

## UsoolAthThalaatha

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### Lesson – 7

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 Three Fundamental Principles and their Evidences” by Shaykh Muhammad Ibn Abdul Wahhab is a concise treatise and its lesson is ongoing. We had stopped in the previous lesson at **الإستعانة**

**الإستعانة** (Al Isti'aanah)

Isti'aanah means to seek help (طلب العون). In the Arabic language, whenever the letters **ا س ت** precede a verb, this indicates seeking something.

Example – **إستعانة, إستعادة, إستغاثة, إسترقى** –

So when **ا س ت** are attached to a verb in the Arabic language, then it means to seek something. So with which ever verb, the letters **ا س ت** are attached to, it means to seek that action. So Isti'aanah

means طلب العون and عون refers to “help”. Isti’aanah is an act of worship. To seek help is an act of worship. The evidence for this lies in the statement of Allaah in Surah Al Fatihah ayah 5

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and you (Alone) we ask for help (for each and everything)

Shaykh Muhammad ibn Abdul Wahhab states that this is an evidence that seeking help or Isti’aanah is a form of worship and it must be sought from Allaah alone. And as an evidence, Shaykh has stated this ayah. Surah Al Fatihah is that great surah regarding which even the children of the Muslims are well aware of. Every person who prays, recites Surah Al Fatihah 17 times in the obligatory prayers alone. And a prayer is not valid without the recitation of Surah Al Fatihah in it. It is a wisdom that Surah Al Fatihah has been made one of the pillars of Salah. This is because it contains great messages. The message of the entire Quran is present in this one surah, in Surah Al Fatihah. The knowledge of the entire Quran is present in Surah Al Fatihah. In fact, the exegetes (interpreters) of the Quran have stated that the knowledge of the Torah (Tawraat of Musa عليه السلام), Psalms (Zaboor of Dawood عليه السلام) and Bible (Injeel of Eesa عليه السلام) is present in the Noble Quran and the knowledge of the entire Noble Quran is present in Surah Al Fatihah. And the knowledge and essence of the entire Surah Fatihah is present in this one ayah.

“You (Alone) we worship, and you (Alone) we ask for help (for each and everything)”

Whoever understood this one ayah, then he has understood the entire Noble Quran and whoever did not understand this ayah, then he has not understood nor can he ever understand the Noble Quran. It does not matter what names and titles a person has, it does not matter if he is carrying the title of Shaykh Al Islam. Even if he has the title of an esteemed scholar or he possesses countless degrees, if he has not understood this ayah (correctly), then there is no benefit of his knowledge in pursuit of which he spent his entire life. What is the reason for this? Let us observe this.

Though this is just one ayah, Allaah has revealed such lofty messages in it and has such gems in this that only an intelligent person can understand it. Only those with sound intellect and a sound heart can understand it. The one who has an atom's weight worth of faith and the light of faith in his heart, then he can understand this ayah (correctly).

If we read Surah Al Fatihah from the beginning, then contemplate on the words.

Allaah, the Most High, states

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

When the turn came for this ayah, then special words and the resonance which was used at the end of each ayah is not present here. Allaah the Most High changed the grammatical formulation (صيغة) in this ayah. It should have been this way

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

نَعْبُدُكَ نَسْتَعِينُكَ

This should have been the wordings according to the ongoing (سياق) sequence. But Allaah broke the sequence. And the reason to break the sequence is this – (and pay attention to it)

1. Reader, you are reading Surah Al Fatihah but the (ظمير) pronoun is changed now. The thing that had to be stated later has been stated earlier and Allaah changed the formulation.

So the first benefit of changing the formulation is to grab the attention of the reader such that when the reader is reciting Surah Al Fatihah, then when there is a break in the sequence, he will realize that a change has been brought about. Then he will contemplate on the words.

2. In this ayah **إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** – in the Arabic language, there are some sentences and formulations which are used for حصر (exclusivity/restriction/limitation) and it means only and only (to limit or restrict something).

For example, La Ilaahalllallaah. In this Kalimah Tawheed, where do we find Tawheed? If a person questions that what is La Ilaahalllallaah, then we say it is Kalimah Tawheed. So where is the word Tawheed in this? Can anyone answer this? The word Tawheed has been derived from the word واحد. Does La Ilaahalllallaah contain the word واحد? No it does not. So from where did we take it that this is the Kalimah Tawheed? We took it from the meaning. What is the meaning? Whoever has little knowledge of the Arabic knowledge will know, that, this formulation means only and only i.e. one. This is called Tawheed. This is known as صيغة الحصر (formula of exclusivity).

La Ilaahalllallaah – La is نفي (negation) and Illa is استثنى (exclusion). In Arabic grammar, if exclusion comes after negation, then it means only and only (exclusivity), one. There is no deity except Allaah. It means that there is no deity is worthy of worship and if there is any entity worthy of worship, then it is Allaah. So only Allaah is worthy of worship, alone. So the word “one” came from the meaning. So this is the Kalimah Tawheed and Arabic language is the evidence for it.

Similarly, what did Abu Jahl and Abu Lahab understand La Ilaahalllallaah to mean?

اجعل الالهة الها واحدا ان هذا لشيء عجاب

Has he made the aliha (gods) (all) into One Ilah (God - Allah). Verily, this is a curious thing!

Surah Saad : 5

Abu Jahl and Abu Lahab had understood the Kalimah and had said that has Mohammad صلی اللہ علیہ وسلم called us to leave all our deities and worship only one deity? This is a very strange thing which is hard to absorb by our intellect. These Laat, Uzza, Manaat, Wadd, Suaad, Yaghooth, Yadooq, Nasr and Hubal, where will they all go? Who is going to worship them? This is injustice. If we have to worship, then we will worship Allaah and will worship them too. There cannot be one single deity. Allaah's Messenger صلی اللہ علیہ وسلم required them to pronounce only these two words

قولوا لا إله إلا الله تفلحوا

In the Arabic language, even a sentence is sometimes referred to as word. La Ilaaha Illallaah is not a word rather it is a sentence but it is referred to as a word here.

قولوا لا إله إلا الله تفلحوا

But those people rejected. And why did they reject? The reason has been stated in Surah Saad. "Shall we leave all other deities and worship a single deity. This is indeed a strange thing." This is not acceptable to us.

