reached the age of discernment and is legally responsible for his deeds). If a person dies or is rendered crazy, then the pen is raised from him (meaning his deeds cease to be recorded). So when the breathing stops, it means death has occurred and the obligation of prayer is lifted but as long as one is alive, it is the command of Allaah over him to establish prayer and he must do so. How must one establish it? As commanded by the Messenger of Allaah ﷺ.

Allaah has commanded us to give Zakah, so we will give Zakah. One cannot think that since he has millions of dollars, his Zakah will calculate up to hundreds of thousands of dollars and consequently his wealth will reduce so he can exempt himself from paying Zakah. No, rather whoever does not give Zakah out of stinginess, then although he is not a disbeliever, yet he has committed a major sin. He has not submitted himself to Allaah completely. He is a believer but his faith is incomplete. His worship and his (claim of) being a slave is deficient/incomplete unless he gives Zakah.

واجتناب نواهيه – and to refrain from the prohibitions of Allaah/to refrain from disobeying Allaah. To distance oneself from the prohibitions of Allaah.

Allaah has prohibited Shirk so we should distant ourselves from Shirk. One must not raise his hands for anyone except in front of Allaah as no one dispels trouble or relieves distress except Allaah. If a person thinks that Allaah is the one who dispels trouble but along with Him, someone else can also dispel trouble, then he has not understood Tawheed correctly and he has not entered the fold of Islam.

Similarly, usury is prohibited. The person who does not refrain from it has not worshipped Allaah in the true sense.

How is this worship done – it is done in the way Allaah’s Messenger ﷺ has taught us.

This is the complete definition of worship.

### **Pillars of Worship**

One must remember that there are three pillars of worship without which it is not complete. These are love, fear and hope. Worship is deficient without any of these three pillars and it is not acceptable to Allaah.

1. Love – the word محبة is always used and the word عشق is never used and is not permissible.

This is because it has been described earlier that the word عشق in the Arabic language refers to that love which has a sexual component (desire) in it and it is not permissible to use it for Allaah or His Messenger ﷺ. So love is the first pillar.

2. Fear – fear of Allaah’s punishment
3. Hope – having hope in the mercy of Allaah

The Muslims were divided into sects based on these pillars of worship.

**Love** - Some of them worshipped Allaah out of love alone without fear or hope. This includes the Soofis. They do not use the word **محبة** rather they use the word **عشق** and you would read this word in most of their books. They believe Ishq is that level that when a person reaches it, he becomes the Wali of Allaah.

Everyone cannot become an Aashiq, there are certain conditions to be one. Like abandoning the world, roaming in the wilderness and caves and surviving on one almond for years. Only then can one become a true Aashiq. i.e. the love of Allaah should consume one's heart and they give vile examples of how the love of Layla consumed the heart of Majnoo. By Allaah, this is a very surprising matter that an intelligent person can use such words for Allaah? They say that the way the love of Layla had consumed the heart of Majnun, the wali of Allaah is one who loves Allaah in a similar manner. The one who loves in this manner is the Wali of Allaah and a close one of Allaah. This is because his thoughts are filled with Allaah day and night. He sees Allaah everywhere just as Majnoo could only see Layla everywhere. Verily, to Allaah we belong and to Him is our return.

So this is the sect which worshipped Allaah only on the basis of love without any fear and hope. They even claim that they do not worship Allaah for the sake of attaining Paradise as they do not need Paradise. The one who claims that he does not worship Allaah for the sake of attaining Paradise or that he does not need paradise, then he has a defect in his sincerity. Allaah has commanded us with sincerity. They say that they do not fear hell-fire because if they worship based on that fear, then where is the fear of Allaah? So they say that they love Allaah only and their hearts are connected with Allaah. After this Ishq with Allaah, they have no sense left of Paradise or Hell-fire.

They claim about Rabia Basree that he would say that Paradise is just a child's play, you talk about Paradise but it is only child's play.

This sect as you all know, opposes both a sound heart and sound intellect. Keep Sharee’ah aside, even a person with sound intellect would not accept these kind of things.

**Fear** - The second group kept love and hope aside and worshipped Allaah based upon fear alone. They also deviated from the straight path. This includes the Khawarij and the Mutazilah. They are known as the **وعيدية** i.e. those groups which extract only those evidences from the Quran and ahadith which contain mention of the punishment of Allaah. They hold on to these texts which describe the punishment of Allaah and act upon them whilst leaving those texts which describe hope in Allaah. They kept on acting only upon these texts to the extent that they claimed that anyone who disobeys Allaah by performing a major sin is a disbeliever and has exited the fold of Islam. How dare a person disobey Allaah? Allaah forbids us to consume usury, it is like war with Allaah and with His Messenger ﷺ yet if a person consumes usury, so he is a disbeliever (according to them). So they divided the Quran into two halves, they would pick whatever text they liked and leave whatever opposed them (their ideology). This sect, as I mentioned earlier, has deviated from the right path. The Khawarij and the Mutazilah are not from the Ahlus Sunnah wal Jama’ah. Just like the Soofis.

**Hope** – the third group worshipped Allaah based upon hope alone. They did not pay attention either love or fear. This group is the Murjiah. It is that group which says that it is enough to know Allaah by the heart and after this a person cannot be a disbeliever no matter what he does. Once a Muslim, always a Muslim. The faith of a person who commits a major sin like consuming usury (interest) and the faith of Abu Bakr As Siddiq **رضي الله عنه** are equal and there can be no difference in faith. They cling to the texts describing hope and abandon the texts which mention fear.

