

## Al Usool Ath Thalaatha

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### Lesson 12

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 Al Usool Ath Thalaatha wa Adillatiha, The Three Foundations and their Evidences by Shaykh Muhammad ibn Abdul Wahhab is ongoing. And we had reached the second foundation – معرفة دين الإسلام بالأدلة – i.e. to know the religion of Islam with evidences. And in it we had reached the part where we stated the translation, the explanation and the prerequisites of أشهد أن محمد عبده ورسوله. I had also stated the correct meaning and the wrong meaning of أشهد أن محمد عبده ورسوله. I had stated five things in the wrong meaning, does anyone remember those? I had

stated five things in *أشهد أن محمد عبده ورسوله* that these are the wrong meanings. Those people who think that this is the meaning of *أشهد أن محمد عبده ورسوله*, then it is contradictory to this Kalimah, this testimony. Does anyone remember these five things? Meaning that these things are a prerequisite to the testimony of Messenger-ship.

1. The Messenger of Allaah صلى الله عليه وسلم does not have complete knowledge of the Unseen
2. He صلى الله عليه وسلم is not among the light of lights, he is not Allaah
3. He صلى الله عليه وسلم is not omnipresent
4. He صلى الله عليه وسلم does not have authority over Kun Fayakoon
5. He صلى الله عليه وسلم is dead, he is not alive and his life is now the life of the grave, not the life of this world

I had stated this with evidences.

In today's lesson, Shaykh Muhammad Ibn Abdul Wahhab further states, and he is giving evidences for the second foundation – the religion of Islam. The matter had started with the pillars of Islam. The first pillar was *أشهد أن لا إله إلا الله و أن محمد عبده ورسوله*, this is the first pillar and we had talked about it till now and I have described this in detail.

Shaykh Muhammad ibn Abdul Wahhab further states,

ودليل الصلاة والزكاة، وتفسير التوحيد؛ قوله تعالى

And the evidence for Salah and Zakat,

The second and third pillar from among the pillars of Islam are Salah and Zakat. So Shaykh Muhammad ibn Abdul Wahhab is describing this here, he is clarifying the pillars of Islam with evidence. ودليل

and the correct meaning and explanation of Tawheed قوله تعالى - and the evidence for Salah and Zakat، - ، وتفسير التوحيد؛ الصلاة والزكاة - is the statement of Allaah, the Most High

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينٌ

الْقِيَمَةَ

And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat: and that is the right religion.

(Surah Al Bayyinah ayah 5)

And the evidence for Salah and Zakat and the evidence for the explanation of Tawheed is in this one noble ayah, this is a great ayah and I request the brothers to memorize this ayah. It is a small ayah not a long one, this has to be memorized.

Allaah the Most High states,

و ما أمروا – And they were commanded not

إلا – but that

لِيَعْبُدُوا اللَّهَ - they should worship Allah. How should they worship Allaah?

مُخْلِصِينَ لَهُ الدِّينَ – with sincerity of intention in religion. Without sincerity there is no religion,

remember.

حُنَفَاءَ – it is the plural of Haneef and haneef means distant from Shirk, the one who is distant from

Shirk. So this is religion, which contains Ikhlaas and distance from Shirk. It cannot be Shirk which has a defect in Ikhlaas or contains Shirk. And the religion which contains defect in Ikhlaas and Shirk can not be the religion that is revealed by Allaah remember. It the religion that is man-made. Can religions be man-made too? What do you think? Do they exist or not? Can there be a religion made by man himself or not? If there cannot be then Allaah, the Most High would never have stated

وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا And I have chosen for you Islam as your religion (Surah Al Maidah ayah 3).

Why has Allaah said this? Because Allaah, the Most High is pleased with only one religion and that religion is Islam. The remaining religions which are in opposition to the religion of Islam, be it the Jews, the Christians or those Kalimah reciting Muslims who have made changes in the religion; even though their religion is Islam for namesake but in reality it is not Islam and Allaah is not pleased with it. Does anybody remember any other evidence? I constantly recite that ayah.

Ayah 55 of Surah Noor, you should memorize this too.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ

مِنْ قَبْلِهِمْ ۖ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ ۖ بَعْدِ خَوْفِهِمْ أَمْنًا ۚ

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

Allah has promised those among you who believe, and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fasiqun (rebellious, disobedient to Allah).

وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ - and that He will grant them the authority to practise their religion,

that which He has chosen for them (i.e. Islam). Remember that the religion that has been created by man cannot be authorized in this world. Innovation is a religion made by man. Shirk, innovation and all obscenities, these are made by man and it has no connection with the religion of Allaah. When Shirk is wiped out from this Ummah, innovations, obscenities and disobedience are removed, then by Allaah this religion of Islam will prevail on this earth. The flags of this religion will fly, the flags of Kalimah Tawheed will fly but Shirk is present today. Allaah has promised and when Allaah makes a promise, He fulfils it provided that the one who is promised also fulfils his promise. If you wipe out Shirk from this earth today لَا يُشْرِكُونَ بِي شَيْئًا, then Caliphate (Islamic rule) will also come. Those people

who raise slogans of the Caliphate that there should be Caliphate, then Allaah will grant us Caliphate,

it is His promise. Those who say that Islam should be established on this earth, go and spread the call of Islam on this earth. People do not pray, they will start praying. People do not pay zakat, people are disobedient to parents, people do not perform Hajj. Whatever are the obligations and prohibitions, if you want to remove them from this earth, if you want to establish Islam on this earth, then **يَعْبُدُونَنِي**

**لَا يُشْرِكُونَ بِي شَيْئًا** – you want peace and security? Today we cannot see peace and security in the

Ummah, except those upon whom Allaah has mercy. There are very few countries left in this world which have peace and security. Why is this peace and security not present today? People recite Kalimah Tawheed but why is peace and security not present?

**وَمَا أَمْرٌ إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ** ذَا – there is only one condition. **يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا**

**حُنَفَاءً** – was Ikhlāas not enough? No, rather **حُنَفَاءً** is also essential, where Tawheed is present

then total abolishing of Shirk is also essential. Is this enough? Is understanding Tawheed and acting upon it enough? No. **وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ** - and perform As-Salat (Iqamat-as-

Salat) and give Zakat: and that is the right religion, that is the religion of value. Which religion is that? The one that has Ikhlāas, the one that has Ittibaa of the Sunnah, the one which destroys shirk and innovation. The one in which there is fulfilment of obligations. Salah and zakat are just models, just examples. This is called the right religion, the religion of value and worth. The religion that does not have Ikhlāas has no worth or value, the religion that contains Shirk has no worth or value. The religion that does not have Salah has no worth or value and the religion which does not have Zakat has no worth or value.