So the meaning of La Ilaaha Illallaah was understood by Abu Jahl and Abu Lahab. But from where did they understand it? They understood it by virtue of the Arabic language. This is because for them this was not the case as today we have to work hard to explain the meaning of La Ilaaha Illallaah to people, to explain the meaning of Tawheed and Shirk, the merits of Tawheed and the ill-effects of Shirk. Those people had understood it. There was no need to go through all this trouble for them. They had understood the meaning of La Ilaaha Illallaah. It means that there is only one deity (worthy of worship) so worship one only. They would say we cannot do so. We will worship Allaah as well as our other deities. If not, then we are at war. And for this precise reason, the Messenger of Allaah صلی اللہ علیہ وسلم waged war against them. Their

blood became lawful and their wealth became lawful although they said La Ilaaha Illallaah. When Abu Jahl makes an oath, who would he swear by? Wallahi (by Allaah). Abu Lahab would say Wallahi. They had accepted that Allaah is present, that He is the Creator, Lord and the One who gives sustenance. The only thing they did not accept was that He is the Only Deity worthy of worship. He is a deity but not the only one. So just through the Arabic language, they came to know the meaning of La Ilaaha Illallaah.

Hence, La Ilaaha Illallaah is صيغة الحصر.

So here it is said that **إِيَّاكَ تَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ** whereas it should have been **تَعْبُدُكَ نَسْتَعِينُكَ**. So that which was **إِيَّاكَ تَعْبُدُ** i.e. **ك** has been brought ahead of the verb and we say **إِيَّاكَ**. We say **إِيَّاكَ تَعْبُدُ**. So where it should have been **تَعْبُدُكَ**, it has been replaced with **إِيَّاكَ تَعْبُدُ**. So here **به** مفعول has been brought ahead of (or preceding) the verb. In the Arabic language, just like if the نفي (negation) is followed by **إستسنى** then it becomes **حصر**. Similarly in the Arabic language if something which was supposed to follow (a verb) has been brought ahead, then this also means **حصر**. So **حصر** comes under these scenarios

- a. When negation is followed by exclusivity or exception just like La is followed by Illa
- b. When **به** مفعول (the normal position of which is after **فعل** or **فاعل** and not before it) is brought before like in **إِيَّاكَ** so it means only and only. And the translation would be only and only
- c. The third formulation that I had described was **إنما** and this is also from **صيغة الحصر**

So we see that whenever we come across the major issues of Aqeedah, like the issue of Ilm Al Ghaib (knowledge of the unseen) **إنما لغيب عند الله** so the word used here is **إنما**.

**قل لا يعلم الغيب إلا الله** – here **نفي** is followed by **إستسنى** so it is **حصر** i.e. no one apart from Allaah can know the matters of the Unseen. So the issues related to Sharee’ah –

**(سورة الكهف:110)** **إنما أنا بشر مثلكم** – this means that I am only a human like you and I am not a creation of light (nor am I light). This is **صيغة الحصر** and in the Arabic language, Abu Jahl and Abu

Lahab had understood this. From where did they understand? From the Arabic language. However, in our times, people have huge turbans and long beards with their pants above the ankles and are claimants of huge amounts of knowledge yet they do not possess the most basic knowledge of Arabic language and grammar. That إنما is used for حصر. They read the Quran and Wallahi I feel amazed that they read the Noble Quran قل إنما أنا بشر مثلكم يوحى الي أنما. And Surah Al Kahf is read every Friday but even after that (they claim that) Muhammad ﷺ a light from the light of Allaah. SubhanAllaah. What sort of Fiqh, what sort of understanding and what sort of knowledge is this? Just now you have read in the Noble Quran إنما أنا بشر مثلكم and this point has been stressed upon three times using أنا, إنما and مثلكم so that your intellect does not wander away into the distance. That I (i.e. he, the Messenger of Allaah Muhammad ﷺ) a human just like you. The difference is that revelation descends upon me (i.e. upon Allaah's Messenger Muhammad ﷺ) whereas revelation does not descend upon you. The conditions and requirements of a human are equal for you and me. But since revelation descends upon me and it does not descend upon you, so this is the difference.

Still people do not understand. Why do they not understand? This is because the real place of understanding is the heart. And since the problem lies within the heart, since the heart is filled with Shirk, innovations and perversions, then Wallahi this light is also not visible. If you make a blind man sit in front of the sun, nothing will be visible to him. He may feel the sun's heat but he will not be able to walk with assistance of its light. Those people whose hearts have died, then they are upon destruction Wallahi. Those people whose hearts die before their souls depart from their bodies, then there is only destruction for them. Because the heart is that piece of flesh, which if it is rectified, then the entire body is rectified (إذا صلحت صلح الجسد كله) and if it is corrupted, then the effects of this corruption are visible on the entire body.

So إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ means that O Allaah, we worship you and you alone and we will seek help from you only.

3. The third benefit of this Ayah is that there is an authentic narration in Sahih Muslim that Allaah's Messenger ﷺ states that Allaah states in a Qudsee Hadith that when this ayah was revealed, then this is a pact between Me and my slave, a promise. And a Muslim makes this promise with Allaah The Most High seventeen times a day in obligatory Salah. What is that promise?

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ i.e. O Allaah, I make a promise that I will not worship anyone apart from You and O Allaah I also make this promise that I will not call upon anyone else other than You for help. Alhamdulillah. Then they say the tasleem (assalamualaikumwarahmatullah twice to conclude the Salah) and say O Ali, dispeller of all troubles, help me. SubhanAllaah. Just now you made a promise. What was the promise made to Allaah? Where did the Adhkaar go (SubhanAllaah, Alhamdulillah, Astaghfirullaah). The Adhkaar have not been read and the hands are raised swiftly to seek help from those other than Allaah. Calling upon someone is worship and seeking help is also worship. Allaah has described worship here separately with generality that all sorts of worship is the exclusive right of Allaah and the fundamental worship wherein most people make mistakes is (the worship of) seeking help, hence it has been stated separately. This is so that no one can say that only worship was mentioned but calling for help was not mentioned. No. Since people get deviated while seeking help so that is why Allaah separately mentioned seeking help.

This is the benefit of mentioning worship and isti'aanah separately.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ – now we shall move on to help and Isti'aanah.

