

Al Usool Ath ThalaathaBy Shaykh Muhammad ibn Abdul Wahhab رحمه الله تعالىTaught by Dr. Murtaza Bakhsh حفظه الله تعالىLesson 15

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 which is a treatise of Shaykh Muhammad Ibn Abdul Wahhab is ongoing. In the previous lesson, we started with the third foundation. And the third principle was □ معرفة نبيكم محمد □ i.e. to know our beloved Messenger of Allaah □ and we had reached □ وله من العمر ثلاث وستون سنة - and the age of the Messenger of Allaah □ was 63 years. What was the benefit that was told? That he □ has died, this is proof that the Messenger of Allaah □ has died and gone away from this world. And those who think that the Messenger of Allaah □ is still alive in the grave with respect to this worldly life, then it is their wrong understanding. When we say that the age of the Messenger of Allah □ was 63 years and they

also agree with us in this that the age of the Messenger of Allaah ﷺ was 63 years, then it means that he ﷺ is not alive with respect to this worldly life. Rather he ﷺ is alive in the life of the grave. And as you, the life of the grave is related to knowledge of the Unseen about which we know nothing except what knowledge we have from the Noble Quran and authentic ahadith. We only know a little about it and we do not know its details. We do not know the details of the life in the grave as much as we know the details of this worldly life. Allaah the Most High has hidden the knowledge of the life of Barzakh behind a veil and given us little knowledge about it. And according to our methodology and our way, we say that we are blind and we cannot see anything except when we get the light of the Quran and Sunnah, then we are able to see things with respect to the religion. Apart from that, we are not able to see anything. And another benefit that was stated was that the Messenger of Allah ﷺ is a human.

منها أربعون قبل النبوة، وثلاث وعشرون نبياً رسولا And among them (the 63 years), 40 years before Prophet hood and 23 years as a Prophet and Messenger.

Why did Shaykh Muhammad ibn Abdul Wahhab state this difference by separating 40 and 23? To know that the Messenger of Allaah ﷺ was not a Prophet by birth. This is because few people think that a saint is a saint right from his mother's womb. When a Prophet is not a Prophet right from his mother's womb rather it is only after a period of time that Allaah bestows Prophet hood upon him by sending revelation to him and makes him a Prophet. Similarly a saint is also not a saint from his mother's womb rather every believer and pious person is a Wali. Any person who is a believer and pious person is a Wali of Allaah.

The statement of Allaah the Most High,

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

No doubt! Verily, the Auliya' of Allah [i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve,

Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).

(Surah Al Yunus Ayaat 62,63)

So the Messenger of Allaah ﷺ was not a Prophet since his childhood. He was not a prophet till 40 years of age. When he completed 40 years of age, then Allaah bestowed prophet-hood on him ﷺ and revelation descended upon him ﷺ.

وثلث وعشرون نبياً رسولا – and the life he ﷺ in Prophet hood and as a messenger was only 23 years;

13 years in Makkah and 10 years in Madinah like it will be stated ahead. And you should see that 23 years is a very short period but Allaah bestowed so many blessings in this short period that it turned this world around. And the effect of the call in these 23 years was not seen only in the Arabian Peninsula, not just in Makkah and Madinah rather the effect was on the entire world and that effect is present even today. Today all those present in India, Pakistan, China, Japan, Indonesia, Europe; all became Muslims due to this light. So look at how many blessings Allaah bestowed in these 23 years. And this religion is a religion of blessings. Whoever has understood this Deen – and the foundation of this Deen is Tawheed and Sunnah. So whoever understood this Deen by measuring it against the scales of Tawheed and Sunnah, and understood the Quran and hadith by treading upon the way of the righteous predecessors, then Allaah will put blessings into his life. The time is short but in this short life, Allaah will descend so much mercy and blessings in it that you will feel it for yourself how your life is changing. And how the life changes for those people who are around you and are influenced by you. The condition is that your action should be purely for the sake of Allaah, the Most High, alone.

One should not say that Europe is such and America is such, we cannot rectify our own Muslims so how can we propagate there? No my brothers, this is not our job. Our job is –

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ So remind them (O Muhammad ﷺ, you are only a one who reminds. You are not a dictator over them. (Surah Al Ghaashiyah ayaat 21,22). We only have to advise them. In what way?

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islam) with wisdom (i.e. with the Divine Inspiration and the Quran) and fair preaching, and argue with them in a way that is better (Surah An Nahl ayah 125).

We should call the people to truth with wisdom and good preaching, forcing them is not our job. Turning someone's heart around is not our job. A person's heart is between the two fingers of Allaah the Most High. He can turn anyone around whenever He wants. So a person should not feel that being on the straight path is his own great work. It is not our own great work. We just did a little hard work, we made an effort to walk, we put our trust in Allaah and acted upon the right means so Allaah the Most High made the path easy for us. And we supplicate for our Muslim brother that Allaah grants them the ability to tread the straight path because the intent is not just to walk upon it but also to remain firm footed on it. And to remain firm footed, we need to act upon the Quran and Sunnah along with the understanding of the noble Companions, only then can we remain firm footed. If your thinking wavers, if you are listening to one scholar at one time, then another scholar at another time and you leave the way of the righteous predecessors; every Imam, every person teaches the Quran and hadith according to his vision, his thinking and his way; then my brothers you cannot walk upon this straight path. The only path that leads to Jannah is the straight path and it is the path that the noble Companions were upon and then their successors, the Tabi'een – و من تبعهم بإحسان إلى يوم

الدين (and those who followed them in goodness until the Day of Judgment). It is a clear path and it is not a hidden path.

Allaah the Most High states,

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ ۚ عَلَيَّ بِصِيرَةٍ ۚ

Say (O Muhammad ﷺ): "This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge,

(Surah Yousuf ayah 108)

It is an illuminated path, a clear path, a path of knowledge and certainty. There is no darkness or hidden thing in it. This path is visible to all.

أَنَا وَمَنْ اتَّبَعَنِي ۚ وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

I and whosoever follows me (also must invite others to Allah i.e to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."

(Surah Yousuf ayah 108)

So this way is the way of Tawheed and Sunnah. It has no space for Shirk or Bid'ah in it. Whoever treads upon this way with knowledge, then it is the way of the righteous predecessors, the straight path.

وثلاث وعشرون نبياً رسولا

And Shaykh Muhammad ibn Abdul Wahhab further states

نبيء به اقرأ وأرسل به المذنب

So he □ attained Prophet-hood with اقرأ and the intent of اقرأ is Surah Al Alaq so Shaykh Muhammad ibn Abdul Wahhab has used the word اقرأ. This surah is famous by the name اقرأ.

The Messenger of Allaah □ never prostrated to any stone before attaining Prophet-hood. Rather he □ warn the pagans of Arabia that whatever they are doing is wrong. They carve the stones with their own hands, this stone is dependent on you as it cannot carve itself so how can it give you sustenance. These stones and idols are dependent upon you for their creation, you make them with your own hands. How can the one who is dependent upon you be the one who fulfills your needs? This is a general thing, a thing of instinct and a thing of logic. So the Messenger of Allaah □ never prostrated to any stone and he □ never indulged in any immoral act. SubhanAllaah. In this dark place, in this dark desert where darkness of various kinds were present, there was so much adultery that you cannot even imagine. One woman would be married to ten men. When she would get pregnant, it would be at her discretion to choose the father of the child and the man had to accept it.

The women used to hang a red flag in front of their homes which indicated that she is an adulteress/prostitute, whoever wants to enter can enter. Various types of immoralities were present. Yet Allaah kept the Messenger of Allaah □ away from all these even before his □ Prophet-hood. And not just kept far but Allaah also granted the ability for him □ to speak the truth and not betray the trust so much so that he □ became an example among the Arab pagans that he □ is As Sadiq Al Ameen. And these very people would go the house of the Messenger of Allaah □ to deposit their things as a trust (for him to safeguard them). And this was a sign from Allaah that my beloved prophet will be granted Prophet-hood lest you belie him then. Today you are calling him Sadiq, don't belie him later.

