

Usool Ath ThalaathaBy Shaykh Muhammad Ibn Abdul WahhabTaught by Dr. Murtaza BakhshLesson – 6

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 the The Three Fundamentals by Shaykh Muhammad ibn Abdul Wahhab is ongoing. Let us begin the lesson without any introduction. We had stopped in the previous lesson upon this statement of Shaykh Muhammad ibn Abdul Wahhab

فمن صرف منها شيئاً لغير الله، فهو مشرك كافر؛

Then whoever dedicates anything from it for anyone other than Allaah, then he is a polytheist, a disbeliever

After describing various forms of worship like supplication, fear, return, trust; after describing these various forms of worship and providing evidence that all these actions are indeed forms of worship and to dedicate all these to Allaah is His right. Then Shaykh Muhammad ibn Abdul Wahhab states that

if anyone dedicates any of these forms of worship to anyone else other than Allaah, then he is a polytheist, a disbeliever. The difference between a polytheist and disbeliever has also been previously described.

A principle was described and that is – every polytheist is a disbeliever but every disbeliever is not a polytheist. This is a riddle and who will solve it?

(someone from the listeners answers it correctly)

Then Dr Murtaza continues to say –

A disbeliever rejects/belies and does not believe in Allaah from the start. On the other hand, a polytheist is fundamentally a believer but he commits Shirk and becomes a polytheist, a disbeliever. A disbeliever fundamentally does not believe in Allaah at all. So every polytheist is a disbeliever but every disbeliever is not a polytheist because it is not necessary for his disbelief that he commits Shirk. The one who belied Allaah is a disbeliever, the one who said Allaah begot a son is a disbeliever, the one who rejected the Names and Attributes of Allaah is also a disbeliever, the one who belied one of the pillars of Eemaan (Faith) is a disbeliever. Whoever rejects the zakaah or salah is a disbeliever. So disbelief is an expansive realm and Shirk is one part of it. What is the evidence for this? Shaykh Muhammad ibn Abdul Wahhab provides the evidence after every sentence and this is the speciality of this book that Shaykh has not stated anything within it of his own accord.

Now the claim of the opponents that the Wahhabis make up things on their own is also surprising. You will observe that in this book of Shaykh Muhammad ibn Abdul Wahhab that there is not a single sentence till the end without an evidence accompanying it. There is not even one sentence. Whatever he speaks about, he supports it with evidence. At this point Shaykh Muhammad ibn Abdul Wahhab states that anyone who dedicates any form of worship to someone other than Allaah, then he is a polytheist, a disbeliever i.e. every polytheist is a disbeliever.

The evidence for this is the statement of Allaah, the Most High in Surah Muminoon ayah 117

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ

And whoever invokes (or worships), besides Allah, any other ilah (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! Al-Kafirun (the disbelievers in Allah and in the Oneness of Allah, polytheists, pagans, idolaters, etc.) will not be successful

Calling upon is the right of Allaah and it is not permissible to do it for anyone else. And those who do so do not even have any evidence to support their act.

### **Benefits of the Ayah**

1. وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ – which صيغة (formula) is this? This is from the صيغة العموم i.e.

generality. Whoever calls upon anyone other than Allaah, and I always remind that whenever Allaah has mentioned Shirk in the Noble Quran, He has used the formula of generality. This means that when it comes to Shirk, it is not taken into consideration as to who is being associated with Allaah and who is the one committing Shirk. This is the formula of generality which means that it includes everyone. If the one committing Shirk is an ignorant layman, he is still a polytheist and similarly if the one committing Shirk is a scholar, he too is a polytheist. Even if the one committing Shirk is a saint, he too is a polytheist. In fact, Allaah, the Most High has stated in the Quran in Surah Az Zumar ayah 65

ولقد اوحى اليك والى الذين من قبلك لئن اشركت ليجبطن عملك ولتكونن من الخاسرين

And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allah's Messengers) before you: "If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."

This implies that even if a Prophet commits Shirk, all his deeds become wasted and he loses his prophet-hood. This is a very dangerous issue. Allaah has stated this matter not because a Prophet can commit Shirk, a Prophet has been made innocent even from the smallest of sins let alone Shirk. Allaah has mentioned this so as to emphasize the gravity of Shirk, that it is such a bad and dangerous deed that if a Prophet were to commit it, he would lose his prophet-hood. So when it comes to Shirk, there is no leverage for the one who commits it be it anyone.

So this is the reason the formula of generality is used here.

2. **يَدْعُ مَعَ اللَّهِ** – here the word **دعاء** is used and in the previous lesson a principle was described

that whenever the word **دعاء** is used without constraints or context, then it means worship.

In this instance, there is no constraint with **دعاء** and constraint means to put a context to the

duaa. For example, the supplication during prostration – **سبحان ربي الأعلى**. So here it is

supplication whereas without any context it means worship. It is true that **دعاء** is a part of

worship but when it is mentioned without a constraint or context then it means any form of worship.

3. **إِلَهًا آخَرَ** – ilah means deity. Whoever takes anyone else besides Allaah as a deity – and this is

called Shirk i.e. to dedicate worship to someone else. This is called Shirk in Worship and this is the bigger Shirk and it makes a person exit the fold of Islam. So this is Shirk.

4. Whoever commits Shirk, then remember that he does not have proof. He never had and neither can he ever have it in future. A polytheist never has any proof. **قل هاتوا برهانكم ان كنتم**

**صادقين** Say, "Bring forth your proofs, if you are truthful." [Surah An Naml – ayah 64]. And

Allaah, the Most High, states in this ayah لَا بُرْهَانَ لَهُ i.e. he (a person who commits Shirk) may search the depths of the earth or scale the heights of the skies; wherever he may go, he will not find the evidence for Shirk – that worship is permissible for Allaah and for some saint too. And vows are permissible to be made on Allaah as well for the dweller of some shrine too (dead saint). And that calling upon and supplication is permissible to be directed to Allaah and to Ali رضي الله عنه too. ان كنتم صادقين. رضي الله عنه Ali so if رضي الله عنه Ali is the one who sorts out all troubles, then they should provide evidence for this. Allaah, the Most High states (in the above ayah) لَا بُرْهَانَ لَهُ بِهِ that he cannot ever have any evidence for this. This ayah is from the Muhkam (definitive, conclusive Ayaat). There are two types of Ayaat in the Quran as has been mentioned earlier. Allaah states in Surah Al Imraan ayah 7

هو الذي انزل عليك الكتاب منه آيات محكمات هن ام الكتاب واخر متشابهات

فاما الذين في قلوبهم زيغ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تاويله وما يعلم

تاويله الا الله والراسخون في العلم يقولون امنا به كل من عند ربنا وما يذكر الا اولو

### الالباب

It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation

except Allah . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord."

And no one will be reminded except those of understanding.

