

Usool Ath Thalaatha

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Lesson – 8

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 treatise by Sheikh Al Islam Muhammad Ibn Abdul Wahhab titled “The Three Fundamental Principles and their Evidences” is ongoing. Until now, we have covered an intermediate form of explanation of the introduction along with the first foundation. In today’s lesson, we shall review from the beginning till the end – the introduction; there were three introductions as stated earlier and the first foundation. We will state the benefits from these. And we shall begin with the second foundation in the next lesson, in sha Allaah.

From the previous lessons up until now, I had described 16 benefits. I will state them briefly once again.

1. The knowledge of Aqeedah is sought only from the Quran and Sunnah and not from anything else. This is the first foundation
2. A human is totally aware of Tawheed Ar Ruboobiyah by fitrah (natural predisposition)
3. The first obligation upon a Mukallaf (a sane/mature person who has reached the age of discernment and is legally answerable for his deeds) is (to establish) Tawheed al Ibadah. This has been stated because the Ashaa'ira (Asharis)/opponents claim that the first obligation upon a Mukallaf i.e. a sane mature person is to look around the universe and contemplate as to who is his Creator. He must question himself as to who created him. Is it the sky, the earth, the sun, the moon, the animals or the birds, the prophet, the saint or the angels? He must ask various questions to himself and then in the end he must accept that his creator is Allaah, the Most High. This is their biggest misconception that the first obligation upon a Mukallaf is to recognize who his Lord, his Creator is. A human is already aware of this through his fitrah that his Creator is Allaah, the Most High. His Lord is only Allaah. In fact, it also contains a big mistake (made by the Asharis) that a human must first suspect/doubt and then accept/believe. This is against reality. A human is born on belief (of Islaam) as the Messenger of Allaah ﷺ stated that every baby is born on fitrah. He is born on the fitrah of Islam, on the fitrah of Tawheed. Then it is his parents who change his fitrah and the environment in which he lives changes his fitrah. Then his parents either make him a Jew or a Christian or a Magian (fire worshipper).
4. Why did Allaah send his beloved Messengers, may peace and blessings be upon them all. Their basic goal and their basic message was to spread the message of Tawheed Al Ibadah. That is, there is no deity worthy of worship besides Allaah. And this is the meaning of La Ilaaha Illallaah i.e. there is no deity worthy of worship in truth except Allaah.
5. To seek knowledge, i.e. to seek that knowledge which is essential is obligatory upon every Muslim man and woman. And this foundational knowledge is the knowledge of the pillars of Islam and the pillars of Eeman.
6. To act upon this knowledge. It is obligatory to act upon the knowledge which is sought

7. To call people towards that knowledge and actions.
8. It is obligatory to be patient upon it

And as an evidence for this (the last four points), Shaykh Muhammad ibn Abdul Wahhab had presented Surah Al Asr.

وَالْعَصْرِ (1) إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا

بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

By Al Asr (the Time)

Verily! Man is in loss

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma'ruf) which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar) which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching

His religion of Islamic Monotheism or Jihad, etc.).

Surah Al Asr ayah 1-3

But remember that to seek knowledge, act upon it, call towards it and have patience upon it, there is one principle that is necessary and that is – فاتقوا الله ما استطعتم (Surah at Taghaabun, ayah 16) i.e. to act upon these things according to the strength that is given to you by Allaah.

And there is a principle that – ما لا يتم الواجب إلا به فهو الواجب i.e. anything without which an obligatory act is not complete, then it becomes obligatory. Like patience, some people say that is it obligatory to have patience and the one who does not have patience is at loss? Yes, he is also at loss. This is because without patience, you cannot acquire knowledge, neither act upon it nor call people towards it. So patience is a foundational matter. So since acquiring knowledge is obligatory, having patience is also obligatory. Meaning, one of the conditions from the conditions of Salaah is to cover one's Sitr (those areas of the body required to be covered). So isn't buying a cloth (to cover oneself) for Salaah obligatory? It is obligatory. Basically buying a cloth is not obligatory, it is permissible but if you want to pray Salaah and you don't have a cloth, then it becomes obligatory upon you to buy such a cloth that can cover your Sitr. So ما لا يتم الواجب إلا به فهو الواجب i.e. that thing is also obligatory without which an obligatory act is not complete.

