

Al Usool Ath Thalaatha

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Lesson 13

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 i.e. the Three Foundations and their Evidences, a treatise by Shaykh Muhammad Ibn Abdul Wahhab is ongoing. And in today's lesson we have reached

المرتبة الثالثة: الإحسان.

Shaykh Muhammad ibn Abdul Wahhab states,

The third stage is Ihsan

Remember that Ihsan is such a word that its definition is present within itself, you do not need a dictionary for its definition. The word that carries every goodness and betterment is the word of Ihsan.

The word Ihsan is for every good thing and for every betterment and the perfect Ihsan is the one



wherein one worships Allaah with Ihsan by fulfilling His rights of Tawheed and obedience and by fulfilling the rights of the Messenger of Allah ﷺ by following his Sunnah and obeying him and by doing Ihsan on the slaves of Allaah by fulfilling the rights of the slaves of Allaah, this is the comprehensive meaning of Ihsan. Some people think that Ihsan means to worship Allaah in the best manner, to fulfil the rights of Allaah alone is Ihsan. Rather, to fulfil the rights of Allaah and His slaves in the best manner is Ihsan.

Shaykh Muhammad ibn Abdul Wahhab states that – it has one pillar.

It has only one pillar. The pillars of Islam were five and the pillars of Eeman were six but Ihsan has only one pillar. After fulfilling the five pillars of Islam and understanding and implementing the six pillars of Eeman, when a human being reaches this level, then only one pillar remains between him and Ihsan and that is the pillar of Ihsan. What is that pillar?

Shaykh Muhammad ibn Abdul Wahhab states that the pillar is

أن تعبد الله كأنك تراه، فإن لم تكن تراه فإنه يراك

Indeed, to worship Allaah as if you are able to see Him, and indeed if you are not able to see Him, then have certainty that He is able to see you. When does this state occur in a man? The way I described just now, that after understanding the pillars of Islam and then acting upon it outwardly and then understanding and acting upon the pillars of Eeman inwardly, when a person spends his life this way in complete obedience to Allaah and in complete obedience to the Messenger of Allaah ﷺ, then his state becomes such that on every step, he comes closer to Allaah. I am raising a step but where my step will land, is there permission from Allaah or not? Shall I take this step or not? This is called Ihsan and there is no better word than this. The life of a Muhsin is spent this way, I will give a small example. In front of the king of this world, a king calls a person and makes him stand in front of him to talk to him. Have you ever imagined how will that person stand? Can he scratch his head, look here and there

or move forwards and backwards at his own will? He cannot right? No he cannot. Those people who reach the level of Ihsan spend their lives in this manner in front of Allaah, the King of Kings. When they get up, they have a fear that is there a mistake in their manner of getting up. When they walk, they feel that Allaah is watching them and whether their feet are landing on the ground correctly or not. Whether we can control the thoughts and whisperings that we have in our heart. The task that we are going towards, is it sincerely for Allaah or not. The relation we have with people is for the sake of Allaah or just for worldly benefit? The Halal provision that we earn, with what intention are we eating it. We eat to fill our stomach whereas some people eat so that they can worship Allaah in an excellent manner. Stomach will anyways be fulfilled. Are both these equal? No they are not equal. The worldly acts have been made a means of living for them by Allaah, the place of provision is a place where they work in an excellent manner, they come and go on time and they worry about every minute that even a single minute should not be haram on them.

I just remembered an incident of Shaykh ibn Uthaymeen. Some students had gone to meet him and he was sitting, it is quite an old incident. He had to write something and there were some pens and papers kept on the table. He opened a drawer and pulled out a paper from it and took a pen from his pocket and wrote on it. So they were amazed that the paper was right in front of him yet he opened the drawer with difficulty by bending and took out a paper. The close students of Shaykh Ibn Uthaymeen knew about it. Afterwards, they told them that he had to write something for you whereas those papers kept on the table were for his job. What he had to write for you was specific for you and it was not related to his job at all. It was not related to that thing so he wrote on his own paper. How much is a paper worth? What is the worth of paper for us? So he took out those papers from the drawers which he had bought himself with his own money and he used his pen which he had bought himself. Is his boss looking at him? This boss of the world, is he watching over him? Had he used those papers, would his boss have gotten angry? But Allaah, the Most High Lord, is so close that He is watching. Every single act that this person does is for the pleasure of His Lord. For this reason, contemplate on the words that Allaah, the Most High has used for the Muhsineen in Surah Aal Imran.