The fourth group which was granted the ability by Allaah to be on the right path is Ahlus Sunnah wal Jama’ah. They worship Allaah with love, fear and hope. They maintain the same balance between these three pillars as was explained by the Messenger of Allaah ﷺ to his Companions and the Companions in turned explained it to us. The Sharee’ah which is present today, it is preserved

from the time of the Messenger of Allaah ﷺ to this day and till the day of Judgment **إن شاء الله**, this group will remain. It is called the **الطائفة المنصورة** (the aided group). It is the promise of Allaah that this will be the successful group which will walk upon the way of the Noble Companions and their successors, the Tabieen and their successors, the Atba Tabieen and all those who followed them in goodness until the Day of Judgment. This is the way of the Pious Predecessors and this is Salafiyah.

	Love	Fear	Hope	All Three
Characteristics	This group worshipped Allaah out of love alone without fear or hope	This group kept love and hope aside and worshipped Allaah based upon fear alone	This group left love and fear and based their worship on hope alone	This group kept a balance between love, fear and hope; all three pillars of worship just the way Allaah's Messenger ﷺ taught the Companions
Name of Sect	Soofis	Khawaarij Mutazilah	Murjiah	Ahlus Sunnah Wal Jama'ah

[Dr Murtaza seeks the aid of Allaah and is amazed at how he gets captivated in the topic even though he wants to hurry up].

**أن تعبد الله** – till now the issue of worship was being described, the worship of Allaah

وحده – this is an emphasis that it is imperative to establish Tawheed in worship and this is the intent.

The matter of Tawheed Ar Ruboobiyyah or Asmaa wa Sifaat is not described here because as mentioned earlier, a human is aware of it by Fitrah (natural predisposition). Every human knows that His Lord, Creator and Sustainer is Allaah and the one who rejects this, does so out of arrogance or due to a deficiency in his intellect. A person with sound intellect cannot deny the fact that there is someone Who created him and Provides him with sustenance. So Shaykh is trying to state here that the Haneefiyyah mentioned here is Tawheed Al Ibadah. This is the reason this word is used here and further on we will observe that Shaykh Muhammad ibn Abdul Wahhab has emphasized a lot on Tawheed Al Ibadah. This was also the way of the Pious Predecessors and the Prophets before them.

All the Messengers that were sent always brought this same message - **أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ** -

ط ٠ غَيْرُهُ "Worship Allah! You have no other Ilah (God) but Him." (Surah Muminoon ayah 32). So all the

Messengers that came were sent with this message. So **وحده** is an emphasis for Tawheed Al Ibadah.

**مخلصاً له الدين** – with sincerity in the religion. Ikhlaas means to purge/purify something of impurities.

What is pure milk? It is that which is not mixed with anything. What is pure honey? It is that which is not mixed with anything. Pure gold is that which is not mixed with anything. **And what about pure religion?** Milk can be mixed with water and gold can be mixed with copper, but what is mixed into the religion? What is the thing which removed ikhlaas from the religion when mixed into it? The first thing is Shirk and this also includes Riyaa (showing off) which is considered as **الشرك الأصغر** i.e. Minor Shirk.

Then comes innovations in the religion and the next is disobedience to Allaah. These are those adulterations which remove Ikhlaas from the religion. The top of the list is Shirk. Whoever got involved in Shirk Al Ibadah (associating partners with Allaah in worship), be it worshipping anyone besides Allaah (Shirk Al Akbar – Major Shirk) or Riyaa (showing off – Shirk Al Asghar/Minor Shirk), then his Ikhlaas is lost. A majority of people make the mistake of thinking that the nullifier/opposite of Ikhlaas (sincerity) is showing off (riyaa). However, this is not the case as riyaa is only a part of it. The biggest

nullifier of Ikhlaas is Major Shirk. Because if we use the word Ikhlaas separately, it (already) contains Tawheed as a component. If we separate Ikhlaas and Tawheed, then we would have to separate Shirk and Shirk Al Asghar (minor shirk) and showing off. So this is to be borne in mind that when the word Ikhlaas is being used in this manner, then it contains (a negation of) both forms of Shirk i.e. major and minor both.

مخلصاً له الدين – so the way of Ibraheem is to correctly understand what worship is and those fundamental matters which were described. And to know what are the pillars of worship. Worship cannot be performed without sincerity and this is what Shaykh Muhammad ibn Abdul Wahhab is trying to explain to us. And this is counted amongst the conditions of worship.

#### Conditions (for the acceptance) of Worship

Earlier, three pillars of worship were mentioned. The conditions of worship are two. They are:

1. الإخلاص (sincerity) – without sincerity, worship is not acceptable to Allaah. Ikhlaas means that there is no mixing in your worship. Worship is the right of Allaah alone and all forms of worship should be directed to Allaah only. This is sincerity. Be it any form of worship. It does not merely include prayer, fasting, Hajj or Zakah i.e. it does not include just the pillars of Islam. Some people think that only Salah is exclusively for Allaah whereas supplication and calling upon, sacrifice and offerings can be done for Allaah and some wali alongside him. We say never, this is not allowed. What is the difference between Salah and duaa or sacrifice? **This is also worship and that is worship as well (meaning Salah and Dua).** When you affirm that Salah is to be



performed only for Allaah then why do you not affirm that supplication, sacrifice and offerings should be done for Allaah alone? Why do you associate others with Allaah in this?

**I was astonished when once** I was in Pakistan and found an old woman fasting on a Thursday. I was very happy to know that there are such people in Pakistan as well who fast on Thursdays. So I said to that woman that I feel really happy, may Allaah reward you with good and grant you more ability, since you have fasted on a Thursday. She replied that yes son, I have fasted half a day for Ali, the dispeller of troubles. By Allaah I was surprised. I asked her to confirm that she fasted half a day for Ali, the dispeller of troubles? Is fasting also dedicated to Ali? She replied by asking me if I didn't know about it and I answered that I didn't know about it, all I knew was that fasting is for Allaah alone. She said no son, he is a wali of Allaah and a lion of Allaah so fasting is done for him too. It took me many years to explain the truth to that lady and Alhamdulillah she understood. I would think that these people only commit Shirk in acts such as duaa, sacrifice and offerings and not in these things (fasting, prayer etc.).

