

Usool Ath ThalaathaBy Shaykh Muhammad Ibn Abdul WahhabTaught by Dr. Murtaza BakhshLesson – 5

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 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 lesson on Usool ath thalaatha by Shaykh Muhammad ibn Abdul Wahhab is ongoing and this means The Three Foundations of the religion. I am stating the translation because I once asked people after Friday Khutbah whether anyone has read the book called Al Usool Ath thalaatha and no one had an answer. They all responded by saying that they had not read it. Then one of my companions told me to ask them if anyone has read The Three Foundations (it's translation in Urdu) and when I did so, they responded by saying they had read it. So The Three Foundations is Al Usool Ath thalaatha in Arabic. And this book is famous as The Three Foundations (Urdu translation) in the Urdu language.

A few principles were described in the previous lessons and the introduction had been covered. If time permits, these principles will be summarized in the end (of this lesson) because these are summaries of the preceding lessons. It will be beneficial for those who were not present in the

preceding lessons. Earlier, a total of 16 was calculated but I reviewed it and found them to be a total of 22. I request you to remind me in the end to revise those with you.

Shaykh Muhammad ibn Abdul Wahhab states

الأصل الأول : معرفة الرب

The first foundation: knowing The Lord

فإذا قيل لك: من ربك؟ فقل: ربي الله

So when it is said to you: who is your Lord? Then say: my Lord is Allaah

He is that Lord i.e. a Lord is one who

الذي رباني و ربا جميع العاملين بنعم

My Lord is Allaah and fostered me and fostered this entire Universe with His favors

This entire Universe is dependent on its Lord and Allaah created it to be dependent (upon Him). This is from the wisdom of Allaah that He created the Universe to be dependent on Him because by virtue of being the Creator, He is the Only One who grants the needs and this cannot be done from anyone among the creation. They are dependent in terms of creating themselves, they cannot create themselves. They are dependent in terms of sustenance, they cannot give themselves sustenance. When we talk about creation, then the foundation of creating does not mean that someone can say that if Allaah has created me, then my father has also created me (by being part of the biological process of procreation). Even though linguistically, according to the Arabic language, a father is also a creator by virtue of him giving birth to the child (being part of the process) but legislatively, Lord is only Allaah who created man from nothing. Man was nothing (did not exist) before Allaah created him (this is different from procreation by humans because there is always a set of parents needed for that whereas Allaah created man without any parents, from nothing and He is the one who set forth the mechanism of procreation).

And then He made the means of procreation of man from clot. So a father can be considered a creator in linguistic terms but in reality, he is not the creator. There exist many married couples who long for children. If semen was enough to produce a child, then every man who has semen would have been able to produce a child. This is not the case because the real power of creation lies with Allaah. The real creator is Allaah who **ربا جميع العالمين بنعم** **الذي رباني و** fostered me and fostered this universe with His favors. A person who is dependent on favors is the one who has true dependency and as I described earlier, Allaah has created the entire universe in a state of dependence over Him. The angels, prophets, saints, righteous ones and general folks, animals and birds; all these creations are dependent on Allaah. Since they are dependent, they express their dependency to Allaah and ask Him alone (for their needs). The animals and birds which have no sound intellect, ask from Allaah. They are aware of the fact that the Creator and Sustainer is only Allaah. Once Abu Bakr Siddiq **رضي الله عنه** was passing through a garden. His gaze fell on a tree upon which a small bird perched itself. The bird ate from the fruits of that tree. Abu Bakr fell on his knees and started to weep. The companions who had accompanied asked him as to what was the matter (the reason for his weeping). He replied to them that look at that bird. When it left its home, its stomach was empty; it was hungry and thirsty. It came here, ate its portion of sustenance to its fill and flew away. It has no accountability of its actions. We also set out from our homes in search of sustenance but we will have to give account of every single dime.

They were such people who were affected by everything that they saw in the universe. Just like the Messenger of Allaah **ﷺ** stated in an authentic hadith (the meaning of which is) that if you place your trust in Allaah the way it is His right to be trusted, then by Allaah He will grant you sustenance the same way He grants it to the birds. They set out from their nests hungry and thirsty and return in the evening with their stomachs full. A bird never dies of hunger. A bird fills its stomach even while remaining aerial throughout its life. It does not have hands, Allaah has given it a small beak and this is what it uses to fill its belly. If the bird comes to the ground, then animals will eat it. If it escapes the animals, then it will not be able to escape humans. If it escapes men, then children do not leave it. So Allaah gives full sustenance to that little bird. And why is that? Because the bird is aware of how to

have full trust on Allaah. If only humans also knew the same. If only this human with sound intellect could learn from this bird about how to ask Allaah for sustenance. What is Tawakkul? The messenger of Allaah ﷺ states in the above hadith that if man places his trust on Allaah the way it is the right of Allaah to be trusted, then Allaah will provide him with sustenance the way He provides the birds. The birds set out from their homes hungry and return back when they have had their fill.

And Allaah fosters and nurtures His entire universe through His favours **وان تعدوا نعمة الله لا تحصوها** “And if you would count the graces of Allah, never could you be able to count them” (Surah An Nahl: 18).

صيغة عموم مفرد مضاف so مضاف اليه is الله and مضاف is نعمة. This means that there are so many favours that man cannot count them. If we take an apple and examine it, we observe that its colour is beautiful – this is a favour. If we bring it closer, it has a good smell – this is a favour. When we eat it, it tastes sweet and this is a favour. It is easy to chew and this is a favour. It is easy to swallow and digest and this is a favour. These favours are countable right? Now when this apple gets digested in the stomach and enters the bloodstream, we cannot count the favours henceforth. The nutritional benefits present in that single apple, the amount of carbohydrates and minerals present in it, the parts of the body which were nourished by it – the percentage that entered the liver or the muscles, the amount of strength it provided to our eyesight, hearing and our tongue; who can count this? No doctor in the world can count this for us. **وان تعدوا نعمة الله لا تحصوها** So

An apple is just a singular favour of Allaah upon us but by Allaah no one can count the favours present in that single apple. So Allaah bestows this entire universe with His favours which are plenty and diverse.

And Shaykh Muhammad ibn Abdul Wahhab states

وهو معبودي ليس لي معبود سواه؛

And He is my only deity worthy of worship and I have no deity other than Him.

And this Allaah is the only one deity that I worship and I have no other deity apart from him.