Allaah states that He has sent down the Quran to Muhammad ﷺ which contains two types of Ayaat; the Muhkam (fundamental Ayaat) and the other are Mutashaabiha (the ones prone to misconception and misinterpretation) so if such Ayaat are put forth, then they must be returned to the Muhkam Ayaat (for their correct interpretation) and your misconception shall be cleared. If Ali رضي الله عنه is the dispeller of troubles, then bring forth the proof. If the Shiites or Bareilwis are able to bring some evidence, then the above ayah refutes all those proofs. So no one can have the evidence that justifies committing Shirk, be it anyone.

5. فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ – where can the one who commits Shirk run away from his Lord. He will be

brought to account by his Lord. The matter is regarding the deity here, regarding Lord. And it must be remembered that the One who is a deity is the Lord and the one who is not a deity cannot be the Lord. And the one who is the Lord can only be a deity worthy of worship in truth. He will be held accountable by his Lord. His Creator, His Lord, the dispeller of his troubles and the One who alleviates all need. If Ali is the one who created, then he should be worshipped. If any saint is the creator, then he should be worshipped. But since Allaah is the only Creator, the only One who gives sustenance, dispels all troubles and alleviates all need, then why do you call upon Ali or some saint. Who will bring you to account – Ali or some saint? The One who created you is the One who will take you to account. It is obligatory upon you to open your eyes and mind while you still have time and worship your Lord only, the one who will hold you accountable

6. إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ – indeed a disbeliever will never attain success. So where does this ayah

prove that a polytheist is a disbeliever? In the beginning, the ayah mentions shirk and in the

end it mentions disbeliever. So a polytheist is a disbeliever. Did Shaykh Muhammad ibn Abdul Wahhab conjure things of his own regarding the fact that a Mushrik is also a Kaafir? Surah Muminoon ayah 117.

Du'aa, as Shaykh Muhammad ibn Abdul Wahhab had mentioned that the first form of worship is Du'aa. So supplication (du'aa) is worship. The evidence lies in the above ayah of Surah Muminoon ayah 117.

Another evidence put forth by Shaykh Muhammad ibn Abdul Wahhab is the hadith narrated by Tirmidhi الدعاء مخ العبادۃ – this hadith is weak with regard to its chain of narration but Sahih

Tirmidhi contains another narration – الدعاء هو العبادۃ – this is an authentic narration.

However, the former narration mentioned by Shaykh Muhammad ibn Abdul Wahhab is weak. The question that arises is that why did Shaykh Muhammad ibn Abdul Wahhab use a weak narration and his works contain some weak narrations. Kitaab at Tawheed contains some weak narrations, not many but it does contain few of them. This is the religion of Allaah and we speak the truth with respect to it. And if Imam Abdul Wahhab has made a mistake, then we accept that mistake and we describe the reason for that mistake. Such mistakes do not strip the Imam of his scholarly status. This is not our belief that a scholar loses his status due to some mistakes. Our opponents think that if we describe one mistake of Imam Abu Haneefah, then his scholarly status is lost and he ceases to be our Imam. This is not the way of the righteous predecessors. The righteous predecessors whom we follow in goodness are not infallible. The Sahaba have committed mistakes, their successors and their successors have committed mistakes. The four imams and the muhadditheen have made mistakes.

أبي الله العصمة الا لنبية صلى الله عليه وسلم – the biggest wisdom behind this is that the only

infallible entity is Prophet Muhammad ﷺ. And we believe that there is no one infallible after

him عليه السلام Abu Bakr As Siddiq and Omar Al Farooq are also not infallible رضي الله عنهما. But what were the mistakes? The mistakes were negligible as compared to their sacrifices and their knowledge and such mistakes have no worth in comparison to their virtues. The reasons why Shaykh Muhammad ibn Abdul Wahhab included this weak narration in his work:

- That the Shaykh may not have had the knowledge that this narration is weak
- The one who has read the works of Shaykh Muhammad ibn Abdul Wahhab will be aware of the fact that he does not give just evidence for his claims. He gives a collection of evidences beginning with the Ayaat of the Quran and then authentic hadith. Sometimes, he includes weak narrations as well. The inclusion of a weak hadith does not mean that this is the only evidence present with the Shaykh and he has no other evidence with him. The main evidence is the ayah of the Quran and there are many Ayaat which prove that du'aa is a form of worship. So Shaykh Muhammad ibn Abdul Wahhab stated the ayah and to strengthen the evidence, he mentioned a hadith. Some weakness was found in this hadith.

To make the correction, we said that this narration الدعاء مخ العبادة is weak yet the narration in Sahih Tirmidhi الدعاء هو العبادة is the authentic narration.

- Another point is that Shaykh ibn Abdul Wahhab does not depend entirely on this weak narration for evidence. You will not find this in any of the works of Shaykh. I have studied all the works of Shaykh with the chain of transmission. I have not come across even a single matter wherein Shaykh Muhammad ibn Abdul Wahhab has fundamentally used a weak narration as an evidence and depended entirely on it.

So the method of Shaykh Muhammad ibn Abdul Wahhab is to mention Ayaat and then authentic ahadith and a weak narration rarely. If we remove the weak narration, it does not

affect the matter being described. As you can observe, this weak narration was not depended upon. The opponents usually say that we object to their books like Fadail e Amaal containing weak narrations yet our own Imam has used weak narrations.

In response we say that your scholars depend entirely on weak narrations to issue verdicts, if that weak hadith is not present, then the verdict will also be not there. We can see that they bring forth many narrations in the matter of Knowledge of the Unseen. Most of them are weak and few of them are authentic but not clear. Like I had described in the previous lesson that there is a narration in Tirmidhi that Allaah granted knowledge of everything to Prophet Muhammad ﷺ he ﷺ states that *فعلمت ما بين السماوات والأرض* i.e. I know everything. This

does not mean that all knowledge of the unseen up until the day of Judgment has been granted to him ﷺ had answered regarding this in a full lecture of an hour or a half and I cannot repeat that again. My point is that the opponents use weak narrations and then depend on them solely for evidence. Whereas the method of the Ahlus Sunnah wal Jama'ah and the righteous predecessors is that they do not solely rely on weak narrations for evidence.

So Shaykh Muhammad ibn Abdul Wahhab either did not have the knowledge about the weakness of this narration or he may have used it to strengthen his proof. The main source of evidence was not this weak narration. "Du'aa is worship" is the authentic narration. And to further strengthen his claim with evidence, Shaykh Muhammad ibn Abdul Wahhab has brought forth another ayah.

#### **Evidence that Du'aa is worship**

- The above mentioned ayah of Surah Muminoon that Du'aa is worship and that every polytheist is a disbeliever
- The weak narration which we clarified that this has some weakness and then mentioned the authentic narration from Tirmidhi that Du'aa is worship

- The third evidence that Du'aa is worship lies in the statement of Allaah in Surah Al Ghaafir ayah 60

وقال ربكم ادعوني استجب لكم ان الذين يستكبرون عن عبادتي سيدخلون

جهنم داخرين

And your Lord says, "Call upon Me; I will respond to you." Indeed, those who disdain My worship will enter Hell [rendered] contemptible.