9. Obedience to the Messenger of Allaah ﷺ is obligatory
10. Allaah is never pleased with Shirk.
11. To know the foundation of friendship and enmity. And when does البراء و الولاء become a nullifier from the nullifiers of Islam. I had described this in detail.
12. To know what Haneefiyah or the way of Ibraheem عليه السلام is.
13. To know what is the meaning and importance of Ikhlāas (sincerity)
14. The wisdom behind the creation of mankind and Jinn. What is it? وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا

لِيَعْبُدُونِ (Surah Adh Dhaariyaat, ayah 56)

15. The meaning of 'Ibaadah. When the word 'Ibadah is used without context, then it means Tawheed
16. The biggest thing and most important thing that Allaah commanded us with is Tawheed
17. What the meaning of Tawheed is. To know the meaning of Tawheed and what is called Tawheed.
18. The worst thing that Allaah prohibited us from is Shirk
19. To know what is the reality of Shirk
20. When the word Du'aa is used as it is without context, then it means worship
21. The types of 'Ubudiyyah (servitude to Allaah). To know what are the types of servitude. And it was stated that there are two types
- a. العبودية الكونية القهرية - The first type is the universal servitude which includes mankind, Jinn, birds and beasts. A disbeliever is also a slave of Allaah. Iblees is also a slave of Allaah. This is known as العبودية الكونية القهرية. The entire universe is helpless in front of its Lord in terms of servitude. Why? Because the Creator and Lord of this universe is only Allaah. So no man, no creation can stray away for even a distance of a handspan from the servitude of Allaah
 - b. The second type of servitude is the legislated servitude. And this is only for the beloved ones of Allaah, the ones who are the believing slaves of Allaah
22. What is the reason that the first thing and the biggest thing that Allaah commanded is Tawheed? After all, what is the reason for this? To know that why did Allaah give the command of Tawheed before everything, what is the reason for this?
- a. This is because Tawheed is the foundation of the religion. The foundation of this religion is Tawheed Al Ibadah

- b. If it is not told to this man who possesses little knowledge and little intellect that the first thing and the biggest thing (command) is Tawheed, then even though he will worship, he will worship Allaah and also worship others beside Allaah. He will offer Salaah for Allaah and for others beside Allaah. He will fast for Allaah and others beside Allaah. He will invoke Allaah and also invoke others beside Allaah. So the first foundational matter is to know Tawheed correctly and this is the wisdom of Allaah in commanding us foremost with Tawheed

23. What is the importance of knowing the evidence? Shaykh Muhammad ibn Abdul Wahhab always states “and the evidence lies in the statement of Allaah, the Most High” and “the evidence, the evidence, the evidence”, what is the reason for this? Why is the evidence stated after every sentence? What is the importance and benefit of knowing the evidence?

- a. The heart finds contentment. The heart is content that whatever worship I am doing, then I am doing it upon insight and it is right because it is the command of Allaah, the command of His beloved Messenger ﷺ and there is no doubt or suspicion in it
- b. A person is upon the conviction that whatever deed I am doing, then this is the right/true religion and this is truth. And whatever opposes it is falsehood, no matter how much it is beautified and presented
- c. He is foremost in refuting and answering the opponents, because he has the foundation, he has the evidence. And the one who does not have evidence can never give an answer. He cannot give an answer to the opponents because he does not have any evidence that his statement is true
- d. The most important reason is that knowing the evidence eliminates Taqleed (blind following). And those who do not know evidence are destroyed in the marshes of blind following

