

Usool Ath Thalaatha

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Lesson – 10

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 Al Usool ath Thalaatha by Shaykh Muhammad ibn Abdul Wahhab is ongoing. And in the previous lesson we had reached the second foundation and started the second foundation in which Shaykh Muhammad ibn Abdul Wahhab states that

الأصل الثاني: معرفة دين الإسلام بالإدلة وهو: الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والبراءة من الشرك وأهله، وهو ثلاث مراتب: الإسلام، والإيمان، والإحسان. وكلُّ مرتبةٍ لها أركان

The second foundation – to know the religion of Islam with evidences.

We had reached this point, that Islam has three levels. And the word مرتبة is derived from رتبة and this contains ranking. (First one being) Less, then something greater than that and then something more than that. So the religion of Islam contains different types of ranks (levels). The first is Islam. Then the next which is a bit higher than that (Islam) is Eeman (faith) and the one higher than that is Ihsan. We will describe the details of these levels later in sha Allaah just as Shaykh Muhammad ibn Abdul Wahhab has described them. So what are these three levels?

1. Islam
2. Eeman
3. Ihsan

What is the evidence that these are the three levels of the religion of Islam? From where did Shaykh Muhammad ibn Abdul Wahhab bring about this matter? From Jibril عليه السلام in the narration of Sahih Muslim and this hadith will be stated later also in sha Allaah. Jibril عليه السلام visited the Messenger of Allaah ﷺ in the form of a human and questioned him – what is Islam, what is Eeman, what is Ihsan? The end words of the hadith are that the Messenger of Allaah ﷺ says that do you know who had just come? He ﷺ questions Omar رضي الله عنه, the one who just visited was Jibril عليه السلام.

Why had he come? يعلمكم أمر دينكم i.e. he came so that he could teach you what your religion is, he came to teach you about the matters of the religion.

So the religion of Islam is based upon three things – Islam, Eeman and Ihsan.

وكلُّ مرتبة لها أركان – there are three levels and each level has its own ركن and ركن refers to cornerstone.

It also refers to pillar. Can any building stand without it? No building can stand without pillars and

Shaykh Muhammad ibn Abdul Wahhab states that every level has its pillar. Remember that there is a condition and there is a pillar. The similarity between the two is that without both, a thing cannot be established. The difference between the two is that the pillar is a part of a thing whereas a condition is not a part of the thing, it is outside that particular thing. I will give an example.

The conditions of Wudhu (ablution) or the conditions and pillars of Salah. One of the condition from the conditions of Salah is Wudhu. We perform Wudhu to pray Salaah but it is not a part of Salah (it is not part of the act of Salah itself, it is a distinct action) whereas Ruku' (bowing) for example, is a pillar of Salah and it is a part of Salah. So Wudhu is a condition and Ruku' is a pillar. Is Salah valid without Wudhu? Is Salah valid without Ruku'? No, it is not. So what is the similarity between a condition and a pillar? A thing does not exist without the presence of both (an act of worship is not valid until both are present).

We shall take another example. There is a house, or take this room. A house or a room is that place where a human can live with ease. Now these four walls and roof are the architecture of this room, a part of this room. All these are the pillars (of this room). These four corners are pillars, these walls and roof are all pillars. But the sewage system, the bathroom, the air-conditioning, these things are part of the outside of the house. However, a house is not considered a house without these things. Understood or not? That is a condition and the thing that is part of it is pillar. Is the matter clear?

Shaykh Muhammad ibn Abdul Wahhab states that

المرتبة الأولى: الإسلام

The first level is – Al Islam.

What is the definition of Islam? What is Islam? This should be known as I described it in the previous lesson. The word Islam has been derived from two root words. Basically it has come from two words.

1. سلام – meaning peace and security
2. إستسلام – to submit/surrender oneself to Allaah

The peace and security is for those people who submit themselves to Allaah. It is easy, is it not? And this peace and security is in reality for the hereafter even though one is cut into pieces in this world. The noble Companions gave their necks, gave sacrifices so where was the security? Security does not mean that you will not be met with any harm. Security means that you will find success in this life and the here-after. This is security. Because when we talk about Islam that it is a religion of peace and security so people say that why do you raise the sword then? Why do you perform Jihad then? Is there security in killing? Yes, there is security in killing when the killer kills a man who does not bow his head at the commands of Allaah. Neither does he bring peace and security for himself nor for others. So it is not appropriate for such a person to live in this world. However, Islam has put conditions even for this. This does not mean that whoever commits Kufr must be beheaded. Never. First and foremost one must call to this religion and explain what Islam is. Remove his misconceptions. If he does not accept and does not agree to enter into Islam, then what is the next step? He must be told to pay Jizyah (levy on non-Muslims living under the protection of a Muslim government) because this entire universe belongs to Allaah and only those who bow to Allaah have the right to live in it. Paying Jizyah would cause your head to bow down (in humiliation) and it will lead to the exaltation of Islam. If they

don't agree to pay then the third step is the sword. It is not so that one becomes a Muslim. Some people think Jihad is performed to forcefully convert people to Islam. No my brothers. The sword is used because his (the non-Muslim's) neck is stiff (with arrogance). Neither does he accept Islam nor is he ready to bow his head before his Lord. Rather, he is a source of trials and tribulations not just for himself but for other people as well so then we say that if this head does not bow before the One who created him – who has created the disbeliever? Allaah has created him. Allaah has made him a human being. If Allaah had willed, He would have created him an animal or a stone or a tree. The One who has bestowed such grace and favors upon him that he cannot even count. So the third step is the sword for the one who belies all the favours of his Lord and not just belies but also does not want to bow. And this sword is not for every human being. There are conditions for that too. There are pre-requisites for that too. It is not that every disbeliever who does not pay the Jizyah has to be beheaded. Never, my brothers. This also has pre-requisites in the Sharee'ah.

There should be permission from the Muslim ruler, there should be strength. The benefits and harms, the good and evil must be balanced and then the situation is viewed that where does the goodness lie. Jihad is not done by one's own will with chaos, my brother.