وقال ربكم - And your Lord says. What did He say? He said with a command and you

must notice here that the word used is Lord. And when the word Lord is used, then Allaah wants us to pay attention to the command of our Lord who created us, provided us with sustenance, the owner of our benefit and loss, The One who brings ease and alleviates all needs.

ادعوني – call upon Me. SubhanAllaah. The One who is the Lord is the one who is called upon. If we act upon this and call upon our Lord, then what will we get in return?

استجب لكم – SubhanAllaah. Try calling upon Me. "I will respond to you". There is no one in between. Is there any barrier/distance? Not even a word. "Call upon Me and I will respond to you". First believe in My (Allaah's) Lordship, call upon Me, rectify your Aqeedah. There is no Lord or no dispeller of difficulty except Me, try calling upon Me and then see how I respond to your needs.

What about those who do not want to do this? The ones who call upon Allaah and someone else alongside Him. There are some unfortunate people who do not call

upon their Lord at all. The disbelievers do not call upon their Lord. What is it that lies in store for such people? The above mentioned reward was for those who believe in the Lordship of their Lord, rectify their Aqeedah and call upon their Lord only; this response from Allaah is for those people only. The outcome for the one who do not do so is as follows:

ان الذين يستكبرون – indeed, and اسم موصول is الذين i.e. صيغة العموم

the formula of generality which means anyone and everyone. يستكبرون – the word used here is not of rejection. The ayah does not mean that those who reject and not call upon Me, no. rather, those who display arrogance. SubhanAllaah, ponder upon the words of the Quran. The one who does not call upon Allaah is displaying arrogance. The one who does not call upon Allaah alone, rather calls upon Allaah and Ghawth (Maulana Abdul Qadir Jeelani is usually referred to as Ghawth e Aazam) as well, he also displays arrogance. Allaah is bearing witness to the fact that anyone who does not call upon his Lord or anyone who calls upon his Lord as well as someone else alongside Him, then he is an arrogant person. He displayed arrogance and as a result of arrogance he called upon someone else. Why is that? The matter is quite clear. When there is no other Lord besides Allaah, then why do you call upon others? When you do not even believe that the others whom you call upon besides Allaah have not created you, neither do they provide you sustenance nor dispel any of your troubles or alleviate your needs – when you accept this, then why do you call upon them? Since you call upon them even after accepting (that they are not your Lord), then isn't this a display of arrogance?

ان الذين يستكبرون عن عبادتي ادعوني – earlier the word was ادعوني and now the word used is

ان الذين يستكبرون عن عبادتي and not دعائي even though the discussion in this ayah is regarding Du'aa.

Whoever displayed arrogance and did not call upon Allaah or he called upon Allaah and someone else alongside Him, and Lord is only one and there can be no Lord besides Him. ان الذين يستكبرون عن عبادتي – those who are arrogant in My worship,

Allahu Akbar. And remember that there exists a deep relationship between Du'aa and worship. Whenever Du'aa is mentioned without context, it means worship. So here in the beginning the word worship was used and then later the word worship is used.

The second matter is that the foundation of every worship is Du'aa. Do you know about it or not? There is Du'aa in prayer, isn't it? We fast and supplicate during the fast. There is Du'aa in Hajj and 'Umrah. Every worship fundamentally has Du'aa in it so those people who associate partners in Du'aa do so in worship too. It is not possible that a person calls upon Allaah and Ghawth as well yet worships i.e. performs sacrifice only for Allaah. This is not possible. Why? Because Du'aa connects the heart (to the one being supplicated to). It must be remembered that Du'aa is a lofty form of worship which is a connection between the slave and his Lord. When this connection is weak, then there is a distance between the slave and his Lord. When this connection is strong, there is more closeness. When a person invokes Allaah and Ali رضي الله عنه

together, then this connection is broken and the person keeps getting distanced from his Lord without even realising it.

So remember that those who worship Allaah and others besides Him, they are the arrogant ones even though they reject. They will reply that this is our Moulvi (pious elder), he has performed 50 Hajj so is he an arrogant man? We have seen that he

prays in the first row since the last 40 or 50 years. We say that this is the statement of Allaah *ان الذين يستكبرون عن عبادتي* so he has displayed arrogance. Because if he indeed performed all those 50 Hajj sincerely for the sake of Allaah alone and prays in the first row for the sake of Allaah alone, then he should have directed all other forms of worship too for Allaah's sake alone. Invocation and supplication should also have been for Allaah alone but since he did not do so, then his Hajj and prayer are also not valid. There is nothing for him and this is such a misfortune for him, we seek refuge with Allaah. May Allaah have mercy upon us and grant us the ability to tread the correct path.

A person who spent his entire life in worship, performed Hajj consecutively for 50 years and prayed in the first row for 50 years but when his book of accounts was opened, there was nothing in it. Is there a greater misfortune than this? *إنا لله و إنا*

*إليه راجعون*. What was the mistake?

It is so sad that a person who throughout his life prayed Salaah in the first row and performed Hajj every year and spend his life in Ibadah, still he is deprived of rewards in his Book of Deeds.

He performed all these ibadah for ALLAH.

The mistake that committed is that instead of calling out ALLAH for help and during his needs he called Ya Ali, help me. May ALLAH forbade us from such a situation.

What is the difference between the Two calls ?

Normally people have a misconception that there is no difference between the two as even Hazrat Ali *رضي الله عنه* is a very pious man.

There is a very big difference for ALLAH.

Surah al-Ghafir - ayah 60

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ۖ

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

As per the above the verse: "Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

It says THOSE WHO; which clearly mentions there is no exception.

Imagine, as person who performs Namaaz, a person who performs Hajj, a person who spend his time in Ibadah will enter Hell humiliated. The mistake he did is that he associated partners with ALLAH (Shirk), which ALLAH never forgives.

Even if we don't get anything in our life in this world, never get involved in Shirk.

Moreover this world does not give anything to us to carry forward.

When a person dies he takes with him ONLY his deeds (activities, Deeds).

He leaves behind everything that he earned, his wealth, his fortunes, his children, his family, his wives everything.

A blessed person leaves this world in 2 piece of cloth. It is so sad that some people feel very lazy for attending a person's Funeral Prayer (Salaat Al Janazah). We cannot imagine how much that person (who has died) needs people to take part in his Salaat Al Janazah. Only ALLAH knows.

We give all sorts of excuses like, our sleep gets disturbed, all night we are awake and the location for the Salaat Al Janazah is far away.

Just put ourselves in that person's (one who died) situation and imagine what we would expect.

It is an undoubted fact that we will also be in such a situation one day and how would we feel if one of our friend or relative thinks in such a manner?

During the funeral salah when each person lifts his hands and makes Du'aa for the deceased person, each reward is written in the book of good deeds of the deceased.

As for the deceased person, his deeds have stopped (from being written), the angels would stop writing his book of deeds.

So it is the right of every friend and family and known person of the deceased that he pray for the deceased and take part in the Salaat Al Janazah.

Various times we take part in the funeral prayer and we do not know for whom we are praying for.