Here we can see that there are some important things. Salah is an act of worship which is performed by the body, zakat is that act of worship which is done by one's wealth while Hajj is an act of worship

which is done by both one's body and wealth. What sort of worship is Fasting? It is the worship by the body. Here just in Salah and Zakat, all forms of worship are included. Salah and Zakat are examples, meaning they include all forms of worship be it of the body, be it of the wealth or those acts of worship which include both body and wealth. And Shaykh Muhammad ibn Abdul Wahhab has used the word Tafseer At Tawheed which means that no prayer is considered prayer, no zakat is considered zakat except with Tawheed. There is nothing without Tawheed. And for this reason, what is the first obligation upon a Mukallaf? It is Tawheed Al Uloohiyyah – to understand Tawheed. And the first obligation upon the people who work in the field of dawah and propagation is to call towards Tawheed. Today we have many groups who call first towards Salah - there will be a lecture in the mosque, please attend it, you will benefit a lot from it in sha Allaah. They keep inviting from Asr until Maghrib so that they listen to the lecture after Maghrib. And their entire talk is based upon what? It is based on virtues and the virtue of Salah. What are the virtues of Salaah? They sit and open Fazail e Amaal and take out forty or fifty ahadith and a few ayaat so that people understand what is the virtue of Salah. What is the virtue of zakat? What is the virtue of fasting, what is the virtue of Hajj? What is the virtue of dawah and propagation. However, just knowing the virtues is not enough as I have described before as well. But along with the virtues, rather is it more important to have knowledge of the issues. We know the virtues of Salah but how should we pray? We know the virtue of zakat but how do we give zakat. We know the virtue of fasting and hajj but how do we keep fasts and how do we perform hajj? These days it is the Hajj season. What sort of questions do majority of people ask, the virtue of Hajj or how to perform Hajj and we have performed such and such mistake so what is the solution for it? What do you think? What sort of questions come up from people? If you are going for Hajj then what will you ask? What is the virtue of Hajj? It is obvious that it is because you already know the virtue that you are going for Hajj. If you did not know it then why would you have gone for Hajj? So the first question is how to perform Hajj. And the Messenger of Allaah ﷺ has stated, in the hadith of Jabir رضي الله عنه رضي الله عنه رضي الله عنه in Sahih Muslim in the chapter حجة النبي عليه وسلم - Jabir رضي الله عنه رضي الله عنه رضي الله عنه

states that when the Messenger of Allaah ﷺ decided to perform Hajj, he ﷺ made an announcement. People from far away came to learn the correct way of performing Hajj from the Messenger of Allaah ﷺ. And the way of Hajj is not the virtue of Hajj. And in Sahih Bukhari, the Messenger of Allaah ﷺ stated - خُذُوا عَنِّي مَنَاسِكَكُمْ - "take from me the method of Hajj". Learn the virtue of Hajj or the way of Hajj? خُذُوا عَنِّي مَنَاسِكَكُمْ the way of Hajj, the manners of performing Hajj and these are really necessary. So Tawheed is necessary for every worship and Tawheed is foremost. This is why you see the whenever the Messenger of Allaah ﷺ would send a Companion for dawah and propagation, he ﷺ would first of all say ليكن أول ما

first of all. And there is a very beautiful incident in Sahih Bukhari and Muslim. In the Battle of Khaybar, the Messenger of Allaah ﷺ stated that "among you all, there is one person to whom I will give you this flag, who is loved by Allaah and His Messenger ﷺ and who loves Allaah and His Messenger ﷺ. Victory will come through his hands". The Noble Companions could not get sleep all night. In the morning they had to head for war. But they could not sleep all night, who is this blessed person? Look at the testimony. Allaah and His Messenger ﷺ loves him and he loves Allaah and His Messenger ﷺ and through his hands will be victory. Such a beautiful thing it is. يدكون meaning they stayed up all night and sleep evaded them. They kept talking all night that who will that blessed person be. Morning came and the Messenger of Allaah ﷺ said "أين علي ابن أبي طالب" i.e. where is Ali ibn Abi Taalib رضي الله عنه? So they said "هو يشتكي عينيه" i.e. he has some pain in his eyes, some disease of the eyes due to which he was not able to come. So he ﷺ sent the Noble Companions to bring him. They



brought Ali رضي الله عنه and he صلى الله عليه وسلم put his blessed saliva inside his eyes and supplicated for him.

By Allaah, every single thing is worth contemplating upon in this hadith. Every single word. فبراء

Immediately his eyes got cured. Immediately. Today we prescribe eye drops for patients and tell him to come back after five days. He is blessed if he is cured within five days. فبراء i.e. the eyes got

completely cured at that very instant. The Messenger of Allaah صلى الله عليه وسلم gave Ali Ibn Abi Taalib رضي

أنفذه على رسلك حتى تنزل. the flag and said to him “O Ali, go, have trust upon Allaah and go”.

يسأحتهم i.e. with patience and perseverance, don't be hasty as Jihad is an act of worship. Is worship

done in haste? So there is no place for haste. على رسلك go slow, with patience and perseverance

and when you reach the battleground, then what should you do? Hit the arrows, hit with the sword?

First and foremost call them to Islam. Those people who say that Islam is terrorism should listen carefully, this is a narration of Sahih Bukhari and Muslim. They are in the battlefield, the enemy is in

front of them but first they do not have to shoot arrows or brandish their swords. First of all they had

to call towards Islam. Only call towards Islam? No rather this should also be explained to them that if

they have to accept Islam then what are the rights of Allaah in Islam i.e. if they recite the Kalimah

then they should know what the rights of the Kalimah are so that they can fulfil those rights. If they

do not agree then demand Jizyah from them. And still if they do not agree then there is the sword.

So, the end words of the hadith are that the Messenger of Allaah ﷺ said that – call towards Islam and

describe to them the rights of Allaah that what the rights of Allaah are. If Allaah guides even one

person in the entire army because of you, how much is the army? From among them even if one

person comes to the straight path and accepts Islam, then it is better for you than all the favours of

this world. The kingship of the entire world on one side and one person comes to the straight path on

one side. The crown and throne of Chosroes on one side, the crown and throne of Caesar on one side, all goodness of the earth on one side, all the gold, silver, diamonds and jewels of this earth, all the beauties on one side and a person who starts walking on the straight path on one side. This single hadith contains 30 benefits and if I start listing them now then the entire lesson will get over here. We will keep a separate lesson for this in sha Allaah but this one hadith contains a reply to the Mutazilah, to the Khawarij, to the Murjiah, to the Shia, to the Qadariyyah. Which group is left? This one hadith contains a reply to all the groups. If you contemplate on this then you will be able to find it in sha Allaah. those who say that Ali رضي الله عنه is the dispeller of troubles, who says it? The Shia and the grave worshippers. If Ali رضي الله عنه was a dispeller of troubles, نعوذ بالله, then would he have a disease in his eyes? Would he have or not? If he is the dispeller of troubles for the people then he should have been for himself too right? The one who is dependent himself can never be a the one who fulfils anyone's needs ever. I have given an example and you shall see for yourself with this example in sha Allaah that how other groups are replied from this hadith. And remember this is a homework for you.

And Shaykh Muhammad ibn Abdul Wahhab further states,

ودليل الصيام؛ قوله تعالى:

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O You who believe, observing As Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al Muttaqoon (the pious).

