

Al Usool Ath Thalaatha

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Lesson 17

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. And we had reached the third foundation. And in the last lesson, we had talked about the topic of migration. In today's lesson, we shall start from where we stopped.

Shaykh Muhammad ibn Abdul Wahhab states that,

والهجرة فريضة على هذه الأمة من بلد الشرك إلى بلد الإسلام، وهي باقية إلى أن تقوم

الساعة؛

And Hijrah (migration) is an obligation upon this Ummah from the land of Shirk to the land of Islam and it will remain until the establishment of the Hour.

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

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَمْ

تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!

Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.

(Surah An Nisaa ayaat 97-99)

Verily as for those whom the angels taken in death while they are wronging themselves – wronging by doing what? By not migrating. Migration from Makkah to Madinah had become obligatory and

some people had not migrated even after having the capability while others were not capable to migrate. So Allaah has described the state of both the groups in these ayaat of Surah An Nisaa. That when the angels take the soul of some people i.e. the angels of death, in a state when the people have oppressed their souls so the angels ask them why you not migrate? When the order of Allaah was to migrate from Makkah to Madinah then why did you not migrate? The people answered – we were weak and incapable. So the angels said – was the land of Allaah not wide enough? So you could migrate. So these are the people whose abode is hell-fire and it is the worst of abodes.

So it had become clear that Allaah has told them about their punishment in the hell-fire that they would also face hell-fire and hell-fire is the worst destination. So it becomes apparent that migration is obligatory. And one has to face hell-fire by leaving off the obligatory commands. One is not entitled to punishment of hell-fire for leaving off the recommended actions. Another benefit that is derived from this is that to abandon migration is a major sin for the one who is capable. Why is it not disbelief? The answer lies in the next ayah.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ – when Allaah the Most High described the state of those who did not migrate even though they were capable, then the course of wisdom was that there were some people who did not migrate and Allah mentioned about them.

إِلَّا – there is an exception here; those who were really weak and old. There were some who only made claims of weakness whereas there were those who were really weak. And who knew about their state? Only Allaah the Most High knew of their state. Apparently no one knew about their condition. People thought about those who did not migrate that all of them are weak and incapable and hence they did not migrate, so migration is not obligatory upon them. But Allaah the Most High knows the state of the hearts. **يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ** Allah knows the fraud of the eyes,

and all that the breasts conceal (Surah Al Ghaafir ayah 19). Except for those who were really weak and not capable to migrate. Who were they? They were three categories of people:

1. الرِّجَالِ – the men; there were some men who could not migrate, they were weak in reality
2. وَالنِّسَاءِ – and there were some women like this
3. وَالْوِلْدَانَ – the children; those immature (not of age) children who could not migrate.

لَا يَسْتَطِيعُونَ حِيلَةً – they had no means, they had neither wealth nor belongings and they had no one to guide them.

وَلَا يَهْتَدُونَ سَبِيلًا – and they also did not know the way

If by any means they did acquire wealth and belongings, but they did not know the way. There were some women and they did not know the way so Allaah stated everything separately. There were such men, women and children. They were in groups and also separate. The women would not travel alone. There were some women without men, and there were others who had become Muslim but whose husbands and family were still disbelievers and they had to migrate so how could they migrate? It was difficult for them. Then there were children who were with their mothers, they were not of age and they did not know the way. So Allaah said regarding them that they have an excuse and this is a legislated excuse. They will be pardoned. Are they similar to the first group? No they are not similar. So the ruling upon them was that they are committing major sin whereas the ruling upon the latter group is that there is no blame upon them. Allaah the Most High will pardon those people.

And in another ayah, Allaah the Most High states,

يُعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ

O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."

Everyone shall taste the death. Then unto Us you shall be returned.

(Surah Al Ankaboot ayaat 56, 57)

Shaykh Muhammad ibn Abdul Wahhab has just quoted one ayah here but I have stated the next ayah also along with it.