News will descent from the skies and my beloved prophet will not tamper it in any way. The one who does not tamper with the wealth of this world will not tamper with the news that comes from the heavens. The one who is trustworthy in relation to the matters of this world will also be trustworthy in relation to the news from the heavens.

So the Messenger of Allaah ﷺ would observe that the Arab pagans were living a very strange life but he ﷺ was not able to see the way as to which way led to Allaah the Most High. He would constantly look towards the sky – who erected the sky? Who erected this sky without pillars? Who created this earth? Who created the stars that shine at night? What is that entity? He ﷺ knew about Tawheed Ar Ruboobiyyah as every human knows it through his innate predisposition. But how does one establish a relation with Allaah the Most High? How does one seek nearness to the Lord Owner of all Might, meaning how to perform worship?

This is the reason Allaah the Most High states in Surah Adh Dhuha

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ۝ وَاللَّيْلِ إِذَا سَجَىٰ ۝ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝ وَلَآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۝

وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝

By the forenoon (after sun-rise); And by the night when it is still (or darkens); Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.

And indeed the Hereafter is better for you than the present (life of this world).

And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.

Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?

And He found you unaware (of the Quran, its legal laws, and Prophethood, etc.) and guided you?

And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?

(Surah Adh Dhuha ayaat 1-8)

وَوَجَدَكَ ضَالًّا فَهَدَىٰ – what is the meaning of ضَالًّا? It means misguided, the general translation is

misguidance. Here the meaning of misguided is not the misguidance that is attached with immorality, we seek refuge in Allaah. The Messenger of Allaah ﷺ was never misguided. A person should not think that he ﷺ was misguided and then Allaah guided him. This is not that kind of misguidance. Misguidance here means that “you were not able to find a way that led to Me, so did I not give you guidance”. So this is an indication that my beloved Prophet ﷺ would constantly look towards the sky that there might be some way, the Lord, Owner of All Might is on the heavens but I do not know where He is, this is ingrained in the innate predisposition. But what was the way? Just see that for forty years i.e. from the time he ﷺ acquired understanding (grew up to the age where he ﷺ began to understand things) until the age of forty years, in the same manner and with the same understanding he fixed a place for himself so that he could go there and take some free time out for Allaah, who is the Lord of all the worlds. So he ﷺ would go to the cave of Hira and spend time there. He ﷺ would contemplate.

يتحنث as has been mentioned in a narration in Sahih Bukhari and يتحنث means يتعبد i.e. he ﷺ did not know how to worship. This is why he ﷺ would glance at the universe and contemplate on the earth



and sky. This is also worship i.e. (to contemplate on) who created the earth – Allaah the Most High created it. How did He spread this earth? (The words) SubhanAllaah will definitely come out of your mouth. When you look at the fish with beautiful colors, then you will definitely utter SubhanAllaah with your mouth. When you see birds in the sky and wonder who gives them sustenance, then you will definitely utter SubhanAllaah. Whatever you see that boggles your mind, then you will surely utter SubhanAllaah with your mouth, you will utter the remembrance of Allaah. And this is worship.

So when the Messenger of Allaah ﷺ reached 40 years of age, Allaah the Most High, with His wisdom, sent the best angel from the heavens towards the best of creation of the heavens and the earth. Jibril عليه السلام brought revelation to the Messenger of Allaah ﷺ.

إقرأ (Surah Al Alaq ayah 1) so the Messenger of Allaah ﷺ answered ما أنا بقارى i.e. I am not a literate so what should I read? إقرأ i.e. Read for the second time so the Messenger of Allaah ﷺ said I am not a literate, I am an illiterate so what should I read? He said the same thing for the third time and he still said the same thing that I am not a literate, I am an illiterate. فضم He was in the form of a human so he pulled the Messenger of Allaah ﷺ towards him and hugged him and then Jibril عليه السلام said –

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝

Read! In the Name of your Lord, Who has created (all that exists)

Has created man from a clot (a piece of thick coagulated blood).

Alaq has three different meanings which I will state shortly.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

Read! And your Lord is the Most Generous,

Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)].

Has taught man that which he knew not

(Surah Al Alaq ayaat 1-5)

So the Messenger of Allaah ﷺ read this and he was in an extreme state of fear. It was the first time he ﷺ saw this and before this revelation never descended upon him. And when revelation would depend upon him ﷺ then the blessed body of the Messenger of Allaah ﷺ would shiver and be covered in sweat even in the most extreme cold weather.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (Indeed, We will cast upon you a heavy word – Surah Al Muzzammil ayah 5)

– revelation is not easy. It is a heavy word from Allaah the Most High, it is the speech of Allaah the Most High. So the body of the Messenger of Allaah ﷺ would shake and be covered in sweat even during the extreme cold days. Today we have no care when we read the Noble Quran. It is the same revelation, it is the same Quran that is the speech of Allaah the Most High. In those days the Companions would read it and start to cry. The Noble Quran had changed their lives. Today the Quran is present between us and is with us but why do our lives not change? Why do we not have any value for it or some people not have value for the speech of Allaah in their hearts (we seek refuge in Allaah). Unless it is read with understanding and contemplation, our lives will not change. The life of the Noble Companions changed when they read it and understood it. Until the Noble Quran was present, they too lived in the desert and forests, in misguidance but once the Noble Quran was revealed, when revelation started to descend and they started to understand it, their lives changed.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ' Read! In the Name of your Lord, Who has created (all that exists) –

SubhanAllaah, what would the Messenger of Allaah ﷺ look at? He ﷺ would look at the fact that the Creator of this universe is Allah the Most High so how do we establish a connection, a relation with Allah? So what was the first news? It was a command – اِقْرَأْ – read i.e. to acquire knowledge. So the first foundation of the religion of Islam is knowledge; this religion does not exist without knowledge. So the person who calls himself Muslim, it is the knowledge of Sharee'ah my brothers. He should know the fundamental knowledge and this is an indication towards the fact that acquiring knowledge is the first deed. How can one understand Tawheed without knowledge? When there is knowledge only then can there be Tawheed my brothers and this is why the first command was not Tawheed but it was to gain knowledge. So this illiteracy will also be eradicated with knowledge. Even though the Messenger of Allaah ﷺ is illiterate and not a literate, but when Allaah's revelation descends, the revelation of Allaah contains all knowledge. Any man who desires success in this world and the here-after, then it is present in this knowledge.

اقْرَأْ – in whose name should you read?

بِاسْمِ رَبِّكَ الَّذِي خَلَقَ – in the name of the Lord who created (all that exists). So what does the one who

wants to read do – بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ? Why do we read بِاسْمِ اللَّهِ before starting every work? This ب

in بِاسْمِ اللَّهِ just as it is in بِاسْمِ رَبِّكَ as well, it has two benefits:

1. To attain blessings
2. To attain help

i.e. to read while seeking blessings and help from Allaah the Most High. Meaning, to ask help from the name of Allaah and in Allaah's name alone lie blessings. So there will be such blessings in your study, in your attaining of knowledge that the light of Tawheed will be spread from the east to the west.

أَقْرَأُ بِاسْمِ رَبِّكَ — who is my Lord?

الَّذِي خَلَقَ — the one Who created. SubhanAllaah. Who did He create? He created the entire universe (or all that exists). There is no creator besides Allah the Most High. Whoever thought that Allaah has given the power of creating to any of His creation has done a big mistake. Allah is Himself the Creator and does not bestow a share to any of His beloved. Creating is the right of Allaah, it is special to Allaah and He does not grant his right to anyone else. Allaah created the entire universe so He created us as well or not? He did create us because this revelation is for mankind and not for the entire creation.