## (Surah Al Baqarah ayah 183)

Remember that whenever يَا أَيُّهَا الَّذِينَ آمَنُوا is mentioned in any ayah, then فَأَرْعَهَا سَمْعَكَ – open your ears properly and listen with the heart (i.e. attentively). So command is being given to you and there is goodness for you in it, or there is some evil regarding which you are being warned about. Or there is some news of goodness or evil that is being described to you. What is it here? It is a command which contains goodness. كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ so fasting is obligatory and

remember that in this ayah as will be described in the issue of Eeman that Eeman increases and decreases as well and this is the Aqeedah of Ahlus Sunnah wal Jama'ah. The Eeman of the ones who fast will keep increasing and the Eeman of the one who does not fast will keep decreasing. Fasting was obligatory on those nations who came before us so that Muslims do not say that this difficulty is just upon us. We only remain thirsty and hungry, not at all. Fasting was even obligatory upon the nations before you and it is obligatory upon you too so do not compress your chests. And this is a good news for you as it was obligatory for those people before you so that you people do not think that Allaah made good forms of worship and those things obligatory which make them closer to Allaah and this Ummah should not fall behind. Allaah, by His Grace has also made such things obligatory upon this Ummah as well which bring a person closer to Allaah. Why should we fast? So that we spend the entire day hungry and thirsty? What do you think? لَعَلَّكُمْ تَتَّقُونَ – real goal of fasting is Taqwa and to establish the fear of Allaah in the heart and when the fear of Allaah is established in the heart then the human becomes a slave of Allaah and his Eeman heads towards being complete.

In the entire year, there is just one month when a person gets cultivation for Taqwa. It is a practical training to attain Taqwa. If anyone wants to know what Taqwa is, then he must fast the month of Ramadan only for the sake of Allaah and then observe the change in his heart at the end of the month. How much has the fear of Allaah increased in his heart. If the fear has increased and in reality there

has been some change between how it was before Ramadan and after it, then it means that his fasts have been accepted, he has attained the objective of fasting and he has become a muttaqi. But if was a sinner before and even after fasting he is a sinner, then he has attained nothing out of those fasts except hunger and thirst meaning his obligation has been fulfilled but he did not receive the reward of it. The scholars state that this is the scale. Do we know after an act of worship that our worship has been accepted or not. Do we have any scale? Apparently there is nothing, we know nothing. We have just performed the act of worship as Allaah commanded us to do it but we do not know if this worship has been accepted or not. The scholars state that there are signs of acceptance of worship.

### **Signs of acceptance of worship**

1. Feeling of openness in the chest after the act of worship (the heart feels open, more comforted)
2. To be distanced from sin – if the person was performing 10 sins before the act of worship, then after that act of worship he does only 8 or 7 or leave all of them completely

These are the signs that Allaah has accepted his worship.

Shaykh Muhammad ibn Abdul Wahhab further states,

ودليل الحج؛ قوله تعالى:

And the evidence for Hajj is the statement of Allaah the Most High in Surah Aal Imran ayah 97

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves

(i.e. denies Hajj [pilgrimage to Makkah], then he is a disbeliever of Allaah), then Allaah stands not in need of any of the 'Alamin (mankind and jinns)

And it is the right of Allaah upon people – what is that right? حِجُّ الْبَيْتِ – to make pilgrimage to the House of Allaah. Who should do it? مَنِ اسْتَطَاعَ – those who have the ability and strength. إِلَيْهِ سَبِيلًا – to go till there. وَمَنْ كَفَرَ – and the one who rejected. فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ – then Allaah is richer than the whole universe/ does not need anything from this entire universe. So that people do not think that Allaah is in need of our Hajj, نَعُوذُ بِاللَّهِ, in need of our prayers or our worship. Not at all. It is we who are dependent and weak, it is we who need all these acts of worship so that we come closer to our Lord. If these worships were not present, then how would we have attained nearness to Allaah, the Most High? You should look at those people who worship others besides Allah, they are not aware of how to come closer to their deity. They try hard to please their deity. I am surprised at a program that I watched a few years ago. There are some people in India who worship rats. Wallahi I was surprised. And to please them (the rats), they had offered sweets and someone had offered something really strange. Some had offered pieces of meat, some others had offered toffees. They do not know what the rats like. They are trying to please this lord of theirs but they do not know how it will be pleased. But look at the believer, Allaah has described such an easy way, upon which He is pleased and upon which He is not pleased. وَهَدَيْنَاهُ النَّجْدَيْنِ – he has shown us both the ways. What do you want, what path do you want to tread upon? What an amazing this it is, Wallahi. This believer recites the Kalimah and he gets nearer to his Lord, he has recognized his Lord. He does not go on the path that takes him closer to Allaah, rather he is busy on the path that takes him farther from Allaah. We see a normal Muslim from the time he opens his eyes in the morning till the time he closes them in the night, how many actions does he perform that bring him closer to Allaah and how many actions

does he perform which take him away from Allaah? Have you ever weighed/accounted for yourself? The person who accounted himself before going to sleep and weighed himself on the scales (or criteria) with which he will be weighed on the day of Judgment, on one side are the good deeds and on the other side are the bad deeds. You must weigh your entire day's deeds and check where is the excess, in the good deeds or the bad deeds and then sleep. If you daily do this accounting of yourself before sleep, then in sha Allaah there will be ease for you on the day of Judgment too. Those who are unaware of this today will scream and shout out on the day of Judgment. **مَا لِ هَذَا الْكِتَابِ لَا يُعَادِرُ**

**صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا** What sort of Book is this that leaves neither a small thing nor a big thing,

but has recorded it with numbers!" (Surah Al Kahf ayah 49). What sort of book is this that everything is present within it. Even the smallest of deeds which you forgot after committing them, you don't remember whether you did it or not and the biggest of deeds which walk behind you like a shadow and you always think about it that why you committed such a deed, everything is present in that book.

The scale of Allaah is very different. We have things and Allaah also has things. The book is as I have described just now. How is the scale? **فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ** So

whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it. (Surah Az Zalzalah ayah 7,8). We

have a scale and Allaah also has a scale. How is it? Do you know what an atom is? In the Arabic language, **ذَرَّةٌ** is referred to an ant as well as an atom. Do you know what an atom is? Those who have

studied physics, ma sha Allaah you all are well educated people. Do you know what the weight of an atom is? Today in worldly terms, do we have such a scale which can tell us the weight of an atom and then also tell us the weight of the good deeds? The scale of Allaah is such.

How is the Hell-fire of Allaah? How is the punishment of Allaah? The hell-fire will be pulled by 70 thousand ropes and each rope will be pulled by 70 thousand angels, this is how the punishment of Allaah is.

How is the Paradise of Allaah? لا عين رأت و لا أذن سمعت و لا خطر على قلب بشر i.e. no eye has ever seen, no ear has ever heard and no heart of man has ever thought of. These are the things of Allaah. So today if we learn the Taqwa and fear of Allaah, then by Allaah, we will have success in this world and the hereafter too.

Here, Shaykh Muhammad ibn Abdul Wahhab has described the five pillars of Islam only. It is necessary for a Muslim to seek knowledge of these five things. Knowledge is of two types – Fard Al Ain and Fard Al Kifayah.