So this peace and security is for those who submit themselves to their Lord. And Shaykh Muhammad ibn Abdul Wahhab has written above in the legislative definition الإستسلام لله بالتوحيد i.e. to submit oneself to Allaah with Tawheed. This is because some people claim that we have submitted ourselves to Allaah. This is a claim. When will that claim be true? A person prays Salah but he also performs Tawaaf of graves so did he submit himself to Allaah? No he did not. That is why the first condition is to understand Tawheed and act upon it and then act upon the other (acts of) worship. Did the one who skipped the first step, the first foundation, really submit himself to Allaah? So first and foremost, understand Tawheed and act upon it.

Thereafter, *الإنقياد له بالطاعة* — to bow your head and come in obedience to your Lord. And obedience encompasses both worship and dealings. Where the command of the Messenger of Allaah ﷺ comes, the head is bowed to it.

البراءة من الشرك و أهله – to free oneself from Shirk and the people indulged in Shirk.

If you have acted upon these three things, then you have submitted yourself to Allaah in totality. So now we should look at ourselves that have we really submitted ourselves to Allaah or not. Have we understood Tawheed and acted upon it? Are we being obedient to Allaah? Are we leading our lives according to the commands of Allaah and His beloved Messenger ﷺ? Have we understood Shirk and hated it? And have we announced our dissociation from the polytheists?

If you have done (all the above), then Alhamdulillah, you have started on the journey towards the perfection of Islam and in sha Allaah, Allaah will make the way easy for you and you will be able to attain the level of Eeman and Ihsan easily.

Shaykh Muhammad ibn Abdul Wahhab states:

فأركان الإسلام خمسة

And the pillars of Islam are five.

There are five pillars of Islam. If there is a building of Islam, it would have five pillars. The entire building would be standing on these five pillars, if one of them is removed then the entire building would collapse. What are these five pillars?

1. شهادة أن لا إله إلا الله وأن محمداً رسول الله، - the first is to testify that verily, there is no deity

worthy of worship except Allaah and that verily, Muhammad ﷺ is the messenger of Allaah

2. الصلاة وإقام – to establish prayer
3. وإيتاء الزكاة – to give zakat
4. وصوم رمضان – to fast in Ramadan
5. وحج بيت الله الحرام – to make pilgrimage to the House of Allaah, to the Sacred House of Allaah

These are the five pillars of Islam. And the first most important foundational pillar and the greatest pillar from amongst these pillars is the Kalimah Shahadah without which a person cannot enter the fold of Islam. And in this same order, the first is Kalimah Shahadah as is present in a narration of Sahih Bukhari – بني الإسلام على خمس i.e. the structure of Islam is based on five foundations, on five pillars.

And the hadith contains these same wordings - شهادة أن لا إله إلا الله وأن محمداً رسول الله، وإقام الصلاة،

وإيتاء الزكاة، وصوم رمضان، وحج بيت الله الحرام

The details of this is described by Shaykh Muhammad ibn Abdul Wahhab later, these five pillars. Let us describe the details of Kalimah Shahadah now in sha Allaah.

The Kalimah Shahadah comprises of the entire Aqeedah whereas the rest of them, Salah, zakat, fasting and hajj are acts of worship. If you contemplate a bit on this, then Salah has been mentioned right after Kalimah Shahadah. And Salah is that act of worship, that great act of worship regarding which Allaah will first question on the Day of Judgment among the acts of worship. The first question that will be asked will be on Aqeedah, in the grave as well as in the gathering place (on the Day of Judgment). The three questions that will be asked in the grave – Who is your Lord, What is your religion and Who is your Prophet; comprise Aqeedah. Is there a mention of Salah in this? Is there a mention of Jihad in this? Is there a mention of fasting and Hajj in this? No there is not. So Aqeedah, my brothers,

is ahead of everything. If there is a defect in a person's Aqeedah even though he prays all his life, fasts daily, gives all his wealth in zakat and charity and performs sixty hajj in his lifetime, but he did not understand Tawheed so there is no benefit from all this. He has wasted his life. And if he committed Shirk, then his reckoning will take place with Abu Jahl and Abu Lahab and his prayers and fasting will not benefit him.

So the first is Kalimah Shahadah and then comes prayer. Once you have passed the Kalimah Shahadah, passed (the test of) Tawheed, then next comes Salah. The first question among the acts of worship will be that of Salah. And Allaah is الغفور الرحيم. He will order His angels to look into the prayer of His slave. The angels will look. If they are complete then write complete. If they are not complete, then look into the supererogatory prayers of My slave. If there are supererogatory prayers, then complete the obligatory prayers with them. How Merciful, Generous and Great is our Lord, سبحانه و تعالى and how much He loves His slaves and how much mercy He has. But even though this slave knows what all Allaah has prepared for this slave – a Paradise such that no eye has ever seen, no one has ever heard and no heart can ever imagine it. Never. The world of fiction has reached so far, the world of lies and imagination has reached very far since the advent of computers etc. but by Allaah, leave alone the attributes of Paradise, they cannot even describe a piece of grass from Paradise. What will be inside Paradise, how will it be? Allaah has prepared this for His slaves but the conditions of His slaves is that you may see how many people are present at Fajr salah? Look here itself. Hardly four or five rows, Alhamdulillah this is in our place. But if you see after half an hour on the roads, when you go for Fajr salah then the road will be empty and deserted but just after half an hour these roads and streets become full. The school hours begin. But where were these very people, where were these Muslims before half an hour? You can wake up for work, you can wake up for school but you cannot wake up for Salah. Even after this, the Lord, Most High, orders His angels for His slaves that if the obligatory prayers are incomplete then look into the supererogatory prayers and complete them. But from where