When Allaah created this entire universe and bestowed His favours on it, was there anyone alongside Him? There was no one alongside Him. Even the Jews, Christians and Hindus affirm that there was no one beside Him, when He created the universe He was alone. When Allaah provided sustenance, there was no one alongside Him. When Allaah fashioned this entire universe, then again there was no one alongside Him. When Allaah is the one and only Lord who created you and provided you with sustenance, He is the One who fashioned you and dispels all your troubles, then why do you worship anyone else besides Allaah? Or why do you worship Allaah and someone else along with Him. How can this be considered justice?

The right of worship belongs to the One who created. The one who is the Lord is the One who is the only true deity worthy of worship*. The one who is not the Lord is not worthy of worship at all. This is the reason Shaykh Muhammad ibn Abdul Wahhab has stated this as a reminder (and details will follow later) that the one who is my Lord is the one who is my true deity worthy of worship and I have no other deity to worship besides Him.

And Shaykh Muhammad ibn Abdul Wahhab states that evidence for the statement that Allaah is the Lord of the entire universe is present in the statement of Allaah, the Most High in Surah Al Fatihah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All Praise belongs to Allaah, the Lord of the Worlds (mankind, jinn and all that exists)

* Whenever the Arabic word معبود is being used for Allaah in this document, it is constantly being translated as “the only true deity worthy of worship” so as to ingrain the true meaning of Kalimah Shahadah in the minds of the readers and re-inforce the fact that though there may be many things which people have taken as deities besides or apart from Allaah to worship, it is only Allaah who has the right to be worshipped and hence He is the Only true deity worthy of worship. For more details, please refer back to the lectures on Kalimah Shahadah available on

The word **عالمين** is the plural of the word **عالم** so Allaah is the Lord of all the creations present within the universe. Just ponder over the wisdom of Allaah. The Quran does not begin with an introduction regarding its author. And I remember that Yousuf Islam (**Translators Note: This does not mean that Dr. Murtaza is giving appraisal and approving him to be upon the right methodology and belief. This is rather just a story and incident related to the topic to strengthen it further. However, just for the sake of argument, even if this will be considered a praise by some we don't take it from him, Dr. Murtaza, unless it is certain that he is upon the Salafi Manhaj and Aqidah.**) who was a singer from England and his name was Cat Stevens prior to his conversion to Islam, he said that the thing that most appealed to him about Islam and led him to revert to it was that he was given a copy of the Quran. This is a long story but in summary, he said that he was given a copy of the Quran and earlier he had referred to various other scriptures like the Bible etc. So when he began to read the Quran, he searched information within it regarding its author or some sort of introduction within it but he could not find it. His gaze first fell upon the words "In the Name of Allaah, the Most Beneficent, the Most Merciful. All Praise belongs to Allaah, the Lord of the Universe" and he realized that this is the truth.

All Praise belongs to Allaah who is the Lord of all the Worlds. And this is the Surah, Surah Al Fatihah that Yousuf Islam read and it affected his heart and Allaah created ease for him. This ayah contains four words which changed the life of an individual. These four words converted a disbeliever into a believer. These four words filled the heart of an individual with faith and Tawheed and made him a believer while he was previously deserving of an eternal punishment in the hell-fire. And made him deserving of paradise. How many times do we recite this ayah? We recite it over and over, 17 times just in the obligatory prayers. On one hand people recite surah al faatihah and on the other hand they prostrate to the graves. These four words were able to transform the heart of that disbeliever (Cat Stevens) and fill it with the light of faith but what has happened to the Muslim, the one who has pronounced the kalimah shahadah. He reads it repeatedly, and not just these four words but the entire

Surah. His heart has become so impermeable that he does not understand the intent and meaning of “All Praise is due to Allaah, the Lord of the Worlds”. By Allaah, this single ayah contains (evidence for) Tawheed Ar Ruboobiyyah, Tawheed Al Uloohiyyah and Tawheed Asmaa wa Sifaat.

- Praise is worship and it is the right of Allaah alone which cannot be given to anyone else. And to dedicate all forms of worship to Allaah alone is Tawheed al Ibadah
- Allaah is His name so this denotes Tawheed Asmaa wa Sifaat
- Rabb is the name of Allaah and this also denotes Tawheed Asmaa wa Sifaat
- Lord of the Worlds denotes Tawheed Ar Ruboobiyyah

Here we also have a refutation of those people who believe in Wahdatul Wajud (Unity of Existence, Pantheism). This ayah says Lord of the Worlds, and mentions Lord and Worlds as distinct entities. The ayah does not unify them as one. But these oppressors unified everything that exists.

This ayah contains around 15 points of benefits and if I start enumerating those, then the lesson will be over. So I request the brothers that they extract at least five benefits of this ayah. It contains beautiful points of benefit which must be referred to.

Shaykh Muhammad ibn Abdul Wahhab states

وَكُلُّ مَنْ سِوَى اللَّهِ عَالَمٌ

And everything apart from Allaah is ‘aalam (world/mankind, jinn and all creation)

The word ‘aalam comes from the word ‘alam which means sign. So all that is considered as ‘aalam or ‘aalameen are signs that exhort us to observe them and realize who has created them. The One who has created them is Allaah. So all the creations that are present in this universe point towards a magnificent entity that created them. This is the meaning of ‘aalam which comes from the word ‘alam and it means a sign.

And Shaykh Muhammad ibn Abdul Wahhab further states

وَأَنْ وَاحِدٌ مِنْ ذَلِكَ الْعَالَمِ

And I am one (individual) from that 'aalam (world/mankind, jinn and all that exists)

I am an individual from among the world of humans. There is a world of jinns, a world of the angels and all these together make up 'aalameen.

Shaykh Muhammad ibn Abdul Wahhab further states that

فَإِذَا قِيلَ لَكَ: بِمَ عَرَفْتَ رَبَّكَ؟

So when it said to you: how did you know your Lord?

This is the second question. What was the first? That who created you and who is your Lord and the answer is that Allaah is my Lord and He is my only true deity worthy of worship besides whom I worship no other deity. The evidence for this is in Surah Al Fatihah ayah 1.

The second question is how did you come to know your Lord? Why is this question being asked?