Have we done this for our people such as our friends, families, relatives known people.

Most of us do not have time. It is the right of the deceased that we take part in his Salat Al Janazah. If you want to sit with them (your friends), chit chat with them, then pray Janazah for them as well. This is from his minor rights upon you. And when the deceased is lowered to the grave (Qabr) the extra cloth put on him is removed.

No one, even a son does not say that my father has done many things and favours for us, so let us keep some money for him in the grave.

The deceased spends most of his time earning wealth and means of living for his family and children even without verifying whether it is halaal or haraam.

Because his main focus was to make sure his family and kids had a wonderful life with the best house and means of living.

In addition, death comes to him all of a sudden without a hint.

After his death all the wealth that he earned will be distributed among many.

The facts about the wealth that we earned in our life time:

1. We will leave whatever wealth we earned for sure.
2. Second, during the Day of Judgment (Qiyamah) we will be questioned regarding the wealth that we earned. The question will be to Us and we only will have to answer it.
  - a. How did we earn it and
  - b. How did we spend it

We need not refrain from earning wealth.

However, we need to make sure that we earn wealth in a Halaal (lawful) way.

Moreover, keep a limit for ourselves on how much to earn.

Those who do not set a limit for himself he will keep on spending his time earning wealth.

Point to be noted that there is a limit for everything.

We will enjoy life when we set limits for ourselves in life and thank ALLAH for whatever we have and we earned.

Therefore, Du'aa is Ibadah and we have proved it from the verses of the Quran and Hadeeth. One question always arises when it comes to making Du'aa.

During Du'aa, calling out or seeking help from someone else other than ALLAH, now this term calling out is a general term.

Normally calling out someone who is in front of you and requesting for help, does not become Shirk.

For example, requesting someone to give a glass of water, does not come under Shirk.

So calling out or seeking help in general is not referred to as Shirk.

That call which is part of an Ibadah should only made to ALLAH.

For example, calling out for solving our problems and fulfilling our needs (Mushkil Kusha), this is the right of ALLAH and no one else can fulfill this.

Therefore, calling out someone other than ALLAH in such situations, for our needs, comes under Shirk.

The next important thing to be cautious about is (not) using innovative words while doing Dua.

When making Dua and if we use certain words which comes under Bidaah (innovations)

Bidaah means adding new things to Deen (Religion) which is not authentically verified by Quran or Sunnah or the life of the Salafus Saliheen.

For example: when we prostrate during prayer, we recite the following Dhikr,

سبحان ربِّيَ الأَعْلَى

“Glory be to ALLAH, the Most High.”

Now instead of the above Dhikr if we recite anything else then it is Bid’ah (innovation) and this is not permissible.

So there are three type of invoking or seeking help:

1. Which is permissible as per Shariah
2. Which involves Shirk and which is prohibited
3. Which involves Bidaah (Innovation) and which is also not allowed

In the first category which is permissible as per Shariah, there are two sub category:

1. Calling out and seeking help from ALLAH in every situation
2. Calling out or seeking help from someone other than ALLAH provided that person to whom we are seeking help is alive, present before us and is capable of helping us.

Therefore, you can see there are conditions for us to seek help from someone other than ALLAH

1. He should be alive

2. He should be present and available before us
3. He should be capable of helping us.

Points to be noted in the above conditions:

1. Suppose the person is dead, then he cannot hear our call as the dead do not hear us.

Now per say he can hear us, and let us take the example of a Peer (spiritual Teacher) who has millions of Mureeds (students).

Now if the students from India, Pakistan, England and throughout the world call him at the same time, will the dead person (the Peer) be able to hear all of them?

Now if the answer is YES, then this aqeedah (Belief) is considered as Shirk as there is only ONE being who can hear the calls of everyone at the same and respond to their calls at the same time, which is ALLAH alone.

Hazrath Aysha رضي الله عنه says that when she was with the Prophet Muhammad ﷺ in their room which was very very small.

The room was so small that if one person was sleeping it would be difficult for the other person to perform Salaah in that room at the same time.

Prophet Muhammad ﷺ while praying Thahajud in the night, and when he performed Sajdah (prostration) he used to hold on to the legs of Hazrath Aysha رضي الله عنه and place it aside.

Now Hazrath Aysha رضي الله عنه says that once an old lady came to meet the Prophet ﷺ and was speaking to the Prophet ﷺ from a corner.

Hazrath Aysha رضي الله عنه was unable to hear the conversation properly as it was very feeble.

However Almighty ALLAH heard their conversation from above the seven skies and revealed the ayah from Surah Al-Mujadilah.

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا

Indeed Allah has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad ) concerning her husband (Aus bin As-Samit).

ALLAH is so mighty and power full that he hears everything from everyone and at the same time.

Now if we consider another person who also has the same ability then this can never happen as there is no one similar to ALLAH and this belief is Shirk.

2. In the second situation where the person is present before us.

Say the one calling out or seeking help is in Saudi Arabia and his Peer or the person to whom he is calling is in India and who is alive.

Now the person who needs help is travelling by Boat in the red sea and came across as storm.

Now he needs help and he calls out the name of his Peer and seeks help, and the Peer hears his call and helps him and the storm is calmed and everyone in the boat is safe and secure.

If a person has such a belief (aqeedah) then can we consider him as a Momin (Believer)? NO

Is this belief as per Tawheed? NO

There is only One being who can hear anyone from anywhere and who can hear everyone from everywhere at the same time and help them at the same time: "ALLAH" alone and no one else.

Now people give a lame excuse that ALLAH has bestowed so and so person with certain super natural powers so that he can help and assist people in needs.

Now let's consider this point:

ALLAH is Ahkamul Hakimeen (The Wisest of the Wises).

Therefore, an intelligent Person will never consider this:

That ALLAH mentions his rights in the Quran and through Prophet Muhammed ﷺ and his other Prophets and messengers.

Then make exception in the matter of Tawheed for certain people and bestow them with the similar powers as of ALLAH.

And then ALLAH commands his Prophets and messengers to promote Tawheed and erase Shirk. And even instructed them to engage in battle for removing Shirk.

ALLAH even made it lawful, the blood of the mushriks and the war booty.

And then ALLAH says that we should refrain from calling out or seeking help from others than ALLAH, as it becomes Shirk.

And if anyone does so he will be punished with Hell.

Being the Ahkaam ul Hakimeen, ALLAH will never do this that he mentions His rights and then bestow similar rights to someone else.

So if we believe that the Peer heard the call of the Mureed (student) at the red sea and helped him, then it means the Peer can hear others as well.

This incident is in the Book of Ashraf Ali Thanvi, Shamaaim-e-Imdadiyah.

Ashrah Ali Thanvi mentions that there was a student of Imadadullah Muhajir Makki who was going for Hajj by a Ship. On the way they came across a heavy storm. In that situation the student said that he will call out his Peer for help. And said the following statement "Ya Imdad, Help Me". Just imagine how people are promoting Sufi ideology. We are facing storm in the middle of the Sea, death is before us and instead of calling out to ALLAH and reciting the kalimah they are encouraging us to call out someone else.