﴿ وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ ۖ أُعِدَّتْ لِلْمُتَّقِينَ ﴾

And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as
are the heavens and the earth, prepared for the Al-Muttaqeen

(Surah Aal Imran ayah 133 - 136)

﴿ وَسَارِعُوا ﴾ – March forth, hasten, go ahead of each other. Towards what?

﴿ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ ﴾ – towards that forgiveness which is only from your Lord. Your Lord is your Creator,

Sustainer, Owner, the one who dispels all trouble and the one who fulfils all need, there is no one for us other than Him

﴿ وَجَنَّةٍ ﴾ – and towards a paradise which is a reward from your Lord. What sort of paradise is it?

﴿ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ ﴾ – the width of it is equal to the heavens and the earth

﴿ أُعِدَّتْ لِلْمُتَّقِينَ ﴾ – it has been prepared for the Muttaqeen, for the pious ones. It has been prepared.

Who has prepared it? It has been prepared by your Lord. The word Muttaqi is easy but who are the Muttaqi? The entire lesson will finish with this, but a simple translation is the pious ones. Who are these pious people?

They are those people who spend in the way of Allah in good times. Everyone gives in good times, is it not? Everyone does. There are such people that they give in good times and when some trouble befalls them, when there is nothing left with them to give, even then they give. So the first characteristic is that they spend in the way of Allaah in good times and in troubled times too.



Abu Bakr As Siddiq رضي الله عنه was a merchant, you all know this but he would place all his earnings

on the feet of the Messenger of Allah ﷺ. He would endow whatever he would earn for this religion.

At one time there was a need, Allaah's Messenger ﷺ announced that they have to go on a Jihad and there

is a need for charity. Different companions came, some had this and some had that, whatever they

could do. Omar ibn Khattab would always try to be the foremost. Let us see how.



أَنَّ يَحْيَى بْنَ يَعْمَرَ

Yahya Bin 'Amr stated

كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ الْجُهَنِيِّ

The first one to reject the Divine Decree in Basrah was M'ubid Al-Juhni.

Who is the first one to reject the Divine Decree? A student should know – M'ubin Al-Juhni in Basrah. He died in 80 A.H. 80 A.H was from the best of the era. Were the companions] of the

Messenger ﷺ

there or not? It was the era of the companions] of the Messenger ﷺ

. And who did M'ubid Al-Juhni take knowledge from? From the companions]. What do we call the person who takes knowledge from the companions? We call them *tabi'ee*. So he was from the *tabi'een*.

This point is important because see some people despite being the light of knowledge, Imaan, tawheed and sunnaah deviated from the correct path due to following of their desires. Now see, the first one to reject the Divine Decree in Busrah – a city of Iraaq, Busrah – was M'ubid Al-Juhni.

فَانْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْحَمِيرِيِّ

Then I set-off and got a friend to accompany me, whose name was Humaid Bin 'Abdirrahman Al-Humairee.



Where did they go?

حَاجِّينَ أَوْ مُعْتَمِرِينَ

They went for Hajj or Umrah

I remember this much that we travelled towards Makkah for either Hajj or Umrah. Over here, the one who has narrated from the chain of narrators is in doubt whether they went for Hajj or Umrah, but they definitely went.

فَقُلْنَا

So we said

فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

I wish that we meet a companion from amongst the companions.

Now there is a question in the mind, a difficulty has arisen that a person rejects the Divine Decree (as will be mentioned further on in the narration that this person is from the *tabi'een* and will be seeking knowledge from the companions] and because this is a new topic, so we are going for Hajj. Remember this, that Hijaz, Makkah and Madeenah have always been a source of knowledge. In every era, even in the era of the companions]. Whenever a difficulty arose, everyone would head there, it is the Wisdom of Allaah subhaanahu wa ta'aala that He



has always Blessed the Harmain Shareefain with the light of knowledge, Imaan, tawheed and sunnaah.

I wish that we met a companion] from the companions] of the Messenger ﷺ

ﷺ then we could have asked him.

What would they have inquired about?

فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ

That those who are rejecting the Divine Decree, what is the companions' opinion regarding them?

فَوَفَّقَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ الْخَطَّابِ

Then by Allaah, we came across Abdullaah Bin Umar ؓ

Famous companion, when there was sincerity in the heart and desire to seek knowledge in the heart, then Allaah – all Glory be to Him – made the path easy.

﴿وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا﴾ (الطلاق/ 2)

He will make a way for him to get out (from every difficulty).