الَّذِي خَلَقَ O human, be warned that this message, this revelation is descending for you. O Human, you are a Mukallaf, you have to bear the burden of Sharee'ah on your shoulders and then spread it in the world, and this is your job.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ Has created man from a clot (a piece of thick coagulated blood) – what is Alaq?

In the Arabic language, Alaq refers to a clot of blood and also to something that is hanging. Scientists observed that the word Alaq that is used does not seem right. So there is an embryologist named Dr. Keith Moore. An embryologist is the one who specializes in the studies related to the knowledge of children within the mother's womb. This is a field of medical science and we have observed that in medicine there are difficult stages in relation to the birth of a child and is described in the books in a difficult manner. When a zygote is formed by the mixing of the waters of the mother and father, then a special structure is formed. After that, cells divide slowly and then slowly a baby is born. The stages are very difficult as described in our books of medicine. So a caller went to this person (Dr. Keith

Moore) and said to him that see in the Noble Quran which is with us since 1400 years, we know that these are the stages in the birth of a child so he became surprised. So he said that this is not possible. So the caller read the ayaat of the Noble Quran and its translation to him. He knew that the Noble Quran is really the speech of Allaah and there is no distortion in it. He was a Christian and he was surprised to know that these stages are present (in the Noble Quran). And he did a research on the word Alaq and he said that Alaq refers to something that is hanging and a clot of blood. So what he did was to observe the structure of a baby when it is in the stage of Alaq. So during the first 40 days, a baby is in the stage of Alaq as is mentioned in a narration in Sahih Bukhari and it is the same in medicine too. So when he observed the Alaq stage under a microscope, he found that in reality this Alaq is hanging in the uterus of the mother and is only blood. A hanging clot of blood. So the explanation of clarification by the Quran was in just one word. Meaning that a lot of things of medicine were described in just one word. So he became really surprised and said that this word Alaq is like a medicinal leech. Do you know? It is like an insect and it sucks blood. It is used to treat diseases. It is applied to the body. It has tiny teeth, around 300 tiny teeth which are not visible. Local anaesthesia is placed in its mouth so when it is applied, it first transfers the anaesthesia. And then no pain is felt when it bites and sucks blood. So it sucks and purifies blood. At point of time it was used a lot in medicine and even now it is used a lot and it is called medicinal leech and in Arabic it is called علق طبي. Alaq hangs by holding on to the body. So he researched on this as well and was amazed. He said that word used in the Quran is 100% accurate. The way this insect leech attaches to the skin, hangs on it and becomes like blood, it sucks only blood and becomes like blood, so he saw that a child (embryo) does something similar in a mother's womb. There are blood vessels, it does not do it with the mouth but the blood vessels run throughout it and it is all blood. SubhanAllaah. Modern day professors don't have the knowledge about the first revelation that descended upon the Messenger

of Allaah ﷻ. It is the first revelation. مَا أَنَا بِقَارِي i.e. I am not a literate but the first revelation contains detailed information of medical science.

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ Has created man from a clot (a piece of thick coagulated blood) – so that man comes to know what his reality is. O human, you walk with such a stiff neck (a symbol of pride) at a 45 degree angle, with pride. Do you know how you were born? Look at this insect. You feel repulsed when it hangs on the body. This insect falls off and then spends an independent life. You cannot even spend an independent life, you will die if you get separated. So you were just a coagulated piece of blood. And know the worth of your mother, by sucking whose blood you were spending your life inside your mother's womb. So your reality is that you are a coagulated piece of blood.

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - Read! And your Lord is the Most Generous. Read and see. Acquire knowledge and then see how the path is made easy for you. The doors are closed for those who do not acquire knowledge and say that how should we seek knowledge, it is a very difficult task. Why do they forget that their Lord is so Great, so Generous and so Merciful so much so that when a person tries to come closer to Him by a hand span, He comes closer to him by a foot. This is that Lord, Owner of All Might, All High that when a person tries to come closer to him by walking a hand span or a foot, He comes closer to him running. Seek knowledge and know your Lord as your Lord is most Generous. So in the first revelation (it is informed that) Allaah is Lord, Creator, Owner, Sustainer, the One who brings all relief and alleviates all troubles, He is the one who created. He is the Lord of mankind and no one else is. This is the reality of the creation of man. He is most Generous, your Lord is most Generous.

الَّذِي عَلَّمَ بِالْقَلَمِ - Who has taught (the writing) by the pen [the first person to write was Prophet Idrees (Enoch)]. In the olden times, there was no reading and writing so there was no pen. A human can read but when the pen is mentioned, then it denotes reading and writing. Only reading is very bad

so humans have been given the knowledge of reading and writing both. The importance of writing is being described here. O you who can read, if you learn writing then it is such a good thing.

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝ Taught man that which he knew not – humans did not know what Alaq is. It is

only after the advent of computers and microscope, rather after the advent of special powers within the microscope that we could see what Alaq is. So Allaah gave us this knowledge عَلَّمَ الْإِنْسَانَ مَا لَمْ

يَعْلَمْ ۝. We did not know that this fan runs on electricity. From where did this knowledge come? Who

created electricity? Who created the things that create electricity? Who created us? Who created this entire universe? What we see is this world that is visible to us. There is much more to this world that is not visible to us. Why did He create such a big universe? From an ant to an elephant – why did He create these? So that a human should learn and seek knowledge. To learn how to live in a community or a group form an ant. To learn what is brotherhood for each other's sake. Isn't this knowledge? It is knowledge. And when the time for tolerance and harshness comes, then look at an elephant and learn from an elephant. If a difficulty befalls you, if you are in the battleground, in Jihad then do not be a coward. Allaah the Most High has given you strength so make use of this strength.

So Allaah has created all these things for the humans to seek knowledge from. These things are for you to spend this life and the knowledge of the hereafter will be given to you through this revelation. Till the Messenger of Allaah ﷺ was alive, the knowledge from revelation kept coming to you for the betterment of this life and the hereafter. But when the Messenger of Allah ﷺ died, the knowledge that was for the betterment of this life and the hereafter, the revelation and Sharee'ah stopped. The Sharee'ah is revelation that is present today in the Quran and authentic ahadith. The door for revelation has been closed but we still acquire knowledge of the sciences of this world and that door is open. Some are in kindergarten, some are in primary school and some are pursuing PhD so you can keep doing that, you can keep acquiring knowledge. But remember that whatever knowledge you

acquire, you use it to dedicate it to this religion. There are no blessings or help in the knowledge that is not for this religion but it is only to fulfil the needs of this world.

بِاسْمِ رَبِّكَ الَّذِي خَلَقَ i.e. do not forget your Lord in whatever knowledge you acquire, seek the help of your Lord who created you. Since creating you is easy for Him, to make the knowledge that you seek easy for you is easier for Him. And you will receive blessings in your knowledge only when you make an intention that the worldly knowledge that you are going to seek is for the service of this religion.

So prophet hood was given by إقرا. Is there an indication of Tawheed or Shirk in the word إقرا or the ayah I have read? Is there a mention of Tawheed? Is there a mention of worship? There is no mention of worship or Shirk here. So this is revelation and Shaykh Muhammad ibn Abdul Wahhab has stated that Prophet hood was given by إقرا. So how did he ﷺ get messenger-ship?

وأرسل به المذثور

**And Messenger-ship was received by Surah Al Muddatthir**

Meaning that until Surah Al Muddatthir was revealed, he ﷺ was just a prophet. And Messenger-ship began when Surah Al Muddatthir was revealed.