## **Isti'aanah and Help**

There are some things which only Allaah can do (only Allaah has the power over those matters). No one from the creation has the power over those deeds. For example – to create, provide sustenance, to solve distorted affairs, to give life and death, to solve problems and fulfill needs, to provide cure, all these actions are those upon which Allaah has the sole ability or power to do them whereas the creation have no power. No one should say that a doctor provides cure. Never. A doctor never grants



cure; he is just a means to write the medicine. If Allaah has written cure in that medicine, then the person becomes healthy but if Allaah has not written cure then the person will not get well. We have seen this many times with our own eyes, we go to a doctor and take medicine from him yet do not get cured. Then we go to another doctor and get cured. If we observe, the medicine is the same. Earlier it may be Panadol and here it may be Adol. It is just present with a different name. An antibiotic there will be present with a different name and here with a different name but the medicine (generic formula/chemical formula) is the same. So Allaah had not decreed cure to be granted by this doctor, rather by another doctor. So the real Owner of curing is Allaah, the Most High.

No one should say that parents are also creators because they give birth to children. Rather they are only a means and not the real lord. The real Lord is Allaah. How many parents long to have just one single child. This means that they are not the lords but a means for sure. So it is also important to know the difference that what is a lord and what is the means. Allaah's Messenger ﷺ do Shafaa'ah (intercession) but he ﷺ not the lord of intercession. It must be remembered that the Lord of intercession is Allaah alone. **قُلْ لِلَّهِ شَفَاعَةُ جَمِيعًا**. Because a lot of our companions do this mistake. They say that we agree to this but this action can be performed by humans too. This is a misconception and a whispering from Satan. Some people got immersed in understanding this whispering and drowned into it. Now they think that this is the truth. So there are some actions over which only Allaah has the exclusive power (or ability to do them).

Those acts over which only Allaah has the power, dedicating worship over such acts to someone else is Shirk Al Akbar (Major Shirk). This is a principle to remember.

There are some actions over which Allaah has the power and the creation also has some power. If help is sought from the creation over such actions, then it does not constitute Shirk.

For example, a person wants to place some luggage in his car. But the luggage is heavy and he does not have the power to lift it so he can ask one of his companions to help him in keeping the luggage. Here, help is sought but is it from Allaah? No, rather it is sought from one of the creation, from a human. He can lift it up, he is present in front of u and he kept the luggage so this is not Shirk. Why?

Because this action can be performed by a human, a creation as well. Allaah has power over (or the ability to do) everything but this action can be performed by a creation too.

The second example is that of a drowning person. He falls down in a sea or river and is drowning. He is calling for help. So is this person who is asking for help from a person standing at the seashore Mushrik (committing Shirk)? No. Because to rescue this person, if a person who knows swimming goes into the water and brings out the drowning person, then this action is not Shirk. Why? Because the person who removed him has the power (ability) to do this action.

So these are fundamental issues related to this matter and lot of mistakes have been committed by people in relation to this. So these actions must be separately understood, those upon which only Allaah has the power and those upon which the creation also has power.

So this means that seeking help has different scenarios. These are the scenarios –

1. Shar'ee – that is to seek help which is permissible in the sharee'ah (Islamic legislation)
  - a. One way is that a slave returns towards his Lord and seeks help from his Lord in every situation and this is the obligation of Tawheed. It displays the height of faith and this is the sign of the completeness of faith
  - b. The second way is that when a person seeks help from other than Allaah regarding some action over which he is capable. This is a legislated way and this is also permissible

The first way was to seek help from Allaah in every matter and in every work. The second legislated way is to seek help from other than Allaah i.e. from the creation in those matters and works over which they are capable (or have power to do so). This is also permissible

2. Shirki - The second type is Shirki Isti'aanah or seeking help which contains Shirk. This has further subcategories
  - a. To seek help from other than Allaah in those matters over which only Allaah has power and capability. The creation has no power over them. Like saying “so and so,

grant me sustenance” or “so and so, grant me an offspring”. Or saying that so and so is a saint and he grants offspring or that so and so is a saint and he has power over such and such disease. This type of belief/creed is Shirk. Here help is being sought in those matters upon which only Allaah has the power and capability. Here, Shirk is being committed over the rights of Allaah, the rights of his Lordship. To seek help in such matters is Major Shirk and it leads one to exit the fold of Islam

b. The second type of seeking help that is Shirki is to seek help from the dead. A person is dead, is buried in the grave and another person calls upon him and seeks help from him. This is Major Shirk and such a person also exits the fold of Islam. What is the reason? It is because he holds the belief/creed that the dead person can hear and hear everyone, all those that call upon him. This is because he is not the only one who is seeking help from the dead person. There may be a saint and he has even a thousand devotees. Then from among those thousand, even if a hundred fall into trouble and all those hundred call upon this saint at the same time and sought help, then it means that he has the belief/creed that the elder who is buried in the grave can listen. Rather

- i. the first matter (that he believes) is that he is alive,
- ii. he can even listen and listens to everyone who call upon him
- iii. And in every tongue (language), some may be English, some Arabic and some may be Hindi but he understands all their languages
- iv. And the fourth matter is that he can even grant/complete everyone’s request.

In times of trouble, a person always calls upon such a person for help upon whom he has the conviction that this person will definitely employ some means to help him. And will do something to help him. Otherwise, what was the need to call upon him and seek help?

All these four beliefs that are present for a dead person, if one contemplates a little on these, then whose attributes are these?

The one who always hears, hears everyone, listens to every language and grants everyone's requests at the same time. Is there any entity except Allaah (with these Attributes)? This is the reason we say that this way is a polytheistic way of seeking help and this is not permissible. From where did Shirk come? It came from these attributes.

Calling and seeking help is a separate form of worship. It (Shirk) starts by giving this right to this dead person. Then he (the dead person) listens and listens to everyone is an attribute of Allaah so here is Shirk. Then he grants to everyone so here lies Shirk. He understands every language and here lies Shirk.

So in this manner, many types of Shirk are present instead of just one and this is called Shirk Al Murakkab i.e. if a person seeks help from the dead, then he is involved in Shirk Al Murakkab.

- c. The third scenario is when a person seeks help from another one who is absent and not present. Absent is the opposite of present. Present is the one who is there right in front of you whereas absent is the one who is far away from you.