24. To know the three foundational principles. And it is imperative to know them because they are a gist of the entire life and the entire religion. The entire life that a man spends, then this is the gist of it all and it is the conclusion and these are the three questions. These are the three foundations regarding which we will be questioned in the grave
25. The proof for the rewards and punishments in the grave. Some people have denied the grave. That the grave is nothing, that Barzakh (the period of time that a man spends within his grave) is nothing. So in this, Shaykh Muhammad ibn Abdul Wahhab has proven that there is a grave and there is also the life of Barzakh inside the grave
26. The proof of the existence of angels that angels are present. Where did we get it from? Munkar and Nakeer, the ones who question. Who will question these three fundamental questions? Who will ask the questions of the three foundations in the grave? It is the angels who will do so and this is the proof for the existence of angels. And some philosophers have denied the existence of angels. So in refutation of them – when a human enters the grave after death, then Allaah will send two angels to him called Munkar and Nakeer who will seat him upright. And they will ask him the questions – من ربك؟ و ما دينك؟ و من نبيك؟
27. It is obligatory upon every Muslim man and woman to know these three fundamental principles
28. What is the importance of knowing the Lord, Most High? What is the need for us to know that who is our Lord? And those people who question that is it necessary that we should know who is our Lord and is worshipping not enough? This is the biggest stupidity and biggest misconception that you worship yet you do not know who your Lord is. So the benefits of knowing the Lord are:
- a. To know the Power and Majesty of Allaah. And the one who does not know the power and majesty of Allaah is forever wandering in the darkness of misguidance. This is the reason Allaah, the Most High stated

وما قدروا الله حق قدره

They made not a just estimate of Allaah such as is due to Him

(Surah Az Zumar: 67)

The one who committed Shirk did not realise the Power of Allaah, the one who committed Kufr did not realize the Power of Allaah. The one who committed obscenities, committed adultery and the one who committed Ribaa (usury/interest) did not estimate the Power of Allaah. The one who disobeyed his parents did not realize the Worth/Power of Allaah because had he realized the Power of Allaah, he would never have disobeyed his parents. Why? It is because Allaah the Most High states in Surah Al Israa ayah 23

وقضى ربك الا تعبدوا الا اياه وبالوالدين احسانا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents

Allaah made it obligatory that if you want to worship, then worship has to be done for Allaah alone and this is the first right. The second right is to display excellent behaviour with parents. The person, the wretched human who disobeys his parents or behaves badly with them testifies to the fact, even though he may not say it with his tongue but he displays it through his condition that there is no Worth or Majesty of Allaah in his sight. So the first importance and the first benefit is:

- i. To know who our Lord is, what are His Attributes, what He wants from us? What does our Lord, Most High want from us? Why did He create us? To know the Power and Majesty of Allaah
- b. To know that this Lord is the one who bestows so many favours and rewards. He created me, He is the one who bestows sustenance on me and He is the one who is

the dispeller of my troubles. He is the one who fulfils all needs, He is the owner of my life and death. Whatever favours and rewards have been bestowed upon me, then they are given by this Lord. So this produces love, doesn't it? We experience love for our Lord. When we know that the Lord is such that He is Ar Rahman, and He is Ar Raheem, then there is hope as well. When we know that He catches as well (calls to account) and punishes the sinners, then there is fear. So love, hope and fear are created in the heart. And these are the three biggest forms of worship of the heart which are the foundations of every worship. There are three pillars of worship. And what are they? They are love, hope and fear. And these three foundations are created by knowing Allaah

- c. And the third biggest benefit is that the one who has recognized/known Allaah, his Lord will never commit Shirk. Remember that those who do not know their Lord, they are the ones who commit Shirk. That is why what was the first foundation? To know who is your Lord.