When revelation first descended on the Messenger of Allaah ﷺ, he went home and our mother Khadijah رضي الله عنها was at home so the Messenger of Allaah ﷺ said to her – زملوني زملوني i.e. put some cloth over me. He was in a state of worry. Khadijah رضي الله عنها went near him ﷺ and asked with wisdom and love as to what the issue was. So the Messenger ﷺ narrated the entire incident that



such had transpired. So she said in the most beloved manner (and this is a sign of a wise wife) that O Messenger of Allaah ﷺ, do not worry. You have never done something because of which you need to worry. You have always helped the poor, you have always maintained/mended relations, you have always spoken the truth so what do you need to worry about? Meaning that you have never done anything wrong and the recompense for good deeds can never be bad, remember this. Those who do bad deeds are the ones who should worry. There must be goodness in what you saw. Since they did not have the knowledge (about it) so who did they go to? They went to Waraqah ibn Nawfal who was her cousin, he was an Arab but had converted to Christianity. There was no prophet-hood during his time so since all were pagans in the Arabian peninsula, he found that Christianity must be the truth as it contained some revelation so he liked it. Anyhow, our mother Khadijah رضي الله عنها went to him and informed him that he ﷺ has seen such and such, and then he was made to speak directly with the Messenger of Allaah ﷺ, that he ﷺ should speak with him himself. This is also a wise thing to do, i.e. if you want to ask about an issue, then take the person with you so that he can speak directly. This is because you cannot narrate it the way he can narrate it. So the Messenger of Allaah ﷺ narrated the incident to him. And Waraqah ibn Nawfal, and we say رضي الله عنه because he is also counted amongst the Companions as he had desired that – what did he desire? Waraqah ibn Nawfal رضي الله عنه said that what descended upon you is the same law that descended upon Musa عليه السلام i.e. Jibril عليه السلام is the Angel of Allaah that brings revelation and Allaah is granting you with Prophet-hood. So when this Prophet-hood and this Messenger-ship would be given to you, then your tribe will quarrel/fight with you. I wish that I were alive when your tribe would fight with you so I could help you. But he died before this.

So the Messenger of Allaah ﷺ asked him that will his tribe fight him? So he said yes, this is the path wherein there are a lot of difficulties. This is the path of hard work with lots of pain. Even though you are the beloved Messenger of Allaah ﷺ but this path is not easy. Why? It is because if you tell someone that what he is doing is good, continue upon it then who will fight you? But if you say about everything that this is wrong, that is wrong then who will listen to you? He will say to you that should we listen only to you and no one else? This is the way to spend life which Allaah has described to us. This is wrong and this is the evidence for it. There is wrong, yes and the evidence for it is this. When the evidence from Allaah is present, when revelation is descending, then there are only two ways – either change yourself and choose the path of revelation which is the straight path or leave the path of revelation and do as you wish and this is the path of Jaheem, it is your wish. Now there are two ways, there is no third way. Light and darkness cannot stay together after the arrival of a Prophet, after the descent of revelation, after the arrival of the light of Sharee'ah, the light of Tawheed and Sunnah. Have you ever seen light and darkness together at one point? Is there darkness in a room where we are sitting and the light is on? It will become dark when we switch it off, right? Have you ever seen light and darkness at one point? No it can never happen. So whoever accepted this light, then Allaah made him \_\_\_\_\_, he became successful in this world and the hereafter. And whoever left this light, left this path were led astray in this life and in the hereafter too. Bilal رضي الله عنه was an Ethiopian slave, he treaded this path and became successful and honored, he is a leader in this world and in the hereafter he is also a leader. Whereas Abu Lahab and Abu Jahl were leaders but they left this path and they were humiliated in this world and will be humiliated in the hereafter too.

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!

(Surah Al Masad ayah 1)

Today this path is still present. It is clear for the one who wants to walk upon it, it has success in this world as well as success in the hereafter. Whereas the one who wants to leave it, then there is only humiliation for him in this world and humiliation in the hereafter.

So the Messenger of Allaah ﷺ was worried in the beginning. Then when the revelation stopped for while, he became even more worried because when revelation started to descend from Allaah, then a way was formed to Allaah, the way which he ﷺ was in search of. And that a Messenger comes from my Lord and gives me the message from my Lord so when the revelation stopped, he ﷺ became quite worried.

After a while, revelation descended again - يَا أَيُّهَا الْمُدَّثِّرُ O you (Muhammad ﷺ) enveloped (in garments)! (Surah Al Muddatthir ayah 1). So here is Messenger-ship. What is the difference between a Prophet and a Messenger?

A prophet is the one upon whom revelation descends whereas a messenger is the one upon whom revelation descends and he is commanded to carry forward the message of Allaah.

This is the general concept which is stated and is famous among people. This is also correct but what is better than this is that a Prophet is always sent towards believers whereas a Messenger is sent towards pagans. So when there is Shirk, there will always be a Messenger with a message and the message will always contain Tawheed. So did the pagans of Arabia have Shirk within them? They did.

So every Messenger is a Prophet but every Prophet is not a Messenger. Did you understand this issue or not? Every Prophet is not a Messenger but every Messenger is a Prophet so Prophet-hood is essential. A way should be formed first. Jibril عليه السلام came and Prophet-hood was granted, revelation descended. It was not commanded in the first instance to go and warn the pagans. First you should know yourself that there is some ease from Allah the Most High. The Messenger of Allaah ﷺ is a human being and this is the reason he became worried. This is the reason he felt pain, this is the

reason he slept enveloped in a sheet. This is the reason when revelation would descend, he would be covered in sweat and his body would shiver and he would get worried. So Allaah has revealed this religion after measuring it on the scales of fitrah, this religion is not outside of fitrah my brothers. This religion is only within the limits of the burden that a human being can bear, it is not more than that. If it were more than what was the benefit of Paradise and hell-fire? If you are being overburdened then what for is hell-fire? When there was no extra burden, when Allaah gave you only that much burden which you can bear and Allah did not give you more than that. If you pay attention, then how many times is Hajj obligatory in a lifetime? Once. If it were obligatory ten times then was it not difficult? If it were obligatory every year then how difficult would it be. Would anyone be able to do it? This way the burden would be heavy or not? Once in a lifetime and that too for whom? The one who is able to. There is ease already and then more ease upon it i.e. if one is able to then it is okay (it is obligatory upon him) but if one is not able to then there is no problem (it is not obligatory upon him). How many months a year is it obligatory to fast? Twelve months or one month? Is it easy or difficult? Is it too troublesome? How many prayers are obligatory in a day? There are five prayers. How much time do these 5 prayers take in these 24 hours? Does it take more than an hour? 23 hours for you and only 1 hour for your Lord. Is it difficult? So this is a religion of fitrah. So when Allaah the Most High gave the command of messenger-ship and message to the Messenger of Allaah ﷺ, so here we find the mention of Tawheed and Shirk.

This is why Shaykh Muhammad ibn Abdul Wahhab said that he ﷺ got prophet-hood with إقرا and messenger-ship with Muddatthir.

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۖ وَرَبِّكَ فَكَبِّرْ ۖ وَثِيَابَكَ فَطَهِّرْ ۖ وَالرُّجْزَ فَاهْجُرْ ۖ وَلَا تَمْنُنْ

تَسْتَكْبِرُ ۖ وَلِرَبِّكَ فَاصْبِرْ ۖ

O you (Muhammad ﷺ) enveloped (in garments)!

Arise and warn!

And your Lord (Allah) magnify!

And your garments purify!

And keep away from Ar-Rujz (the idols)!

And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah).

And be patient for the sake of your Lord (i.e. perform your duty to Allah)!

Here you must see in Surah Al Muddatthir that it says **فَأَنْذِرْ** i.e. Arise and warn! Warn from what?

What is one warned against? Warn against the thing that was the biggest abomination at that time.

There was Shirk so warn against this Shirk. Its clarification is being given ahead.