### Types of Knowledge

1. فرض العين – that type of knowledge which is obligatory upon every Muslim to seek. What we are talking about today in this treatise is that knowledge which is obligatory upon every Muslim. The one who already knows this, then Alhamdulillah but the one who does not know it must seek it before hard times and difficulties fall upon him and the time of questioning comes upon us which we have to answer and we may not have the answer for it. So today we have time to seek this knowledge. So that which is Fard Al Ain upon every Muslim is to seek knowledge of the pillars of Islam, the pillars of Eeman and the knowledge of the permissible and impermissible. These three things are obligatory upon every Muslim. If you have sought knowledge regarding these things, then your neck is free. And look at the ease in this as it includes:
  - a. Kalimah Shahadah, which is obligatory upon everyone
  - b. Salah, it is obligatory upon every Muslim so to seek knowledge of it

- c. Zakat – the one who is capable of paying zakat, the one who has the Nisaab (yearly savings which make zakat mandatory upon a person) has to acquire knowledge of zakat but the one who is needy or who does not have it, it is not necessary for him
- d. Fast – it is obligatory upon every sane, mature Muslim and hence its knowledge must be sought
- e. Hajj – the knowledge of Hajj is obligatory on that Muslim who wants to do Hajj, who is capable of performing Hajj. It is not obligatory upon the one who does not have the capability to perform Hajj

2. فرض الكفاية – (the knowledge that is not obligatory upon everyone, even if a few in the

Ummah seek knowledge regarding these issues, then it suffices for all). Those students of knowledge who seek knowledge of the issues of marriage, divorce, inheritance etc. then these are Fard Al Kifayah. If you seek knowledge of these, then in sha Allaah it will be a source of reward for you on the day of Judgment but the Fard Al Ain are these few.

Are these easy or difficult? If you look at driving, then see how many learn it and this knowledge is so much easier than it. Every week they come here and learn driving and still fail in the test. The second time they pass with great difficulty but look at this knowledge, you learn it while sitting. The knowledge of Kalimah Tawheed, of Salah, of fasting, of Zakat and Hajj. Learn the knowledge of the pillars of Islam and the pillars of Eeman. Is there any person who does not know the permissible and impermissible things? What do you think? Is there such a Muslim who does not know that alcohol, usury and fornication are impermissible? Is there such a person? Everybody knows. Alhamdulillah this is also easy. The most difficult thing is that people do not have knowledge of Kalimah Tawheed or Kalimah Shahadah, the foundational matter. Most of our time is spent in this. Our time is spent here in establishing this foundation again. So understand this well. What is the meaning of Kalimah Tawheed?



What is the meaning of *أشهد أن لا إله إلا الله و أشهد أن محمد عبده و رسوله*? What are its conditions?

What are its pillars? You must understand this well and convey it to the people too.

Here the first level is finished. The first level of Islam. I have a request with the companions. You are students of knowledge so you should learn the conditions, pillars and obligations of Salah, zakat, fasting and Hajj. What are the conditions of Salah, what are the pillars of salah and what are the obligations of Salah? To pray the Sunnah prayers is a good thing but what are the Sunnah? To know the Sunnah is good but it is more necessary to know the conditions, pillars and obligations of all four pillars of worship – salah, zakat, fasting and Hajj. Do you know what is the benefit of this? This is the entire Fiqh, the Fiqh of worship is this. If you know what are the conditions, pillars and obligations of Salah and in the same way for zakat, fasting and Hajj; for example, let me tell you with an example of Hajj. There are four pillars of Hajj:

1. Ihram
2. To spend time in Arafat
3. To do Tawaaf
4. To do Sa'ee

These are the four pillars. And pillar means such an action, which if left off, makes worship incomplete unless that action is completed. Your worship is hanging. A person asks this question and most of the times this mistake is committed in Hajj and people ask this question that on the 11<sup>th</sup> day I did the stoning but gave my stones for the 12<sup>th</sup> day to someone else (for stoning the Jamarat on my behalf) and came back to Jeddah, did not perform Tawaaf al Wida (the farewell Tawaaf) and came back. What do you think of his Hajj? Where are the jurists? Has any pillar been missed here? A pillar is missed right – Alhamdulillah. What is the defect here?

1. He had to do the stoning on the 12<sup>th</sup> but without any excuse he gave this task to someone else

2. One has to stop at Mina in the night. It is obligatory upon him and not upon the one whom he entrusted the task to
3. When is the Tawaaf Al Wida performed? When the actions of Hajj are completed, not in between that. So his Tawaaf Al Wida is not completed
4. Three (Dum) sacrifices of expiation are due on him

If he offers the three Dum then his Hajj is correct and none of his pillars are deemed to be missed. If he comes back and performs Tawaaf Al Wida then one Dum is reduced. He cannot stay in Mina after 13<sup>th</sup> so that is not recompensed but if he has entrusted the stoning to someone else then that Dum is also reduced and now he has to give only one Dum (sacrifice) for the missed act of staying in Mina which he did not do. This is the preponderant opinion as the scholars say that he did not know otherwise he will have to give three Dum. A lot of times this mistake is committed, people come back to Jeddah on the 11<sup>th</sup> giving their stones to someone else thinking that their Hajj is complete. I am giving this example because when you know that there are 7 obligations of Hajj and if one of them is missed, then Dum is to be offered. What are the 7 obligations?

1. To wear the Ihram from the Meeqat. The one who missed the Meeqat, and the majority of people make this mistake. They come from India and Pakistan and wear the Ihram in Jeddah. Have you seen or not? Anyways, the first obligation is to wear Ihram at the Meeqat
2. To stay in Arafat till the evening, till the setting of the sun. To stay in Arafat for some part of the day is a pillar and to stay till the setting of the sun is an obligation. What is the difference between the two? The one who stayed in Arafat for some part of the day but left before the sun sets, then his Hajj remains but Dum becomes obligatory upon him
3. To spend the night in Muzdalifah
4. To offer sacrifice
5. To shave the head
6. Stoning the Jamarat

### 7. To perform Tawaaf Al Wida

These are the seven obligations of Hajj and if a student of knowledge learns them, then there will no trouble for him. Now what has been missed by the pilgrim? An obligation. What happens when one misses an obligation? A Dum becomes binding upon him. If a pillar is missed then it is necessary to perform that pillar again remember, but Dum is not binding for it. If he has reached Jeddah after missing the Tawaaf al ziyarah and ifadah are from the pillars, if they are missed then one must return and perform it. But an obligation cannot be performed again, it is to be fixed by giving Dum. Like if an obligation is left off in the Salah then what is done? The prostration of correction (Sajdah Sahooh) is done, two prostrations are done and the act is not repeated again. But if a pillar is missed, then the pillar must be repeated again. Have you understood this or not?

So this is not difficult. If every week you learn the conditions and pillars, the conditions and pillars of Salah this week, then next week the conditions and pillars of zakat, then next week the conditions and pillars of fasting and then next week the conditions and pillars of Hajj. If you remember this way then it is not difficult. You can easily learn these five things.

## The Second Level

Shaykh Muhammad ibn Abdul Wahhab further states,

### المرتبة الثانية

الإيمان؛ وهو: بضع وسبعونَ شعبةً، فأعلاها قول: لا إله إلا الله، وأدناها إمطة الأذى عن

الطريق، والحياء شعبة من الإيمان

The second level is Eeman. The levels of Islam are being described here. The levels of the religion of Islam. The first level was Islam, the second is Eeman and the third is Ihsan. So the second level is Eeman.