will the supererogatory prayers come for the one who does not even have obligatory with him? So this is why one must take special care of Salah. Then comes giving zakat, fasting Ramadan and pilgrimage to the House of Allaah – there is one similarity between these three, one thing is similar. What is it can anyone tell? Except for Salah. Yes you said it correctly – Ability, it is a condition. Ability is a condition for Salah as well but remember that until sanity is present and a person is breathing, Salah does not get and one has to pray Salah. But as for the other three pillars; if it is fasting, then if one is a traveller, it can be deferred for later. Zakat; if there is no wealth then is it not exempted/pardoned? Hajj; if there is no ability then isn't it pardoned? It is pardoned, rather it is not even obligatory. But Salah is that act of worship that until a person is breathing; a patient of paralysis who has no movement in his body and is lying on the bed like a log but his senses are present, why do we talk about sanity? Because it is a condition. To be mature and sane is a condition for every act of worship. So if he is breathing and his sanity is present, then Salah is obligatory upon him. What shall he do if there is no one to make him perform ablution? He is himself bed-ridden, there is no movement and he has complete paralysis, there is no one to make him perform ablution and it is the time for Salah, then it is time for another Salah. He will pray. I am talking about Wudhu, there is no one to make him perform Wudhu and he himself is paralysed and he had to make Wudhu. In this case, will he pray or abandon it? He will pray my brothers, salah is not abandoned. Why? فاتقوا الله ما استطعتم (Surah At Taghabun ayah 16). Can he move himself? No. Is there anyone to make him do Wudhu? There is no one. Is there any other person to make him do Tayammum (purifying with sand in absence of water)? The sand is kept in front of him but he cannot move by himself and there is no one with him, not his son or any other companion who can make him do Tayammum or make him pray and the time for prayer has begun and is even about to end so Salah is obligatory upon him. So this is why my brothers, Salah is a very great act of worship after Kalimah Shahadah. That is why Allaah has mentioned it and the Messenger of Allaah ﷺ has mentioned it that after the Kalimah Shahadah, Salah is the only way through which you can stand in front of your Lord, bow your head and converse with

Him. Today, if there was no Salah then we do not know what we would have been and where we would be wandering.

Fasting comes once in a year, what do they do for 11 months. Zakat is also obligatory once a year upon the one who is able to, what does the one who does not have money do? Even Hajj is obligatory only once in an entire lifetime. So what is the way of connecting our Lord? It is the Salah and Salah actualizes the Kalimah Shahadah five times in Surah Al Fatihah. It is my request that you read the tafseer of Surah Al Fatihah and see how Kalimah Shahadah is reflected in it. And how (great) is the wisdom of Allaah that we read this same Surah Al Fatihah seventeen times in obligatory prayers alone. And Salah is not valid without it. Salah is invalid without Surah Al Fatihah. What is the wisdom? The wisdom is that this Surah Al Fatihah is to actualize and to act upon the Kalimah Shahadah that we have just read.

غياك نعبد و إياك نستعين (Surah Al Fatihah: 4) – this message is present in just one ayah of Surah Al

Fatihah; the one who understood this has understood Kalimah Tawheed, Kalimah Shahadah and whoever did not understand this, then by Allaah, he entitled to only loss in this world and the here-after.

Shaykh Muhammad ibn Abdul Wahhab states further

فدليل الشهادة

So the evidence for Shahadah is;

What is the evidence for the Kalimah Shahadah? Shaykh Muhammad ibn Abdul Wahhab has just described these five things, that there are five pillars of Islam and we have already stated the evidence for that. Now for every pillar, a separate evidence is given. This is also stated by Shaykh Muhammad ibn Abdul Wahhab. The first pillar is Kalimah Shahadah. **فدليل الشهادة** and the evidence for Kalimah

Shahadah is

قوله تعالى

Speech of The Most High

شهد الله انه لا اله الا هو والملائكة واولو العلم قائما بالقسط لا اله الا هو العزيز الحكيم

Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilah illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

(Surah Aal Imran – ayah 18)

Allahu Akbar. In this great ayah, Allaah is Himself bearing witness and the close angels of Allaah are bearing witness. And who else apart from them bore witness from amongst mankind? Did all humans bear witness? It is the people of knowledge and prophets **عليهم الصلاة والسلام** are all people of knowledge, remember this. The Prophets **عليهم الصلاة والسلام** are people of knowledge but Allaah did not use the word prophets here - **واولو العلم** - all the people of knowledge, scholars. And the

scholars of tafseer state that the biggest testimony in this entire universe is the testimony that Allaah Himself bears witness over His Oneness, that here is no deity worthy of worship in truth except Him and Allaah's close angels bear witness over it and the people of knowledge bear witness over it. The ignorant ones cannot bear witness because the condition for bearing witness is knowledge. Without knowledge, a testimony is not considered a testimony. And here, Allaah wanted to exalt the status of the scholars so He included their witness with the angels and with His mention.

Remember that Allaah always does justice. And this entire universe is established on this very justice.

ولا يظلم ربك احدا "and your Lord treats no one with injustice" (Surah Al Kahf ayah 49). Allaah never commit any injustice with anyone and Allaah is the Conqueror, the One with Wisdom, The Powerful and The most Wise. He is so powerful that no one in this universe can act on its own will. Without the command of Allaah, the Most High, no one can change Allaah's system and even after being so powerful, He is Wise. There are some people who are powerful and they make a wrong use of their power. Have you not seen? There are many people who make wrong use of their power and position. If a benefit is seen somewhere, they utilize their power in the wrong manner. But this Lord, Most High, is Powerful and Wise. Since the issue is about justice so a pre-requisite for justice is the ability for someone to do justice. Can a weak person carry out justice? So power must be present for justice and along with power, justice is also necessary so that someone may not have the misconception and people may not say that fine this entity can do justice but is there an entity greater than this who can stop this justice? There is no one. He is the All Powerful. Ok He is All Powerful, we agree but it may so happen that sometimes He may hurt someone without a reason or oppress someone unjustly. Never. This is not the way of the Wise. So this the One who does justice, He is All Powerful and He is all Wise as well.