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۖ وَرَبَّكَ فَكَبِّرْ ۖ وَثِيَابَكَ فَطَهِّرْ ۖ وَالرُّجْزَ فَاهْجُرْ

And Ar Rujz refers to filth. And what was the biggest filth at that time? It was Shirk. So leave Shirk and abandon it completely and also warn people that it is the biggest filth so stay away from it. So here he

ﷺ attained messenger-ship through Surah Al Muddatthir.

And Shaykh Muhammad ibn Abdul Wahhab further states,

وبلده مكة،

And his city was Makkah,

The house and the city of the Messenger of Allaah ﷺ is Makkah i.e. he ﷺ was born in Makkah. And what is the importance of knowing that the Messenger of Allaah ﷺ was born in Makkah? What is its importance? Does anyone know? The entire Arabian Peninsula was a center of paganism and there is no doubt that the worst people resided in Makkah. But Shaykh Muhammad ibn Abdul Wahhab mentioned it here that it was the place of birth of the Messenger of Allaah ﷺ and he loved it as will be described later and Makkah is the house of Allaah as it contains the Haram. It contains the boundary of Haram and one cannot even kill a bird inside the boundary of Haram. You cannot kill a bird and not chop down self growing trees there, this is the sanctity of the house of Allaah. So those who live in Makkah should know that this house is sanctified, they are being warned and those who come from abroad should know that the place which contains the House of Allaah and it contains the presence of the Messenger of Allaah ﷺ is a sanctified place and a place of worth and value. A lot of people are oblivious to the worth and value of Makkah. Is there any worth? Meaning that those who want to do evil inside it keep doing it and they do not know (its value and worth), this is such a strange thing my brothers.

Abdullah ibn Omar رضي الله عنه would install two tents when he would perform Hajj – one within the boundary of Makkah i.e. in Mina and one outside the boundary. Whenever a slave of his would commit a mistake and he wanted to punish him, he would go to the tent that was installed outside the boundary and then punish him. It is right to punish the slave or son who commits a mistake, it is not oppression. But he would still fear for himself lest he commit any oppression within the boundaries of this Haram. This was Taqwa, SubhanAllaah. Today, there are signs indicating that the boundary of Haram starts from this place yet backbiting, slander, cursing, lying, stealing, killing, whatever people want to do, they do there. Where did your conscience go? What is the meaning of this boundary of Haram? You should understand that the House of Allaah begins here, it is the boundary of Haram and it is called Al Haraam because there are certain deeds which you cannot do here. You cannot do certain deeds which were permissible for you. You cannot do hunting, let alone killing and pillaging, you

cannot even hunt. And we hear that some people wanted to carry out blasts there. A group was caught. What is this? (They thought) that when they would carry out blasts there, this would pressurize the government and it would collapse. SubhanAllaah. What logic is this? This is the only place you could find? The house of Allaah? This prohibited/sanctified place? SubhanAllaah. A place where you should not hunt bird, your bomb blasts would kill pilgrims, the guests of Allaah are killed. Have you ever thought about it? What sort of Islam is this meaning what logic is this? By Allaah, even the Hindus do not carry out such acts in their fairs, in their religious fairs because they know that this idol would punish them. SubhanAllaah! So is there no fear of the Lord, Owner of All Might, Al Qahhaar, Al Jabbaar, Al Adheem, Al Shadeed, Owner of All Power, Al Mateen, Al Jabbaar? SubhanAllaah.

Shaykh Muhammad ibn Abdul Wahhab further states,

بعثه الله بالندارة عن الشرك،

Allaah sent him with a warning against Shirk

Allaah sent to warn against something. Warn against what? To warn against Shirk.

، ويدعو إلى التوحيد؛

And he □ calls towards Tawheed

والدليل

What is the evidence that Allaah sent to warn against Shirk and to call towards Tawheed?

والدليل قوله تعالى

يَا أَيُّهَا الْمُدَّثِّرُ ۖ قُمْ فَأَنْذِرْ ۚ وَرَبَّكَ فَكَبِّرْ ۚ وَثِيَابَكَ فَطَهِّرْ ۚ وَالرُّجْزَ فَاهْجُرْ ۚ وَلَا تَمْنُنِ

تَسْتَكْنِرُ ۚ وَلِرَبِّكَ فَاصْبِرْ ۚ

O you (Muhammad ﷺ) enveloped (in garments)!

Arise and warn!

And your Lord (Allah) magnify!

And your garments purify!

And keep away from Ar-Rujz (the idols)!

And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah).

And be patient for the sake of your Lord (i.e. perform your duty to Allah)!

You will face lot of difficulties as you just arose to warn against Shirk even though this call is still hidden. You have to propagate Tawheed and warn against Shirk right? So the first step in the Makkan life was to call whilst hidden, in secret. Out of 13 years, 3 years he ﷺ had to call secretly yet people would still come and talk against you, they will try to fight you and give you pain. What do you have to do?

وَلِرَبِّكَ فَاصْبِرْ And be patient for the sake of your Lord (i.e. perform your duty to Allah)! To have patience.

For whom? For your Lord. So this is a message for all those who work in propagating the Deen, a message for all those who treat the straight path that since your every step is for Allaah the Most High, you also have to exercise patience for the sake of Allaah. All the difficulties will fade away but patience is paramount.

Shaykh Muhammad ibn Abdul Wahhab further states



ومعنى قُمْ فَأَنْذِرْ : ينذر عن الشرك، ويدعو إلى التوحيد

And the meaning of “Arise and warn!” Warn against Shirk and Call towards Tawheed

وَرَبِّكَ فَكَبِّرْ ، أي: عظمه بالتوحيد

And your Lord (Allah) magnify! Meaning describe His Greatness with Tawheed

Meaning that the glorification of Allaah lies in Tawheed. Whoever wants to magnify Allaah will understand and act on Tawheed. Whoever does not know about Tawheed does not know the worth of his Lord and the worth of Allaah the Most High, the greatness of Allah the Most High lies in this Tawheed.

وَتِيَابِكَ فَطَهِّرْ ، أي: طهر أعمالك من الشرك

Meaning that not just clothes (Siyab refers to clothes). You have purified your clothing but you did not purify your heart from Shirk. You did not purify your body from filth so what is the use of purifying the clothes? So Shaykh Muhammad ibn Abdul Wahhab states that the meaning of طهر أعمالك is to purify oneself from Shirk. There should only be Tawheed in your deeds. If Shirk creeps into your deeds, then your entire deed will be wasted. This is why Allaah the Most High has stated in Surah Az Zumar

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ ۖ

"If you join others in worship with Allah, (then) surely (all) your deeds will be in vain,

(Surah Az Zumar ayah 65)

وَالرُّجْزَ فَاهْجُرْ ، الرجز: الأصنام،

Rujz means filth and here as Shaykh Muhammad ibn Abdul Wahhab has stated that it means idols too, Wathn.

وهجرها: تركها، والبراءة منها وأهلها

And to boycott them or distance from them means to leave them and also to leave their worshippers and declare your severing of ties with them. And to be free of these idols and filth and of those people who commit shirk and are involved in this filth.

أخذ على هذا عشر سنين يدعو إلى التوحيد،

The Messenger of Allaah ﷺ spent 10 years for this call to Tawheed. 10 years nothing else, Salah, fast, Zakat, Hajj nothing only the call to Tawheed for ten years. Today when we talk about Tawheed then our opponents say these people know nothing except Tawheed, they are teaching Tawheed to Muslims, they teach Tawheed to the Muwahhideen (the ones who actualize Tawheed). They do not have any other knowledge. They neither talk of purification nor prayer, they do not talk of Hajj or Umrah, they do not talk about Zakat or fasting and there are many other issues in the Ummah which they don't talk about. The enemy is standing at the door and these people are only repeating Tawheed. They do not know anything except Tawheed. SubhanAllaah. The Messenger of Allaah ﷺ continuously called to Tawheed for ten years. When Tawheed finds a place in the heart and you understand Tawheed then prayer is easy, fasting is easy, Hajj and Umrah is easy and giving Zakat is also easy. But the one who does not understand Tawheed will pray but he will prostrate to Allaah in prayer and will also prostrate to this idol. So is his prayer valid? So what is the benefit of such worship that you pay

Zakat and Sadaqah in the name of Allaah and that elder too? What is the benefit? What is the benefit of a worship that does not have Tawheed?