29. The Lord is the one who is worthy of worship. No one apart from Lord can be worthy of worship.

So in other words, the one who is the Lord is the One deity worthy of worship and the one who is not the Lord can never be worthy of worship

30. Shaykh Muhammad ibn Abdul Wahhab has stated an ayah that who is the Lord? Allaah the Most High is the Lord. The evidence for this has been stated as an ayah by Allaah, the Most High

الحمد لله رب العالمين

All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

The first ayah of Surah Al Fatihah, the first ayah of the Noble Quran. Let us state some of the benefits of this ayah

- a. The first benefit is that this single ayah contains the entire religion. This single ayah contains Tawheed Ar Ruboobiyyah, Tawheed Al Uloohiyyah and Tawheed Asmaa wa Sifaat. Can someone tell how? What is present in الحمد لله? Praise is worship and is only for Allaah. It is Tawheed Al Ibaadah. الحمد is worship and the letter ل in لله denotes ownership. So it is only for Allaah alone. So الحمد is worship and to dedicate all forms of worship to Allaah alone is called Tawheed Al Ibadah.
- b. رب العالمين – this proves Tawheed Ar Ruboobiyyah. Where is Tawheed Asmaa wa Sifaat? الله is Allaah's name and this is from the Names and رب is also a name of Allaah and Lordship is from the Attributes of Allaah
- c. The next benefit of this ayah is the negation of Wahdatul Wajood (Unity of Existence/Pantheism). From where do we get this?
- رب العالمين – Allaah states in very clear words that there is a Lord and there are the ruled, there is a Creator and there are the created beings, can both be the same? No they cannot be. So Wahdatul Wajood is demolished with this one ayah, the first ayah. And those who understand the Noble Quran know that Wahdatul Wajood is baseless and this is the reason that Abu Jahl and Abu Lahab never had the Aqeedah of (belief in) Wahdatul Wajood. Do you know that Abu Jahl never claimed that Allaah is present everywhere. Abu Lahab never said that. And this is because they were Arabs and they knew the Arabic language. When non Arabs and philosophers came, they first raised the slogan that Allaah is present everywhere and this is how Wahdatul Hulool (that Allaah enters into His creation) came into existence that

Allaah has entered into everything **نعوذ بالله**. And slowly this defect in the Aqeedah

kept growing until people even said – **ما الكلب و الخنزير إلا الهنا و ما الله إلا راهب في** –

كنيسا i.e. the dog and the pig is also our Ilaah **نعوذ بالله** and the priest sitting in the

church is also our deity **نعوذ بالله**. What is the reason, why was this said? When

Allaah is present everywhere, there is no place devoid of Allaah, then Allaah has

dissolved into everything just like salt dissolves into water. Water does not exist (in

its original form) and salt does not exist (in its original form) rather it becomes salty

water now (a solution). It looks like it is water but the salt has been dissolved in it or

the sugar has been dissolved in it. So in reality, the existence (as a solution) is one.

So this is called Wahdatul Hulool and remember that this is Kufri Aqeedah (a belief

which takes one outside the fold of Islam).

- d. Another benefit of **الحمد لله رب العالمين** is that Allaah has chosen these words. There

is a word similar to the word Al Hamd – which one is it? It is gratitude. Why did

Allaah not use the word gratitude? There is a difference between gratitude and

praise. When you say thanks doesn't it involve praise of someone? There is one

fundamental difference between praise and gratitude. Who do you express

gratitude for? For the one who has done something for you. Don't you express

gratitude for the one who has done a favour on you? And praise, if someone does a

favour or not, he is still worthy of that praise. This is the fundamental difference. So

the entire universe glorifies and praises Allaah and this is the right of Allaah.

The second thing is that praise is said by the tongue whereas gratitude is expressed

by the tongue and through actions. So there is generality and specificity in both.

Praise is general and it includes gratitude. In what condition? All the time you will praise Allaah whether it be a good time or a bad time, you will praise Allaah. But when will you thank? When the time is good or someone does a favour. So gratitude it is not enough to fulfil the right of Allaah, praise is necessary. Thanks can be said to the creation as well.

Another thing is that gratitude is expressed through the tongue, through the heart and also through actions *إعملوا آل داود شكرا* whereas praise is expressed through the tongue. So in this regard, gratitude is general and praise is specific and there is generality and specificity in both.