This is because a human being is aware and knows of those things which are present and apparent. He will see it with his eyes and believe in it. When a Hindu is asked who is Ram, he will show us the idol or picture of Ram. When asked about his cow goddess, he will promptly point towards the cow and say there it is. The Christians have also put up pictures of Eesa عليه السلام in the churches. When a Magian is asked about his Lord, he points towards the sun and says there it is. The same question was asked to the Messenger of Allaah ﷺ. The Jews said we worship Uzair عليه السلام as we know him and the Christians said we worship Eesa عليه السلام because we know him. The Magians said we worship the sun and the moon because know about them. The polytheists of Makkah said that we worship Laat and Uzza because we know them. What are the characteristics of your lord? How do we know him? So Allaah sent down revelation to the Messenger of Allaah ﷺ (in Surah Al Ikhlāas)

قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad ﷺ) He is Allah, (the) One.

الله الصمد

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

لم يلد ولم يولد

He begets not, nor was He begotten

ولم يكن له كفوا احد

And there is none co-equal or comparable unto Him.

How is He One? Isnt Eesa عليه السلام one? Is not Uzair عليه السلام one? Ram was also one, were there two Ram? All these are also one so how is Allaah different by being One?

He is the Self Sufficient Master whom all creatures need. The entire creation is dependent on Him and He is not dependent on anyone.

The one whom you say that he was one i.e. this Ram, when he was alive, was he not dependent on his father and mother for his birth? Who fed him with milk, where was he nurtured and where did he grow up? He was dependent for food so who provided him with food? Eesa عليه السلام and Uzair عليه السلام were dependent on their Lord. The sun and moon are also dependent on their Lord. The one who is needless is Alone and the one who has needs can never be alone (one).

And He is the One who has neither a father nor a son. No one gave birth to Him and neither did He beget an offspring. Eesa عليه السلام had a mother and Uzair عليه السلام had both parents and children too. All the creatures that are present, by virtue of their existence they point to the fact that there is a Creator who is Self Sufficient, needless and independent of everything and the One upon whom the entire universe is dependent.

There is nothing comparable to Him. Here, a question was put forth that how do we know and identify our Lord when we have not seen Him?

In response, Shaykh Muhammad ibn Abdul Wahhab states that

فقل: بآياته ومخلوقاته،

So say: with His signs and His creations

Those which Allaah created.

The word آية is the plural of the word آية which means sign. And آيات are of two types.

Types of Ayaat

1. الاية الكونية (The Universal Signs) – this includes the sun, the moon, the heavens and the earth, animals and birds, rocks and mountains. All of these are universal signs.
2. الاية الشرعية (The legislative Signs) – this includes the Noble Quran. The Ayaat of the Quran are legislative signs.

The Ayaat of the Quran are signs and the sun and moon are also signs but what is the difference between the two? The former are legislative signs which are the Speech of Allaah and the latter are universal signs which are the creation of Allaah.

So say: with His signs and His creations. Were the signs not enough? Why did Shaykh use the word creations separately? This is because the universal signs are the creation of Allaah and the Ayaat of the Quran are legislative signs and are the speech of Allaah which are distinct from the creation. One must not think that all of these are the creation like the beliefs of the Mutazilites who claim that the Quran is not the speech of Allaah but rather it is a creation of Allaah. They reject speech to be an attribute of Allaah. So to prevent this misconception and dispel this doubt, Shaykh Muhammad ibn Abdul Wahhab has used these two terms separately.

And remember that these universal and legislative signs project the Power and Greatness of Allaah. When we look at the sun, we observe that it is such a huge creation. It is thousands of miles away and emits a lot of heat. It gives out sunlight and we benefit from it, such a huge creation it is. But some

people with lesser intellect like the Magians took the sun as their Lord due to its huge size thinking that it is obligatory to prostrate to it due to its greatness. They forgot to think that how great will the Lord be who created such a huge creation. So the universal signs display the greatness of Allaah that how great is the Lord who created this entire universe and bestows favours upon it. He listens to everyone and at the same time. He responds to everyone and at the same time. He does not just listen to the 7 billion or so humans, rather He listens to all the creatures – the animals and birds who glorify their Lord, their glorification is heard by Allaah. He responds to the one who calls upon Him. He listens to everyone at the same time and grants abundantly to those whom He wills.

The legislative signs display the justice of Allaah. When we observe Islam, we find that this is a great religion, a religion of ease and natural predisposition (fitrah), it has an invitation to Tawheed and it eliminates innovations, perversions and Shirk. In it are described the characteristics of the believers and there is mention of Tawheed and the people of Tawheed as to how Allaah has elevated their ranks and granted them success in this life and the here-after. So the legislative signs display the justice and wisdom of Allaah whereas the universal signs display the greatness of Allaah.

And Shaykh Muhammad ibn Abdul Wahhab further states

ومن آياته: الليل، والنهار، والشمس، والقمر،

And from His signs: are the night and the day and the sun and the moon

These are from the signs of Allaah. Are they also the creation? Yes, they are also the creation. These are called signs because they are so clear that no person can reject or belie it. Is there any person who does not know of the night and the day and the sun and the moon? These are such major signs that everyone knows about them. This is the reason the word Ayaat is used here because these are clear signs.

ومن مخلوقاته: السموات السبع، والأرضون السبع، ومن فيهن، وما بينهما؛

And from His creations: the seven heavens and the seven earths and what is inside them and what is between the two

Are the seven heavens visible to us? Are the seven earths visible to us? They are not visible to every human being. Do they exist or not? They do exist. Who said so? Allaah said so and we believe it. Only one sky is visible to us even though in reality there are seven. Similarly, only one earth is visible but in reality there are seven.

So this is a difference that is being described here with regards to the Ayaat and the creation.

What is the evidence for the existence of the seven earths? There are lot of Ayaat to prove that there are seven heavens but does anyone recall the ayah for the proof of the existence of the seven earths?

The evidence lies in the last ayah of Surah Talaq wherein Allaah, the Most High states

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ :

(It is Allah Who has created seven heavens and of the earth the like thereof.)

The proof for that Sun, Moon, Nights and Day are signs of ALLAH lies in Surah Fussilat - Aayah 37

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ
إِيَّاهُ تَعْبُدُونَ

(And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.)

Point to be Noted :

Sajdah is also an worship as per the above Aayah. And this worship is ONLY and ONLY meant to be made for ALLAH and it is ONLY ALLAH's rights and giving this privilege to anyone else is Shirk.

To do Sajdah ONLY to ALLAH is part of Tawheed al Ibadah.

So this Aayah Clearly mentions that Sajdah is worship and we have to do Sajdah ONLY to ALLAH if you really worship him in the rightful way.

There are certain people who claim that we can do Sajdah at the grave of certain Pious Persons to show our respect to them similar to how Prophet Yusuf عليه السلام parents and brothers Prostrated before the Prophet to show their respect.