If a person calls upon the one who is absent yet alive, as the dead person is absent but he has already died. But if the living, absent person is called upon for seeking help, then remember that this is also Shirk. This is also Shirk Al Akbar. What is the reason?

A person seeks help from another person in front of him and this is permissible, then why does same help if sought from a person who is two rooms apart, become Shirk?

It is because the one who is calling and seeking help holds the belief/creed that this person (who is being called upon) can hear in spite of being far. He hears, hears everyone, understands every language and completes everyone's requests, completes at the same time. He holds the same belief/creed which was described in

the previous scenario. A person who is dead and a person who is alive yet absent, they are the same in this case.

- d. The fourth scenario is that if a person is present. He is alive, present, sitting in front of you but he is disabled. His limbs are dysfunctional and he is sick. A person goes and tells him to help him, to give a glass of water to him or to lift anything. Then there may be two cases.
  - i. One is that this person is making fun of the sick person. He knows that the person is disabled yet he is making fun of him. Making fun is not allowed in the Sharee'ah and it is Haraam. It is not Shirk yet it is Haraam
  - ii. Or he has the belief/creed that this disabled person has some special hidden powers using which this person can help him and this is Shirk. There is a difference between these two cases

These are the four cases of Shirk. And these are the very things i.e. different scenarios of Shirk regarding which people are oblivious and which people cannot understand. And our opponents say this that these are Wahhabis and if a drowning person asks for help, they (the Wahhabis) call it Shirk. I do not understand from where did these people take this matter? In which book is it written, which scholar has said this and I can confidently claim that you will not find this in the book of any Ahlul Hadith scholar. Not a single scholar or student of knowledge would have said such a thing anywhere with his tongue that a drowning person, when he calls a person standing at the shore for help, then this is Shirk. No one has said this. But yes, if a drowning person says O Ghawth, help me, then this is Shirk. This is the truth. If he says O Ali (رضي الله عنه), help me, then this is Shirk. Does this mean that the one standing at the shore is better than Ghawth or Ali رضي الله عنه. No it does not mean that. Rather it means that the one who is standing in front is present, is alive and he can come for help. But Ghawth and Ali

رضي الله عنه have already died and their relation with this world has finished. So if you call upon them, then this displays a defect in your Aqeedah that you are calling upon the one who has no relation with this world. And your belief is that he will come and rescue you from this trouble. And to rescue from such a trouble is the exclusive right of Allaah and not anyone else's right. That is, a person is drowning and there is no one, then if a person supplicates to Allaah in this case – look, if he is decreed to be saved then he will be saved. Allaah will send some or the other means to save him. And many such incidents have occurred that people have drowned and they survived alive. But if at the time of his death, he calls upon someone else other than Allaah and dies upon this Shirk, then there is only destruction for him.

Shaykh Muhammad Ibn Abdul Wahhab further states that

وفي الحديث: ((إذا استعنت فاستعن بالله))

And in the hadith “if you seek help, then seek help with Allaah”. This is a great hadith which has been recorded in Sahih Tirmidhi. Allaah's Messenger ﷺ was once sitting with Abdullah Ibn Abbas رضي الله

عنهما and his age was less than ten years old.

A child less than ten years old is referred to as غلام. So a boy less than ten years of age is called a Ghulaam.

And if it is a girl, what is she called? Does anyone know? What is a girl less than ten years of age called in the Arabic language? She is called جارية. So Jaariyah is a girl below ten years of age and Ghulaam is a boy less than

ten years of age. If we say this in our language, we have to make such a long statement – a girl less than ten years of age and a boy less than ten years of age. But in the Arabic language, Jaariyah is sufficient and Ghulaam is sufficient. Those who understand the Arabic language know that the meaning of Ghulaam is a boy less than ten years of age. This explanation is not required for them.

So the Messenger of Allaah ﷺ states

يا غلام إني أعلمك كلمات

Look how he says يا غلام , Allaah's Messenger ﷺ displaying mercy and love even with children. O

beloved child, try saying this to a child and observe how a child gets attracted to you and comes to you. What is the usual activity of children? To listen to words of wisdom? No. Rather their activity is to play. So to grab the attention of the child, the Messenger of Allaah ﷺ calls him by the attractive words يا غلام .

إني أعلمك كلمات – I will teach you kalimaat, not sentences but I want to teach you few things. Since it is a small child, so it is necessary that while teaching, they should not be told hard things in the start and before that, it is necessary to say that I want to teach you a few things.

Then Allaah's Messenger ﷺ states إذا استعنت بالله . The actual hadith is longer but I am only stating a small part.

“O child, whenever you seek help, then seek help from Allaah alone”. SubhanAllaah.

Abdullah ibn Abbas رضي الله عنهما was a small child at that time and he narrated this hadith when he grew up. All his life from his childhood till the time of his death, this hadith had been imprinted into his heart in the same way as a line drawn on a stone which never got erased. And he spent his entire life upon this Aqeedah.

إذا استعنت بالله – That small child had understood that seeking help for a matter over which only Allaah has the power and ability is the right of Allaah and help should be sought from Him only. Whereas seeking help for worldly matters – is it permissible or not? It is permissible and the child had

also understood this. This is why Allaah's Messenger ﷺ did not expound on it further. The way I explained it and spent the last half an hour, the Messenger of Allaah ﷺ did not say this to that child. Why? Because the child had understood. Something that the big scholars of today cannot understand was understood back then by a child less than ten years of age. That seeking help is an act of worship, this is the exclusive right of Allaah and to seek help from Allaah alone is part of Tawheed. And to seek help from anyone else is Shirk.

There should be a separate sitting and lesson for this hadith in sha Allaah as this hadith contains many great benefits like how to propagate to the kids, how to cultivate the kids, how to choose the words, how to converse, the most important matter is stated first and the less important is reserved for later. Today we cultivate our kids but how do we do it? We are not aware of the sequence; we just try to stuff information into the child's mind. Just fill the mind of the child with Information from here and there. We should remember, and medical science is also witness to this fact that the brain of a child from a young age is empty and thirsty for knowledge. We can fill it with anything we want and it will be filled with it. If we fill it with the light of Tawheed, then the entire life will be on Tawheed. If we fill it with the darkness and filth of Shirk, then the entire life will be on Shirk and it will be removed with great difficulty later on. The one for whom Allaah makes ease can easily be cleansed from Shirk but the one for whom Allaah does not make ease, then he will wander deviated throughout his life and drown in the marshes of Shirk.