31. To know the reality of 'Aalam and 'Aalameen. 'Aalam refers to the world, the creation and things that exist. The word 'Aalam is derived from 'Alam and it means signs. The entire creation points towards the fact that a Creator is present, the one who created them is present. That is why it is called 'Aalam. And a human knows it through his fitrah as I described earlier, that a human knows through his natural predisposition that a Creator of this entire universe is present. There was never a dispute over the fact that whether Allaah is present or not, whether He is the Creator or not. Abu Jahl never denied this. Abu Lahab also never denied this. Everyone agreed that Allaah is present and He is the Creator and Owner as well. What was the dispute upon?

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 As Saad: 5)

It is a strange thing and we cannot accept the fact that there should be only one deity and we should abandon the rest of them. We agree that the Lord is one, there is only one Creator, Sustainer, there is only one Owner but do we worship only One deity? This is something we cannot accept.

So the reality of 'Aalam is that when you know about 'Aalam that it points towards the fact that it has a single Creator and that is Allaah, the Most High. Allaah is present and His existence is eternal, not like the existence of the creation.

32. To know the ayaat (signs) of Allaah. There are two types of ayaat of Allaah:

- a. الآيات الكونية (Universal Signs) – those which are present within this universe. Like the earth and the sky, the birds and beasts, the stones, the mountains, the oceans, the Jinns and humans; all the creatures, the sun and the moon, all these are the universal signs. And knowing these makes us aware of the greatness, power, strength, majesty and wisdom of Allaah, we become aware of all these Attributes of Allaah
- b. الآيات الشرعية (Legislative signs) – these are those which have been stated by Allaah in the Noble Quran and the authentic ahadith. That which is called revelation. And remember that the administration of the entire universe is carried out through these legislative signs. If these signs were not present, then humans would have been like animals, unaware of who their Lord is. Who do I have to worship? How do I have to worship? What is good for me and what is bad for me. What is permissible and what is prohibited? You know that a human cannot determine what is permissible for him and what is prohibited for him merely through his intellect/logic so let alone determining who his Lord is and how to worship Him. A human cannot know based on his intellect whether the thing that is placed in front of him is halal or haram. Who informed humans of what is right and what is wrong for them? Their Creator did. So the benefit of the legislative signs is that it informs us of the wisdom of Allaah and the mechanism of administration of this entire universe. Allaah made human the ruler on this earth and did not leave him unattended. If He had made

him a ruler and left him unattended like the animals, not sent down revelation and a prophet, not revealed a book, then you can observe that there would have been no difference between animals and humans. An animal also eats, drinks, lives and dies. A human also eats, drinks, lives life, enjoys and then dies. What is the difference between the two? What is the benefit of making humans the rulers, the best of creations? When Allaah made humans the rulers, chose them, bestowed them with intellect so He also revealed the legislation. He revealed the legislative signs as well. A benefit of the legislative signs is that the justice of Allaah is made apparent. His wisdom as well as His justice.

33. Allaah's Wisdom and Ability are Perfect. The Attributes of Allaah are perfect. The attributes that are found in the creation are faulty so there can be no comparison between the two (The attributes of Allaah and attributes of the creation). Allaah is knowledgeable and the creation is also knowledgeable. But are they the same? (Of course no). Allaah is knowledgeable but his knowledge is eternal. Before even creating the world He knew what will happen. The human does not even know what will happen with him outside. He does not even know when he will be born, where will he be born, when will he die, where will he die etc. So the human's knowledge is limited and is according to his reality (meaning his weak creation of being) while Allaah's knowledge is as befits His Majesty (complete, perfect and eternal). And those who deny the Attributes of Allaah, they say based on this that if we believe that Allaah is knowledgeable and also the creation is knowledgeable, then this is Shirk with Allaah so we don't believe in this. (But on the contrary), by safe guarding themselves of Shirk, they fell into (the innovation of) denying the Attributes of Allaah and started worshipping the graves, and idols. So they wanted to be safe from one well (of Shirk) but yet they fell into the darkness of Major Shirk. This is the wisdom of Allaah. Whoever leaves off the truth, Allaah will make falsehood easy for him. Because he does not want to follow the true path. And one who does not want the true path, Allaah will make easy the path for him which he wants to follow.