It is not WE who have said that prostrating before anyone other ALLAH is Shirk.

It is ALLAH's command that it is Shirk to Prostrate before anyone other than ALLAH.

Now the incident of the father and Brothers of Prophet Yusuf عليه السلام prostrating before him was due to respect and which was allowed in those times.

But for the Ummah of Prophet Muhammed صلى الله عليه وسلم it is not allowed to do so and the practice of prostrating before anyone out of respect has been stopped and forbidden.

During the time of Adam عليه السلام and Hawwa عليه السلام:

Hawaa عليه السلام used to give birth to a Boy and a Girl in a single delivery.

The next delivery was also followed by a another Boy and another Girl.

Now the boy from the First delivery was married to the Girl of the Second Delivery and vice versa.

The delivery period was used to differentiate between brothers and sisters.

So you can see marriages took place between brother and sister.

It was allowed in those times however, it cannot be used as a proof nowadays for brother to marry his sister as it is forbidden for the Ummah of Prophet Muhammed صلى الله عليه وسلم.

Similarly, the Practice of prostrating out of respect has been forbidden.

So the above Aayah (Surah Fussilat - Aayah 37) is the proof that Sajdah should be done ONLY and ONLY to ALLAH and No one else.

Another Proof :

Surah Al-'A'raf, Aayah 54

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He Istawa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command.

Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)

As per this Aayah ALLAH created the universe in a period of 6 days.

The day mentioned here is not similar to our present day of 24 hrs.

The duration and definition of the day mentioned in this Aayah is ONLY known to ALLAH.

And this Aayah also mentions that ALLAH rose over his Arsh (HIS Throne) and not what people say that ALLAH is everywhere.

How ALLAH is on his Throne is known ONLY to ALLAH.

But it clearly says that ALLAH is on his Throne and Not everywhere.

Because if it is to be belived that ALLAH is everywhere then he would also be present in Filth as well.

Whereas ALLAH is pure and free from ALL Filth.

It is written in Fazail e Amaal, in the part of Fazail e Dhirik, that there was a servant of Shah Abdul Rahim who never excreted waste as he saw ALLAH's presence everywhere.

Point to be Noted:

ALLAH is on his Throne.

And ALLAH has mentioned in the Quran in 7 different Surahs that ALLAH is on his Throne and not everywhere.

There is no doubt that ALLAH is everywhere with his Knowledge, his power, his might, his help.

Whereever it says ALLAH is with you, means ALLAH;s knowledge (ilm), his power, his help is present.

This is the reason why it is said that before giving a verdict (Fatwa) on a topic it is important to consider ALL the aayahs on that particular topic instead of referring ONLY one Aayah or proof.

An Error by Dr Zakir Naik from the Book : 40 Objection on Islam and their logical and illogical answers by Dr Zakir Naik.

The first error is that using Logics for explaining is not the right method.

Using Logic always creates chances for deviation from the right path.

The people of Aashayira, Multhazila, Jahani followed logic and got deviated.

Whoever followed or gave importance for Logic has got deviated from the right path.

In the book, Dr Zakir Naik has given priority for Logical Reasoning.

Surah Fussilat - Aayah 9 -12

قُلْ أَأَنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَنْدَاداً ذَلِكَ رَبُّ الْعَالَمِينَ

Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinns and all that exists).

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سِوَاءً لِلسَّائِلِينَ

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ

Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَحِفْظاً ذَلِكَ

تَفْذِيرُ الْعَزِيزِ الْعَلِيمِ

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

In the above Aayahs it says 2 days + 4 days + 2 days = total equal to 8 days.

We just came to know from the Verse (**Surah Al-'A'raf, Aayah 54**) that ALLAH created the universe in 6 days.

So one of the Non muslims raised a question that there is a contradiction in the Quran.

Dr Zakir Naik replied.

He replied based on the Logic and he also mentioned that he believes what his logic tells him.

The Aqeedah of Ahlu Sunnah Wal Jammah and path of the Salafu Saliheen states that we follow what is said whether it is logical or illogical. (أما و صدقنا)

Why is Hazrat Abu Bakr Siddiq رضي الله عنه referred as Siddiq.

It is because he never gave priority for logic even though the information is illogical.

When the incident of Miraaj happened, Abu Jahl came running to Hazrat Abu Bakr Siddiq رضي الله عنه and asked whether he knows what his friend is saying.

Hazrat Abu Bakr Siddiq رضي الله عنه asked what is Prophet Muhammed صلى الله عليه وسلم saying.

Abu Jahl replied that the Prophet صلى الله عليه وسلم said that he went to Masjid Al Aqsa and also travelled through the skies and came back in one night.

Hazrat Abu Bakr Siddiq رضي الله عنه replied that if the Prophet صلى الله عليه وسلم has said so then I believe him.

Abu Jahl became quite.

Here Abu Jahl used his logic and Hazrat Abu Bakr Siddiq رضي الله عنه replied with his Emaan and gave priority for the Prophet صلى الله عليه وسلم .

So Dr Zakir Naik replied with details mentioning wherever the creation of universe was mentioned of 6 days. In Surah Furqaan, Surah Aaraaf, Surah Yunus, Surah Hud, Surah Sajdah, Surah Kaaf, Surah Hadeeth.

All these Surah mentions about 6 days however in the above Aayah's (Surah Fussilat - Aayah 9 -11), it seems like the universe was created in 8 days.

So in the reply Dr Zakir Naik said about **ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ**:

The meaning of the word "Thumma" was given as SAME TIME.

The logical reasoning given by Dr Zakir Naik was that if an architect says that he constructed a building in 6 months. Then the Architect says that he took 2 months to setup the walls. Does that mean that the building was created in 8 Months.

NO, it means that the building was constructed in 6 months but the walls alone took 2 months to get completed. Therefore, still the total time taken to complete the Building is 6 months.

Here he gave the meaning of the word "Thumma" – SAME TIME.

In Arabic the word Thumma means something with an order that has a sequence.

If this is true then it will be a contradiction to the Big Bang Theory.

Big Bang Theory:

Big Bang theory says that the entire universe was a small singularity and after an explosion it spread across and the universe was created.

The quran mentions about this in **Surah Ambiya: Aayah 30**

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

Experts in Physics have given an explanation to this that the entire universe was a small singularity and after an explosion the universe was created.

So Dr Zakir Naik says that if Thumma Means in Order and sequence it is a contradiction to this theory.