A questioner had asked me a question once, I think it was in the Sea Port program once. He had asked me that he prays two raka'ahs for Ghawth (Sheikh Abdul Qadir Jeelani) so is it allowed? By Allaah, this surprised me. Where were these questions coming from? Are people really doing such things? These things do not even cross our mind. Our dispute was regarding supplication, sacrifice and offerings being done for others beside Allaah. This was the first time in my life that I heard that prayer, fasting etc. is also done for others beside Allaah. That such people exist within our Ummah. In our age of such advanced technology, I believe that whoever carries a mobile phone in his pocket is a scholar in terms of this worldly knowledge. He has knowledge of how to turn on the phone, how to save phone numbers in it etc. I have even seen the illiterate ones swiftly using mobile phones. It is surprising that these very people do not have the knowledge that prayer, fasting etc. is the right of Allaah alone.

We have striven to learn those things in this world which we had no need to learn about. Yet we learnt them whether they had any benefit or not and spent time on those things. However, we left those things upon which depends our success in this life and the here-after. We do not even ask about those things. Allaahu Musta'aan.

Anyway, the first condition of worship is Ikhlaas (sincerity). The nullifier/opposite of Ikhlaas is Major and minor sins as well Bid'ah (innovations). All these are the nullifiers of Ikhlaas.

2. **إِتْبَاع** (following) – the way of the Messenger of Allaah ﷺ. A person worships Allaah alone, for example, prayer is worship. Now there is a person who prays for Allaah alone but he prays Fajr with three raka'at (instead of the prescribed two). Is his worship valid? No it is not valid. Even though he was sincere, then where did the mistake occur? The mistake was present in the second condition i.e. in following the Messenger of Allaah ﷺ (not following him ﷺ). This is the reason we should remember that worship, be it any form of worship, is not established unless it is accompanied with proof. So if a person claims that such an act is worship, then he must present proofs. If there is no proof, then it is not worship as will be described later. And once the worship is established with proof, then to associate anyone in that worship besides Allaah is Shirk as it is the right of Allaah. And if it is not established with proof, then it is Bid'ah (innovation).

I will repeat this as this is a fundamental matter which should be properly understood.

Any act of worship is not established without evidence. If there exists no evidence, then that act is a bid'ah (innovation). And if evidence exists, then to direct that worship to anyone else amounts to Shirk rather Shirk Al Akbar (major Shirk) which makes one to exit the fold of Islam.

The matter of worship is very delicate. Either it is major shirk which removes one from the fold of Islam or it is innovation. **كل محدثة و كل بدعه ضلالة ، وكل ضلالة في النار (رواه مسلم)**

**بدعة**

“every newly invented matter is innovation and every innovation is misguidance and every misguidance is in the Fire” (narrated by Muslim).

Worship is like a sword with a very fine edge (blade), and with depths on both sides. One is a pit of Shirk which leads to hell-fire and the other also leads to hell-fire. There is either bid’ah or Shirk and people do not even care.

So the first condition of worship is sincerity and the second condition is following the Messenger of Allaah ﷺ (exactly, in all acts of worship).

Condition	Opposer/Nullifier
Ikhlāas (sincerity)	Major and Minor Shirk, Innovation
Ittibaa’ (following the Messenger of Allaah ﷺ)	Bid’ah (Innovation)

Shaykh Muhammad ibn Abdul Wahhab further states

وبذلك أمر الله جميع الناس

And Allaah has ordered everyone of Mankind with that

Meaning, with the way of Ibraheem عليه السلام i.e. to not associate anyone with Allaah in worship, with sincerity in the entire religion. It doesn’t mean just prayer, zakah and hajj, rather even the minutest acts of worship. Charity and philanthropy should be for Allaah alone. Shaving one’s head i.e. if a person shaves his head off with the intention of earning reward, then it should be for Allaah alone.

If he shaves his head for some saint or at a shrine, then this constitutes major shirk. This is form of worship.

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say (O Muhammad ﷺ), my prayer and my sacrifice and my life and my death are for Allaah, the Lord of the Universe”

(Surah Al An’aam: 162)

نَسَكَ – in general means worship. In specific terms, it refers to the rituals of Hajj. Shaving the head is one of the obligations of Hajj. So to shave the head off for someone else constitutes Shirk. If someone shaves his head off for any reason other than worship, his intention is not to slight himself in worship of someone and the other pillars that have been described, then there is nothing wrong in that. An intention to gain reward or do it for the sake of someone should not be present.

By Allaah, it amazes me (to find out) that there is a place in Yemen which contains the grave of Prophet Hud عليه السلام. They say regarding it (and Allaah knows best if it is true or not) that on the 10<sup>th</sup>, 11<sup>th</sup> and 12<sup>th</sup> of Shawwal every year, Hajj is conducted. I said Hajj, yes it is Hajj. Why? The Soofis of that area believe and they say that those who do not have the capability and the money (to perform Hajj) as these days Hajj has become quite expensive, they should go there. They should don special clothes, either green or white colored. And they should take seven rounds of that grave. Then they should also perform 7 rounds of Sa’ee. There is a stone and people pick up pebbles and hit that stone with them. إنا لله و إنا إليه راجعون. Then they perform sacrifice and shave off their heads. Is any act of Hajj left out? If this is not Hajj, then what is? This is Hajj and it is happening today. And by Allaah, we have been given eye witness accounts of this practice. It happens today. Those who cannot travel from within Yemen to that place also require money. So money is collected for them. Aiding in Shirk, i.e. to collect money to aid in this (pseudo) Hajj. إنا لله و إنا إليه راجعون.