So the Messenger of Allaah ﷺ started his call foremost with Tawheed not with Salah. And how many years did he ﷺ spend? Ten years. And today we have not spent even one year talking about Tawheed and people become worried. When you will study Tawheed for ten years then you will know Tawheed is. Understand Tawheed. Don't get troubled by the fact that people say they talk about Tawheed only when we talk about Tawheed. The Noble Companions spent ten years of their Makkan life in understanding Tawheed. And you will observe that the Makkan ayaat mention Paradise and Hell, Tawheed and Shirk. The rulings related to Salah, fasting and Jihad were revealed in Madinah and not in Makkah. I just described that 23 years from the life of the Messenger of Allaah ﷺ were spent in Prophet-hood and Messenger-ship and out of these 23 years, he spent half his ﷺ life (spreading) Tawheed. SubhanAllaah. Is half of our life spent in understanding Tawheed? We get tired after studying Tawheed for one year. And even they are fortunate who study for one year. My brothers, concentrate on Tawheed as it is necessary. Whoever Allaah grants the knowledge of Tawheed and makes it easy for him, then by Allaah for him lie only brightness and success in this world and the hereafter. And whoever remained deprived of this knowledge, then he will keep wandering in misguidance in this world and he will find no peace in the hereafter as well.

So since the Messenger of Allaah ﷺ spent ten years calling to Tawheed, it is incumbent upon us to first spread the call of Tawheed among people. It is my request to all the groups who are working in the field of call and propagation to understand Tawheed, make Tawheed reach people and conduct you dawah according to the Quran, Sunnah and not according to your logic, desires and statements of your scholars and leaders. And as I stated earlier that the straight path is only one and that path has been explained to the Noble Companions by the Messenger of Allah ﷺ in his lifetime. And the Companions transmitted this way to the Tabi'een in their lifetime and the Tabi'een conveyed it to us and this way is present even today. Leave the statement of that Imam that clashes with the Noble

Quran. Leave that call and propagation which does not contain Tawheed. When we mention Tawheed, they say you are trying to create division within the Ummah. Do not talk about Shirk. This poor man who goes to the grave, when he prays Salah he will rectify himself. SubhanAllaah. He is praying since 30 years yet when did his prayer prevent him from going to the grave? He is prostrating since 30 years, to the grave as well as his Lord. So prayer did not save him from evil. No, you have to just tell him to come towards the masjid, he will hear the mention of Allaah there and there will be religious talk so people will understand in sha Allaah and come to the right path. Look how many singers and dancers left their singing and dancing. Look how many adulterers left adultery. Now they have set out on the path of Allaah. SubhanAllaah. A singer and dancer left his singing and dancing but did he understand Tawheed? An adulterer left adultery but did he understand Tawheed? You made him a person diligent upon prayer but did you make him a Muwahhid before? My brother, make him a Muwahhid first. When Tawheed will find a place in his heart then by Allaah he will never leave prayer. Prayer is abandoned when there is some defect here, in the heart. When Eeman is deficient, then prayer is abandoned, fasting is abandoned, then there is no care for Hajj and Umrah, there is no care for Zakat and music, singing and adultery become easy. And every immoral act becomes easy. But when Tawheed finds a place in the heart, when the fear of Allaah settles in then all these evils get erased.

So the foundation of Tawheed is *أدعوا الى الله على بصيرة* (Surah Yousuf ayah 108). I call the people towards Allaah, towards Tawheed and I call with knowledge. There is no knowledge in the call of some people. Brother, where are you going? I am going to seek knowledge. An ignorant man sets out from his home to seek knowledge from ignorant people so will he return as a scholar? Multiply zero with zero. Where are the accountants? What will be the answer – will it be 100? SubhanAllaah. An ignorant person will go to another ignorant person so he will return back as ignorant. Go towards a scholar and by Allaah everyone will become a scholar. You come out as an ignorant from your house and return ignorant to your house; what benefit have you given to the Ummah? You just made the Ummah diligent upon prayers? Who will give the dawah of Tawheed to the Ummah? And it is said to those

who give the dawah of Tawheed that they are creating division in the Ummah, this is fitnah. SubhanAllaah. Is calling to Tawheed fitnah? Is warning against Shirk fitnah?

This is why first of all comes the call to Tawheed and then the call to everything else. If there is Tawheed, then there is everything and if there is no Tawheed then there is nothing.

Shaykh Muhammad ibn Abdul Wahhab further states,

وبعد العشر عُرِّجَ به إلى السماء، وفُرضت عليه الصلوات الخمس،

And after ten (years), he □ was made to ascend to the skies, and five prayers were made obligatory upon him.

After ten years, the Messenger of Allaah □ was made to travel the heavens. The incident of Mi'raj occurred after ten years, after ten years of Prophet-hood and in this Mi'raj five prayers were made obligatory.

وصلى في مكة ثلاث سنين،

And he □ prayed in Makkah for three years,

The Messenger of Allah □ prayed in Makkah for three years. And the obligatory prayers were all two units from Fajr until Isha, even Maghrib was two units of prayer.

وبعدها أمر بالهجرة إلى ((المدينة))،

And thereafter the command to migrate towards Madinah

And thereafter, Allaah commanded His beloved Messenger ﷺ to leave Makkah and migrate to Madinah.

We will describe the migration in detail in the next lesson but one important thing to discuss in this lesson is Israa and Mi'raj. Shaykh Muhammad ibn Abdul Wahhab has mentioned it in only two words

عُرِّجَ بِهِ إِلَى السَّمَاءِ – and the Messenger of Allah ﷺ was taken to the heavens. There is an incident, a

very beautiful incident in Sahih Bukhari and Muslim related to Israa and Mi'raj and I will try to narrate it full. And I will try to derive the important benefits out of it.

This incident is mentioned in Hadith no 3207 of Sahih Bukhari and Hadith no. 259 of Sahih Muslim.

The Messenger of Allaah ﷺ states,

بينما أنا عند البيت بين النائم و اليقظان – I was near the Ka'bah in a state between sleep and wakefulness.

When a person goes to sleep, he is awake as well as sleeping. Meaning that sleep has not completely overtaken us, we are sleepy yet awake. You can consider it a state of sleepiness. This is a narration of Sahih Bukhari.

بين النائم و اليقظان و ذكر يعني رجلا بين الرجلين – so someone came towards me from the sky i.e. Jibril

عليه السلام came.

فأتيت بطست من ذهب – a vessel of gold was in his hand

ملئ حكمة و إيمانا – there was wisdom and faith in that vessel of gold. There was no water rather it

was filled with wisdom and Eeman. Are wisdom and Eeman objects? Here Allaah made them as

objects. It was filled with wisdom and Eeman. And my chest was split open from the neck downwards up until below my stomach i.e. below my umbilicus. This entire area was split apart, it was opened.

ثم الغسل البطن بماء زمزم – then my stomach was cleaned, washed with the water of Zamzam.

ثم ملئى حكمة و إيماننا golden vessel. – and then it was filled with the wisdom and Eeman that was contained in the

و أتيت بدابة أبيض – and a ride of white color was brought which was smaller than a mule and bigger than a donkey and it is called Buraaq. Buraaq is Barq and do you know what is Barq? Barq refers to the lightning in the sky. Its name is Buraaq and it was a ride of such speed that its one step would be so long as far as the eye could see. It had such great speed.