So if we give the meaning of Thumma as a Sequence then there is question that which came first, the Sky or the Earth.

The Non Muslims believe in Big Bang Theory.

We have seen the Proofs so we believe in it.

So in order to prove that the universe was created in 6 days, the meaning of the word Thumma was used as SAME TIME. This is not the right method.

The correct explanation is as follows:

There is no doubt that ALLAH created the Sky and the Earth at the same time.

Even though it says Sky and the earth separately both came into existence at the same time.

However there is an order for creating the Sky and the Earth.

If we bring together all the Aayahs related to the creation of the Universe, especially the Aayah from Surah Nazi'at.

Surah Nazi'at, Aayah 27-30

أَأَنْتُمْ أَشَدُّ خُلُقًا أَمْ السَّمَاءُ بَنَاهَا

رَفَعَ سَمَكَهَا فَسَوَّاهَا

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

Are you more difficult to create, or is the heaven that He constructed?

He raised its height, and He has equally ordered it,

Its night He covers with darkness, and its forenoon He brings out (with light).

And after that He spread the earth;

Here it says ALLAH spread the Earth after creating the Sky.

So you can see that there is reference to the sequence for the creation of the Sky and the Earth,

However when all the Aayah related are compiled we can know that both the Sky and Earth came into existence at the same time.

Therefore, the Big Bang Theory is not False.

Whatever scientist are researching and explaining nowadays can also be right and wrong.

Few Ulema have even said that we should not be connecting all the researches and theories of Science with respect to the Quran stating that this had been informed 1400 years ago.

Because if the scientist proves certain theory as false then they will also give an interpretation that the Quran is also false.

Our approach should be that Alhamdulillah whatever the Theory says, may be right, however we follow the Quran.

Therefore, we can see that the Sky and the Earth came into existence at the same time.

Then in 2 days ALLAH created the Earth.

Then in total 4 days (as per the **Surah Fussilat - Aayah -10**) the creation of the Earth was completed.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِّلسَّائِلِينَ

He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).

Now this doesn't mean the time taken to complete the creation of Earth is 2+4 = 6.

Here it says ALLAH created mountain on Earth. ALLAH thereafter Blessed them and then filled it with sustenance.

So the total time taken to complete the creation of Earth is 4 days.

Just the same way 6 months taken to complete the construction of a Building wherein 2 months was taken to complete the construction of the walls.

Surah Fussilat - Aayah -11

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth:

"Come both of you willingly or unwillingly." They both said: "We come, willingly."

Surah Fussilat - Aayah -12

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of Him the All-Mighty, the All-Knower.

Here it says that ALLAH completed the creation of the Seven Sky in 2 days.

Therefore, the total period taken to complete the creation of the Universe is **6 days**.

This clears the confusion.

The same explanation is provided in Sahih Al Bukhari and Tafseer Ibn Kathir

Someone came to Abdullaah Bin Abbaas RadiAllaahu ‘anhuma and stated that I see a few things in the Quraan which oppose each other and I face difficulty. It is a long hadeeth so I will just state the verse. One of the verse is this:

(سورة النازعات 79:27) --- أَمْ السَّمَاءُ ۖ بَنَاهَا

or is the heaven that He constructed?

(سورة النازعات 79:30) --- ذَٰلِكَ دَحَاهَا

And after that he spread the earth

The second verse that I mentioned just now is Soorat Fussilat’s verse ‘_____’ – How is this possible?

There the creation of sky is mentioned first and over here that of land, so I am facing difficulty here; and who was the one to ask this question? Do you know? He was Ibn Arzaq Kharijee. He is questioning the sahaba, asking him. However, if only he listened to the companion of the Prophet and based his actions upon it as well, so he would not have preferred his logic over it. Look, Abdullaah Ibn Abbaas radiAllāhu anhuma replied to all of the questions and when the time came to answer this question, he said:

“Allaah created the land in two days” – meaning, total land, whatever is on land was created in four days in total, the sky in two days only. Between them, land was created first, land and sky were created first, then land, then sky and then land was completed, smoothed. And sky in two days. So in total how many days? In six, not eight days. I took this from Saheeh Bukhaari, Book of Tafseer.

The Sheykh says, “The Creator is to be worshipped, nobody else is worthy of worship except Him”. What is the proof that the Creator is worthy of worship? Sheykh says, “The proof is the verse of Allaah”:

“O Mankind! Worship your Lord (Allaah), Who created you and those who were before you so that you may become Al-Muttaqoon (the pious)” (Al-Baqarah 2:21)

When “O Mankind” is mentioned in Quraan, it means all of them are included – all of the people, all of the Muslims, all of the kuffaars, all of them and this order – Worship – is a command. Allaah is commanding everyone – all the human beings present to worship their Lord. Why should they worship their Lord? Worthy of worship is only the Lord and nobody else. And who is called the Lord? The one who Creates through birth, the one who Gives livelihood, the one who Owns everything, the one who Plans – He is the Lord. Worship only your Lord. Why? Who is that Lord whom we should worship? (Who created you and those who were before you... 2:21). So that nobody says, Allaah Created us – our Lord created us, so who was the Lord of the one who were before us? Even their Lord was Allaah. There is one Lord for everyone (...so that you may become al-muttaqoon 2:21).

If you want to become a righteous person then begin to understand Tawheed of Worship. The person who does not understand the Tawheed of Worship, cannot become a righteous person and the entire Quraan Majeed was revealed to explain guidance and righteousness. We recite (Guide us to the straight way 1:6) in Soorat Al-Faatihah during prayers. Did Allaah t’aala accept this prayer or not? Yes, in acceptance of the prayers, Allaah t’aala revealed the entire Quraan from Soorat al-Baqarah to Soorat An-Naas, that if you want to seek guidance then this is the path to your guidance. And in the beginning of Soorat Al-Baqarah – {Alif Laam Meem (1) This is the Book (the Quran), whereof there is no doubt, a guidance to those who are Al-Muttaqun [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained) (2)]. This book in which there is guidance, guidance is for those who are righteous. Those who are not righteous can take guidance, those who

have fear of Allaah in their hearts; those who are not cannot take guidance. And Allaah t'alaah states here and remember! The first commandment in the Quraan is neither in Soorat Al-Faatiha, nor in the beginning verse of Soorat Al-Baqarah – it is in verse 21 of Soorat Al-Baqarah. The commandment is of Taheed of Worship and this is the tawheed of Worship for which Allaah t'alaah sent the Messengers 'alayhis salaam, sent His revelation and all of His Prophets and Messengers alayhis salaam brought forth the message of (Worship your Lord 2:21) (Worship Allah! You have no other Ilah (God) but Him 7:73) (Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped 2:22).