بضع وسبعون شعبةً - وهو: بضع وسبعون شعبةً - there are more than 70 parts or types of Eeman

فأعلاها قول: لا إله إلا الله - the highest of the types of Eemaan is La Ilaaha Illallaah

وأدناها إمطة الأذى عن الطريق، - the lowest of them is to remove some dirt or harm from the way

والحياء شعبة من الإيمان - and modesty/shyness is a branch from among the branches of Eeman

بضع وسبعون شعبةً، فأعلاها قول: لا إله إلا الله، وأدناها إمطة الأذى عن الطريق، والحياء شعبة من الإيمان -

these are the wordings of a Sahih, agreed upon narration from Bukhari and Muslim. Shaykh Muhammad ibn Abdul Wahhab has stated them without a hadith but you can put a bracket and write agreed upon hadith beside it. The matters that are necessary to understand in the issue of Eeman are:

1. What is the definition of Eeman?
2. What are the pillars of Eeman?
3. Eeman increases and decreases
4. The difference between Islam and Eeman
5. If a person questions us that are we believers, then what should be the answer to that? I am a believer or I am a believer, in sha Allaah. And the details pertaining to that.
6. What is the ruling upon those who commit major sins? Are they believers or disbelievers?
7. The different parts and types of Eeman

Come let us see. I will describe briefly and the details will be told in those lessons of mine that are on the topic of the Aqeedah of Ahlus Sunnah Wal Jama'ah. The details will be described in that lesson but here I will describe briefly so that the student of knowledge can know about it. Understanding that Eeman has parts is necessary, I will describe the various parts later. So let us see what the definition of Eeman is.

### Definition of Eeman

Linguistically – the linguistic definition of Eeman is التصديق i.e. to attest to something. In the Arabic language, امنت بك means I attest to this thing. What did the brothers of Yousuf عليه السلام say to their father in Surah Yousuf?

وَمَا أَنْتَ بِمُؤْمِنٍ لَّنَا وَلَوْ كُنَّا صَادِقِينَ

but you will never believe us even when we speak the truth

(Surah Yousuf ayah 17)

So the word used here is Eeman.

قوله باللسان، وتصديق بالجنان، وعمل بالأركان، يزيد بالطاعة وينقص بالعصيان- Legislatively

It is the statement of the tongue, attesting by the heart and actions by the entire body which increases upon obedience and decreases by disobedience.

This is the definition by Ahlus Sunnah wal Jama'ah. Apart from this, there are certain groups which have made a mistake in the definition of Eeman.

### Some deviant groups in relation to the mistakes in the definition of Eeman

1. Jahmiyyah – they said that Eeman means knowing from the heart only. The one who knows Allaah within his heart is a believer. The Jahmiyyah and the extreme Murjiah say it that it is enough for a person to a believer that he knows Allaah in his heart. To say it with the tongue or follow it up with actions is not necessary. So tell me this, according to the definition of Jahmiyyah, is Iblees not a believer? Is Pharaoh not a believer? Why? They had known from the heart or not? So are Iblees or the Pharaoh really believers? No, and hence this definition is fundamentally wrong
  
2. Karramiyah – they said that the definition of Eeman is قول باللسان i.e. statement from the tongue. The statement of the tongue is enough. Once a person has said it by the tongue, then attesting by the heart is not necessary and this is also not correct. Is Abdullah ibn Ubai ibn Salool a believer? What do you think? He was a hypocrite, rather a leader of the hypocrites and they are فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ In the lowest pits of the hell-fire (Surah An Nisaa ayah 145), even lower than the disbelievers.
  
3. Murjiah – then came the jurists of the Murjiah who said that Eeman is قول باللسان، وتصديق بالقلب but actions are not a condition for the correctness of Eeman but rather for its perfection. Now here comes a difficult issue. Imam Abu Haneefah and his teacher, Hamad Ibn Abu Suleiman are known as the jurists of the Murjiah. They are the Murjiah but from among the jurists. They are not like the regular Murjiah who say, what do the regular Murjiah say? There are three types of Murjiah –
  - a. Extreme Murjiah – they are like the Jahmiyyah who say that knowing in the heart is enough
  - b. Regular Murjiah – they say that Eeman means knowing by the heart and statement of the tongue, there is no interference of actions in Eeman. The Eeman of Abu Bakr

Siddiq رضي الله عنه and the Eeman of a fornicator, sinner is equal. They say that there

is no interference of actions in Eeman. Why are they called Murjiah? Irjaa means to delay, to leave something behind. They put actions behind so they are called the Murjiah

- c. Jurists of the Murjiah – they say that they accept that Eeman is the knowing from the heart and statement by the tongue. But actions are not required for the correctness of Eeman rather they are required for the completion or perfection of Eeman. What do the regular Murjiah say? They say that actions are not altogether required, neither for the correctness of Eeman nor for its perfection. And what is the position of the Jurists of the Murjiah? They say that it is necessary for the completion/perfection of Eeman

Look at the statement of Ahlus Sunnah Wal Jama'ah. They say that it is knowing by the heart, stating by the tongue and actions by the entire body. And there is some detail in the actions. There are certain actions which eliminate Eeman completely if they are left off. For example, to leave off Tawheed and engage in Shirk or to leave off Salah. Is the one who never prays a believer? Why? He has recited the Kalimah and he even believes in his heart but he does not perform the action, Salah is the action of the body. But since he left it and Salah is an act which is a condition for the correctness of Eeman. All actions are not a condition for the correctness of Eeman, remember. Some actions are and some are not. So remember that Tawheed and Salah are those actions leaving which will result in the total elimination of Eeman and a believer is expelled from the fold of Islam. Whereas the other actions like fasting, zakat; if a person does not do them then he commits major sin but not major disbelief. Does anyone know the evidence for this? Abdullah ibn Shaqeeq رحمه الله who is a famous Tabi'ee states the consensus of the Noble Companions that in their opinion, leaving off any action did not amount to major disbelief except leaving off Salah. The Noble Companions would not consider leaving off any

action disbelief except leaving off Salah. If anyone left praying, then they would say that this person is a disbeliever and apart from this they would not call anyone a disbeliever except the one who thought the one who thought that salah is not obligatory and zakat is not obligatory, he is a disbeliever. If one does not give zakat out of laziness (or neglect), then he is not a disbeliever rather he is a major sinner. So this is the detail pertaining to the definition of Eeman.

## Pillars of Eeman

There are six pillars of faith - Belief in Allaah سبحانه وتعالى , Belief in Allaah's Messengers, Belief in Allaah's angels, Belief in Allaah's books, Belief in the Hereafter and Belief in Destiny - good or bad. These are the pillars of faith.