34. To know that there are seven heavens and seven earths. Whoever denies this is outside the fold of Islam. Why? Some scientists say that there is only one heaven which we can view. There is only one so where did the seven come from as we can only view one. The one which you can view is the heaven of this earth (الأسماء الدنيا), your vision can only reach this far. Your telescopes and your technology can only reach as far as this heaven. You cannot even reach a millimetre farther than this heaven. No matter how much knowledge of technology man attains, knowledge of science man attains, knowledge of the sky man has, whatever knowledge is present is only a part of the heaven of this earth. (Remember that) man can never find out anything about the rest of the six heavens nor can he ever reach them. And there are seven earths as well. Some scientists have dug the earth and concluded that there is only one earth. We cannot know how there are seven. Allaah, the Mighty and Majestic, the Most High informed us that there are seven heavens and seven earths and we said – we believe and we testify. This is what is obligatory upon a believer, that when the command of Allaah is brought, he says – we believe and we testify.

Remember that science is making progress no doubt but everything that science claims is not correct. The existence of science is based on experience/experiments and all experiments are not right, some can be wrong as well. So it is very wrong that whenever science makes a new discovery, some scholars race forward and claim that this was already present in the Quran 1400 years ago. Look, there is no doubt about the fact that the Noble Quran is a complete way of life, it is a complete book and it contains everything. But to claim that every new discovery was already present in the Quran; what if tomorrow this new discovery is proven to be wrong, will not the Quran also be wrong? People will then say that, scientists will say that you folks had claimed that this (new discovery) was already present in the Quran 1400 years ago but our experiment/theory proved to be wrong so is your Quran

wrong? Some scholars say that one must not say regarding every new discovery that it is present within the Quran without thorough investigation and confirmation.

35. Prostration is worship. And to dedicate prostration to anyone other than Allaah entails Shirk fis Sujood i.e. Shirk in prostration and it is Major Shirk which causes one to exit the fold of Islam. And it was also said that it is not necessary for prostration to be Shirk only if someone says سبحان ربي الأعلى rather prostration alone is Shirk (without even uttering those words) because prostration is worship. It is a separate worship and the Dhikr (remembrance of Allaah) within it is another act of worship. Both are different. It is not necessary that prostration is only that in which سبحان ربي الأعلى is recited. It is not necessary that prostration is only that in which the words of سبحان ربي الأعلى are recited in the Arabic language. Prostration is to bend our head in front of Allaah and place it on the ground whether you recite سبحان ربي الأعلى within it or not. And this prostration is worship and to dedicate it someone else is Major Shirk whether this other one may be a bird or beast, prophet, saint, angel or anyone. To prostrate to anyone else is not permissible

36. Allaah is above His Throne. The evidence for this is in Surah Al Furqaan ayah 59

ثم استوى على العرش

Then He Istawa (rose over) the Throne (in a manner that suits His Majesty)

And in Surah TaHa ayah 5

الرحمن على العرش استوى

The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty)

Allaah is risen above His Throne and this is a clear answer to those who say that Allaah is present everywhere. Allaah is above His Throne and remember that these are the **محکم آیات** (conclusive/decisive ayaat).