You know that only Allaah t'aala Created you and He Created those before you? Allaah has straightened the land and made the sky a roof, Allaah has poured down rain from the skies, then why do you associate partners with Allaah? Why do you say that a Walee can give you children? When you have just declared that you know (while you know 2:22), when you know very well that the Creator is Allaah and there is no other Creator besides Him, no other entity can provide children besides Him. Then why do you say this? (Look here Allaah has refuted with strong words), then why does this thought occurs in someone's head that another entity can provide children, there is another entity that can solve problems and grant wishes, there is another entity that can give provision? You know (while you know 2:22) and swear upon Allaah, by nature every man knows that there is no other Creator besides Allaah. When you know this by nature then why do you base your actions against it? Do you know where did this come from? Despite their knowledge, they say that a Walee can give children? A Messenger can give children? Someone saying it said it and the ones who followed it, those who are destroyed, ran after it and drowned in their destruction. Someone said, "We know that (while you know 2:22) Allaah is the Creator, Provider, Problem-Solver – all of this is done by Allaah alone and nobody else can do it but only personally; otherwise, Allaah can bestow anyone with these qualities. If Allaah ta'aala wants to bestow someone with these qualities then who can stop Him? Allaah ta'aala is the Creator personally and Prophet Sallallaahu alayhi wasallam has been bestowed with the

attribute of Creating. Allaah Provides personally, whereas ghauth has been bestowed with the attribute of providing. You are the traitors of the Messengers and Awliyaa, you do not know the status of the Messengers and Awliyaa, you do not know their value. When Allaah ta'aala has given them the power, why shouldn't we ask from them?" Subhaan Allaah!

(Produce your proofs if you are truthful 2:111), Allaah ta'aala says here that you know that there is no other Creator besides me – I have Created and I Provide, I give children, now that you know so where do you bring these notions from that Allaah is the Creator personally and someone else is bestowed with this attribute? These are the clear verses, we leave these and listen to you? They say, "Yes, we have proofs". Allaah ta'aala states in Soorat Maryam about Jibreel 'alayhis salaam that Jibreel alayhis salaam said [(to announce) to you the gift of a righteous son... 19:19]. So when Jibreel alayhis salaam can provide with a son; hence, Mohammad sallal laahu alayhi wasallam, who he is better than Jibreel, why cannot he provide a son? So Jibreel can give a son and Mohammad sallal laahu alayhi wasallam can give a son. How can they do that? Through Allaah bestowing them with such an attribute.

O servant of Allah! Why don't you read the complete verse? Read the complete verse and do justice!

("I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son." 19:19) – (إِنَّمَا) – "I am only and only a Messenger from your Lord". Who is a Messenger? The one who delivers the message and what does he bring? A message! Did Jibreel alayhis salaam bring a message to Maryam alayhis salaam? He brought (Kun) and the Words of Allaah; blew and delivered the message. What did he do on his own? (لَأَهْبَ لَكَ) – meaning he brought forth on his own. What did he bring? First read (إِنَّمَا أَنَا رَسُولٌ), I have brought forth that which is commanded by Allaah- kun fayakun – it happened.

I brought forth the message but did those who can understand, understood? This son, meaning 'eesa alayhis salaam was brought forth by Jibreel 'alayhis salaam. How did he create him? Through Allaah's command, Allaah ta'aala granted him the attribute. Subhaan Allaah!

Allaah ta'aala continuously advises – in all of these verses that I have read here – Lord of the worlds, Lord of the worlds, Lord of the worlds! Why do you create myths from [Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). 2:22]? Why do you say that person is a Creator as well and that person is a Creator as well? When you know that there is only one Creator. Over here is a refutation of the phrase 'attribute bestowed by Allaah'; And tell me this, have you ever heard of this phrase from a companion radiAllāhu 'anhum? Abu Bakr Siddeeq and Umar RadiAllaahu anhum would read these verses, did anyone hear anything from them? A hadeeth or chain of narrations mentioned it that yes, we believe in Allaah being the Creator and Prophet Sallal laahu alayhi wasallam being bestowed with the attribute and that is why we say O Prophet sallal laahu alayhi wasallam, give us a son? Sah sitta is present, you may check in it, the Quraan is present and you may check in it as well, show me where is it written that Abu Bakr radiAllāhu anhu said O Prophet sallal laahu alayhi wasallam grant me a son! When the beloved sahaaba of the Prophet sallal laahu alayhi wasallam – who are the leaders of the awliyaa- never asked this question from him to grant them children then why currently there are shrines with peers for granting sons, for treating stomach aches, for treating xyz disease – they have become doctors, they have become specialists, what have they become?

O Allaah's servant! This power of Creation is my right, I have not bestowed it upon anyone. If Eesaa alayhis salaam created a bird and gave it life through a blow then it was from Allaah. This is why Allaah ta'aala continuously in this verse, in the verse before it and after it advises with regards to tawheed of Worship; and not that if Eesaa alayhis salaam blows onto the bird then he is the creator – not at all! The Creator is Allaah alone. Nobody should think that the creator is eesa alayhis salaam and jibreel alayhis salaam as well. Not at all, the Creator is only Allaah alone and if the thought crosses that someone else can be the creator then go back to the clear verses that clarify the affair. In Soorat Aal-Imraan, Allaah subhānahu wa ta'aala has stated that I revealed the book to Prophet sallal laahu alayhi wasallam that has two types of verses – clear and ambiguous. Clear verses are the foundational verses that have matters clarified in precise words and method. Whereas, ambiguous verses are those where

you can have a notion that it may have a different meaning. It cannot be a matter of personal and bestowed if you think that [(to announce) to you the gift of a righteous son.19:19] or Eesa alayhis salaam making birds from earth and blowing life into it and he could be the creator – then return back to the clear verses. Which are the clear verses? [Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped). 2:22] – this is from the clear verses, return back to it and this doubt that you have developed will be dissolved and cleared.