Belief in Allaah سبحانه وتعالى entails four important conditions without which belief in Allaah سبحانه وتعالى is inadequate:

1. Allaah سبحانه وتعالى is present
2. Allaah سبحانه وتعالى is the only Rabb - Tawheed Ruboobiyyaah
3. No other deity worthy of worship, except Allaah سبحانه وتعالى - Tawheed Uloohiyyaah
4. Allaah سبحانه وتعالى has the Greatest Names and Attributes - Tawheed Asmaa was Sifaat

Belief in Allaah سبحانه وتعالى

Anyone who believes Allaah سبحانه وتعالى is present but does not consider Him the Rabb, then he does not enter the fold of Islaam. Whoever considers Allaah سبحانه وتعالى to be Present and Allaah سبحانه وتعالى is the only Rabb. Who are the people who believe that Allaah سبحانه وتعالى is present but do not



consider Him the Rabb? There is one group that states that Allaah سبحانه وتعالى is not present. Who are they? All of those Socialists, etc.

Another group states that Allaah سبحانه وتعالى is Present but He is not the Rabb, is this belief beneficial? This is an extremist philosophy, the philosophers state that there is a power but it is not Rabb, the entire time, entire universe is old and so is Allaah سبحانه وتعالى . The philosophers who came in together later, even they have levels of Philosophy. In the last, came in Ibn e Seena - the famous, Muslim scholar - he committed a lot of mistakes, Philosophy ran in his veins.

Then another group came, they stated that Allaah سبحانه وتعالى is Present, He is Rabb but He is not the only deity worthy of worship; even this was not enough. Just like the Quraysh of Arab considered Allaah سبحانه وتعالى Rabb, however did not consider Him the only entity worthy of worship. Do you understand or not?

Then (came another group that stated) Allaah سبحانه وتعالى is Present, He is the Rabb, There is no other deity worthy of worship, except Allaah سبحانه وتعالى but stated that He does not have Names and Attributes.. Who are they? The Jahmees. The Jahmees, their tawheed is good; meaning tawheed ruboobiyyaah, tawheed uloohiyyaah they have good aqeedah (in these two categories). However, when they come towards Names and Attributes, they rejected all of it. Although, the names exist. They are exited from the fold of Islaam because of this disability.. Hence, it is necessary to have faith in the following four conditions to have faith in Allaah سبحانه وتعالى :

1. Allaah سبحانه وتعالى is Present
2. Allaah سبحانه وتعالى is the only Rabb
3. There is no other deity worthy of worship, except Allaah سبحانه وتعالى

4. Allaah سبحانه وتعالى has good Names and complete attributes

### **Belief in Angels**

Moving onto belief in Angels, we can categorise the Belief in Angels into two types; one is holistic (mujammal) and other detailed (mufassal).

#### **Holistic Belief (Imaan Mujammal)**

Mujammal means overall belief that Angels are present, Angels are Allaah's creations made of light, they are obedient to Allaah سبحانه وتعالى . Some angels are assigned special tasks and they execute it, some angels have specific names and knowing them from their names. Angels fear Allaah سبحانه وتعالى and love Allaah's servants, the believers. This is the holistic belief in the angels.

#### **Detailed Belief (Imaan Mufassal)**

Whereas, the detailed belief is:

1. Knowing the angels' names as assigned to them - Jibraeel, Mikaeel, Israafeel, Malik ul mawt, Az-Zabania, Maalik, Ridwaan - these are the angels whose names have been mentioned by Allaah سبحانه وتعالى . Their names are mentioned in the Quraan and Saheeh ahaadeeth, we need to know them with names.

2. Knowing the duties of angels, as their duties are mentioned in the Quraan and Saheeh Hadeeth. What is Jibraeel's duty? Revelation, that is a heart's life. Israafeel, what is his duty? Blowing into a picture that is Hereafter's life. And what is Mikaeel's duty? He is the executioner of rain and sustenance and it is necessary for the life in this world. So these three angels are related to life directly or indirectly. Some for the life in this world, some for the life of the heart and some for the life in the hereafter. Unless the second picture is blown into, life will not be returned. So look how

Allaah سبحانه وتعالى has assigned duties, in which there is great benefit for man, to the great angels.

Hence, proof for belief in Angels is mentioned in the Quraan and Authentic ahadeeth and the ahaadeeth that will come forth, it will mention the (importance of) belief in Angels.

### **Belief in Allaah's Books**

#### **Holistic Belief**

Holistic belief includes the belief in existence of the books. Allaah's books are Allaah's Revelations, the words in it are Allaah's Words not anyone else's. Belief in all known books of Allaah, all the books that exist, those are superseded by the Quraan. The knowledge present in those books are present in the Quraan. All of Allaah's books encourage upon goodness and warn against evils. The call to tawheed and warning against shirk is the first and foremost matter. Rest of the issues and verdicts are individual to each books for the respective Ummaah - uniformity in matter is for tawheed and (warning against) shirk.

#### **Detailed Belief**

Detailed belief entails a detailed belief on the Books of Allaah سبحانه وتعالى . The known books such as Scriptures of Ibraaheem and Moosaa عليه الصلاة والسلام, Tawraat, Zaboor, Injeel, Quraan - these are the known books. Tawraat was revealed upon Moosa عليه الصلاة والسلام, Zaboor was revealed upon Daawood عليه السلام, Injeel upon 'Eesa عليه الصلاة والسلام and Quraan upon Mohammad صلى الله عليه وسلم. Quraan Majeed is a book that abrogates the past books and all of the previous books have been abrogated. The

rulings in Quraan Majeed will be effective till the Day of Judgement. If a person states that Tawraat is Allaah's book and I want to follow it, then it is impermissible. He will be outside the fold of Islaam if he follows the tawraat over the Quraan.

### **Belief in Allaah's Messengers**

#### **Holistic Belief (Imaan Mujammal)**

Holistic belief entails the belief in existence of Allaah's Messengers, all of Allaah's Messengers are men, they are not made from light, they are Allaah's creations and are human beings, Allaah سبحانه و تعالی has chosen the best from the best and they have become the best, Allaah سبحانه و تعالی revealed His Words upon them, He Blessed them with unique blessings. All the Prophets and Messengers are exempted from mistakes and major sins, they do not commit mistakes, the Prophets and Messengers are always honest and they never betray trust - it is famous for our Prophet صلى الله عليه وسلم but it is also true for the rest of the Prophets and Messengers that they were truthful, they never lied and never betrayed the trust. These attributes which are the positive attributes, Allaah سبحانه و تعالی has blessed all of the messengers with it. The Messengers عليه الصلاة والسلام conveyed to their nations, the religion that was revealed to them, as it was revealed - completely. They did not modify it, remember that. It was impermissible for the Messengers and Prophets to make modifications to the religion and they never did it.

#### **Detailed Belief**

Allaah's Prophets and Messengers who are beloved to Him, they are the best of the creations and anyone better than them were the best from the best and they were five: Nooh عليه الصلاة والسلام, Ibraaheem عليه الصلاة والسلام, Moosaa عليه الصلاة والسلام, Eesaa عليه الصلاة والسلام and Mohammad صلى الله عليه وسلم - they are considered the best of the best (Oolul 'Azam) - they possessed greatness, ability to tolerate hardships. Although, every Messenger tolerated hardships; however, Allaah سبحانه و تعالی gave them a

special place because when they were sent to their nation, they had to face every kind of hardship. I do not have time for details that I mention details at the moment, but these five are the best from the best. From these five, the best are the two friends, who are they? Ibraaheem عليه الصلاة والسلام and Mohammad صلى الله عليه وسلم and from them, the better one is the messenger and seal of the Prophets - Mohammad Bin Abdullaah صلى الله عليه وسلم.