This age is very important. This small age is very important for a child as to how we bring him closer and conduct dawah (propagating Islamic teachings) and this is also a special knowledge.

A man goes to Imam Malik رحمه الله and asked him – "I have a child, how do I cultivate him?"

Imam Malik asked the man what is his age. The man replied – "one month". Imam Malik said he delayed it. The man said only one month and I delayed it? The child is only one month and what had he come to ask. Does our intellect accept that a child of one month of age can understand anything?



A child of one month of age can understand that which we cannot understand today. How? You should observe a child, how his facial expressions change when he sees its mother. He recognizes his mother. When the mother brings her chest closer, observe the expression of happiness on his face. His entire world has been granted to him. At that point, a child only requires milk and his entire life depends on milk. The moment his mother brings him closer, observe the happiness in the child. Earlier he had turned the world upside down by crying but he becomes silent now. And the amount of love you display towards the child at this age, the more recitation of the Quran a mother does, the more there is the environment of Quran in the house; the moment the child begins to speak, what will be the first word that he utters? We nurture our children and the words that come out of our children's mouth is A B C. Why? Because his foundation is ABC. We feel that the child is only three or four months old so what will he be able to understand. Our homes have English, the kind of environment we give our children is what they grow and nurture upon. Wallahi we have no estimate of how this child is quenching his thirst and is acquiring knowledge.

So a child of one month old and it is too late? Imam Malik replied that it is too late, now I cannot tell anything. What is the condition of our children? Even after ten years of age, they do not know Surah Al Fatihah. They are able to recite only with great difficulty. Look at our condition and look at the condition of our Salaf us Saliheen (righteous/pious predecessors). So Imam Malik would (begin to) nurture his child when the child was less than one month old. And he cultivated in such a manner that when he would sit (to give knowledge) for hadith and he reached an old age, his daughter would sit behind the door. He would sit for hadith while his daughter would sit behind the door that was to his back. His students would come and read hadith to him. If there was any mistake, the daughter would knock at the door. She was a memorizer of Muwatta (the book of hadith compiled by Imam Malik) whereas our children, what are they memorizers of? May Allaah have mercy, let us come back to the lesson. I apologize that I get carried away by the important topics because we make a lot of mistakes in the cultivation of children. And in sha Allaah we will conduct a special lesson on the cultivation of children.

## Isti'aadhah – Seeking Refuge

And Shaykh Muhammad ibn Abdul Wahhab states further,

ودليل الاستعاذة؛ قوله تعالى:

And the evidence for Isti'aadhah (seeking refuge) lies in the statement of Allaah, the Most High

قل أعوذ برب الفلق [الفلق: 1]،

Say, I seek refuge with (Allaah) the Lord of the daybreak (Surah Al Falaq: 1)

و (and)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ [الناس: 1]

Say, I seek refuge with (Allaah) the Lord of mankind (Surah An Naas: 1)

عوذ has been prefixed so this means to seek something. And to seek what? To seek عوذ

and عوذ means refuge so isti'aadhah means to seek refuge. And this is where the word Taweez has

been derived. Do you know where it has come from? From عوذ and isti'aadhah. What are the contents of a Taweez? A thread and something written on a piece of paper like numbers and these numbers would give you refuge and protect you from harm. Isn't this the case? So the word Taweez has been taken from isti'aadhah and عوذ.

And معوذتين refers to two Surahs which provide refuge (help in seeking refuge from Allaah) or using which refuge is sought. Their name is معوذتين. They are قل أعوذ برب الفلق and قُلْ أَعُوذُ بِرَبِّ النَّاسِ and their name is معوذتين.

Isti'aadhah is worship. Now whatever we are describing are all forms of worship and their evidences. Because I have stated this earlier that whatever statements Shaykh Muhammad ibn Abdul Wahhab makes are always backed with evidences. So isti'aanah is an act of worship and the evidences for this have been stated before; the ayah of Surah Al Fatihah and the hadith of Sahih Tirmidhi.

And what is the evidence for Isti'aadhah, the evidence for the fact that seeking refuge is worship?

It is the statement of Allaah the Most High,

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

Say, I seek refuge with (Allaah) the Lord of mankind

[Surah An Naas: 1]

Can Surah Al Falaq be the evidence or not? Yes it can be. So both these Surahs are an evidence that Isti'aadhah is worship.

Remember that Isti'aadhah comprises of three things:

1. The entity that is Powerful, Strong, Mighty, Wise and with whom refuge is being sought
2. The second entity is a weak, powerless and dependent who is seeking refuge
3. That sort of trouble which has overpowered this weak and dependent entity and to find refuge from it, he has to rely on another (greater) power

So this makes three things -

1. that entity which is powerful and from whom we seek refuge. To attain safety, we rely on this entity and we ask for refuge
2. the weak, powerless and dependent entity, this creation, this human. He is the seeker (of refuge)
3. Satan or other troubles are those things a human wants to be safe from and be protected against.

As I described for Isti'aanah which is seeking help, Isti'aadhah is also a way of seeking help. In reality, this is also help. And Istighaathah which will follow later is also a way of seeking help but all these are slightly different.

Seeking help in any condition, whether good or bad, a human always returns to his Lord to seek help.

Isti'aadhah is a special form of seeking help in which seeking refuge is a requirement. And refuge is sought for protection and protection is sought from difficulty and trouble. A trouble has befallen on a human and to be safe from it, you return to that Powerful, Mighty and Wise entity so that He grants you refuge. Its scenarios are also same as I described earlier; in supplication, invocation and asking for help.

It is permissible too (Shar'ee) i.e.

- a. to seek refuge with Allaah in all situations.
  
- b. to seek help and refuge with the creation in those matters over which the creation has power/capability. For example, a friend comes to you because a man wants to fight with him and he asks you to give him refuge. You stop him and ask him not to fight or pull them apart. So is this way of seeking refuge which he sought considered Shirk? This is not Shirk because he is
  - i. Alive
  
  - ii. Present
  
  - iii. Has the ability/power to do it

And we see that when a child fights with another fight, then whose refuge does he come into? He comes into the refuge of his father and hides behind him. The father is providing the child with refuge and the child is seeking refuge so it must be remembered that this is not Shirk. Why? Because this creation has power over this work (is capable to do this work). It is in his hands, he can do it.