وبذلك أمر الله جميع الناس - So for this purpose, i.e. for Tawheed Al Ibadah did Allaah command mankind.

وخلقهم لها

And created them for this,

He created the entire creation for Tawheed Al Ibadah. The proof for this, as mentioned by Shaykh Muhammad ibn Abdul Wahhab, lies in the statement of Allaah in Surah Adh Dhaariyaat, ayah 56

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allaah) created not the jinns and the humans except that they should worship Me (Alone)

Here, worship does not just refer to prayer, fasting, Hajj and Zakah. Rather, as Shaykh Muhammad ibn Abdul Wahhab states that مخلصاً له الدين، so it refers to the religion in its entirety. Worship has a very expansive meaning. Some people have understood it to mean only the five pillars of Islam. But this is not so.

If you go for your job and work with honesty, dedicating your time and earning Halal (permissible) money and feed your children with Halal income, then this is a form of worship. If you look at your Muslim brother and pass a smile, then it is charity/worship.

عن أبي ذر رضي الله عنه - قال: قال رسول الله صلى الله عليه وسلم:-

تبسمك في وجه أخيك لك صدقة ، وأمرك بالمعروف ونهيك عن المنكر صدقة ، وإرشادك الرجل في أرض الضلال

لك صدقة ، وإمطتك الحجر والشوك والعظم عن الطريق لك صدقة ، وإفراغك من دلوك في دلو أخيك لك

صدقة

صحيح الجامع الصغير وزيادته لفضيلة الشيخ محمد ناصر الدين الألباني - رحمه الله - (مجلد 1 ص: 561)

Abu Dharr رضي الله عنه said: the Messenger of Allaah ﷺ said:- **“your smile in the face of your brother is charity for you”** .....till the end of the hadith. [Sahih Jami as Sagheer, Vol. 1 pg. 561]

If we keep track of the welfare of our neighbor, then it counts as worship. Even the morsel of food you place in the mouth of your wife and kids is worship. When you earn, they will definitely eat. If you earn a Halal income fearing Allaah, then by Allaah you are earning reward for every morsel of food they eat. On the contrary, a person who earns a Haram income and feeds his children, then he is answerable for every morsel of food. Now count as to how many morsels of food a human eats in a lifespan of 60 years. If a human has the courage to answer for these many morsels, then he can eat Haram (if it pleases him). And Haram income does not constitute interest/usury alone. Rather there are many paths of Haram income. Every human knows and is questioned by his conscience if what he is earning is Haram. The Companions would leave off 70 permissible things to avoid one impermissible thing. What is Zuhd? Zuhd is to abandon the desires of this world, not the world itself. Are all desires of this world impermissible? A lot of desires are permissible. Yet the Companions and their successors kept away from many permissible things to safeguard themselves from impermissible things. This does not mean that they survived on one almond for 40 year. This is exceeding the limits and giving oneself unnecessarily pain. This is not the way of Islam and these are not the teachings of the Messenger of Allaah ﷺ. This is not from the wisdom of Allaah that He creates a person and then requires him to be hungry and thirsty in order to make him His wali. This is not from the wisdom of Allaah.

So the meaning of worship is very expansive and it is imperative to understand it.

And Shaykh Muhammad ibn Wahhab further states

ومعنى يَعْْبُدُونَ : يوحّدون

And the meaning of “to worship” is to establish Tawheed (single out Allaah) in worship.

So as we described earlier, when the word ‘ibadah is mentioned without any context as to what form of worship it is, then it means Tawheed. This is a principle that needs to be remembered. If the word ‘ibadah occurs in the Quran or authentic ahadith without any context, just like in the above ayah, or just the word ‘ibadah, then it means Tawheed.

ومعنى يَعْْبُدُونَ : يوحّدون – and the meaning of “to worship” is to establish Tawheed of Allaah in worship. This is a famous statement of Abdullah ibn Abbas رضي الله عنهما and it is present in Tafseer Ibn Katheer as well.

And Shaykh Muhammad ibn Abdul Wahhab further states

وأعظم ما أمر الله به التوحيد،

And the greatest thing which Allaah has commanded with, is Tawheed,

The biggest matter which Allaah commanded us, the first thing that He commanded us with and the biggest thing that was brought by the Messenger of Allaah ﷺ. What is that matter due to which people were divided into two groups – the people of truth and the people of false-hood? What is the thing due to which necks were sliced off (people lost their lives)? What is that matter for which Allaah created Paradise and Hell-fire (as reward and punishment)? It is Tawheed.

So the greatest matter which Allaah commanded us with is Tawheed. What is Tawheed? Shaykh Muhammad ibn Abdul Wahhab describes it himself and by Allaah in such a concise manner which I have never seen in any other authored work. Now pay attention.

- Haneefiyyah, which I explained earlier, was described in four words (by Shaykh Muhammad ibn Abdul Wahhab). If you observe any other book, you will need to read around 2 to 10 pages to understand (Haneefiyyah) whereas here it is described in just 4 words
- A lot of people give varying definitions of Tawheed. Tawheed has different meanings and it can be Tawheed Ar Ruboobiyyah, Uloohiyyah and Asmaa wa Sifaat. It has a general meaning

and a specific meaning. However, the Tawheed that is intended is that for which Allaah sent His Messengers, for which battles were fought, for which lives were lost and for which Allaah created Paradise and Hell-fire. What form of Tawheed is it? It is Tawheed Al Ibadah.

So Shaykh Muhammad ibn Abdul Wahhab states that the greatest matter which Allaah commanded us with is Tawheed. And what is Tawheed?