Shaykh Muhammad Ibn Abdul Wahhab further states regarding the Kalimah Shahadah,

ومعناها: لا معبود بحق إلا الله

And its meaning is: there is no deity worthy of worship in truth except Allaah

What is the meaning of Kalimah Shahadah? That there is no deity worthy of worship in truth except Allaah. What is the evidence for this? We say Kalimah Tawheed is La Ilaaha Illallaah. Is the word “one” present here? What is the meaning of Kalimah Tawheed? Tawheed is a derivative of Wahid, it has been derived from Wahid. In the Arabic language, Wahid refers to one, right? When we say La Ilaaha Illallaah then where is Wahid (in this statement)? Is the word Wahid present in it? The Kalimah is in the Arabic language right, La Ilaaha Illallaah, but the word Wahid is not present in it. Then why is it called Kalimah Tawheed? It should have been الله واحد so what is the wisdom behind this long sentence

La Ilaaha Illallaah? And here the word Wahid is not even present yet we keep calling it Kalimah Tawheed. So what do you think, are the ones who say Kalimah Tawheed is La Ilaaha Illallaah, are truthful or not? They are truthful. How is that? Allaah has chosen the Arabic language for this religion of Islam and this Arabic language is a great language. It is that language in which the entire meaning of something changes with a change in just its vowels. There is no such language in this entire world. And it is that language in which if a single word is present, then that single word contains many other words and grammatical formulations. Now there is a word Wahid. Wahid refers to one. Now there are many other methods to prove one, like if you see in mathematics, in teaching, how do we get one?

$$2 - 1 = 1$$

$$3 - 2 = 1$$

$$1 \times 1 = 1$$

The answer is one in all cases. In the Arabic language, if we contemplate a bit, then there are some grammatical formulations which will give the answer one. Allaah has used that grammatical

formulation here. If Allaah has said, for example, **الله واحد** i.e. Allaah is One, then that was easy. But look at the wisdom of Allaah, by saying it in the formulation of **La Ilaaha Illallaah**, He is proving something with His Wisdom which is not present in (or cannot be proven by) **الله واحد**. Look now what that is. When I say that Khalid is present in this room, then is there anyone else also present along with Khalid or not? We don't know, it may be or it may not be. But no one can say this (with certainty) that Khalid is alone. But when I say that there is no one in this room except Khalid, then this thing will come to mind that it is only Khalid and there is no one apart from Khalid. Now we come to this formulation

La Ilaaha – there is no deity (worthy of worship)

Illallaah – except Allaah

First we negate all the other deities that are present in this entire universe. Whatever is worshipped should be negated that these are not worthy of worship and then all forms of worship should be established and this will then be **Illallaah**.

What all things are worshipped in this entire universe? Stones, trees, prophets **عليهم الصلاة والسلام**, angels, saints, righteous people, graves and elders. Now when we say **La Ilaaha Illallaah**, that no one is worthy of worship then are only stones and trees included in this or all the deities. All things that are worshipped are included in this. And we negate all of these things. And we bear witness, because the issue of bearing witness was brought, so we bear witness that stones are not worthy of worship, trees are not worthy of worship, prophets are not worthy of worship, saints are not worthy of worship, these animals, birds, water, none of this is worthy of worship. If we ask a disbeliever who does he worship, what will he say? No one. So the first words **La Ilaaha** mean that there is no Ilaah, no deity. It contains a negations of all. Everything is included in it which means that no one is worthy of worship.

A disbeliever also says the same thing that there is no Lord, we do not worship anyone. Now when we say Illallaah, then all of those who we negated earlier are finished, wasted and all forms of worship like Salah, fasting, Hajj, zakat, supplication, invocation, sacrifice and vows, all of these acts of worship are for Allaah alone. This is the formulation in which the only answer is one. La Ilaaha Illallaah – meaning that there is no deity worthy of worship in truth except Allaah. If there is any entity that exists in this Universe who is worthy of worship, then that is Allaah. Rest whatever was worshipped were false deities and people still worship them. But are those real deities? No, they are false deities. The only deity worthy of worship is Allaah and this is why to establish Tawheed al Ibadah, Allaah did not use the words **الله واحد** even though they were easy words. **الله واحد** are only two words but He didn't use them rather He used La Ilaaha Illallaah. All the forms of Tawheed are included in La Ilaaha Illallaah, that Allaah is One in Ruboobiyyah, Uloohiyyah and Asmaa Wa Sifaat and there is no one apart from him. Like when I say that Khalid is one, then does it mean that there is no one like Khalid? There are people, they eat and drink like him, sit and stand like him. There are lots of people but when I want to describe his specialty that Khalid has such and such attribute which is not present in anyone else, then it becomes specific for him. He becomes single in that.

In a similar manner, when Allaah wanted to give special importance to His worship, then **لا معبود بحق**

إلا الله – did you understand this matter?

Now here Shaykh Muhammad ibn Abdul Wahhab states what the meaning of La Ilaaha Illallaah is –

لا معبود – there is no deity (worthy of worship)

بِحَقِّ إِلَّا اللَّهُ – in truth except Allaah

So here are two words – one is معبود and the other is حق – this is not present in La Ilaaha Illallaah. The

word معبود is not present in La Ilaaha Illallaah neither is the word حق so where did these come from?

The evidence for it is present in the Noble Quran and they did not come on their own, remember.

Because this is fundamental knowledge is the reason I always tell you all that you must know all these things with evidences.

Now see here, we say La Ilaaha Illallaah. So what is the meaning of Ilaah (إله)? The difference of opinion in the meaning of Ilaah has given rise to many groups (sects in Islam).