The scenarios for Shirk are also the same as described before

- 1. to seek from a dead person
  
- 2. to seek from an absent person
  
- 3. a person who is present but not capable. This entails the belief/creed that such a person has some hidden powers and to seek help from him, this is also the Shirki way

And Shaykh Muhammad ibn Abdul Wahhab is describing the matter here that Isti'aadhah is worship and it is the right of Allaah and must be directed to Allaah alone. The Isti'aadhah that we seek from the creation is not Shirk because it is not worship.

So worship is that over which only Allaah has the ability/power. And that over which the creation is not capable, remember that.

## Istighaathah

Shaykh Muhammad ibn Abdul Wahhab states that

و دليل الإستغاثة: قوله تعالى

And the evidence for Istighaathah is the statement of Allaah, the Most High

اذ تستغيثون ربكم فاستجاب لكم

(Remember) when you sought help of your Lord and He answered you  
(Surah Al Anfaal ayah 9)

Ghawth - the one who gives refuge during trouble or the one who gives help during trouble.

Istighaathah - to seek help during trouble/difficulty/distress. Istighaathah is worship and is the right of Allaah and the evidence for this lies in the statement of Allaah

اذ تستغيثون ربكم فاستجاب لكم

(Remember) when you sought help of your Lord and He answered you  
(Surah Al Anfaal ayah 9)

This means that like isti'aadhah and isti'aanah, istighaathah also has different scenarios. The matters over which only Allaah has the power and ability and the creation does not, then it is worship and is the right of Allaah alone. To dedicate it to someone else and call someone Ghawth, then it must be remembered that it is Shirk and not permissible under any circumstance. But a person who is drowning, you must remember that he is doing istighaathah at that time. He is calling for help but that is istighaathah because there is death all around him. And doing istighaathah from a living person who is present in front of him is allowed for him. But if istighaathah is done by saying "Ghawth, help me".

And the surprising thing is that the word Ghawth has been derived from this same word istighaathah. It means that he is such a dispeller of troubles, he can dispel such difficulties that he does it all the time. No difficulty is big in front of him. This is called Ghawth. And in reality, if any entity called Ghawth does exist, then it is only Allaah. There can be no Ghawth except Him. But the oppressors made Abdul Qadir Jeelani رحمه الله into Ghawth. The surprising facts are:

1. Abdul Qadir Jeelani never claimed to be Ghawth. His authored works and books are present. The students of knowledge can look into any book. Nowhere did he or his students, the ones who were alive and were his well-known students say that he is Ghawth.
2. Regarding him it is always written - Abdul Qadir Jeelani Al Hanbali. He would call himself Hanbali. And nowadays the Muslims present in our society in the Indian subcontinent (India and Pakistan), a majority of them say that they are Hanafis i.e. Hanafi in Fiqh and Ashari etc. in Usool (Aqeedah). So the surprising thing is that you converted that man into Ghawth who is not even Hanafi. The one who abandoned the Fiqh of Imam Abu Haneefa and accepted the Fiqh of Imam Ahmad Ibn Hanbal. The one who opposed you strongly. The one who does not pray like you. The one who does not perform various acts of worship in the same manner as you do. There is a lot of difference in the Hanbali Fiqh and the Hanafi Fiqh. Even after this, and this is just a small example but he would do Raff Al Yadain (raising both hands during specified Takbeer in Salah according to the Sunnah of the Messenger of Allaah ﷺ) yet he is still Ghawth. Today we do Raff Al Yadain but we are their biggest enemies. What kind of justice is this? This is not justice but it means that there is something else inside the heart which they want to please. Because the scenarios are the same. People even say that Shaykh Ibn Baaz is a Hanbali Muqallid (the one who does taqleed of one scholar or one school of thought). So if you accept that Shaykh Ibn Baaz was a Hanbali and know that Abdul Qadir Jeelani was also a Hanbali then why do you discriminate between the two? If Shaykh Ibn Baaz does raff al yadain so he becomes a Wahhabi (نعوذ بالله) and if Maulana Abdul Qadir Jeelani does raff al yadain,

he is not a Wahhabi. He is Ghawth. This is injustice and this is ignorance. I am saying this thing because the general public is unaware of this and they do not know. The majority of the general public does not know that Abdul Qadir Jeelani never claimed for himself that he was Ghawth and that he was Hanbali and would call himself Hanbali in his lifetime. And Hanbali is written after his name. If you look at his books, in his lineage when it is discussed, then the name Abdul Qadir Al Jeelani Al Hanbali is found to be written.

So this was Istighaathah and these three are similar to each other i.e. du'aa, isti'aanah, isti'aadhah and istighaathah.

## Sacrifice - الذبح

Shaykh Muhammad Ibn Abdul Wahhab further states that

و دليل الذبح, قوله تعالى

The evidence for sacrifice is the statement of Allaah, the Most High

Sacrifice i.e. to slaughter a lamb or to slaughter a permissible animal is worship. Sacrifice is worship.

To slaughter a lamb is also an act of worship? Yes it is also an act of worship. We had always thought that Salah, fasting, zakaah and Hajj are acts of worship so from where did this worship come from?

Who told you that Salah is worship? Who told you that Zakaah is worship? From where did you come to know? It is the command of Allaah. We came to know from the command of the Messenger of Allaah ﷺ is Allaah who stated that sacrifice is worship and the Messenger of Allaah ﷺ also stated that sacrifice is worship.

Did Allaah and His Messenger ﷺ really state such a thing? Yes and let us see.

Shaykh Muhammad ibn Abdul Wahhab states that



## و دليل الذبح, قوله تعالى

The evidence for sacrifice lies in the statement of Allaah, the Most High

قل ان صلاتي ونسكي ومحياي ومماتي لله رب العالمين  
لا شريك له وبذلك امرت وانا اول المسلمين

Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)

"He has no partner. And of this I have been commanded, and I am the first of Muslims"

[Surah Al An'aam ayah 162, 163]

Say (O Mohammad ﷺ) that my Salah and my supplication - where did the word supplication come from? Did we bring this on our own? No. The word Salat in the Arabic language has two great meanings.