وهو: إفراد الله بالعبادة

And it is: to single out Allaah in worship.

This contains 3 words. The way of Ibraheem contains 4 words and this contains 3 words. If one wants to learn, then he can do so now without having the need for a revision. What is Tawheed? To single out Allaah in worship i.e. to worship only Allaah alone. To believe in the Oneness of Allaah. فرد refers to one so إفراد is to believe in the Oneness of Allaah pertaining to the worship of Allaah. It means that worship should be done for Allaah alone and not for anyone else. This is the meaning of Tawheed - إفراد الله بالعبادة

And Shaykh Muhammad ibn Abdul Wahhab further states

وأعظم ما نهى عنه الشرك

And the biggest (worst) matter which Allaah prohibited us from is Shirk,

What is Shirk? If we ask people regarding the definition of Shirk, we would get varying definitions.

But again Shaykh Muhammad Ibn Abdul Wahhab has given a concise definition of Shirk when he states

، وهو: دعوة غيره معه،

And it is: to call upon another besides Him.

Again three words. What is Shirk? To associate anyone with Allaah in worship.



- Tawheed: is to single out Allaah in worship
- Shirk: is to associate anyone with Allaah in worship

If worship is only for Allaah, then it is Tawheed. If worship is for Allaah and for someone else with Him, then this is Shirk.

Sacrifice – people slaughter a sheep for Allaah during Hajj. Then they attend a festival of their saint and slaughter a sheep at the shrine there. This is Shirk in worship of Allaah (شرك في العبادة). The evidence for this as given by Shaykh Muhammad ibn Abdul Wahhab, and we observe that he whatever he states is always backed up with evidence.

So what is the evidence that Tawheed is the greatest matter commanded by Allaah and Shirk is the worst matter which Allaah warned us against and prohibited us from?

It is the statement of Allaah in Surah Nisaa ayah 36

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allah and join none with Him in worship

Look at how he selects the ayaat. These are for the beginners, those who want to study the matter of Aqeedah will not find anything more concise than this to study. I have not seen any other work where the words are concise and the evidences are also concise.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا – and worship Allaah and do not associate anything with Him in worship.

Shaykh Muhammad ibn Abdul Wahhab states that وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا i.e. worship Allaah and do not associate anything with him.

This is the evidence that the greatest matter commanded by Allaah and Shirk is the worst matter which Allaah warned us against and prohibited us from. Where did we get this (command and warning) from the ayah? **وَأَعْبُدُوا اللَّهَ** is **فعل الأمر** i.e. command verb. The command is to worship Allaah. This is Tawheed Al Ibadah. **وَلَا تُشْرِكُوا بِهِ شَيْئاً** and not to associate anyone with Him in worship. This is prohibition as **لا** is **ناهية** and this is followed by **فعل المضارع** (verb in present tense) i.e. **لَا تُشْرِكُوا بِهِ شَيْئاً** so **لا** is prohibition as to not associate anyone with Allaah in worship. **شَيْئاً** is **نكرة** and **لا** is **نفي** and when **نكرة** occurs in the context of **نفي** then it is called **عموم**. This means that nobody, no one should be associated with Allaah in worship. This does not mean that only stones, birds and animals are prohibited whereas an angel or saint can be associated. No, this is not the case. So **شَيْئاً** is **نكرة** which means that nobody (is to be worshipped besides Allaah), this includes everyone. This means that there is none worthy of worship except Allaah and this is the meaning of **لا إله إلا الله** i.e. the meaning of **لا إله إلا الله** is **إله إلا الله** – there is no true deity except Allaah.

So this was the introduction. Now we will observe this introduction and list out the fundamental matters described therein.

1. What Haneefiyyah or the way of Ibraheem really is
2. The purpose for which Allaah created jinn and mankind
3. If worship is described in general without the context, then it means Tawheed
4. The greatest matter commanded by Allaah is Tawheed
5. The worst thing that Allaah warned us against is Shirk

These five fundamental matters were discussed in this lesson. So what is the total? 4 were described earlier and these were that –

1. The knowledge of Aqeedah is sought only from the Quran and Sunnah and not from anything else. This is the first foundation.
2. A human has awareness of Tawheed Ar Ruboobiyyah and Asmaa wa Sifaat by fitrah (natural predisposition)
3. The first obligation upon a Mukallaf (a sane/mature person who has reached the age of discernment and is legally answerable for his deeds) is to establish Tawheed al Ibadah. So as soon as a person reaches the age of puberty and intelligence, the first obligation upon him is to understand Tawheed al Ibadah and act according to it
4. Allaah sent his Messengers to spread the message of Tawheed Al Ibadah

These were the four fundamental matters explained in the first lesson. Then four additional matters were described in the first introduction of this book. This makes  $4+4 = 8$ . So what were those four matters? These are those four matters which are obligatory for every Muslim to understand. These are –

1. Ilm – and this refers to the knowledge about Allaah, His Messenger ﷺ and the knowledge about the religion of Islam with evidences
2. To act upon it
3. To call towards it
4. To be patient upon it

These were the four fundamental matters (in the first introduction) and the evidence for this cited by Shaykh Muhammad ibn Abdul Wahhab as Surah Al Asr.

This makes  $4+4=8$ . In the previous lesson, 3 more matters were mentioned. What were those? Those were that –

1. Allaah created us, provided us with sustenance and made us capable to live in this world. He made everything easy for us and did not leave us unattended. He sent Messengers for us and

revealed this legislation. And if we act upon this legislation, then we can live in an excellent manner in this world and achieve success in this world and the here-after

2. Allaah is never pleased with Shirk. Never. Allaah does not accept that a person associates anything with Him in worship, whether it be a close angel or a prophet.
3. When a person has understood Tawheed and has understood that Allaah has created him, provided him with sustenance, sent Messengers for him and deemed the obedience of those Messengers obligatory upon him, then it is obligatory upon him that he establishes his friendship and enmity for the sake of Allaah and His Messenger ﷺ.