Imdadullah Muhajir Makhi was in India at the time.

He heard the call and he raised his shoulder and the storm calmed down and everyone in the ship were saved.

The next day when one of the student of Imdadullah Muhajir Makki came to press his teacher's legs, the teacher was in great pain and he stopped his student from pressing his legs.

When enquired about the reason for pain as it has been few days since he even went out.

The teacher refused to respond initially and after being insisted, he said, one of my student called me for help and I went for his help and helped them with my shoulder and this is the reason that I have the pain.

When the student raised the cloth on his teacher's shoulder, it was peeled.

This is the belief people are promoting.

Another incident where in Ahmed Reza Khan Bareilvi writes in his book Malfoozaat, that ALLAH gave a register to Ghawth – E – Paak (Mualana Abdul Qaadir Jeelani), in which there is list of his devotees up until the day of judgment, who are exempted from the reckoning and pardoned. These devotees believe that Ghawth listens to everyone and together, at the same time. This is known as Ad Du'aa Ash Shirki (the du'aa where partners are associated with Allaah).

3. If he is unable. If the person is paralyzed and is alive and present too. You ask him to help you. He has to pick the thing which is in front of him and keep it in the car.

You ask the paralyzed man to help you. It has two scenarios either you're making fun of him which is Haram and not permissible. It is not permissible to insult your muslim brother, he is upset due to his sickness and you mock him!

Second scenario is that you believe that he has a certain hidden power by which he can put your things to its place then that is 'Shirk'.

In conclusion how many points we got by calling to Other than ALLAH? Invoking other than Allah, invoking the dead, invoking someone other than Allah in that which only Allah is able to do like solving problems, answering prayers, blessing with children. Who can bless with children? It is only ALLAH who blesses with children, if someone asks Ali to grant him righteous child then that is Shirk!

Another scenario is invoking the dead which is Shirk. Third scenario is Invoking those who are not present, is far who cannot hear you and neither is he present that is Shirk. Then is that someone is present but not capable of helping you. A stroke patient who is paralyzed, then invoking him has two scenarios either mocking him which is vain and Haram and not Shirk. On the other hand, because you believe he has invisible power which can help you then that is Shirk!

This was the explanation of dua so if someone asks whether invoking other than Allah is shirk or not? Then it is important to explain this.

The noble Shaykh further says Reverential fear (khawf) is worship. And the evidence for reverential fear is the saying of Allah the most High ; As I mentioned before every sentence has its evidence. So the evidence for Fear is

“So do not fear them, but fear Me (and beware of disobeying Me), if you are truly Believers.” (Aal-e-Imran ayah 175)

Khawf (reverential fear) has different types, all types of fear are not shirk and this also needs explanation. So if someone questions whether it is shirk to fear someone other than Allah, then what is the answer? It should not be a yes or no, answer should be with explanation because Fear is of many types:

1. First type is “Natural fear” such as person's fear of snakes, fearing scorpio, fearing the fire, earthquake. Does one fear such or no? So is this shirk? NO, this is not shirk as in the story of Moosa 'alaihi salam when he feared being captured by the army of Firaun, so

this is natural fear which a person is not to be blamed for. If he feared in this way than that is not shirk, because this natural fear is by Allah into every human being.

2. Second type is “Fear of Worship” and this is Allah's right as it is evident in the ayah 'so Do not fear them, but fear Me (and beware of disobeying Me), if you are truly believers'. It is praiseworthy when it prevents you from being disobedient to Allah. He fears Allah so he stops sinning. So this fear which is inside him that if I do such deed then Allah sees me, he cannot hide himself from Allah and Allah is able to catch him and compensate him by this he Fears Allah which stops him from being disobedient to Allah. This Fear is the right of Allah which only He deserves and no one else. If this fear is for someone else, then that is Shirk and is called “Secret Supernatural Fear”

Another type of FEAR is fear of ibadah.

This is the Right of ALLAH alone, As per the Verse Below:

#### Surah 'Ali-Imran, ayah 175

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ

It is only Shaitan (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allah and in His Messenger, Muhammad )], **so fear them not, but fear Me, if you are (true) believers.**

Fear them not, but fear Me, if you are (true) believers.

This Fear is such that when a person intends to do a SIN and he stops from doing so thinking that ALLAH is watching me and I will be punished by ALLAH. So here the person prevents himself in getting involved in SIN because of the fear of ALLAH. This fear should only be for ALLAH.

Now if instead of fearing ALLAH and we fear someone else in such a situation is called Shirk.

Another type of fear is Hidden Fear.

A person passes by a shrine of some saint and his friend goes inside the shrine. The person also goes inside thinking that if he doesn't go the saint will be angry at him and he might have to face some calamities for not going inside. Fear is a *Mustaqil Ibadah* (continuous worship) and it is the *Ibadah* of the Heart, the soul.

When this *ibadah* is submitted to the dead saint lying within the shrine, then it is called *Hidden Fear*.

So there are two type of natural Fear.

1. Permissible Fear
2. Impermissible Fear

For example a person fears Fire or a snake. The snake is in front of him or near him and the person is afraid then this type of fear is allowed.

However, if this fear stops him from performing his obligatory *Salaah*, then this fear is not allowed. He should be doing something to be away from the snake as it prevents him from performing his obligatory act of worship.

So you can see that the same fear which was permissible earlier has become prohibited based on the scenario that he has to perform his obligatory *Salaah*.

It is mandatory on every Human being to Fear Allaah and it is the right of Allaah that He should be feared.

### **Types of Fear**

1. **Mahmoud** - Wherein a person Fears ALLAH and he progresses in *Ibadah*. This is a good type of Fear. This person is practically proving that he fears ALLAH. There are many who claims that they fear ALLAH however when it comes to practice they don't fear ALLAH. For example the person claims that he Fears ALLAH however he doesn't perform the *Salaah*. This proves that he doesn't fear ALLAH.

So the type of fear which makes a person progress in Ibadah is called **Mahmoud**

**Mazmoom** - wherein a person fears ALLAH and he is deprived of the Rahmah (Blessings) of ALLAH.

For example, a person thinks that he is a big sinner and he fears that ALLAH will punish him and with these thoughts he stays away from Ibadah. This is called **Al Quloothul Rahmathillah**, to lose hope in ALLAH;s blessings. The fear that makes you lose Hope in ALLAH's blessings is not permissible.

So we refer to fear as being good when it makes you progress in Ibadah and brings you closer to Allaah and we term fear as bad when it deprives you of Allaah's blessings.

Having hope in ALLAH's blessings is also an activity of the Heart

A person Hopes and expects that because of a certain Ibadah and act Allaah will bless him with Jannah.

Proof that Hope is also Ibadah lies in the statement of Allaah in **Surah Al-Kahf – ayah 110**

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

In this Verse, it is addressed to **EVERYONE**.

**Whoever** wants, let him do so.

Here it clearly says WHOEVER wants Jannah and meet ALLAH then do just two things.