And who did they meet? Abdullaah Bin Umar ﷓ who is the scholar from the scholars of the companions and is well-known and famous. Where did they find him?

فَوُفِّقَ لَنَا عَبْدُ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ

He was entering the mosque, that we reached him

فَاكْتَنَفْتُهُ أَنَا وَصَاحِبِي

We both surrounded him from each side.

أَحَدُنَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ شِمَالِهِ

One from the right and one from the left

And it is from the manners here that if a knowledgeable person is walking in a group, then where is the knowledgeable person? He is in the centre and those accompanying him gather around him to his side or at the back, it is from the manners with the scholars.

فَظَنَنْتُ

Then I believed

أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ

That I would get a chance to speak, from the friend who has accompanied me.



And look at what comes under manners, that when two to three people are present, look at the manners taught to us of speaking to a scholar, the salaf-us-saaliheen are teaching us manners. Hence, I trusted my companion that he would give me a chance because I expressed myself well and in reality that happened that he was silent and he spoke.

فَقُلْتُ

So I said

أَبَا عَبْدِ الرَّحْمَنِ

Who is Abaa Abdirrahman? The kunyah of Abdullaah Bin Umar is Abaa Abdirrahman. Look at the manners over here, they did not call by name, rather the kunyah – Abaa Abdirrahman.

إِنَّهُ قَدْ ظَهَرَ قِبَلْنَا نَاسٌ

O Abaa Abdirrahman, some people have come forth from amongst us

يَقْرَأُونَ الْقُرْآنَ

Who do recite the Quraan and they recite it quite well

وَيَتَقَفَّرُونَ الْعِلْمَ

And even those who seek knowledge



وَذَكَرَ مِنْ شَأْنِهِمْ

And then they narrated statement in support of their claim; (they seek knowledge, go to the scholars, meet the companions])

وَأَنَّهَمْ يَزْعُمُونَ

(now the issue here is) that they claim

أَنَّ لَا قَدَرَ

That there is no Divine Decree (they reject the Divine Decree)

وَأَنَّ الْأَمْرَ أُفُتُّ

And all that is happening is how we explained it

قَالَ

(Abdullaah Bin Umar ؓ responded and) stated

فَإِذَا لَقِيتَ أُولَئِكَ

If you meet their head when you go return

فَأَخْبِرْهُمْ

Then do inform them



أَنِّي بَرِيءٌ مِنْهُمْ

That I am free from them

وَأَنَّهٖمْ بُرَاءٌ مِنِّي

And they are free from me

If today we criticize an individual that there is this mistake in him, or that mistake in him, then people say what is your problem with him? You are always behind a person. You, yourself do not know, have you have retrospect? Over here we are being taught the methodology of the righteous companions] that when they see an innovator, they reject their innovation and not only do they reject the innovation; meaning, not in hiding, they would announce it and they would announce their exclusion from them and that it is an innovation, it is incorrect and we are free from it. If every person is to adopt silence then what will remain of the ummaah? Everywhere there will be evil and innovation. This is why a mushrik and if a person says circumambulating the graves is Shirk, and I free myself from this person, then is it creating division? What do you think? A person who states that celebrating the birthday of messenger sallal laahu alayhi wasallam is an innovation, is he creating division amongst the muslims? A person who states that I am free of those who innovate and spread evil and commit shirk, so is he creating division amongst the ummaah? So was Abdullah bin umar trying to create division amongst the ummaah? Can a muslim state this? What do you think, can he state this? No, my brother, if you cannot say it to him, then why do you say it to us? My brother, we have learnt it from him! Yes, had we brought in a new methodology, then it would have been your



right to inquire where we have brought the innovation from. You yourself claim this is innovation, this is innovation, this is innovation and you yourself are practicing innovation. This is the path of the righteous companions. Okay, let's listen to this further, it (the hadeeth) just does not end here:

وَالَّذِي يَخْلِفُ بِهِ عَبْدُ اللَّهِ بْنِ عُمَرَ

And Abdullaah bin umar swears by Allaah (notice the severity of the situation)

لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ

If either of them

مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ

(if either of them) had gold equal to the mount of Uhud

Do you understand gold? GOLD? How much? A kilogram or two? If they had gold equal to the mount of Uhud.

فَأَنْفَقَهُ

And if he were to give it in charity in the way of Allaah

But with no belief in Decree of Allaah, and even if rest of his actions were of the religion, because they had said they (rejectors of Decree) recite Quraan, seek knowledge... so in an



answer to them, the companion states that they recite the Quraan and seek knowledge and I swear upon Allaah that if they had gold equal to the mount of uhud without belief in the Divine Decree...