Sects in Islam that Emerged Based on the Difference of Opinion in the Meaning of Ilaah

1. One group said that the meaning of the word Ilaah is موجود (present/exists) so it means لا

موجود إلا الله. Who are these? All the things that exist, every existence is one and that is Allaah, meaning everything is Allaah. And this is known as Wahdatul Wujood (Unity of Existence, Pantheism). Those Sufis who hold the Aqeedah of Wahdatul Wujood say that everything that exists is one single entity and that is Allaah. They translated Ilaah with موجود so La Ilaaha Illallaah became لا موجود إلا الله

2. Another group said that this is not correct, the meaning of Ilaah is Lord, meaning Creator, Sustainer, the One who gives life and death, the Owner of all benefit and harm, the One who dispels all trouble and alleviates need; this is the meaning of Ilaah. So when we say La Ilaaha

Illallaah, then its means لا خالق, لا رازق, لا مدبر إلا الله or لا رب إلا الله. There is no one who controls, no Creator and no Sustainer except Allaah

3. The third group said that this is correct (the above matter) but Allaah did not create the entire universe for this purpose. Allaah created the entire universe for ruling. So Ilaah means rule i.e. لا حاكم إلا الله. The only rule that works in this entire universe is that of Allaah and no one else's rule can work. Only Allaah's rule works
4. A fourth group emerged and said that this is not correct. The meaning of La Ilaaha Illallaah, the meaning of Ilaah is لا معبود إلا الله, معبود. That there is no deity except Allaah. Deity is only Allaah and there is no other. لا معبود إلا الله – just contemplate a little on this word
5. The fifth group said no, all this is incorrect and the meaning of La Ilaaha Illallaah is لا معبود بحق إلا الله.

Now let us see. The first three groups are all wrong. The meaning of Ilaah is not موجود, neither is it رب nor حاكم. Is it معبود? Yes it is correct but those who say لا معبود إلا الله, is it correct? Why? Because it reeks of Shirk and it reeks of Wahdatul Wujood too. How? Because all deities are Allaah, this means that whatever has been worshipped is all Allaah. Whoever did that (worshipped) for a stone, then stone is also Allaah. Whoever did that for a prophet, then he is also Allaah and whoever did that for a saint, then he is also Allaah. لا معبود إلا الله and this is the slogan of the people of (proponents of) Wahdatul Wujood.

So, لا معبود بحق إلا الله is correct. قل هاتوا برهانكم ان كنتم صادقين "Produce your proof if you are truthful." (Surah Al Baqarah ayah 111). Do we ask people or not to present proofs? Yes we do. So we shall also have to establish it with proof so look at the proof.

In the Noble Quran and the Arabic language, Ilaah means deity. Where do we find that in the Noble Quran?

الا تعبدوا إلا إياه

That you worship none but Him

(Surah Hud Ayah 26)

Allaah describes in Surah Hud, ayah 26 (it is present in ayah 2 and 26 both) in the story of Hud عليه

السلام that لا تعبد إلا إياه. Now write La Ilaaha Illallaah beneath it. (Shaykh has asked us to write in this format)

إياه	إلا	تعبدوا	الا
↓	↓	↓	↓
الله	إلا	إله	لا

So what does the word Ilaah mean? It means تعبدوا.

Another ayah which is present in this treatise as well is – the statement of Allaah, the Most High

قل يا اهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم الا نعبد الا الله

Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah,

(Surah Aal Imran ayah 64)

In this you may put La Ilaaha Illallaah below **الا نعبد الا الله** (then Shaykh is explaining how, like in the example above)

الله	الا	نعبد	الا
↓	↓	↓	↓
الله	إلا	إله	لا

Now what does Ilaah mean? It means **نعبد**. So even in the Noble Quran, Allaah has pointed out and verified that Ilaah means deity, worship. Is the matter understood?

The professor of Arabic grammar and its founder also says that the meaning of the word Ilaah is **معبود**.

It is not **رب**, it is not **حاكم** nor is it **موجود**. Those who said so are wrong, those who said so were upon a mistake.

Now the matter of **حق** arises. What is the evidence for **حق** **إلا الله**? **حق** **لا معبود بحق إلا الله** so what is the evidence

for **حق**? We understood the evidence for **معبود** so now what is the evidence for **حق**? Does anyone

know? **لا معبود بحق إلا الله**?

Allaah the Most High states in Surah Al Hajj ayah 62

ذلك بان الله هو الحق وان ما يدعون من دونه هو الباطل وان الله هو العلي الكبير

That is because Allah He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood) And verily,

Allah He is the Most High, the Most Great.

And I have stated this earlier that when يدعون or Du'aa is used generally, then what is the meaning of it? Worship, so it means that whoever is worshipped besides Allaah is false and the right to worship belongs to Allaah alone. So this from ayah it becomes clear that the only deity worthy of worship is Allaah. The evidence for حق has also been proven from the Noble Quran now. لا معبود بحق إلا الله

لا إله إلا الله

There are two pillars of La Ilaaha Illallaah

لا إله إلا الله





The first pillar is negation and the second pillar is affirmation. With this affirmation and negation, a Muslim becomes a Muslim. Only negation entails Kufr (disbelief) and only affirmation without negation entails Shirk. Is this understood or not? Only negation is disbelief my brothers, by those who say that no Lord exists. What do the atheists say? La Ilaah. The atheists say that there is no Lord, no deity and they do not accept (believe in) anything. What is their slogan? La Ilaah. And those who commit Shirk say that everything is Allaah. Illallaah. They only say Illallaah, everything is Allaah. Worship everything. Prostrate to the one in the grave and prostrate to Allaah the Most High as well. What difference does it make? There is no difference. So affirmation and negation make up Eeman and Tawheed and these are the two pillars of La Ilaaha Illallaah.

(Shaykh Muhammad ibn Abdul Wahhab further states)

لا إله - نافية جميع ما يعبد من دون الله

Meaning I reject every such deity which is worshipped besides Allaah.

إلا الله - مثبتاً العبادة لله وحده لا شريك له في عبادته، كما أنه ليس له شريك

في ملكه

I affirm and accept that all worship is for Allaah, the Most High and Allaah is One and there is no partner with Him in His worship, indeed the same way as there is no partner with Him in His Kingdom (sovereignty).