1. Do righteous activities.
2. Associate none as a partner in the worship of ALLAH. Stay Away from Shirk

Righteous activities mean: The act done only and only with the intention of pleasing ALLAH & for ALLAH and by the method showed to us by Prophet Muhammed صلى الله عليه وسلم

If either of these criteria or both are not met, then that Act is not a Righteous one.

Allaah accepts only the righteous deeds (Amal Saliha). Allaah does not accept any activities or ibadah which is not a righteous one.

وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا – And associate none as a partner in the worship of his Lord.

It is surprising to know that people associate partners in the worship. It is really astonishing people seek help from others than ALLAH, such as O Ali – Help us, O Ghawth – Help us and calling out the name of certain pious men, who passed away, for support.

Those people even question when they are asked to keep away from such practices.

They ask why is not allowed. They are also pious, blessed and very much close to Allaah.

In the above verse, **Surah Al-Kahf – ayah 110**, ALLAH gives us a clear message that if you have hope that you will be blessed with Jannah and be able to meet ALLAH, then take care of 2 things,

1. Do righteous activities.
2. Associate none as a partner in the worship of ALLAH. Stay Away from Shirk

Calling out anyone other than ALLAH for help is not a righteous act.

Now if we are unable to understand this fact then let us look into the logical side of this wrong practice.

For those who consider Hazrath Ali رضي الله عنه as a savior from calamities, what do they actually seek. They never seek Jannah. They are always seeking worldly benefits (Dunya). They ask for health, kids, wealth etc. all those things which we will one day leave behind. Even those who seek help from Ali رضي الله عنه know that Jannah is not in his hands. We seek help for those things which we will eventually leave behind one day. We are thereby spoiling our life in this world and the hereafter by getting involved in Shirk.

Moreover does everyone who call out Ali's رضي الله عنه name and seek for worldly benefits achieve what they are seeking? NO. Most of them never even get anything.

And they end up getting nothing in this world and being big sinners, getting involved in Shirk thereby getting very far from the blessings of ALLAH and being deprived of Jannah. What we say is seek help ONLY and ONLY from ALLAH. No matter you get what you ask for or not.

Because it is assured that we will get the best blessings in Aakhirah.

### **Surah Al-Kahf – Ayah 110**

فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.

It is highlighted with utmost importance that, associate none as a partner in the worship of his Lord.

And whoever associates anyone other than ALLAH in their worship, then never expect anything from ALLAH in the hereafter.

### **Tawakkul (Trust)**

Tawakkul is ibadah. Having Trust in ALLAH

It says in the Quran that if you are true believer then trust (Have Faith) in ALLAH. Which means if you are not a true believer then have faith in anyone you wish. A true believer will Trust and Have Faith only in ALLAH irrespective of the fact that he gets what he wants or not.

**Tawakkul** is translated as Trust.

Is it Shirk to have faith or Trust (Tawakkul) on anyone other than ALLAH?

This needs explanation:

For example, Deploying a Wakeel, (not necessary a Lawyer).

A **Wakeel** is a person in whom we put our faith and trust and authorize him to do our work.

And Tawakkul has different classifications:

1. ALLAH is the ONLY ONE who can fix all our problems, rectify all our issues, address all our concerns and requirements and there is nothing difficult before ALLAH. Even when we feel distressed, very weak and tired, we need to realize that our lord is one who can do anything and everything and nothing is IMPOSSIBLE for him. To have such a faith in ALLAH is also ALLAH's rights and the one who relies on Allaah is a precise Muwahhid (Person upon Tawheed).
2. Another type of Tawakkul is Hidden Tawakkul (Tawakkul al Sir): Such as having faith in those who are dead. Having faith in those who are alive but not in front of us. And having faith in those who don't have the ability (to do something). Normally what happens in tawakkul is that certain task we are unable to do so, or we are unable to do it alone, therefore we put our faith in another person and trust him and make him do our work. Either because we are unable to perform that task or we are unable to perform it alone. So we entrust such a task on another person.
3. The third type of Tawakkul which is permissible is that a person put his trust on another person in worldly matters. This can be done in two methods.
  - a. The first method which is permissible: entrust another person in Good deeds and have faith in him
  - b. The second method which is prohibited and Haraam: entrust another person in bad deeds and have faith in him

We can entrust our matters on a person considering him as a Wakeel.

The proof for the same is as follows:

During the last Hajj of Prophet Muhammed ﷺ, he entrusted Ali رضي الله عنه to slaughter the remaining of the 100 camels. Prophet Muhammed ﷺ himself slaughtered .... Camels and the remaining was entrusted on Ali رضي الله عنه to do so.

Therefore, it is a proof that we can entrust our matters on an another person in worldly affairs.

It becomes Shirk if we entrust on anyone in such a manner which is ONLY ALLAH's rights.

Having faith in those who are dead is Shirk because It comes under the category that those who are dead still has the power to help those who are living which is a wrong belief.

Having faith in those who alive but not in front of us is also Shirk because it comes under the category that even though they are far away from us, they can still hear our call which is a wrong belief.

Now for example a person calls another person who is in India or Pakistan through Mobile or telephone and seeks help.

It does not come under the category of Shirk even though the person is far away from us because telephone or mobile is a medium for communication which is possible.

Having such a belief that a person who is far away from us can hear our call without any medium is considered Shirk.

There is a difference in both the scenario. In the first case the person hears our call through a medium such as Mobile or telephone.

The second scenario the person is hearing our call WITHOUT ANY medium, which means he has a power to hear us without any medium, such a power which ALLAH alone has.

ALLAH is Ahkamul Hakimeen. ALLAH's wisdom is not such that HE mention HIS rights through Quran and Hadeeth and through His Messengers and Prophets. Then educate the People about what is Shirk and warns People to refrain from such acts and then delegate certain people with similar rights of being called upon and exempting it from the category of Shirk. This can NEVER EVER happen.

This is very untrue that ALLAH has given power to certain pious men similar Rights which is only held by ALLAH.

The Power of **Khalq** is Only with ALLAH and no one else.

It is mentioned in the Quran in Surah Al Imran and Surah Maryam, that Eesa عليه السلام had brought a dead Bird alive and with the will of ALLAH it flew.

And then the incident of Jibreel عليه السلام that he conveyed the message to Maryam عليه السلام that she is going to be blessed with a Boy

All these Verses of the Quran are **Mutashaabih** ayaat of the Quran.

However all **Muthashabih** are directed to the **Muhkam** ayaat of the Quran.

**Muhkam** ayaat of the Quran are those ayaat which are the basic and fundamental verses to which all **Muthashabih** ayaat are directed to and thereby any confusions or clarifications are cleared.

There is no Creator or Sustainer or Almighty other than ALLAH.

The one to erase all Problems and issues and troubles is ONLY and ONLY ALLAH alone.