Ibn Katheer May Allaah have mercy upon him said, the one who created these things – sky, moon, sun, day, night – the verses that we have mentioned that highlight the greatness of our Lord that not only is He Present but he is Present, he is the Greatest as well, He is the All-Thinking as well, He is the Creator as well, He is the Provider as well, He is the one who solves difficulties as well and one who grants all prayers and best of planners as well. These verses point towards these facts. Now, look at the sun, it rises on its time and sets on its time. Did the process ever delay? Was it delayed for even a second? SubhaanAllaah! Who is managing the times? In whose hands is it? Does the sun come and leave by itself? If the mindless sun rose and set by itself then the natural system would wreak havoc. Does a person with brains come on time? A man even has the power of thinking but does he come on time? If a person with thinking power cannot do it then how can a non-living thing do it? Hence, Allaah ta'aala took it under His responsibility and commanded it to rise from the East and set in the West and since it was created, the sun has been bidding its command till date and till the Day of Judgement. In the same way, there is moon, there is day and there is night – all of the Creations of Allaah have bowed down to Allaah's command. And Ibn Katheer May Allaah have mercy upon him has mentioned that the entity who has created these things with an allotted time, He is the only one who is deserving of all worship. If you say that if Jibreel alayhis salaam can provide a son then Prophet sallallahu alayhi wasallam and ghauth can give a son, so have they created the land and sky and moon and sun? Or tell me whether Jibreel alayhis salaam has created it? Does Ghauth provide for you? Who provides for you? Who creates day and night? Look at the day and night, look at Allaah's Wisdom how He created day and night. Day is for labour and night is for rest – there is not even a minute difference.

Swear upon Allaah, if the sun nears the earth by an inch, this earth will burn to coal and if moves away by an inch then this earth will turn to a ball of ice. Who has given the command to sun that you have to stay at this point? And swear upon Allaah, the sun is not tied by anything. Do you know? Is the sun held by anything? It is in its place and it moves, it is in its place and it is moving and it dares not move an inch closer or farther away. It is Allaah's command and it stays in its place. Hence, the One who has taken the entire universe's responsibility, He is deserving of all worship. If the responsibility of the entire universe is in Jibreel alayhis salaam's hand then go and worship Jibreel. Who has stopped you? If the responsibility of the entire universe is in Prophet Mohammad's hands then go and worship Prophet Mohammad Sallal laahu alayhi wasallam, who has stopped you? If the responsibility of the entire universe is in ghauth's hands, then go and worship ghauth. However, when you receive the knowledge that the management of the entire universe is in the Hands of one being and He is Allaah ta'aala then He is alone worthy of all worship. When this head bows, then it bows only in front of Allaah ta'aala – Salaat, fasting, Hajj, Zakaat – all of it is for Allaah alone. Similarly, prayers, calling, nazr o niaz and sacrifices – all of it is for Allaah alone. He is alone worthy of all worship, no other entity is deserving of worship except Him. Why? Because there is no other entity other than Allaah ta'aala who would Plan for this universe. However, the disbelievers have a reply to this as well – they say this universe cannot run without the awliyaa, they are the pillars around whom the world revolves, they are the stakes of this world, etc.

My Sheykh goes to Africa for dawah activities, for calling towards tawheed in the jungles. He says there are such jungles in Africa, where they are studying these books such as the Three Principles and Kitaab ut tawheed. The knowledge of tawheed – ma shaa Allaah – has spread there. He said, I went to this place in a village, when I spoke about tawheed there and gave dars so a man stood up and prayed to Allaah to bestow them with goodness. He must be approximately 50 years old – he said I thought that this universe was raised on the hands of the awliyaa, if they were not present then the sky would have fallen down on the land. By Allaah, the Sheykh says, the man said that to me. He got up and hugged me and said this is the first time in my life that I have heard that Allaah is the only one who

plans for this entire universe and there is no partner with him and He is deserving of all worship and nobody else is deserving of worship except Him. We knew this and even taught this to our children that the awliyah had raised the sky on their hands and if not for them the sky and land would have smashed together.

Hence, the entity who Plans and manages the system of the entire universe, He is deserving of all worship and no other entity is deserving of worship except Him. The Sheykh says, and because the discussion has arisen – look at the organisation: Who is your Lord? Who has Created you and what are the proofs for that? How do you know your Lord? And now that you have recognised your Lord, then worship Him alone and not anybody else and when you worship Him alone then know what this worship is. So do you see the organisation and the examples that I have mentioned earlier? This is taught in the primary classes to children – first grade, second grade, third grade, and it is explained in such an easy language that the bearded men who are studying this now... six and seven year olds study it. This is how tawheed is explained to the children in this country. So when Sheykh explained that Allaah ta'aala is worthy of worship, now what is worship? Sheykh has not described worship as yet. Know this that worship, in the dictionary, is defined as showing lowliness and subordination to someone and conventionally obedience to Allaah ta'aala with love, veneration and fear, obedience to His commandments and abstaining from disobedience to Him – this is the definition of Worship.

Sheykh ul Islaam Ibn Tayimiyyaah May Allaah have mercy upon him has defined it as all those things that Allaah loves and approves of, may it be from words or actions, hidden or apparent. Apparent is tasbeeh of Allaah ta'aala and hidden is acceptance of the shahaadah, fear – these are the worship of the heart. Salaat, fasting, Hajj, zakat are the apparent worship. Intentions, decisions, sincerity is hidden worship. All of these things to which Allaah agrees and loves it is called Worship. Remember, that to which Allaah ta'aala does not agree is not worship; and worship has how many pillars? Three. What are they? Love, fear and hope. These are the three pillars and worship is not possible without these three. If someone worships but does not love Allaah, then it is not worship; if someone worships and

does not fear Allaah, then it is not worship; if someone worships and is not hopeful of Allaah, then it is not worship. The collection of these three is pillars of worship. Worship has how many conditions? Two. Which ones? Sincerity for Allaah ta'aala and following the Prophet sallal laahu alayhi wasallam. These are the two conditions of worship. Now what are the types of worship? Sheykh has stated: (and the types of worship that Allaah has commanded with), here is one more benefit that which Allaah commands with is worship. Meaning, how would we know that an action is mentioned as an act of worship in the Quraan? In the saheeh hadeeth? Allaah commands with something, it is worship; Allaah loves something, it is worship; Allaah promises a reward for it, it is worship; Allaah explains an action or the description of the doer, for example [They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading 76:7], here Allaah ta'aala mentions it in context of the affair of those who do good deeds by fulfilling their promises. What is the goal here? Meaning, nazr is worship. Hence, these are the four types through which it can be determined whether an action is worship or not. Sheykh mentions one of it: "What Allaah commands with, for example – Islaam, Imaan and Ihsaan". Sheykh uses the word worship here because Islaam is nothing without worship. There is no Imaan without worship and there is no ihsaan without worship. The crux and basis of these three affairs is worship.