1. Salah - meaning du'aa/supplication i.e. linguistically, Salah means supplication or invocation. Just like Durood is also called Salah even though Durood is a supplication and Dhikr (remembrance) of Allaah
2. Salah - prayer

So here, قل ان صلاتي, prayer is described generally without binding it to a context. So it includes both things, supplication and prayer. So it means my supplication and my prayer.

ونسكي - Nusuk has two meanings. Nusuk is referred to worship as well as sacrifice. All my worship and my sacrifice. So where did this word come from? What are the أنساك الحج - the actions of Hajj or

the acts of worship that we perform during Hajj. The standing at Arafah is nusuk. Stoning (the Jamaraat) is nusuk. Sacrifice is nusuk and shaving the head is nusuk. Performing Tawaf is nusuk and Sa'ee is also nusuk. All these actions are أنساک الحج .

قل ان صلاتي ونسكي – So all my worship and actions, and my sacrifice.

ومحياتي ومماتي - And my entire life and my death. My life and my death are for whom?

لله رب العالمين - it is for Allaah, the Most High. Why is it for Allaah? Because He is the Lord of the worlds. He is the Lord of the entire creation. He is the Creator, Lord, Provider, the One who gives life and death, the One who dispels all trouble and brings relief. There is only One being and it is Allaah. This is why I have also given myself to Allaah; my life, my death, my worship, my prayer, my invocation, my supplication, my sacrifice - all my worships are only for Allaah. So the meaning of nusuk here is sacrifice.

And in Surah Al Kawthar,

انا اعطيناك الكوثر

فصل لربك وانحر

– وانحر لربك , فصل لربك – These are clear words; prayer is for whom? Pray for your Lord.

وانحر - the word "for your Lord" is not mentioned here as it is before. It means that establish prayer

for your Lord and offer sacrifice for Him. Just like prayer is only for Allaah, sacrifice is also for Allaah alone. Every small child is aware of Surah Al Kawthar. And majority of the Muslims recite small surahs in the prayer. There is a hurry to pray so these surahs are often repeated during the day.

فصل لربك وانحر Prayer is also worship for Allaah alone and sacrifice is also worship for Allaah alone.

Even after this, a lot of people are unaware and say that one can offer sacrifice for an elder or a prophet and there is nothing wrong with it. Allaah's aid is sought.

And from the Sunnah - an ayah from the Quran has already been mentioned and now we look at a hadith.

Shaykh Muhammad ibn Abdul Wahhab states that

و من السنة:

And from the Sunnah

Allaah's Messenger ﷺ states that,

لعن الله من ذبح لغير الله

Allaah has cursed the one who sacrifices for someone other than Allaah (Sahih Muslim)

And من is from صيغة العموم i.e. the formula of generality. So it means whoever. Whoever sacrificed for someone other than Allaah, then Allaah has cursed that person. Do you know what is the meaning of curse? The word curse has become very easy on the tongues of people. Curse on this, curse on that, we seek refuge in Allaah. Curse means to be thrown out from the mercy of Allaah. Is there a bigger curse than this? If someone is distanced from the mercy of Allaah, then what can that poor man do? He cannot stay for a single moment in this world. You are giving such a big curse. And the surprising thing is that either knowingly or unknowingly out of ignorance, people curse their children. They say "curse be on you" to their own children, their beloved ones (piece of their liver). A brother curses his own brother as part of humor. What sort of humor is this? You want to destroy his life in this world and here-after and is it humor? If you are angry at your child, could you not find any other word except

curse? Supplicate for him. Allaah Yahdeek (may Allaah guide you). There is one thing that I really liked about this country that when people are angry at their kids, they utter the words Allaah Yahdeek (الله

يهديك). You may have heard it many times. So learn from this. Learn the good things from here. Learn Tawheed. Tawheed is habit here. These good words are a habit among people so learn from these. When will you find the time?

I came to know that some of our friends who would be with us and attend our lessons are leaving (this country on final exit) after living here for 10-15 years. So they will take with them the knowledge that they acquired here. Their environment will change. The habit of Tawheed that they saw here will be transformed into the habit of Shirk and innovations in front of them. The habit of good words is over and we see in our society that people swear at each other on the roads. Even here we have bad people. I am not saying that everyone is good. But in the majority of cases one can see that the words that come out of the mouth, especially for their children, are good words.

So remember that cursing is a great disease that is widespread in our Ummah. And it is a great calamity and a very big curse that a person (let alone for an enemy, we should not curse our enemies rather we should supplicate for them too that may Allaah rectify them and bring them to the correct path) prays for a friend that he gets distanced from the mercy of Allaah.

And if these words are from Allaah, then what are your thoughts? It is a great matter if these are from the creation. If they are from the Creator, the Lord Almighty that curse be upon such and such person.

إن الله و إن إليه راجعون Who is there for him? If Allaah turns us away from His door, then who is there for us? And the one upon whom Allaah sends his curse, then by Allaah there is only destruction for him in this world and the here-after.

Allaah's Messenger ﷺ states in this Sahih hadith that

لعن الله - Allaah has cursed the one i.e. the curse is sent, he is cursed and distanced from the mercy of

Allaah.

من ذبح لغير الله - the one who sacrificed for someone other than Allaah. And one of the signs of being

distanced from the mercy of Allaah is that he cannot see the truth. You say that sacrifice is worship so do not dedicate it for anyone else as it is Shirk. They say he is a Wahhabi, what does he know. When did he say this? When he was distanced from the mercy of Allaah. And when did he become distanced from the mercy of Allaah? When he committed Shirk. When he did not understand whether this action is Tawheed or Shirk and did not even endeavor to understand. Rather he labelled the one who tried to explain to him as Wahhabi. And Wahhabi is the biggest swear word for them. To our opponents, if the word curse is a swear word, then the word Wahhabi is a bigger swear word. There is one more surprising thing. That sacrifice is worship is not just understood by the humans possessing sound intellect and sound heart, rather it is understood by another creature. Do you know who it can be? Shaytaan. By Allaah, Shaytaan knows that sacrifice is worship and dedicating it to someone else is Shirk rather it is Major Shirk which causes one to exit the fold of Islam.

Where did this come from? From the magicians. The liars? Yes, from the liars. And this is a reality. It is a well-known fact and we have seen it with our eyes and heard a lot about it that if someone is affected by the Jinns, then what condition does the Jinn keep for exiting? Sacrifice a black cock or sacrifice a black goat. Sacrifice such and such animal and after slaughtering, one should not turn back to look. And they usually keep a condition that the Takbeer should not be pronounced over it. And who is this animal being sacrificed for? Do you know what is the diet of Jinns? Does anyone know? Bones are the diet of Jinns.