So 8+3 = 11 and this lesson includes 5 more matters so the total adds up to 16. So these are the 16 fundamental matters as part of the introduction and it is recommended for you to write these (these have been collected into a single section towards the end of the notes as additional help for the readers to aid in memorization, in sha Allaah), to understand them well and if something is unclear, then to ask about it in the next lecture.

Shaykh Muhammad ibn Abdul Wahhab further states,

**فإذا قيل لك: ما الأصول الثلاثة التي يجب على الإنسان معرفتها؟**

**And if it is said to you: what are the three fundamentals that are obligatory upon a person to know?**

The word Muslim is not used here rather the word human is mentioned because it is obligatory upon every individual to understand these three things. To know these three things.

**فقل: معرفة العبد ربه، ودينه، ونبيه محمدًا ﷺ**

**Then say: the servant must know his Lord, His religion and His Prophet Muhammad ﷺ**

These are the three fundamental matters

1. That the servant knows his Lord - And to know his Lord comes first because the first right belongs to Allaah, the One who created us. And it is obligatory upon every human who has

sound intellect to know his Lord, to know who created him, the one who gave all the means for this man to live in this world, the one who fashions him and shapes him. This is very important to know.

2. To know His religion – based on the foundations of this religion, a man performs deeds on which depends the success of this life and the here-after and prevents himself from loss. It is the religion and what else. If there is no religion, then remember there is no difference between humans and animals, both are equal. Why is that? What does an animal do in it's lifetime? It eats, drinks, reproduces and then dies. On the other hand is a human who also eats, drinks, reproduces and finally dies. What is the difference? This religion is the difference. When Allaah made human an honored creation and created him with the best shape, then it is not from the wisdom of Allaah that He let humans live their lives like animals. No. Just like Allaah created this human in the best shape, similarly the internal characteristics of this human, and his character should be the best. And how will it be the best? By understanding the religion. So it is imperative that a person strives to understand his religion after knowing Allaah. But how does one understand the religion? Unless a connection is present between Allaah and his slave, he cannot understand what this religion is. What is that way? The one that is taught by the beloved Prophet of Allaah ﷺ.
3. And the third foundation is to know the Messenger of Allaah ﷺ.

Since this is a concise book, the definition given is also concise in a beautiful manner and easy words. That who is Allaah, your Lord is, as will be described later in the book in the form of a question. This is such a summarized introduction that one can say that just like a human has general knowledge, he has knowledge regarding the foundations of his religion i.e. the foundational regarding Allaah, what the foundations of the religion are, what is the difference between Islam and Eeman and the difference between the levels of Islam, Eeman and Ihsan. Similarly, (he knows that) Muhammad ﷺ is the beloved Prophet of Allaah, who he is, where he came from, which tribe did he belong to. Who was he before Prophet-hood and how he spent his life after Prophet-hood, both the Makkan and the

Madinan phases. Furthermore, how he ﷺ performed Jihad and how he died. All this is mentioned in this concise book i.e. Tawheed, knowledge about the foundations of Islam and a brief biography of the Messenger of Allaah ﷺ, an introduction of which will be described in sha Allaah.

And one must remember that these are the three questions which a human being (not just a Muslim but a human being) will be questioned about in his grave. These are the three questions which every human being will be asked in his grave. Animals and non-Mukallaf (the one who is not sane or mature i.e. has not reached the age of discernment and consequently, is not legally answerable for his deeds) will not be questioned regarding these matters. This is the reason animals are happy. There will be some humans on the Day of Judgment who will wish that they too were animals in the world so that they would not have to face this (humiliation/punishment) on that Day This day is going to fall upon us and a lot of people will wish for this, may Allaah have mercy upon us and grant us the ability to be obedient to Him and please Him, the way He wants from us and may death not come upon us until He is pleased with us. Because that time will be very difficult. The disbeliever will weep on that day, will wail, shout and wish that he were an animal so he would have been transformed to dust and his deeds would not have been called to account. As Allaah states in Surah Naba ayah 40

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

Verily, We have warned you of a near torment, the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: “Woe to me! Would that I were dust!”

This is such a great matter. We read Surah Al Mulk daily. Have we ever pondered over the last ayah? Why would he want to be dust? When the accounts will be presented on the Day of Judgment, the first to be called to account will be the animals. All animals and birds will be gathered in a ground. These wild animals and birds will be gathered in one place and Allaah will meet out justice between them as well. If a goat who was given horns had unjustly hurt a goat without horns in this world, then Allaah will give horns to the latter and allow it to settle its score with the one who hurt it and carry

out justice. And allow it to claim its right. So even animals will be held accountable on that day (between themselves). When their accounts have been settled, Allaah will command them to become dust and they will all become dust. The disbeliever will witness this phenomenon and his deeds will be running through his mind. He will be searching for one faint glimmer of Tawheed, one word of remembrance of Allaah, one act of worship that he did. All (good) deeds of a disbeliever and polytheists are a waste (i.e. will be of no avail to him). Their good deeds are of no benefit. If they are honest, helping and good natured in this world, Allaah has given them their due return in this world by giving them technology, the riches of this world and by making the world dependent on them in terms of technology. He made us dependent on them. This (mobile phone) is made in Finland. It is a disbelieving nation and we use it.