If any hadeeth be it weak or strong, uses the **Muthashabih** ayaat of the Quran to prove certain facts then please note the following verse from Quran:

**Surah 'Ali-Imran, Ayah 7**

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

فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ

مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

It is He Who has sent down to you (Muhammad ) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).

It mentions that whoever wants to follow the **Muthashabih** ayaat, then their hearts are deviated from the truth and they intend to create Fitnah and deviate others as well from the truth.

It is a very clear message from the Quran. Another ayah from the Quran about Tawakkul:

### Surah al-Talaq – Ayah 3

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ

And whosoever puts his trust in Allah, then He will suffice him.

See how clearly and in simple terms it is mentioned in the Quran.

Shaykh Muhammad ibn Abdul Wahhab has chosen those kind of ayaat from the Quran for explanation which even small kids can understand.

These are even used in the Primary School syllabus (standard 1, 2, 3) for kids in Saudi Arabia to teach them basics and even small kids are able to follow these ayaat and fundamentals.

It is so surprising that why certain scholars are not able to understand or follow these basic fundamentals.

How sad it is when a seven-year-old kid can understand these fundamentals but, a seventy-year-old person is unable to understand it.

Whosoever puts his trust in Allah, then ALLAH is sufficient for him - When ALLAH has made and provided everything for a person, then is it required that he depend on someone else for his needs?

A person will depend on someone else when he is doubtful whether ALLAH is sufficient for him.

That is the reason why he will search for someone else for his needs and he will give reasons that so and so pious man is also a **Wali** (Friend of ALLAH). Now we are not saying that so and so person is not a **Wali**. And nowhere has ANY **Wali** claimed that he be entrusted for people's needs and can be called upon during necessities.

For example, Shaykh Abdul Qadir Jeelani (رحمه الله), his books are available and even the books of his direct disciples are available. Nowhere in any of his books can be seen that he demands to be called as **Ghawth**. However, the atrocious minded people gave him the title of **Ghawth**. The meaning of **Ghawth** is : one who helps out during calamities; The saviour from calamities.

Shaykh Abdul Qadir Jeelani (رحمه الله) has never claimed himself to be called as **Ghawth**. Even his direct disciples never gave him such a title. It is the later ones who introduced Sufism in Islam who gave him the title of **Ghawth**.

Now the title **Ghawth** can be used ONLY and ONLY for ALLAH and no one else. They gave Shaykh Abdul Qadir Jeelani (رحمه الله) the title of Ghawth and then later requested people to seek help from him for sustenance, kids, for a means of living etc. See how from a single deviated title, how many sorts of Shirk activities evolved.

Therefore, for those for whom ALLAH is sufficient his heart will never ever allow him to call anyone else for his needs.

**This proof is: Ragba wa Rahba Wal Khushu. To create Raghbah in the heart (hope), Rahba (fear) and Khushu (being humble and submissive).**

All these are ibadah and all these are the Rights of ALLAH alone.

The proof that these are ibadah:

**Surah Al-'Anbiya' – Ayah - 90**

فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَعَبًا وَرَهَبًا وَكَانُوا لَنَا

خَاشِعِينَ

So We answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

Most of them are still unaware that Ragbah and Rahbah are worship and they are rights of ALLAH alone.

Khushu (submissive) and Khuzu' (being extremely humble) are part of worship and rights of ALLAH alone.

Ragbah has been mentioned in many books and literatures, even in the books of deobandis. And in certain books of deobandis, it is mentioned that “If I am doing an Ibadah because of the fear of Hell then burn me in Hell”. Which means the fear factor is not here. There is Rahbah here.

**Ragbath** means with Hope

**Rahbath** means with Fear

**Khushu** means with sincerity and humbleness.

This ayah was for the Prophets and Messengers of ALLAH in the **Surah Al-'Anbiya'**.

In the ayah, ALLAH mentions about the Prophets and then states the above verse.

As per certain people if a person does Ibadah with the expectation of Jannah then he has done Shirk and if a person does Ibadah with the fear of Hell then he also has done Shirk (May ALLAH save us).

**See the contradiction of Mafaheen (interpretation) and Mawazeen (the scales)**

That which in reality is a part of Shirk is not accepted as Shirk by them and that which is part of Tawheed is considered as Shirk.

Ragbah, Rahbah, Khushu are all activities of the heart. These are not proclaimed by the tongue but the state of the heart. Who knows the state our Hearts: Only ALLAH.

ALLAH knows what is in the hearts of everyone.

And ALLAH was teaching his Prophets and Messengers with what state of the heart to call him; with Ragbah, Rahbah and Khushu. This should be the state of the heart when we call ALLAH.

However, the Atrocious people interpreted that if we call upon ALLAH and do ibadah with Ragbah, Rahbah and Khushu then we have committed Shirk.

May ALLAH forbid and save us.

Does that mean that our Prophet Muhammed ﷺ committed Shirk (May ALLAH forbid and save us).

In the book; Arwahe Thalaatha, Ashraf Ali Thanvi mentions that there was once a pious man who said when I will enter Jannah, and when the Hoors come towards me, then he would command them that if you want to recite the Quran then do so otherwise leave me.

Can anyone confidently say that he would enter Jannah?

Once Omar رضي الله عنه went towards Huzaifah رضي الله عنه and asks O Huzaifah رضي الله عنه, By Allaah, I ask you has Prophet Muhammed ﷺ included by name in the list of the hypocrites?

Even Omar رضي الله عنه used to fear for himself.

It is Prophet Muhammed ﷺ who declared that Omar رضي الله عنه is amongst those who will enter Jannah. This declaration as based on the Wahi (revelation) from ALLAH.

ALLAH proclaimed that Omar رضي الله عنه is a recipient of Jannah.

Omar رضي الله عنه was given the glad tidings of being a recipient of Paradise (one who will enter Jannah) during his life time. Still Omar رضي الله عنه never said to anyone or himself that he will enter Jannah.

Have any Prophets or Messengers of ALLAH self-declared that they are Jannati? NO.

Just imagine how a person says about himself that he would enter Jannah, and when the Hoors come towards him, then he would command them that if you want to recite the Quran then do so otherwise leave.

The reason for saying so is to show people that such people never wished or desired for Jannah. They would never ask Allaah for Jannah. For the Sufi's Ibadah is done ONLY and ONLY for ALLAH without any fear, hope or expectation.

The three Pillars of Ibadah have been mentioned repeatedly in many of the lectures my lectures because of the same misconception. There are certain groups who follow one of the Pillar but ignore or do not follow the remaining. Sufi's have ignored 2 Pillars.

The Pillars and Fundamentals for Ibadah:

1. Love – Worship Allaah with Love
2. Hope – Worship Allaah with Hope for rewards
3. Fear – Worship Allaah with fear of His punishment

These are the Pillars of every act of worship.

If Salah does not have the Love for ALLAH then it is not considered as Salah.

If Salah does not have the Fear of ALLAH then it is not considered as Salah.

If a Salah does not have the expectation and hope from ALLAH then it is not considered as Salah.

The Sufi sect says that we worship Allaah only out of love for Him. And moreover they do not use the word **Muhabbath** instead they use the word **Aashique**.