Have you understood this? There is no associate of Allaah in worship. Those who want to associate (others) with Allaah in worship i.e. those who say that invoke Allaah the Most High as well as Ghawth (Shaykh Abdul Qadir Jeelani رحمه الله تعالى) so invocation is worship. And sacrifice for Allaah the Most High as well as sacrifice for Ali رضي الله عنه.

So in the manner that Allaah is the only One deserving of worship, and you people are not able to grasp this thing. And people say that there is no difference, that both are correct; it is correct for Allaah and it is correct for saints/elders as well.

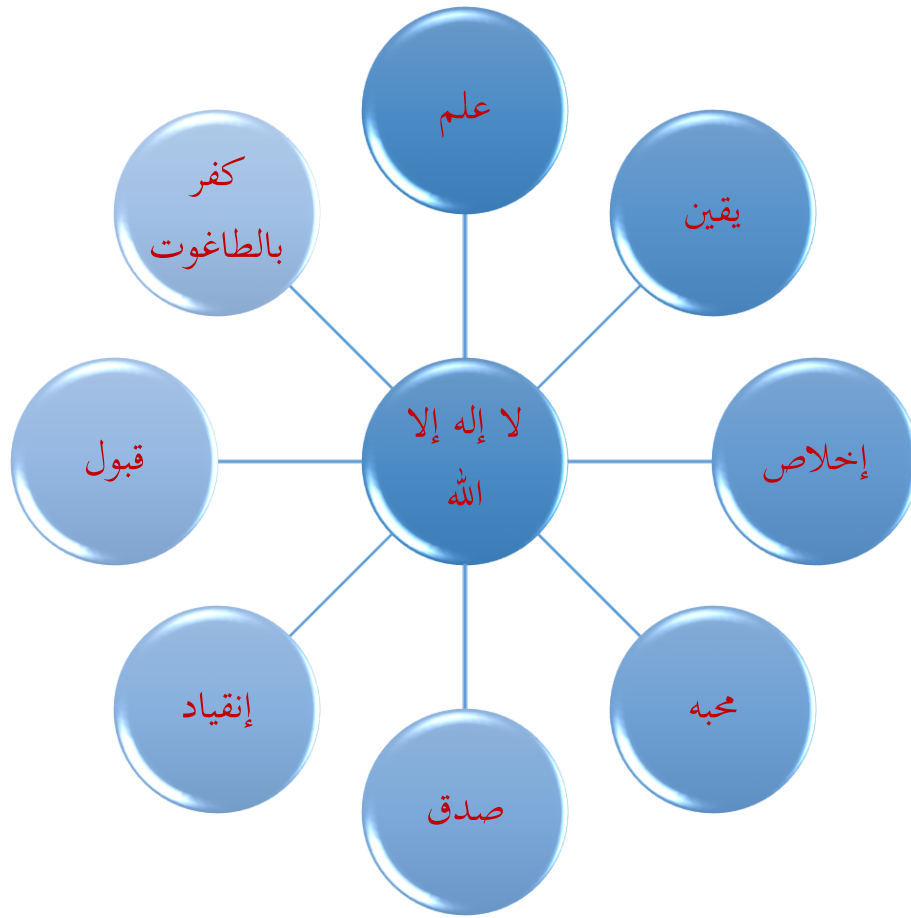
But understand this well that when Allaah created this entire Universe, then was there any partner, any associate with Him? There was no one. When Allaah the Most High created the heavens and the earth, then which of your deities assisted/was with Allaah in it? Was anyone present? Any angel, any prophet, any saint, anything – was there anyone present? There was no one.

The way Allaah is the only Owner of this whole universe, He is also the Owner of all forms of worship. Do you understand now or not what Shaykh Muhammad ibn Abdul Wahhab wants to state? If you agree, and everyone agrees that when Allaah created this whole universe, He was alone. When Allaah will take account, then also He will be alone. And paradise and hell have been created by Allaah only, can anyone else create them? No my brothers. So since Allaah is the only Owner of everything, then He is also the sole owner of all forms of worship. If you can grasp this thing, then why can't you grasp that one? You should grasp that as well.

These were the pillars. There were two pillars. What are the conditions of La Ilaaha Illallaah? Does anyone know? There are eight conditions of La Ilaaha Illallaah. And even if one condition is taken out

from among these, then La Ilaaha Illallah becomes deficient and there will be no benefit of La Ilaaha Illallah. And I shall describe these conditions now with evidence, in sha Allaah

لا إله إلا الله Conditions of



1. علم (knowledge) – knowledge is a condition for La ilaha illallah, meaning one should have

knowledge of La ilaha illallah. What does this mean? I have already stated the meaning with evidence. So what is the evidence for knowledge?

It is the statement of Allaah, the Most High

فأعلم أنه لا إله إلا الله

So know (O Muhammad SAW) that La ilaha ill-Allah (none has the right to be worshipped but

Allah) [Surah Muhammad ayah 19]

And in Sahih Muslim, the Messenger of Allaah ﷺ says

من مات و هو يعلم انه لا إله إلا الله دخل الجنة

Allahu Akbar, the one who dies in the condition that he knows that there is no deity worthy of worship in truth except Allaah, he knows it with knowledge, that there is no deity worthy of worship in truth except Allaah, has entered Jannah.

So to enter Jannah my brothers, the Kalimah Tawheed is necessary and these conditions are necessary for Kalimah Tawheed. First understand these 8 conditions and then I shall describe their details.