مَا قَبِلَ اللَّهُ مِنْهُ

I swear upon Allaah that Allaah will never accept this charity of theirs

حَتَّى

Unless

يُؤْمِنَ بِالْقَدَرِ

They begin believing in the Divine Decree

ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ

Now the chain of narrations begin from here

So this was the story. The scholars have derived the proof from this hadeeth that the rejecters of the Divine Decree are kaafir. Why? Because his charity is not accepted by Allaah? A Muslim's charity is accepted or not? It is accepted, and from this narration, the scholars have derived the proof that the pillars of faith include the belief in Decree – good or bad – as the sixth pillar. Belief in the Divine Decree will be covered in another lesson, there is not enough time now so we will move onto the hadeeth now. Now the chain of narrators has become singular from here on forth, let's study from here:



حَدِيثُ جَبْرِيلَ الْمَشْهُورُ ” عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

Umar Bin Khattaab ؓ

قَالَ

Stated

بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

When we were sitting with Messenger ﷺ

إِذْ طَلَعَ عَلَيْنَا رَجُلٌ، شَدِيدُ بَيَاضِ الثِّيَابِ

Then a person appeared and came towards us, the person's appearance was such that

شَدِيدُ بَيَاضِ الثِّيَابِ

The clothes were shining white

شَدِيدُ سَوَادِ الشَّعْرِ

And extremely black hair

لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ



Signs of travel did not show on him and he did not appear to be a traveler

وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

And neither of us knew him

The companions] were sitting with the messenger ﷺ and see it was a habit of the companions to sit with the Messenger ﷺ of mercy to strive to seek knowledge. Did they not have families? Did they not have work to do? Did they not have to work for sustenance? They did everything but took out time for seeking knowledge the trait that exists in today's ummah amongst the select few. If you advice someone today to seek basic knowledge, and they respond by saying "We have kids at home, with so much difficulty we reach mornings and evenings, you molveez are always after everyone. We offer prayers, that is it. Prayers stop from evil and we are protected from it. All praise be to Allaah".

The companions, did they have morning and evening lunch? The stove was not lit for three whole months in the household of messenger of Allaah ﷺ, two or three months would go by without a stove. What would they eat?

الْأَسْوَدَانِ

Water and dates – this was how they ate and despite that Messenger ﷺ would come and deliver Allaah's command for spreading and calling towards the religion and the companions] would follow on his footsteps.



﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الاحزاب/21)

Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow

They would sit surrounding the Messenger ﷺ to seek knowledge, it is a sitting. Suddenly a man comes. The standard of manners is that the guest who comes in, the new person (this is lesson for the student of knowledge), they are given the opportunity first. None of the companions stopped him or intervened that we come regularly, do not know where he came from, he is a new person. White clothes. Generally, the travelers who arrive, are their clothes white? And are the extremely white? And extremely black hair, no dust upon it. A person who has extremely black hair with no dust and dirt upon it. A person who has dust and dirt upon his hair, then his hair is not black. Meaning, the listener is thinking that he is not a traveler. It is mentioned further that he is indeed a traveler, but:

لَا يَرَى عَلَيْهِ أَثَرَ السَّفَرِ

He is a strange traveler

His face does not indicate signs of travel but he is a traveler. What kind of traveler is he when he does not show signs of travel? Now they are worried... Is he a resident? Is he coming from nearby?

وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ



None of us know him

If he were from a nearby area, we would have known him. Then near the end of the hadeeth, we find out who he was... So neither is this person a traveler nor a resident. Is there such a person in this world who is neither a traveler nor a resident? What do you think? There is not. If he is neither a traveler nor a resident, then the indication is that he is not from this world.

وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ

None of us knew him.

Look at the companions, they would be together, would keep up with each other on how the other is. If a new person would come in then they would know he is not from amongst us and that he is someone new. Does today's era have this quality? Would we be able to recognize? No, we do not even know who our neighbours are. Do we know who our neighbours are on our right and left? One building has 10 flats, how many do we know from there? Okay, what about the one right beside your apartment? All praise be to Allaah! Learn from the companions!

فَجَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Then he came and sat near the Messenger.

He is a very strange human being, he is a strange person whom we have seen for the first time. Standard of manners would be that he should have sat at the back. He is someone who sat so near to



the Messenger ﷺ, right in front of him. This is all very astonishing. Further on it will be discussed why there is astonishment. Okay, how did he sit?

فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ

He placed his knees near the knees of the Messenger ﷺ

This means, how was the messenger ﷺ sitting? Like how we sit with knees in the front. And this person came and how did he sit? Like how we sit during tahiyaat with knees in the front, he came and placed his knees near the knees of the messenger ﷺ.

وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ

Kept both his hands on his knees

Some thought that he kept his hands on the legs of the messenger ﷺ. He sat with knees touching the knees and both his hands...

عَلَى فَخْذَيْهِ

Placed on his legs. Some thought he kept it on the legs of the messenger ﷺ, some scholars

state that. However, from what is correct is that he placed it upon his own legs. And this is from the manners of sitting in front of a scholar? How does one sit? This is how we should

sit... knees placed like in the tahyaat and both the hands kept at top of the knees and then speak.

وَقَالَ

And then stated

يَا مُحَمَّدُ

All praise be to Allaah. A companion who may have said this?

“يَا مُحَمَّدُ”

Did anyone call him like this? What do you think, did someone ever call him like this? No, always O Messenger of Allaah ﷺ! Not even a kunyah, nothing.

“يَا مُحَمَّدُ”

What was Messenger's ﷺ kunyah? Abul Qasim. But he did not even refer to him as Abu Qasim. He is a very strange person, neither is he a traveler or a resident, sat in the front and sat with manners and has placed his hands with manners. He is referring to the Messenger ﷺ as “O Mohammad”, astonishment upon astonishment, all of his actions are astonishing.



أَخْبِرْنِي عَنِ الْإِسْلَامِ

Inform me of what is Islaam?

Someone asks a question to the Messenger ﷺ and it benefits us, that is one context and the other part if that – all that I have mentioned since the beginning is the answer to the question that it is a puzzle as to who the person is. If we stop then then we do not know whether he will stop or not and hopefully Messenger will not become angry with us as why stopped us. Moreover, the standard of manners is such that the Arab culture required respecting a new person.

أَخْبِرْنِي عَنِ الْإِسْلَامِ

Tell me what is Islaam, inform me

فَقَالَ (نبي رحمت ﷺ نے فرمایا)

The Messenger of mercy ﷺ stated

أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Without doubt, give witness that there is no deity worthy of worship except Allaah and also give witness that Mohammad ﷺ is Allaah's Prophet and Messenger.

وَتُقِيمَ الصَّلَاةَ



Establish Prayers

وَتُؤْتِي الزَّكَاةَ

Give Zakaat

وَتَصُومَ رَمَضَانَ“ (اور رمضان کے روزے رکھو)

Keep the fasts of Ramadhaan

وَتَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

And perform Hajj if you are able to

I have explained the pillars of hajj in the previous dars, it is not necessary at the moment that I repeat all of it. I have spoken upon its messages and detail last week.

قَالَ: صَدَقْتَ

He said, “You have spoken the truth”

Who said it? That person said that you have spoken the truth. Who did he say it to? He said it to the Messenger that you have spoken the truth!

فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ



It astonished us that this person asks and then confirms.

Who confirms? Who has knowledge or not? Now the questioner knows the answer and he is asking the question as well. More astonishing! Look at the manners that nobody stopped him even then that you are very strange. You sit here like this, then ask a question and then say that you have spoken the truth! So the lesson to be taken here is that if a scholar is sitting in a gathering, it is not nice of a student of knowledge, it is not from the manners that he interrupts or cuts off someone without the permission of the scholar. If someone has not stopped speaking and the questions and answers are ongoing, then it is not from manners that a third person comes in to cut him off.

أَخْبَرَنِي عَنِ الْإِيمَانِ: قَالَ

Inform me what is Imaan

قَالَ

Messenger stated

أَنَّ تَوْمِينَ بِاللَّهِ

Without doubt, belief in Allaah

وَمَلَائِكَتِهِ

Belief in His Angels



وَكُتُبِهِ“ (اور اللہ تعالیٰ کتابوں پر ایمان)

Belief in His Books

وَرُسُلِهِ“ (اور اللہ تعالیٰ کے پیغمبروں پر ایمان)

Belief in His Messengers

”وَالْيَوْمِ الْآخِرِ“ (اور آخرت پر ایمان)

Belief in the Day of Judgement

وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ“

And belief in the Divine Decree – Good or bad

And this is it maybe, the story that I have narrated – that the belief in the Divine Decree is from Imaan, without which there is no Imaan. Why is Abdullaah bin Umar narrating this? To prove the issue of Divine Decree, so this is maybe it.