By ALLAH no one would or has ever used such a word for his mother.

It is so sad that when such a word has not been used for one's Mother than how can it be used for ALMIGHTY ALLAH.

In the explanation of Aqeedah Tahawiya, Imaam Ibn Abil 'Izz Al Hanafi رحمه الله has described 10 types for love. And he has explained that **Ishq** is referred for such type of love where there is physical attraction/desire.

Nowadays every Sufi claims himself to be a Hanafi and that they follow the Hanafi school of thought.

Imaam Abu Hanifa رحمه الله has refuted that such a term be used for ALLAH.

Not even the Students and disciples of Imaam Abu Hanifa رحمه الله have used such a term “Ashique” for ALLAH.

It was introduced by the Sufis and they only use such an expression for ALLAH.

This expression has come from the Books for the Sufis.

The Sufi ideology has penetrated deep inside Islam and we are unaware of it.

Our call to People is follow the Tawheed and Sunnah and remove this Sufi ideology from our hearts and beliefs.

We have no personal conflicts or fight with anyone.

Whatever we say there need to be a proof from the Quran and Sunnah. We should not be carried away by our own thoughts or interpretation.

This is what our Ulema say, and this is what has been told to us by the Salafus Saliheen.

When something is mentioned in the Quran and Hadeeth then no one has the rights to ignore it and use his own logic and interpretations.

Sufism came into existence by the ignorant people with the claim to benefit Islam and people.

Therefore, the right and complete method to do Ibadah is to do it with the Fear of ALLAH and Hope from ALLAH along with sincerity and humbleness. This is the way to please ALLAH. And only those Ibadah done in such a manner will be accepted by ALLAH.

The proof for **Khashiya** : **the fear deep inside our Heart.**

This is Ibadah.

**Surah Al-Baqarah, Ayah 150**

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

Fear them not, but fear Me.

In urdu the translation for this term is Fear.

**Khashiya = Fear**

**Rahbath = Fear**

**Khauf = Fear**

All these are different kinds of fear and all are considered ibadah.

However, in Arabic, every word used to express Fear has its own level of importance and severity.

The main point to be noted is that All these kinds of Fear are ibadah, no matter which level it is, and it is the Right of ONLY and ONLY ALLAH and it is part of Tawheed that such a fear should only be for ALLAH and having such a fear for anyone else is considered to be Shirk.

In spite, of explaining three different types of Fear in the Quran, still there are people who claim not to have Fear for ALLAH. They say we Love ALLAH and we do not have the fear for Hell nor we have expectation for Jannah.

They say that we only know how to Love ALLAH and they use the word “**Ishq**” for love.

### **Inaabah**

The Proof for **Inaabah**: To Turn back towards ALLAH.

This is also worship and which is an activity of the Hearts.

**Khashiya** is an Ibadah of the Hearts

**Inaabah** is an Ibadah of the Hearts

Proof that **Inaabah** is an act of worship:

The statement of Allaah, the Most High in **Surah al-Zumar - ayah 54**

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam)"

The beauty of Quran is that whenever the term Turn in repentance, Repent etc the expression used for ALLAH is **RABB**.

There is no one similar to ALLAH to whom we can Turn towards.

However the term **Lord** is used because ALLAH conveying us that there is no **Lord** other than ALLAH.

Whomever we consider as our lord is False.

The 5 qualities for **RABB** as follows:

1. **Khaliq** - Creator
2. **Raaziq** - Sustainer
3. **Tadbeer Karne Wala**– Planner
4. **Mushkil Kusha** - one who can ease the difficulty
5. **Haajat Rawa** – One who Fulfill the needs

So ALLAH is repeatedly is informing us that ONLY and ONLY ALLAH is our **RABB** and no one else.

Submission means to surrender oneself.

Islam means to submit to ALLAH, means to surrender before ALLAH.

A phrase in Arabic : In a war when the sword is put on the neck of the enemy they would say **Istaslim**, submit himself, means to raise their hands and surrender himself and then it is their wish whether to cut off the head or arrest or even to spare the one defeated.

This is called **Istislam**.

Islam also means Peace.

It is so sad that such a wonderful name, Islam, is used for terrorism.

The main fundamental principle of Islam is Peace and there is no question of terrorism in it.

By ALLAH, there is no terrorism in Islam.

However, the atrocious people have clubbed terrorism with Islam.

And the ignorant people have believed that terrorism is part of Islam.

When someone studies about Islam, its fundamental principles and not observing the Muslims, they can find out that Islam is a religion of Peace.

Eemaan and Islam both promote Peace.

Even Muslims out of ignorance and lack of Knowledge have committed errors because of which the non-believers consider terrorism has part of Islam.

Knowledge is that foundation, upon which once a person becomes steadfast then by the grace of Allaah, he will not make a mistake that will hurt Islaam.

Whoever has got involved in terrorist activities they have never gone through or are aware of the fundamentals of Islam.

There is no **RABB** other than ALLAH

When a person commits a sin then it is follows by **Nadaamat, (being embarrassed of what was done)**.

When a person commits sin what does he do?

A Christian goes to the Priest.

The priest would be sitting in a closed box type case for hours listening to the sins committed by people.

The Christians do not have permission to turn back (**Inaabah**) towards their Lord.

They have to do Inaabah to the priest.

The person who has committed the sin should explain his sins in detail to the priest.

What Sin was committed, how it was done, everything in detail.

The priest would listen to everything and it is his wish whether to forgive him or not.

We all commit sins.

The beauty of Islam is that when anyone commits a sin, then turn towards ALLAH alone and no one else.

No need to even say it to anyone, be it father, mother, relatives.

In the darkness of the night when no one sees you or hears you, raise your hands and repent before ALLAH.

ALLAH accepts the repentance provided the criteria be met.

Criteria for Repentance to be accepted:

1. Regret
2. Stop the act that is being done- Pledge that such an act shall not be committed again.
3. Never repeat it again
4. If it is about settling a matter (related to finance or dealings) of another person, then it should be settled first if the person is alive. If the person is dead, then settle the matter with his heirs. If he unaware of the heirs because of certain valid reasons, then whatever is the

amount or the amount that you can remember to be settled should be spent for a good cause(**Khair**) in that person's name and then repent to ALLAH.

5. There are various conditions for Tawbah to be accepted. The time for Taubah to be accepted is before the soul reaches your throat after which the Doors for repentance is closed for that person and when the sun rises from the West after which the Doors for repentance is closed for everyone.

After following the above conditions, In Shaa ALLAH, the Tawbah will be accepted.

There is no need to go towards anyone else.

Among the Sufi group there is this practice that when someone (Mureed) commits a sin, he goes to his **Peer** (Teacher), confesses and requests for dua of forgiveness.

This is not the practice of Ahlu Sunnah Wal Jamaah.

This is not the practice of the Believers.

This is not the practise of Prophet Muhammed صلی اللہ علیہ وسلم and the Sahabas (companions).

**Barak Allahu Feekum**