Meaning Islaam, Imaan and Ihsaan are based upon worship. If there is no worship, then there is no purpose of Islaam, Imaan or Ihsaan and these are three levels. The first level is Islaam, Imaan on top of Islaam and then Ihsaan. Islaam is the apparent actions, Imaan is the hidden actions and Ihsaan is the top most level that is achieved when a man corrects both his apparent and hidden actions; then he nears Allaah ta'aala. Then he does Ihsaan with Allaah ta'aala and His creatures, he does worship in a way like Allaah is seeing Him, on each step he has knowledge that Allaah is watching him. In each action and movement, he remembers that Allaah is watching him. Where should or should not I keep my feet. Which actions should or should not I do? When is this level reached? When a person submits both his hidden and apparent self to Allaah in the best of ways. Details will come later that what is Islaam? What is Imaan? And what is Ihsaan?

Sheykh states (What is from worship? Calling upon Allaah, and fear, and hope, and trust upon Allaah and attachment towards Him, and fear, and dedication in actions – khushoo – and it is a form of fear. Returning back to Him, seeking His aid, seeking His refuge and seeking his aid in times of difficulties).

What is the difference between istiaana and istighaatha? Istiaana is seeking Allaah's aid regardless of one's good or bad times, simply seeking His assistance is istiaana. Istighaatha is seeking His aid in times of difficulties. Hence, when seeking aid during difficulties, it is known as istighaatha. Ghauth is known as the one who helps the person in difficulties, removes his difficulties and this title ghauth is for Allaah alone. Nobody is ghauth except for Him, however some naysayers give this title to Abdul Qadir Jilaani. (And sacrificing a goat is worship as well, and nazr o niaaz, and besides these there are other acts of worship as well. From the types of worship, all of them that Allaah has commanded with, are for Allaah alone). All of the mentioned acts of worship are for Allaah alone. Sheykh says (These are not acts of worship, rather worship is their basis and from worship is ... Calling upon Allaah, and fear, and hope, and trust upon Allaah and attachment towards Him, and fear, and dedication in actions – khushoo – and it is a form of fear. Returning back to Him, seeking His aid, seeking His refuge and seeking his aid in times of difficulties...

Sheykh says: (What is the proof that all worship is for Allaah alone?) The proof is the words of Allaah [And the mosques are for Allah (Alone), so invoke not anyone along with Allah. 72:18]

تَدْعُوا commonly means calling upon; however, over here it refers to worship. In the last dars – in basics and principles – I mentioned that when the word duaa is mentioned without any boundaries, then it means worship.

(فَلَا تَعْبُدُوا مَعَ اللَّهِ أَحَدًا) means (فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

This is a principle. If the word duaa is mentioned without any boundaries – meaning duas are for example during prostration, during salaah, during any act, or during funeral – these are specified

duaas. If it is unspecified, then it means worship. Meaning, do not associate anyone else besides Allaah. And can we see another proof in this verse? Look closely at the verse:

(وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا)

Does it mention any other apparent proofs that it does not have any specified duaas? JazaakAllaahu khayr. Do we only make duaas in mosques? What happens in mosques? Worship, salaah, duaas, calling upon Allaah, recitation of Quraan, dhikr. Are they considered acts of worship or not? They are different forms of worship and here Allaah ta'aala mentions the word duaas – meaning do not make duaas but do another act of worship for someone else? It most certainly does not mean that mosques are not just for duaas but other acts of worship as well. (Whoever spends his time in worship), meaning conducted acts of worship for Allaah and for someone else as well (for someone other than Allaah, he is a polytheist and disbeliever).

Tell me the difference between a polytheist and disbeliever and let's conclude the dars. What is the difference between a polytheist and disbeliever? Polytheist means who associates partners with Allaah and disbeliever is the one who disbelieved. Further elaboration? There is one basic difference between a disbeliever and polytheist. If I say a disbeliever is someone who rejects Allaah ta'aala like you said and a polytheist is one who does not reject Allaah but believes in Him. A disbeliever is one who does not believe in Allaah from the beginning and a polytheist is one who believes initially but commits an action that renders him into disbelief. Meaning, he believes in Allaah ta'aala, then believes in someone else equally and gives His rights to that entity – he is a polytheist and a disbeliever is one who does not believe since the beginning. So remember, a polytheist believes, then associates someone with Allaah and a disbeliever disbelieves since the beginning. Do you understand?

Second point is, every polytheist is a disbeliever but every disbeliever is not a polytheist – can you elaborate further? (every polytheist is a disbeliever but every disbeliever is not a polytheist). It is a riddle. Is my statement correct or incorrect, tell me this first whether my statement is correct or incorrect? It is correct JazaakAllaahu khayr. Why is it correct? We agree that every polytheist is a

disbeliever? So is every disbeliever a polytheist? It is correct... let me give an example and wrap this point. What did iblees do? How am I stating that every polytheist is a disbeliever but every disbeliever is not a polytheist? Do you understand this? However, not every disbeliever is a polytheist. Let's consider an example: What did iblees do? Did he do shirk? What was the reason for his disbelief? Disobedience and rejection. However, did he associate anyone with Allaah? He didn't associate anyone, he is a disbeliever only. Pharoah? He is a disbeliever, but didn't associate anyone. What did the Christians do? They associated partners. Are they disbelievers because of their polytheism or not? Okay, a person who says Eesa alayhis salaam is Allaah's son – is he a disbeliever or polytheist? Considering someone Allaah's son is disbelief, not associating partners with him. Do you understand? It is disbelief. Considering someone Allaah's son is disbelief and associating Eesa alayhis salaam as Allaah's partner that he solves problems – then it is associating partners and disbelief. However, considering him as Allaah's son is disbelief and not polytheism. Hence, we find both the attributes in Christians – they have disbelief and polytheism, this is why I said every disbeliever is not a polytheist. A disbeliever can be a polytheist and a disbeliever cannot be a polytheist. When the Christians rejected Allaah saying that Eesa alayhis salaam is Allaah's son, then solely for this reason, they are what? Disbelievers; and when they seek aid from Eesa alayhis salaam, then they commit polytheism and they are disbelievers as well and every polytheist is a disbeliever. Remember that. Nobody should say that a person who associates partners is not a disbeliever. Every polytheist is a disbeliever but every disbeliever is not a polytheist. Do you understand the point? Do you understand?

Barak Allahu Feekum