وَتُؤْمِنُ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ“ (اور تقدیر پر ایمان چاہے اچھی ہو یا بری)۔

And belief in the Divine Decree – Good or bad



أَخْبِرْنِي عَنِ الْإِحْسَانِ: قَالَ

And inform me what is perfection (in Deen)?

قَالَ

Messenger stated

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ

Worshipping Allaah in a way that he is watching you

فَإِنْ لَمْ تَكُنْ تَرَاهُ

Even if you cannot see Him

فَأِنَّهُ يَرَاكَ

No doubt, He sees you

قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ

Now this person changes his question – Islaam, Imaan, Perfection (in Deen) – the entire religion has been completed. Spend your life upon these. If someone’s life is spent upon this then he has completed his religion, it is the complete way of life. Why? Because the next question is about the end of this world. The world, my brother, for you, is this. Islaam is your world, if there is no Islaam, then there is no difference between man and animal.



قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ

The person states that O messenger of Allaah, tell me about the Hour.

قَالَ“ (نبى رحمت ﷺ نے فرمایا)

The Messenger sallal laahu alayhi wasallam states

مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ

The one who is being asked does not know more than the one who is asking.

All Praise be to Allaah! It is a clear response that Allaah did not give the Messenger knowledge of the Unseen, like how some people understand this that this is from respecting the Messenger that Allaah has given him knowledge of the unseen, he knows everything.

ما كان وما يكون وما لم يكن لو كان كيف يكون

What happened, that is happening and all that will happen and how it happens – all praise be to Allaah! Who has this knowledge, my brothers? This is the specific knowledge of Allaah subhaanahu wa ta’aala! Meaning, the questioner who is asking the question, even he does not know and I do not know. What was Jibreel alayhis salaam saying? It will be explained later that that man was Jibreel alayhis salaam.



He would listen to the responses and state the truth has been spoken, meaning he knew the responses. Over here, Messenger replied with wisdom because he did not know and he knew the questioner did not know.

Some people think today that it is from the requisites of Prophet's (peace be upon him) status that Allah ta'ala would bless him with absolute knowledge of the Unseen, that he knows everything "ما كان وما يكون وما لم يكن لو كان كيف يكون : whatever existed, whatever happened, whatever would happen and that which hasn't, had it occurred, then how would it have? SubhanAllah. Who does this knowledge belong to, my brothers? This is the knowledge which solely belongs to Allah ta'ala. Yaani the one who is asking and the one who is inquiring, he doesn't know and even I don't know. What has Jibreel been saying by now? That Person - it will be stated later on - was Jibreel.

On hearing the answer,

" صَدَقْتَ " صَدَقْتَ "

i.e. You

have spoken the truth, you have spoken the truth. That means he (jibreel) knew the answer.

Now we see how sublimely Prophet peace be upon him answered here, he can't say "you have spoken the truth" over here because you don't know when it is(when it will take place) and I also don't know when it is. Did you understand it so far? Okay so he (peace be upon him) doesn't know this, did Jibreel testify to it or not? What do you think? مَا الْمَسْئُورُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ ("The one questioned about it knows no better than the questioner.")

-Did Jibreel(who was the questioner) testify to the context or not?

-Why didn't he? - how didn't he?

-how did he?



He has observed Silence. May Allah bless you all. Silence is agreement/acceptance, isn't it? Silence has been maintained over here. If it were wrong or if he had no knowledge about the subject, then He would have said that wait, let me tell you this ! Or if it had been a wrong answer , what would he have replied ? He could have said that wait, you don't know the answer but I have knowledge of this answer, Then why are you saying about me that the questioner does not know of it either. so the main reason to stay silent can be(” صَدَقْتُ ‘ ‘ or truthfulness) i.e. have spoken the truth, "You have spoken the truth and haqq."

I am saying all this because, this answer of mine is for the people, who say that there is no answer to this question, over here. The answer here is in the silence. What meaning we derive from this silence is that the best Angel of the Sky, Jibril and the best and superior creation of the whole universe , i.e. Mohammed ﷺ both do not possess the knowledge of the unseen, neither do they know when will the day of judgement be, And today ,Any Maulvi says, Qiyamah will come on such and such date and Imam Mahdi will come in the year 1900, and the qiyamah would start in the year 1900 ? What is the year today?

Now we are in the 2000, Qiyaamah has not taken place so far. Hence, 'علم الساعة' knowledge of the hour' is amongst those five subjects which Allah ta'ala has made exclusively particular to Himself.