Allaah سبحانه وتعالى revealed upon His Messengers and every Messenger (remember this principle) is a Prophet but every Prophet is not a messenger. And what is the difference between a Prophet and a Messenger? There are different quotes from the scholars. A famous quote, that still existed is that, most people thought it was so, Prophet is the one upon whom Allaah سبحانه وتعالى revealed His words but did not ordain them to be spread further and Messenger is the one upon whom Allaah سبحانه وتعالى revealed His words and ordained him to spread it to a nation. However, a better opinion is that a Prophet is sent to believers and a Messenger is sent to the polytheists - when polytheism becomes commonplace amongst a nation, then a Messenger is sent to the polytheists. As long as shirk does not exist, then the Prophets keep coming but the Messengers do not come. As long as shirk does not exist, Messengers do not come. Therefore, what was Aadam عليه الصلاة والسلام? He was a Prophet. Why isn't he a Messenger? Shirk did not exist. What is the proof for this that Aadam عليه الصلاة والسلام was a Prophet and not a Messenger? There is a famous hadeeth of Prophet ﷺ in Saheeh Bukhaari in the Book of Intercession that the people will go to Nooh عليه الصلاة والسلام and what will they say?

"أَنْتَ أَوَّلُ الرُّسُلِ اللَّهُ"

“You are Allaah’s first Messenger.”

Who will they say this to? To Nooh عليه الصلاة والسلام, not Aadam عليه الصلاة والسلام. Remember it. There is clear proof in Saheeh Bukhaari that the first Messenger is Nooh عليه الصلاة والسلام and the last Messenger is Mohammad ﷺ.

### **Belief in Day of Judgement**

Belief in Day of Judgement is obligatory. Death is the first step and then the grave. Then belief in Judgement and announcement, accountability, balance, fountain of Kawther, Bridge of Siraat, Heaven, Hell and intercession - these ten things are related to the Belief in the Day of Judgement. These ten things are included in the belief in the Day of Judgement and we will include the details in our continuing lessons. Know this that knowing the details is quite necessary for every Muslim.

### **Belief in Destiny - Good or Bad:**

Destiny has four levels, whoever understands these four levels has understood Destiny, whoever does not understand then it would be very difficult for him to grasp the concept of Destiny:

1. Knowledge: Allaah سبحانه وتعالى knows what will happen in this universe till the Day of Judgment.

50,000 years before creating this world. Consider that the universe is not yet created. 50,000 prior to the creation of this universe, Allaah سبحانه وتعالى had known which creatures he would create and what will that creature do, what will it do till the Day of Judgement. He knows.

2. Al-Kitaabahu: Then Allaah سبحانه وتعالى wrote it in The Book 'Lawh al-Mahfooz'. First is knowledge, then Al-Kitaabuhu. Lawh al-mahfooz has everything written on it, everything is present (in it).

3. Al-Mashee'ah (Allaah's Will): What Allaah سبحانه وتعالى willed happened and what He didn't, didn't happen.

﴿ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴾ (الملك/1)

Blessed is He in Whose Hand is the dominion, and He is Able to do all things.

﴿ فَعَالٌ لِّمَا يُرِيدُ ﴾ (هود/107)

...your Lord is the doer of what He wills...

4. Al-Khalq: Allaah سبحانه وتعالى created from the knowledge that He possessed, according to what had been written down. According to His Will, He created this universe.

Today, I am a doctor. It is written in lawh al mahfooz that this person will become a doctor, nobody forced me into it, I became a doctor on my own will. Allaah سبحانه وتعالى knew 50,000 years prior to my birth that I would become a doctor. This is referred to as knowledge of the uncreated. It had been written in the lawh al-mahfooz and I became a doctor. Is there a factor of helplessness present here? What do the common people understand? That the sinners are helpless, poor souls. Why? Because it is written. Because it is already written in the destiny, does not apply a person's helplessness. Written in destiny does not mean that you are helpless, written in destiny means that Allaah سبحانه وتعالى knows that you are going to do this and Allaah سبحانه وتعالى blessed you with the capability. Do you see the light? Have things become clearer? I cannot explain comprehensively as at least two to three classes are required to discuss the issue of Destiny. There are ten points with

regards to Destiny that we are going to discuss. Majority believe that we are helpless, however we are not helpless to put an end to this helplessness. To explain this, I have stated that Allaah سبحانه

وتعالى has not forced anyone and before that I mentioned the four levels; always remember two things with regards to destiny:

1. Allaah سبحانه وتعالى is Wisest of the rulers

﴿وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾ (الكهف/49)

and your Lord treats no one with injustice...

2. The matter of destiny is from the matters of the Unseen, if you understand then All Praise be to Allaah سبحانه وتعالى and if you do not understand then “I hear and I believe” and this is the principle for all matters of the unseen. Remember that. The unseen is hidden and not in front of us, we speak only according to the knowledge we possess and this understanding, cognition and knowledge is not equal for two people. To whomever Allaah سبحانه وتعالى has blessed an understanding, his understanding has broadened and he has understood, he should say All Praise be to Allaah سبحانه وتعالى and if someone does not understand despite my explanation or despite the explanation of senior scholars, then he should say “I hear and I obey”, otherwise Shaytaan will keep whispering and the doors to further misguidance opens.

Now, the Shaykh states that the pillars of faith that has been mentioned, what are the proofs?



﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ﴾ (البقرة/177)

It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers);

﴿وَلَكِنَّ الْبِرَّ﴾

but Al-Birr is

﴿مَنْ آمَنَ بِاللَّهِ﴾

(the quality of) the one who believes in Allah

﴿وَالْيَوْمِ الْآخِرِ﴾

The Last Day

﴿وَالْمَلَأْتِ بِكَ﴾

The Angels

﴿وَالْكِتَابِ﴾

The Books

﴿وَالنَّبِيِّنَّ﴾

The Prophets

How many are here? Five pillars. Then the sixth pillar - proof for destiny?

﴿ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴾ (القمر/49)

Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).

Allaah سبحانه وتعالى estimates and has Created accordingly. What is that estimation? The same four levels that were mentioned earlier - knowledge, lawh ul mahfooz, Allaah's Will and creation.

### Ihsaan

In the next lesson, I will explain the important points that have remained in this topic, shortly. I had stated that it is obligatory to know seven things about Faith:

1. Introduction of Faith
2. Pillars of Faith

Imaan increases and decreases and it is the aqeedah of the ahlus sunnaah wal jamaa. Its proofs are mentioned in Quraan and authentic narrations of the Prophet ﷺ. It is stated in the Holy Quraan:

﴿ وَيَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا ﴾ (المدثر/31)

and the believers may increase in Faith

What was before the Eemaan that increases? It was less. Hence, what can increase can decrease.