- a. Ilm
- b. Yaqeen
- c. Ikhlaas
- d. Mahabbah
- e. Sidq
- f. Inqiyaad
- g. Qabool
- h. Kufr bit taghoot

These are the eight conditions and I have already stated the evidence for Ilm

2. اليقين (Certainty) – there should be certainty, and such certainty that leaves no room for any

doubt. Whoever doubts that the meaning of La Ilaaha Illallaah is not this, it could be معبود ,

رب, موجود, حاكم then there is no benefit for him. The evidence for this is the narration of

Sahih Muslim in which the Messenger of Allaah ﷺ says

لا يلقي بهما عبد غير شك فيهما إلا دخل الجنة

La Ilaaha Illallaah Muhammad ar Rasool Allaah ﷺ, the Kalimah Shahadah stated by Allaah – the Messenger of Allaah ﷺ stated that when a person meets Allaah the Most High for account in the condition that he spent his life in this world without doubting on La Ilaaha Illallaah, never doubted its meaning and was upon certainty, then he entered Jannah

And it is mentioned in a narration in Sahih Bukhari that the Messenger of Allaah ﷺ sends Abu Hurairah رضي الله عنه and sends him with this command, and when questioned by Omar ibn

Al Khattab رضي الله عنه, Abu Hurairah رضي الله عنه informs him that the Messenger of Allaah

ﷺ gave him the command that

من لقيت من وراء هذا الحائط يشهد ان لا إله إلا الله مستقيما به قلبه بشرته بالجنة

Allahu Akbar. O Abu Hurairah, go and inform everyone sitting behind the wall that whoever testifies to La Ilaaha Illallaah with certainty, with the certainty of the heart, then give him glad tidings of Jannah from my side.

3. إخلاص (Sincerity) – and the evidence for this lies in Sahih Bukhari wherein the Messenger of

Allaah ﷺ was questioned and the questioner was Abu Hurairah رضي الله عنه (and he asked):

من اسعد الناس بشفاعتك يوم القيامة يا رسول الله؟

Who is the fortunate person who will receive your intercession O messenger of Allaah ﷺ?

اسعد الناس بشفاعتي من قال لا إله إلا الله خالصا من قلبه

The one who said La Ilaaha Illallaah with sincerity of the heart will be the one deserving of my intercession (the intercession of the Messenger of Allaah ﷺ) on the Day of Judgment

4. محبة (Love) – Love is also a condition for La Ilaaha Illallaah. The evidence for this is the statement of Allaah the Most High

قل ان كنتم تحبون الله فاتبعوني يحببكم الله

Say (O Muhammad SAW to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you

(Surah Aal Imran: 31)

The one who did not follow the Messenger of Allaah ﷺ has not loved Allaah the Most High. Indeed he did not love Allaah and he did not love Kalimah Tawheed. So there should be love for Kalimah Tawheed and for the ones who recite Kalimah Tawheed. This is because the love for Kalimah Tawheed will be there when you will love all those people who recite Kalimah Tawheed. And reciting does not mean only by the tongue my brothers, it is also necessary to act and understand. Then you will have complete love for Kalimah Tawheed as well as for those people who recite Kalimah Tawheed.

5. الصدق (Truthfulness) – the evidence for this is in Sahih Bukhari in which the Messenger of Allaah ﷺ said

من قال لا إله إلا الله صادقا من قلبه دخل الجنة

Look at the words. They are all similar.

من قال i.e. whoever – there is generality here,

لا إله إلا الله – there is no deity worthy of worship in truth except Allaah, with the condition

that,

صادقا من قلبه – with a truthful heart, with truthfulness of the heart,

دخل الجنة – he has entered Jannah

Meaning that whoever recited the Kalimah with truthfulness in the heart, then he has entered Jannah. Can someone who did not recite the Kalimah with truthfulness in the heart enter into Jannah? No. Although he is reciting La Ilaaha Illallaah with his tongue but if there is no truthfulness, no certainty, no love and no knowledge, then there is no Jannah as well. Is there Jannah? Why? Will someone go or not go by my wish? Am I talking about myself? This is the command of the Messenger of Allaah ﷺ - دخل الجنة, دخل الجنة, دخل الجنة, he will be worthy of my (the Messenger's ﷺ) intercession and will enter Jannah. Is it every reciter of Kalimah, as people understand it to mean? No. Only those who act upon these – knowledge, love, certainty, sincerity and truthfulness

6. إنقياد (submission) – inqiyaad means to act upon this by bowing the head and then acting upon

it. The evidence for this lies in the statement of Allaah, the Most High

وانيبوا الى ربكم واسلموا له

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord
and submit to Him, (in Islam),
(Surah Az Zumar ayah 54)

7. القبول (Acceptance) – one should accept as well. When will the head be lowered? When there will be acceptance by the tongue and heart. The one who does not accept cannot lower his head. So acceptance is necessary and the evidence for acceptance lies in the statement of Allaah the Most High,

انهم كانوا اذا قيل لهم لا اله الا الله يستكبرون

Truly, when it was said to them: La ilaha ill-Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e. denied it).

(Surah As Saaffaat ayah 35)

Does the one who is arrogant have any acceptance? He does not accept. The arrogant one is the one who rejects acceptance. Did the Pharaoh accept? Did Pharaoh have certainty? What do you think, did he have? What is the evidence? ووجدوا بها واستيقنتها انفسهم ظلما وعلوا

(Surah Al Naml: 14).

These people had ignorance yet they had certainty in the heart that Allaah is present and Allaah is the Lord.

The Pharaoh also had certainty but did he have acceptance? He did not accept. The evidence that he did not accept? ظلما وعلوا In this ayah itself it is stated that he oppressed (himself) and did علو , arrogance. For this reason, when this person did not accept, then was there any benefit from certainty? There was no benefit.

8. الكفر بالطاغوت (Rejection of all false deities) – to reject all those who are worshipped besides

Allaah. As evidence for this is the statement of Allaah,

فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع

عليم

Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

(Surah Al Baqarah ayah 256)

So these are the eight conditions that I have just stated. I have also stated the evidences from the ayaat and the ahadith. Is there any logical evidence for it?

Whenever Ahlus Sunnah Wal Jama'ah state any evidence from the Quran and hadith, they also give logical evidence to those opponents who are not ready to accept. Is there any? Let us see.

You must listen attentively in the same manner as I am stating them and in sha Allaah you will memorize it even if you ever forget it.

أشهد ان لا إله إلا الله – In أشهد ان لا إله إلا الله remember that who is bearing witness? Testimony is based on two

things, it has two conditions – to say by the tongue and to be certain in the heart. This is called a testimony. For a testimony, there should be speaking by the tongue and certainty/belief in the heart.