حتى أتينا السماء الدنيا – and before this in Sahih Muslim – so we mounted on it and we saw that his step would go as far as our eye could see, of Buraaq. So I came to Bait Al Maqdis (Jerusalem) and I tied it to a pole where the Prophets would tie their rides. Then I entered Masjid Al Aqsa and offered two units of prayer. Then Jibril عليه السلام came with a vessel which contained wine and milk so I choose milk and drank it. So Jibril عليه السلام said that you, O messenger of Allaah ﷺ have chosen the fitrah.

ثم عرج بنا إلى السماء – then we went towards the sky to travel through the sky.

فأسْتَفْتَحَ جبريل عليه السلام – Jibril knocked and asked permission to open the door. So a voice called out – who are you? So Jibril عليه السلام replied that I am Jibril. قيل – it was said to him – و من معك؟ and who is with you? Jibril عليه السلام said – it is Muhammad □.

قيل meaning the angel at the door questioned – و قد بعث اليه؟ – i.e. has Prophet-hood been given to him, has he □ become a Messenger now?

قال قد بعث – yes he has attained Prophet-hood.

فتح لنا – so the door was opened for us

فإذا أنا بآدم – so I saw Adam عليه السلام and in another narration, in the narration of Sahih Muslim – so I saw a person and there were a lot of people to his left and right. When he looks towards his right, he laughs and when he looks towards his left he cries. So I questioned as to who he is. I was told that he is Adam عليه السلام and from among his offspring that will pass, the ones on his right are the ones of Paradise and the ones to his left are the ones of Hell-fire. When he look towards them (the ones on the right), he laughs and when he looks towards them (the ones on the left), he cries. So when the door of the first heaven was opened for me and I entered it, I saw Adam عليه السلام.

فرحب بي و دعاء لي بخير – so he welcomed me, like we say Ahlan Wa Sahlan wa Marhaba, and he supplicated for me. And in the narration of Sahih Bukhari, it says Marhaba. And in Sahih Bukhari, the



first thing mentioned is Salam. That I offered Salam and he replied to my Salam. And Adam عليه السلام said مرحبا بك من ابن و نبي – welcome my son and Prophet. And in the narration of Sahih Muslim it says – دعاء لي بخير – and he even supplicated for me.

Then they reached towards the second heaven. Jibril عليه السلام knocked on the door like the last time, again questions and answers were exchanged like last time and it was found that it is Muhammad ﷺ. Did he attain Prophet-hood? Yes he ﷺ attained it. The same incident, the same questions. Then the door was opened and he saw the two maternal cousins, Eesa عليه السلام and Yahya ibn Zakariyyah. So the Messenger of Allaah ﷺ offered them Salam and they replied to his ﷺ Salam.

مرحبا بالأخ الكريم و النبي الكريم, فرحبا بي و دعوا لي بخير they welcomed me, noble brother and noble Prophet. They welcomed him.

Then they went towards the third heaven and again Jibril عليه السلام knocked the door and asked for permission the same way. And when the door was opened so I saw Yousuf عليه السلام on the third heaven. So again he welcomed me and supplicated for me the same way.

Then I went towards the fourth heaven and in the same way Jibril عليه السلام knocked the door and questioning was done. The door was opened and I saw Idrees عليه السلام there. He welcomed me and supplicated for me. And Allaah stated **وَرَفَعْنَاهُ مَكَانًا عَلِيًّا** And We raised him to a high station (Surah

Maryam ayah 57). Meaning on the fourth heaven. Then we travelled towards the fifth heaven, the door was knocked, questions were asked and the door was opened. I saw Haroon عليه السلام there.

He welcomed me and supplicated for me. Then we went towards the sixth heaven and then the same way the door was knocked. The door opened and I saw Musa عليه السلام there. He welcomed me and supplicated for me. Then we travelled towards the seventh heaven and the door was knocked in the same way. The door was opened after questioning and I saw Ibraheem عليه السلام sitting with his back reclined against the Bayt Al Ma'moor. And the 70,000 angels enter in Bayt Al Ma'moor (everyday), perform Tawaaf and their turn does not come again in their entire lifetime. 70,000 angels perform Tawaaf at one time and then they never get a chance again. These many are the angels of Allaah.

ثم ذهب بي إلى بيت السِدْرَةِ الْمُنْتَهَى – and then I was taken to the Lot Tree of the Farthest Boundary (Sidratil Muntaha) and I saw a very strange thing there. What is the meaning of Sidrat? Sidrat refers to a berry tree.

وَ إِذَا وَرَقُهَا كَأَذَانِ الْفِيلَةِ – its leaves were as big as the ears of an elephant.

وَ إِذَا ثَمَرُهَا كَالْقَلَالِ – and the berries are so big, Qilal refers to the vessel in which water was filled. It was a very large vessel, you can consider a large pot.

قَالَ فَلَمَّا غَشِيهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَ تَغَيَّرَتْ – there were so many colors in it, I am looking at those things by the command of Allaah which I had never seen before.

فما أحد من خلق الله يستطيع أن ينعته من حسنيتها – no person from among the creation of Allaah can describe its characteristics which I saw. Neither me nor can any other creation describe the beauty of what I saw.

فأوحى الله إلي ما أوحى – then Allah revealed that revelation upon me which He willed.

ففرض علي خمسين صلاة في كل يوم و الليلة – then fifty prayers were made obligatory upon me (to be prayed) in 24 hours, in the day and night.

فنزلت إلى موسى – so when I was returning and I reached Musa عليه السلام , it was the same heavens and he had to descend in the same sequence, so when I reached Musa عليه السلام he questioned me whether Allaah has made anything obligatory upon me? Yes, He has made 50 prayers obligatory. So Musa عليه السلام said that go back, your Ummah will not be able to perform 50 prayers, go and ask for concession from your Lord. I know and I have experience, I have spent time with Bani Isra'eel, your Ummah cannot offer 50 prayers.

So the Messenger of Allaah ﷺ returned to the presence of this Lord and requested for a concession.

So Allaah the Most High reduced five prayers. Then he returned, then again Musa عليه السلام asked and I answered that five have been reduced. He again told the same thing, that your Ummah will not be able to offer 45 prayers so go back. After lot of concessions, I reached up till five prayers. Then I returned and Musa عليه السلام again asked me as to how many prayers are there? The Messenger of Allaah ﷺ said five. So he said no, even now you return and ask for concession as your Ummah will not

be able to pray five. SubhanAllaah. This is experience. Musa عليه السلام knew how difficult it is to act upon worship because he spent time with his people. It is difficult for people to act on the obligations. There are five so go back again for five. Allahu Akbar.

So the Messenger of Allaah ﷺ said that he feels shy, he feels shy of his Lord. Now it has been reduced from fifty to five so I will not go back now. Then a voice said, Allaah said that my Word does not change. I had obligated fifty right, so they will offer five and I will give them reward for fifty. Allaahu Akbar. They have been reduced from fifty to five but they contain the reward of fifty. Look at how Merciful, Al Ghafoor, Al Wadood, Al Kareem is our Lord. SubhanAllaah. The prayers were reduced from fifty to five but they contain the reward of fifty. There was no reduction in reward. There was a reduction in units, in time, a reduction in quantity but there was no reduction in the mercy of Allaah. There was no reduction in the religion, in the generosity of Allaah. Not only this, listen ahead.

فلم يعملها — even if you did not perform the good deed but only intended it, then one reward will be written just for the intention.

فإن عملها — and if he performs that good deed which he intended

كُتِبَتْ لَهُ عَشْرًا — then his reward is written ten times (reward is multiplied ten times).

و من هم بسيئة فلم يعملها — and whoever intended to do a bad deed and he did not do it, then one reward is written for him.