And in the same hadith from Sahih Bukhari and Muslim:

”الإيمانُ بضْعٌ وسَبْعُونَ شُعْبَةً“ - Eeman has 70 parts

”فَأَعْلَاهَا“ - and the highest

”قَوْلُ لا اله إلا الله“ - Saying la Ilaaha Illallaah

’ ’ وَأَدْنَاهَا and the lowest

’ ’ إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ Removing dirt or something evil from the path

”وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ“ And bashfulness is a part of Faith

In this narration, the highest (فَأَعْلَاهَا) and lowest (أَدْنَاهَا) and bashfulness (الْحَيَاءُ شُعْبَةٌ) are part of Imaan

Whatever has parts, do they not increase and decrease? As the parts keep growing, they would keep increasing and as the parts keep receding, it keeps reducing.

’ ’ فَأَعْلَاهَا قَوْلُ لا اله إلا الله” This is from action of the tongue

’ ’ وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ” Removing dirt from the road, this is action

’ ’ وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ” Hayaa and bashfulness are from the matters of the heart

Notice this narration? What is Faith? Stating from the tongue, affirming from the heart, action of the heart and body. Doesn't this narration include all three?

"قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ"، "إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ" - this is action

"وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ" - action of the heart

Hence, Prophet is highlighting the fact that faith is present in the heart as well as the tongue and actions and this is the aqeedah of the ahlu sunnaah wal jamaah with respect to Faith.

Difference between Islaam and Faith

Is there a difference between Islaam and faith? There are two statements of scholars:

1. One statement states that there is a difference. Islaam is different and faith is different because Allaah سبحانه وتعالى has stated in the Holy Quraan:

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah)

(Surah Al Ahzaab ayah 35)

If there were no difference, then both would not have been mentioned together. Hence, Islaam is different and Faith is different.

2. The other group states that both are same, when we state

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

O you who believe

So are the Muslims are exempted from it? Are the Muslims included or not? Muslims are included but because the word is of faith, hence both are included.

3. The third statement has details - that if they are mentioned together then they have a difference. If either of them are mentioned, then both are intended. Do you understand or not?

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾

O you who believe

Meaning, Islaam and faith both are intended.

﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾

Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah)

Over here, they are separate. Hence, Islaam is the outward action and Faith is what consists in the heart. Actions of the heart are referred to as Faith.

#### Exception from Faith

If someone questions you whether you are a believer, what will be the reply? Yes, I am a believer or if Allaah سبحانه وتعالى wills I am a believer? What do you think? There are four statements from the scholars:

1. Saying that if Allaah سبحانه وتعالى wills I am a momin is forbidden, saying if Allaah سبحانه وتعالى wills is forbidden. This is the saying of the Murjiah and Jahmiyyaah. They (the scholars holding this view) state that a person who says if Allaah سبحانه وتعالى Wills I am a believer then he doubts on himself that he may be a disbeliever. Do you know why? Because near them knowing Faith is from the heart. What would be the definition? What do the Murjiaah and Jahmiyyah say? Stating from the heart is faith and when a person states if Allaah سبحانه وتعالى wills, then he is stating it based upon doubt, his heart has not been enlightened and hence he is a disbeliever. Therefore, it is forbidden to say that according to them.
2. Stating that saying if Allaah سبحانه وتعالى wills is a duty. It is evident from a few scholars and they replied so in response to the Jahmees that you say it is forbidden, we say it is not, come and give a response to that.
3. Third is that it is permissible and attributed towards Abdullaah Bin Masood رضي الله عنه from the companions that he considers it an obligation, however the more correct opinion is that he goes towards justification that saying If Allaah سبحانه وتعالى Wills is permissible.
4. Fourth is Imaam Ahmed Bin Hanbal's رحمه الله that it is preferable. It is better, say it.

5. Fifth statement is detailed. What is it? A person is not in the same condition all the time. If the person is weak, and someone asks you whether you are a believer? And you see that you are down and weak and do not taste the sweetness of Faith in your heart then say that yes, I am a believer . If there is firmness and strength in your heart and do not face any difficulty, then you can say If Allaah سبحانه وتعالى Willis rom exceptions.

Hence, these are the difference statements.

Perpetrator of a Bigger Judgement

What is the ruling regarding someone who commits a major sin?

Is the person who commits a major sin a believer or a disbeliever?

There are four different groups with regards to this:

1. Khawaarij: They state that a person who commits major sin - such as adultery, interest or disobeying parents or from others from the major sins then he is a disbeliever. He is a disbeliever in this world and will remain in the Hellfire forever.

2. The second group believes that he is neither a believer nor a disbeliever in this world and will forever remain in the Hellfire. This is from Mutazilaah. What is he if he is neither a believer nor a disbeliever? Why is he not a believer? Because the Messenger ﷺ states that a person who person who commits adultery or theft, his faith reaches the top of his head and because his faith exits, the person does not remain a believer. Why is he not a disbeliever? Because he has declared the Kalimah and the beloved messenger ﷺ has not said anything with regards to his disbelief and kept silent, this is why we do it as well. Hence, they are between the two situations - neither believers nor disbelievers. This is the statement of Mutazalites.

The first and the second statements are abrogated and why are they abrogated? Because when the beloved Messenger ﷺ stated that his faith stays at the top of his head, he does not mean, all of

it is wasted. It means that it has become weak, so weak that very little of it remains in the heart and because of what remains in his heart, he is a believer; otherwise, he would have become a disbeliever.

Another proof comes is present in the Saheeh Bukhaari and Saheeh Muslim that Prophet ﷺ stated that Allaah سبحانه وتعالى will order for the person, in whose heart faith remains of the size of a mustard seed, to be taken out from the Hellfire. Who will they be? Will they be the Jews and Christians? They will be those who have taken their testimony of faith, those who committed major sins. Hence, it means that neither they will be disbelievers nor from somewhere in the middle; not from here or there.

3. The third statement is that a person who commits a major sin is a believer with complete faith. This is from the Murjiah who state that his faith does not decrease. Why? Because faith is a knowledge of the heart. Hence, keep on doing what you are doing according to your will, there is no difference in your faith.

4. The fourth statement is that a believer with faith is a biggest transgressor according to Allaah سبحانه وتعالى and it is the stance of the ahlu sunnaah wal jamaa of this issue that a person committing a major sin is a believer due to the faith he has in his heart and a transgressor with regards to disobedience to Allaah سبحانه وتعالى . He is not exited from the fold of Islaam due to the presence of his faith but it is incomplete due to his commitment of major sin and on the Day of Judgement it will be between Allaah سبحانه وتعالى and him.

If Allaah سبحانه وتعالى Wills, then he may be forgiven from the Mercy of Allaah or from His justice, he may receive the punishment according to his sin. This is the justified statement and according to the Quraan and Sunnaah.



And in the last there are parts of faith, statements of the tongue, actions of the heart and speech and actions of the body. Statement of the tongue is declaration of shahadah, recitation of Quraan, mentioning Allaah سبحانه وتعالى - all of these are from parts of faith. Actions of the heart, pillars of islaam are from the actions of heart and confirmation of the heart. Belief in Allaah, His Angels, His Messengers, His Books, in the Last Day, Destiny, bashfulness and shame and after it fear, expectation, reverence and submission are actions of the heart and from parts of faith and the scholars have collected them - some up to 70 and some more than that. Hence, these are a part of faith.