Imam Ibn Al Qayyim رحمه الله has stated thousands of evidences. Some people have collected them and they amount to around three thousand evidences nearly that Allaah is above His Throne, above the seven heavens and not present everywhere. Three thousand! From the Noble Quran and authentic ahadith. And Imam Ibn Al Qayyim was such a scholar who spent and endowed his entire life in acquiring knowledge of the Sharee'ah and authoring works upon it. He has stated these proofs in a very beautiful manner and yet people say that Allaah is present everywhere. SubhanAllaah. What can be done for these people who could not understand three thousand evidences except (to ask) Allaah to grant them the ability to tread on the right path and make it easy for them and to grant us all the ability to tread the right path (Aameen)

37. The one who has accepted that Allaah is the only Lord, then it becomes obligatory upon him to accept that Allaah is the only deity worthy of worship. And remember that this is the foundation of Taqwa and Allaah tests us with this very thing. **لعلکم تتقون, لعلکم تتقون, لعلکم تتقون** and the one who attained piety has attained success. And the one who has some defect in this piety, then he has not understood what Taqwa is. So remember that he failed. And Tawheed is the first foundation of Taqwa, a person cannot be pious without understand Tawheed. And here we have a benefit that some people think that a pious person is the one who has kept a long beard or has a big turban of 6 -7 kilograms on his head and his lower garment is above his ankles. Every such man is not pious except the one who has fundamental knowledge, what Tawheed is, what is

called Shirk. The one who has not understood Tawheed and is stuck in the marshes of Shirk, he can never be a pious man even though he appears to be very pious. And in reality, even Muslim is pious you must remember. In reality, this is a fundamental matter that everyone who has a beard, turban and lower garment above the ankles, so we say *نُحْسِبُهُ عِنْدَ اللَّهِ وَ اللَّهِ حَسِيْبُهُ*, he may be fearful of Allaah. Except if some Shirk or Kufr or innovation is made apparent from him. I am saying this thing because in our society we have a lot of people who possess a beard, wear a turban, pray Salah in congregation in the first row five times a day, they have done 40 Hajj yet they perform Tawaaf of graves, prostrate to the one inside the grave, invoke the one inside the grave. Such people can never be pious.

38. To know what is the reality of worship. What do we call as worship? What are the pillars of worship? And what are the conditions of worship? And what are the types of worship? I cannot describe it now as all of this has been described earlier

39. To know what are the evidences for the types and pillars of worship. It is necessary to know worship with its evidence because there is no worship without evidence. You must have heard the word *العبادات التوقيفية* from the scholars, that worship is *tawqeefi*, i.e. there is no worship without evidences and proofs and proofs are derived from the Quran and authentic ahadith.

40. If worship is proved with evidences, then only it is considered worship and nearness to Allaah is attained. And it is obligatory upon every Muslim to dedicate every worship to Allaah alone and this is known as Tawheed Al Ibadah. And if worship is not proven with any evidence, then it is not considered worship and it is called Bid'ah (innovation).

Both sides contain misguidance. Worship is in the middle. If there is an evidence for worship, then it should be dedicated for Allaah alone. This worship has to be done for Allaah alone. If the evidence is found and worship is established (with proof), then it can never be dedicated for anyone else. Here lies the chasm of Shirk on the right hand, here lies Shirk and beware of it. And

if it is not established (with proof), then it is not worship at all and here lies the chasm of Bid'ah so beware of it. Is the matter understood or not? So worship is a delicate matter and it is very important to understand it, it is very important to understand the rulings related to it.

So these are about 40 points of benefits that we have studied so far. And after these, Shaykh Muhammad ibn Abdul Wahhab has described every single worship separately and described the evidences so if we state the benefits of those, then they contain nearly hundred benefits. He has stated every single ayah separately so there is not much time that I trouble you with those. There are hundred benefits and you need to understand the message. This is enough in sha Allaah. With this fundamental knowledge in sha Allaah, you will have the benefit that you will never have any trouble with the matters related to Tawheed and Shirk. And once we finish the second foundation in the upcoming lessons, then in the same way we shall describe thirty or forty benefits in sha Allaah. And in the end when we complete in sha Allaah, we will have about 120 benefits from the whole treatise. We get so many messages from this small treatise. Apparently, this is just a small treatise written by Shaykh Muhammad ibn Abdul Wahhab for the general public in a very easy language. So if the general public can understand it, then we will also understand it in sha Allaah.

Barak Allaahu Feekum