فإن عملها كُتِبَتْ سِيئَةً وَاحِدَةً — and if he does it (commits the bad deed), then one sin will be written for him. How Merciful, Al Ghafoor, Al Adheem, Owner of All Might and Power, Glory be to Him, the Most High.

قال فنزلتُ فانتهيْتُ إلى موسى فأخبرتهُ بما فعلتُ, فقال إرجع إلى ربك فسله التخفيف, قال قد رجعتُ إلى ربي

حتى استحييتُ منه

So Allah has obligated these five prayers and today we see that are they not are heavy upon the Ummah. Even the five are heavy. And five equals fifty. If a business proposal comes before you that offers you a return of fifty for one or ten for one, people run after it, do they not? Fifty for five, people run away from it. It does not even require one hour. And if you offer with sincerity of intention, following the Sunnah, fulfilling the conditions and pillars, then you will get the reward of fifty prayers in return for praying five.

So this is the incident of Israa and Mi'raj. The important thing that I want to discuss here is this – among some Sufis and by Allaah, I was very surprised. In the Urs of Abdul Qadir Jeelani, the Qadariyyah offer this story and the story goes like this. A student of Abdul Qadir Jeelani passed away. The Angel of death came and captured his soul as was the command of Allaah. Abdul Qadir Jeelani was not present, when he returned he asked where his student was. So someone said that this person died. Died? He (Abdul Qadir Jeelani) went towards the heavens, split the first heaven. Then the second, then the third. On the fourth heaven, he caught Malik Al Mawt, the angel of death. The packet containing the soul (of his student) was in the hand of Malik Al Mawt so he took it from his hand – how dare you take the soul of my student without my permission? And he threw that packet from the heavens to the earth. When it fell on earth, it transformed into 70 souls. Now this student will need to be killed 70 times in order for him to die. This is what they say that this is the glory of our saint, SubhanAllaah.

The best creation of the heavens, Jibril عليه السلام and the leader of the heavens and the earth, the best of creations Prophet Muhammad ﷺ, the leader of this universe; when he travels to the heavens he knocks on its doors, asks for permission, questions are asked and permission is granted from Allaah

the Most High and only then the door is opened. If permission was not granted, the door would not have been opened. Not just on the first or second heaven but on all seven heavens there are sentries, there are angels sitting to guard them. Even though Jibril عليه السلام is an angel from among them but they do not open (even for him) without asking. Who is with him? Muhammad ﷺ was with him, permission was granted only for him ﷺ and it (door) was opened.

These are the narrations of Sahih Bukhari and Muslim, and the people say that we do not accept it. Our saints receive knowledge directly from Allaah the Most High. You people narrate knowledge that such and such said this, they are dead people who passed away. Whereas our saints receive knowledge while they are alive. You people seek knowledge from Abdur Razzaq while our elders seek knowledge from Razzaq Himself (meaning Allaah). Is this what is left in the Ummah in the name of Islam? Is this the Sharee'ah brought by the Messenger of Allaah ﷺ? Then what do these people say? They say that these people only know how to create fitnah, they have started to oppose and they only know how to pinpoint nothing else. Shall we throw these narrations of Sahih Bukhari and Muslim which are proven with authentic chains behind our backs and believe these self concocted stories of yours, which by Allaah, will make even the children laugh if they listen to it. And shall we accept these? No my brother, there is still time. Open your eyes and leave aside these self concocted narrations. By Allaah, you will have to face (Allaah) and you will be questioned without a translator, Allaah will directly question you that I sent my beloved Messenger ﷺ to you and revealed the Sharee'ah to you and this was the way of my Messenger ﷺ so why did you choose this (other) path. What will be our answer? What will we say? With what face will we answer? Abdul Qadir Jeelani will be standing like the rest of creation – no clothes on the body, no shoes on the feet and with unkempt hair. At that time, success/respite will be attained by those to whom Allaah grants success/respite. Only those people will be standing under the shade of Allaah's Throne who Allaah gives space under His Throne. On that day there will be no shade. The Prophets will say – my soul, my soul whereas the Messenger of Allaah ﷺ will say my Ummah, my Ummah. Is Abdul Qadir Jeelani (may Allah have mercy upon him) better than the

Prophets? It is such a strange matter. Someone has even said that Allaah the Most High has given Ghawth, Abdul Qadir Jeelani, and look at the word Ghawth here – it is used for the one who brings relief and respite in the most extreme difficulty. So Allaah the Most High has granted Ghawth with a register that contains the names of his followers till the day of Judgment. And there is no accounting for the one who is a follower of Ghawth. SubhanAllaah, this is so surprising my brothers. So remember that there is still time (to repent) from these self concocted stories, from these innovations and perversions. There is still time, you are still breathing so the door of repentance is open.

فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ

Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

(Surah Al Waaqi'ah ayah 83)

The soul will reach here (the throat) and the angels will be visible before us to capture our soul so at that time there will be no reason and no alibi and the door of repentance will have closed.

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا ۚ إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۚ وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ

يَوْمٍ يُبْعَثُونَ

Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord!

Send me back,

"So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.

(Surah Al Muminoon ayaat 99, 100)

O Allaah, send me back so that I can do good deeds. But no, there is no time now. You have seen the angels coming with your eyes. And if it is a sinner, a person who spends his life in Shirk or innovation, or as a disbeliever, then his soul is taken out as

وَالنَّازِعَاتِ غَرْقًا

By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;

(Surah An Naziyaat ayah 1)

The Angel enters his body and the soul becomes afraid and runs towards the feet. Then the Angel enters the body and pulls out the soul so mercilessly as one would pull a wet cotton over spikes/thorns. This is how his soul would be taken out. The angels who are with him, he will be shrouded in the most foul smelling shroud which will be jet black. None of the angels will go in front of him as to how can they face something so foul smelling and pick it up, so they would be sitting behind him. But it is the command of Allaah so they would have to carry it. They carry him with great difficulty and go towards the heavens but the doors are closed. None of the doors will be opened for him. My slave lied all his life. He was shown the right path but he left it on purpose so the doors of mercy are closed for him. None of the doors will be opened for him. He is thrown from there into his grave. My slave, this is the slave of Allaah. By Allaah, you cannot exit this world of Allaah the Most High, you cannot exit from the servitude of Allaah. The grave will contract within, the ribs will overlap each other, there will be screams and there will be no answer for Munkar and Nakeer. He will be able to give the answer only if he knows right. The entire life he spent in innovations and perversions, my slave has lied and wronged, he has spent his entire life in Shirk, innovation and perversions. So spread a bed of hell-fire for him. La Ilaaha Illallaah. A bed of hell-fire within the grave? Have you ever seen a



bed of fire in your life? A bed of fire. And also open a window of hell so that this window keeps punishing him by sending hot waves and he will keep getting punished until the trumpet is blown on the day of Judgment.

What will happen in the field of gathering? How he would be stopped from the Hawdh Al Kawthar of the Messenger of Allaah ﷺ in the extreme of thirst. How will your feet and legs side with you for accounting and standing before your Lord. What will you answer? How will you look at your deeds when they will be measured on the scale? How will you hold your book of deeds, how will your hand side with you and how will you hold it? How will you cross the bridge of Siraat? Have you ever thought of it? There is still time. Our call is not such that you leave the statement of your scholar and grab the statement of our scholar. No by Allaah, we have never said this to anyone neither will we ever say this. Our call is clear – to leave the path of Shirk, Bid’ah and perversions and to accept the path of the Quran, Sunnah and the righteous predecessors. Whoever treads upon the path of the righteous predecessors is our Imam, he is a scholar for us. And whoever is distant from this path, then he has no worth or value for us even though he may call himself a big scholar. Whoever did not recognize the path of the Messenger of Allaah ﷺ, then he has no trust with us even if he has the biggest turban or the longest beard.

Barak Allaahu Feekum.