So what benefit does he get by our sacrificed animal? There are lot of bones in the trash and he can go eat from there and keep licking it. What benefit does he get from sacrificing an animal? Shirk. He is exiting a person outside the fold of Islam and fulfilling his promise that he made to Allaah, that

another person has been removed from the list of people of Jannah and being added to the list of people of Jahannam. The biggest success for Shaytaan is when a person commits Shirk. And there are so many people in our society who make Shaytaan successful. Can we count the numbers? From morning until evening, they celebrate the success of Shaytaan. They feel so happy that they have indulged in so much worship. A lot of people pray only Fajr and then do not pray throughout the day being busy in their own work. The people worse than them; even though these are also bad people because there are five obligatory prayers so where did one (prayer only) come from? The people worse than them are those who perform Tawaf of the graves as soon as they wake up in the morning, kiss the grave and then go away. How many such people exist in our society?

The sad thing is that when I was in Pakistan, I would sit and talk with people. Often the horse cart pullers would talk like this - "today is a day of great blessings."

" Why is it a day of blessings?"

"Today I had lot of earnings."

"What special thing happened today?"

"Because today I went to the shrine of so and so elder, performed Tawaf and kissed it. My chest was content. And look through his blessings he made me so rich today." But he did not have the ability to pray Fajr in the morning. Money will come to you as much as you earn. By Allaah, Allaah gives (wealth) even to the disbeliever who bows his head in front of Ram (a Hindu deity). What do you think that Ram or a cow is the one who provides (sustenance) to a Hindu. Some people living in Thailand worship an elephant so does an elephant provide for them? By Allaah, they know that neither the elephant nor the cow or idols provide them with anything. Whatever is given to them then it is given by their Lord. They know this. And Allaah has His own wisdom behind it. Allaah provides to everyone, to those whom He likes and to those whom He dislikes. But He gives religion to only those whom He likes. And the person upon whom Allaah bestows religion and shows the path of Tawheed, then success lies in wait

for him in this world and the Here-after. And the one who has been deprived of this religion and Tawheed, then by Allaah no matter how much money he earns in this world, there is only destruction for him. May Allaah have mercy upon us.

## النذر (Nadhr) - Vow

Nadhr usually refers to making a vow. Nadhr is worship. What is the evidence that Nadhr is worship?

Shaykh Muhammad ibn Abdul Wahhab further states that

و دليل النذر: قوله تعالى

يوفون بالنذر ويخافون يوما كان شره مستطيرا

They (are those who) fulfill (their) vows, and they fear a Day whose evil will be wide-spreading.

(Surah Al Insan ayah 7)

Who is Allaah, the Most High praising here - those who make vows or those who fulfill them? He is praising those who fulfill their vows and not those who make them. There is a difference between the two. Understand the difference. A man wants to make a vow from the start, he thinks that if my child achieves success in his examinations then I will offer ten units of voluntary prayers, for example. This is a vow. This is what he said. If he has not said it, then it is better not to say it. Because fundamentally, making vows is Makrooh (disliked) and not Haraam.

مكروه - an act which if abandoned, earns us a reward and if performed, then it leads to a decrease in the reward. Meaning that if you leave off a makrooh act, then you will earn a reward but if you did the act, you will not be punished for it. Performing a makrooh action does not lead to punishment but leaving it makes one earn a reward.

So a person who makes a vow and endures pain in doing so, then there is no benefit for him. But the benefit lies in fulfilling the vow. So making a vow is makrooh. The Messenger of Allaah ﷺ stated that

لا يُستخرج منه إلا من البخيل لا يأتي بخير i.e. there is no goodness in it and worship comes out only

from misers. And it entails bad manners with Allaah, disrespect. A man is saying by his situation and not his tongue that O Allaah, if you do not give success to my child then I will not pray ten units of prayer. Is it not so? And this is an insult in the Magnificence of Allaah. Or that O Allaah, if my patient is not cured then I will not perform Umrah. Or that if cure is granted then I shall perform Umrah and if not, then I will not do Umrah. This is an insult to the Magnificence of Allaah, not by the tongue but by the conditions. So this is the reason the Messenger of Allaah ﷺ stated that it brings no goodness. Vow brings no good. And such worship comes out only from a miser. How does one extract something from a miser? With difficulty, just like we squeeze a cloth to bring out few droplets of water so this is how a miser gives out a rupee or taka (currency of India/Pakistan and Bangladesh respectively).

But this man who is a believer, is he also a miser? Has he reserved his voluntary prayers and Umrah so that he will perform these acts when is afflicted with some difficulty or in some time of need?

So making a vow is disliked but if a person makes a vow, then it becomes obligatory upon him to fulfill that vow. Have you understood the difference between the two? It is disliked initially but if a person has already made a vow then it becomes binding upon him to fulfill it. If he does not fulfill it, then an expiation is due on him. Understood? What did you understand? A person should not say, and not mix the two. Initially it is disliked but if you have made a vow, said it that you will pray ten units of prayer and your child has succeeded in his exams, then it becomes obligatory that you pray ten units of prayer. If you do not pray, then expiation is due upon you. And the expiation is similar to that of promise. What is the expiation of promise? It is:

- Feed ten poor people or
- Clothe ten poor people or



- Free ten slaves
- If the above three are not possible, then the last option is to fast for three days. It is not correct to fast initially (without trying for the above three options)

A lot of people make a promise and when they want to break it, they fast for three days without even asking (about the legal ruling regarding expiation). They do have the capability to feed ten poor people. The expiation of such a person is not fulfilled. And when he comes to know, then he still has to feed ten poor people, the fasting of three days is not enough as his expiation has not been fulfilled.

So this was the first principle. Alhamdulillah the first principle is complete. We will start the second principle - معرفة دين الإسلام بأدلة (Knowing the religion of Islam with evidences) from the next lesson

onwards إن شاء الله.

[This lesson is over and Dr. Murtaza Baksh continues with the Q&A session in the remaining audio which the students are expected to listen and understand as this session too contains some points of benefit or clarifications of doubts which you might have developed during the lesson]

Barak Allaahu Feekum