But Allaah has granted us that which they cannot ever achieve. By Allaah, even if they return this world and all the technology, they cannot achieve this thing. And that is Tawheed. This world will pass, either by laughing or crying (i.e. either in happiness or grief) but success in the here-after belongs to the one who will be given the glad tidings that “O my slave, I kept you hidden in the world, I hid all the sins you committed in the world and today I forgive all your sins so enter Jannah”. On the other hand, the disbeliever will be weeping and regretful, wishing that were he a dog or a pig or any other animal, he would not have to face this day. He would have been transformed to dust along with these animals as he is not capable to give account of himself.

So these three questions will be asked from everyone whether he is believer or a disbeliever, every Mukallaf will be questioned about this in the grave.

The questioners are called Munkar and Nakeer and these two names are proven by authentic ahadith. Munkar and Nakeer are two angels of Allaah whose characteristics have been mentioned in an authentic hadith to be very horrific. Some people who have gained knowledge of this world say that “let us enjoy the life of this world and we will memorize the answers to these questions before death. Are these questions hard – who is your Lord? My Lord is Allaah. What is your religion? Al Islam. Who

is your Prophet? Prophet Muhammad ﷺ. These can be taught to our children, we are so intelligent, and can't we understand this?"

By Allaah, that day this intellect will not work (will be of no avail). The thing that will work on that day (or be of avail to a person) is Eeman. On that day, the light of Tawheed and faith that had been present in the heart of a person is the only thing that will help him. Who is your Lord? If, only intellect would be present that day, will it really work. But that day only Eeman will be present.

A person who spends his life with Eeman and Tawheed is given the ability by Allaah to read the Kalimah Shahadah at the time of his death. And Allaah grants him the ability in the grave to answer these questions easily. So a person should not live under the misconception that he can memorize the answers to these questions when the time or need arises and then pass the test. This is not the examination of this world where one will be sitting in an air-conditioned room with fans running, with a desk and chair set out for the candidate, where bribes will work and teachers will help you. This is not that place. Rather it will be an enclosed space, 2 meters beneath the ground. A place where not just air, but not even an atom of light can penetrate. A place where two such angels would come to question you, the sight of whom will make humans tongue-tied and unable to speak. Do you know that when a human is scared, his tongue does not move (he becomes speechless due to fear). This is a natural disposition of a human that when he feels fear, his heart starts beating fast and the tongue does not correspond with what he wants to say. If anyone doubts this, then try getting caught by the policeman on the road and getting questioned regarding the Iqama (a resident permit granted to non-Saudis in Saudi Arabia). The iqama and everything else is present in our pockets yet we enter in a peculiar emotional state (of fear) even though it is the right of the policeman (to demand to check the Iqama). Such is the condition of people when they are blameless, when they have not committed theft or any other wrong act. It is just the terror of the policeman even though the poor chap may be smiling. Yet in that enclosed, dark space, several feet beneath the ground, we will have to answer these questions. Who is your Lord, what is your religion, who is your Prophet.



Those who were granted the ability of Tawheed, Eeman and following the Sunnah by Allaah will encounter no difficulty or fear. The fear and difficulty will be due to the life in this world. But in the grave, Allaah will remove fear from the hearts (of the righteous believing slave). The heart of the believer which is filled with Eeman and Tawheed does not contain any fear. It does not have fear of the creation then.

My Lord is Allaah, my religion is Islam and my Prophet is Muhammad ﷺ. And this is what would lead to success.

There will be some people who will say – “my Lord....? I used to hear people saying something but I do not know. I would hear people talking that I have some religion but I do not know. I would hear people talking that we had a Prophet but I do not know.” Is there a bigger loser than this? He sought all the knowledge of this world yet he was not able to learn the three foundations of his religion. He is that hypocrite who spent all his life on here-say. He considers that pronouncing the Kalimah Shahadah is a great achievement and he has all the right to live in this world. He considers himself to be the best believer. He considers having bought the world with two prostrations. He prays and gives in charity to show off to people. He performs Hajj and Umrah so that people call him a Haaji (pilgrim – one who has performed Hajj). He performs many Hajj and travels for Umrah every year to please people. He achieved his aim in this world by earning the praise of the people but what is left for him with Allaah? Nothing except grief and humiliation.

So (when it is asked) who is your Lord? He will think about it that people used to say something about it. He will try to remember it and even though he has pronounced the Kalimah Shahadah but is a hypocrite. Why will he not be able to remember it? Because he had no Eeman, he was a hypocrite and spent his entire life in hypocrisy. He pronounced the Kalimah Shahadah under fear of the sword. People used to say something but he doesn't know what it is. The words that occur in the hadith are **ها ها لا أدري** and these do not occur without purpose. The man would think hard, ponder and try to remember. The word was easy – Allaah – is it a difficult word? It is the easiest and most beautiful

word. He will try to remember it but he will be unable to do so. If a person is not able to speak out this word, then how would he be able to answer the other two questions?

Then a third person will be asked – who is your Lord? He will say - I do not know. Who is your Prophet? He will say - I do not know. What is your religion? He will answer - I do not know. He never recognized his Lord in his entire life. His Lord was this world. He was the slave of the dirham and dinar. He only recognized this world and spent his entire life for this world. He believed that nature does everything (nature is divine and controls the Universe). The naturalists say this blind, deaf and dumb nature created the whole Universe. By Allaah, this is a very strange matter. Can an intelligent man say such things? Can a blind, deaf and dumb nature create the entire creation? SubhanAllaah. When a man will be asked who his Lord is, he will not be able to say nature. He will not dare to say this because he knows he made a mistake and wasted his life upon this (false belief). Now what is the entity that created him? Most definitely, it is not nature. These questioners have not been sent by nature. They have been sent by that Lord who I rejected. But who is He? I wish that I could remember it. Where will he remember it from? He spent his entire life engrossed in the life of this world (heedless of His Lord) so from where will he remember it. Who is your Lord? I do not know. Only destruction awaits such a person who spent 60 years of his life without knowing his Lord. By Allaah, such a person has no excuse to present to Allaah. This has been narrated in an authentic hadith that a person has been given 60 years (on an average) of life and yet he did not know his Lord. He spent 60 years in sinning and did not repent? When will you do so? **Do you have any religion?** How can person who does not know his Lord, know his religion? What was his religion? There were the enjoyment of this world.