What is it that is necessary for certainty/belief?

1. علم – can there be a certainty without knowledge? So knowledge is the first condition

2. يقين – I am describing the word أشهد, the word bearing witness/testifying. What was the first

condition? It was knowledge. The second is certainty. And what is the essence, the gist of La Ilaaha Illallaah? Ikhlaas (sincerity). What is a pure milk my brothers? The one that is clear and has nothing mixed in it. What is a pure worship? The one that is done for Allaah alone. So what is La Ilaaha Illallaah? لا معبود بحق إلا الله so here comes sincerity. Sincerity comes from the words, the sentence of La Ilaaha Illallaah. What is necessary for Ikhlaas? Sidq (truthfulness). Why? Because people lie as well right? Truthfulness is necessary for Ikhlaas. Is there anything necessary for Ikhlaas before this? What was the sequence that I had described? There is Ikhlaas and then love my brothers. There is no sincerity without love and there is no love without sincerity, both are dependent on each other.

What is the thing necessary for love? Is there false love or not? What is necessary for it? Truthfulness. Truthfulness is also covered Alhamdulillah. So what remains? Five are done and inqiyad and acceptance are left. The one who has knowledge, certainty and sincerity, has love and truthfulness but does not have acceptance so it inqiyad is necessary for truthfulness and acceptance is necessary for inqiyad. The meaning of inqiyad is to submit, to bow the head and accept with complete obedience – this is the meaning of inqiyad and unless there is acceptance (there can be no inqiyad). See, inqiyad is a verb, an action – meaning that a person loves but does not act upon it. How is truthfulness established in love? Truthfulness is also a condition by the tongue. Is truthfulness established by the tongue or by actions? It is by actions and actions are inqiyad. And acceptance is necessary for inqiyad, if a person performs actions without acceptance, then his actions will not be correct.

So these are seven conditions. The eighth condition is rejection of false deities. From where did we take this? From La Ilaaha, that there is no deity (worthy of worship in truth) except Allaah. From Illallaah.

So these are the eight conditions and you must learn these in this manner in sha Allaah.

Shaykh Muhammad ibn Abdul Wahhab further states

وتفسيرها الذي يوضحها قوله تعالى:

And its explanation which clarifies it is the statement of the Most High,

There are four things that are related to the Kalimah Shahadah

1. What is the definition and meaning of Kalimah Shahadah?
2. What are its pillars?
3. What are its conditions?
4. What is its explanation?

Now Shaykh Muhammad ibn Abdul Wahhab is stating the explanation here. This is just the first part of أشهد ان محمد رسول الله and أشهد ان لا إله إلا الله will be described later. Right now we are only talking about this.

Shaykh Muhammad ibn Abdul Wahhab states that

وتفسيرها – and its explanation

الذي يوضحها – which clarifies it

قوله تعالى – is the statement of the Most High,

This statement of Allaah, this ayah will be stated next. Shaykh Muhammad ibn Abdul Wahhab is stating the ayah, the explanation of Kalimah Shahadah as to what is its clear meaning.

Allaah the Most High states,

واذ قال ابراهيم لابيهِ وقومه انني براء مما تعبدون

الا الذي فطرني فانه سيهدين

وجعلها كلمة باقية في عقبه لعلهم يرجعون

And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

"Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me."

And he made it [i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition).

(Surah Az Zukhruf ayah 26-28)

Now here Shaykh Muhammad ibn Abdul Wahhab has stated the explanation. But where is the explanation? For the explanation, Shaykh Muhammad ibn Abdul Wahhab has brought forth two ayaat, one is this one and the other one is below but tell me where is the explanation? Now look at La Ilaaha Illallaah and look at this ayah – is there anything similar between them?

This "being innocent" is La Ilaah. Where is the meaning of La Ilaaha? واذ قال ابراهيم لابيهِ وقومه انني براء مما تعبدون i.e. I am innocent of every (other) deity – this is La Ilaah.

And next - *الا الذي فطرني* - i.e. except the One who created me, He is my only Lord and my only Deity

(worthy of worship in truth). What is this? This is Illallaah.

So this is the explanation of La Ilaaha Illallaah. Is it understood?

This ayah also contains the evidence that one must not just hate Shirk, one must not just display dissociation from Shirk rather from those as well who commit Shirk even though they maybe dear ones, near ones. Who can be closer to someone than his father? But when Ibraheem عليه السلام saw Shirk, he advised him and warned him. When he did not pay heed, then he announces his innocence/dissociation till the day of Judgment that O Allaah, I dissociate myself from my father because of Shirk so bear witness. We also supplicate to Allaah that Allaah the Most High grants us the ability to dissociate ourselves from every polytheist and continue to spread the message of Tawheed so that people also distance themselves and dissociate themselves from Shirk and those who commit shirk. Aameen.

The second ayah stated by Shaykh Muhammad ibn Abdul Wahhab is the statement of Allaah, the Most High,

قل يا اهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم الا نعبد الا الله ولا نشرك به شيئا ولا

يتخذ بعضنا بعضا اربابا من دون الله فان تولوا فقولوا اشهدوا باننا مسلمون

Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."

(Surah Aal Imran ayah 64)

Now look into this ayah, what is the explanation of La Ilaaha Illallaah? Who will tell me?

قل يا اهل الكتاب تعالوا الى كلمة سواء بيننا وبينكم الا نعبد الا الله ولا نشرك به شيئاً

الله – this is clear. The first ayah was not clear because in the first it was the meaning but here even the words are the same.

So the explanation of La Ilaaha Illallaah has been given in the Noble Quran in two ways. One explanation has been given in the same words La Ilaaha Illallaah meaning الله الا نعبد الا and another with the meaning like انني براء مما تعبدون الا الذي فطرني. Is the matter understood or not?

In the next lesson in sha Allah we shall describe شهادة أن محمداً رسول الله in detail.