They question us as to why zina is impermissible, why we deprive people??? People are young, let them do as they wish. Why have we put restrictions on people as to don't do this and don't do that. If they like to drink alcohol, let them drink. What is your problem? They are disturbed, they do not feel sleepy i.e. they suffer from insomnia so let them drink. You do not want to drink, don't drink but why do you prevent others from drinking. Keep your religion within the confines of the mosque. Why do

you bring religion to the markets, to the marriage halls? Marrying based according to the religion, trading according to the religion, even buying a car according to religion i.e. such and such form of buying has interest etc. why all this hassle? Our religion is this world. They were the slaves of this world so when he is asked what your religion is – he will not be able to say “the world”, he would not dare say that he worshipped the world. This is because he left the world behind, it betrayed him. Even though he sacrificed everything for its sake, the world stabbed his back. Would that he had known this religion. He did not strive to know this religion.

Who is your Prophet? I do not know.

He was unable to know his Lord and his religion, so he is asked regarding his Prophet. And do you not know the Prophet who is the mercy for the entire Universe ﷺ? He had heard his ﷺ name in the world but had rejected it. He boldly rejected that Muhammad ﷺ is a Prophet. He said that Muhammad ﷺ preached terrorism (and we seek refuge with Allaah). Who is your Prophet? Their prophet in this world are their helpers who present the desires of this world to them day in and day out. That this is their world and their here-after, in short this is everything for them. They say that the clerics scare people. There is no life after death. Go out, enjoy and do whatever you like. You will decompose after death and nothing besides that will happen. So they did not know the Messenger of Allaah ﷺ. Only loss and destruction awaits such people.

This is in the grave. And he will be beaten with such a thing by these two angels that he will sink beneath the seventh level of the earth. And a result of this, he will scream and his scream can be heard by everything in the universe except the humans and jinns. This will be the state of the sinner (adulterer/fornicator).

Today these people laugh at us, mock us and oppose us. They hold enmity with us, call us terrorists and blame us of dividing people, of being extremists. But a time will come when no injustice will be carried out like in this life, based on color, race or place. In the court of Allaah, the distinguishing factor is Tawheed and Eeman.

We supplicate to Allaah to grant us beneficial knowledge and the ability to perform righteous deeds, to grant us the ability to tread upon the path of the Quran and Sunnah, to protect us and our families from all forms of Shirk, innovations and evil practices. And may Allaah keep us steadfast in this life, at the time of death and in our graves so that we are able to answer these questions. And grant us the ability to spend this life in His obedience and the obedience of His Messenger ﷺ with humility and bearing slight.

And this is the end of my call, and All Praise belongs to Allaah, the Lord of the Universe and may the peace and blessings of Allaah be upon His Prophet Muhammad and upon his family and all his companions.

[Dr. Murtaza Baksh then moves on to a question and answer session based on this lesson. This session is not transcribed. However, due to exam questions being derived from the Q&A session as well, it is advisable for the students/listeners to continue listening to that session in order to prepare well for the upcoming test]

BarakAllahu Feekum

SUMMARIZED LIST OF FUNDAMENTAL MATTERS DESCRIBED IN THE LESSONS TILL LESSON 4 IN SEQUENTIAL ORDER (this is for the benefit of the reader, for ease of memorization and revision)

### FIRST LESSON

1. The knowledge of Aqeedah is sought only from the Quran and Sunnah and not from anything else. This is the first foundation
2. A human has awareness of Tawheed Ar Ruboobiyyah and Asmaa wa Sifaat by fitrah (natural predisposition)
3. The first obligation upon a Mukallaf (a sane/mature person who has reached the age of discernment and is legally answerable for his deeds) is to establish Tawheed al Ibadah. So as

soon as a person reaches the age of discernment and intelligence, the first obligation upon him is to understand Tawheed al Ibadah and act according to it

4. Allaah sent his Messengers to spread the message of Tawheed Al Ibadah

### SECOND LESSON (FIRST MUQADDIMAH)

There are four matters which are obligatory for every Muslim to understand. These are –

5. Ilm – and this refers to the knowledge about Allaah, His Messenger ﷺ and the knowledge about the religion of Islam with evidences
6. To act upon it
7. To call towards it
8. To be patient upon it

### THIRD LESSON (SECOND MUQADDIMAH)

9. Allaah created us, provided us with sustenance and made us capable to live in this world. He made everything easy for us and did not leave us unattended. He sent Messengers for us and revealed this legislation. And if we act upon this legislation, then we can live in an excellent manner in this world and achieve success in this world and the here-after
10. Allaah is never pleased with Shirk. Never. Allaah does not accept that a person associates anything with Him in worship, whether it be a close angel or a prophet
11. When a person has understood Tawheed and has understood that Allaah has created him, provided him with sustenance, sent Messengers for him and deemed the obedience of those Messengers obligatory upon him, then it is obligatory upon him that he establishes his friendship and enmity for the sake of Allaah and His Messenger ﷺ.

### FOURTH LESSON (THIRD AND FINAL MUQADDIMAH)

12. What Haneefiyah or the way of Ibraheem really is
13. The purpose for which Allaah created jinn and mankind

14. If worship is described in general without the context, then it means Tawheed

15. The greatest matter commanded by Allaah is Tawheed

16. The worst thing that Allaah warned us against is Shirk