يُعْبَادِي الَّذِينَ آمَنُوا – O My slaves; which slaves? The ones who believed in Allah. This is because even the disbelievers are the slaves of Allaah, this entire universe gives servitude to Allaah but here Allaah has specifically addressed his believing slaves. "O My slaves who believe"

إِنَّ أَرْضِي وَاسِعَةٌ – Certainly, spacious is My earth.

فَأِيَّايَ فَاعْبُدُونِ – Therefore worship Me alone. The vastness of this earth is so that you can worship Allaah with ease. You want to make buildings on it, you can make buildings as tall as you want on it. You can make roads, subways and bridges on it. You can make whatever you want on it, this is for this world but you must not forget that the reality of the vastness of this earth is - فَأِيَّايَ فَاعْبُدُونِ –

Therefore worship Me alone.

If you do not do so, and there are many people in this world who do not do so. They are engrossed in the (enjoyment of this) world. They do not even come near the servitude of Allaah. This is the reason Allaah states,

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ – Every soul shall taste death, there is nothing living that shall remain forever.

The one who is alive today will die tomorrow. Then where will he go?

ثُمَّ إِلَيْنَا تُرْجَعُونَ – Where will you go? To Allaah the Most High. Even though you do not abide by My

message today, you do not abide by My commands but remember that a time will come when death will be upon you. You cannot get rid of it. And then the return is to me. So you will be answerable for everything that you have earned.

So (these are the following groups)

1. Those who migrated and sacrificed everything for the sake of Allaah and His Messenger ﷺ; they are beloved to Allaah, they are the slaves of Allaah whom Allaah likes
2. Those who did not migrate despite knowing, without any legislated excuse so they are those who angered their Lord. They disobeyed Allaah and His Messenger ﷺ and committed a major sin and Allaah is angry/displeased with them
3. Those who did not migrate but they were not capable of migration. They are those whom Allaah, with His extreme grace and mercy, pardoned them. Because Allaah the Most High states Himself - لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا (Surah Al Baqarah ayah 286) i.e. Allaah does not burden a soul more than it can bear. And Allaah only burdens a soul with what it can bear. Remember that the word Nafs here means Mukallaf. It is not being talked about non Mukallaf rather about a Nafs. Allaah has put burden on every living soul in proportion to what it can bear. Allaah has not burdened a soul greater than its capability and strength.

Shaykh Muhammad ibn Abdul Wahhab further states:

قال البغوي - رحمه الله

(سبب نزول هذه الآية في المسلمين الذين في مكة لم يهاجروا، ناداهم الله باسم الإيمان)

Imam Al Baghawi (may Allaah have mercy upon him) said;

About Imam Al Baghawi

Imam Al Baghawi's name was – Abu Muhammad Al Hussain ibn Masood ibn Muhammad Al Faraa and two of his books that are famous are;

- Tafseer Al Baghawi and
- Sharh As Sunnah Al Baghawi

He passed away in 516 Hijri.

قال البغوي، سبب نزول هذه الآية – Imam Al Baghawi said that the reason for the revelation of the

ayaat 56 and 57 of Surah Al Ankaboot which I just recited; the reason for the revelation of this ayah are those Muslims, this ayah has been revealed for those Muslims –

الذين بمكة لم يهاجروا – those who were in Makkah and did not migrate.

ناداهم الله باسم الإيمان – when Allaah mentioned them, then what name did He use? When He called

them out, then what name did He use? يا عِبَادِيَ الَّذِينَ آمَنُوا - الإيمان - what is the benefit derived from

it? (The benefit is that) It is not Kufr. Because the ayah before this one says فَأُولَئِكَ مَاؤَىٰ لَهُمْ

يَوْمَئِذٍ مَّصِيرًا ۖ وَسَاءَتْ جَهَنَّمُ i.e. for them is Jahannam and Jahannam is the worst of abodes. The people

who only took this ayah of warning and did not take the ayah of glad tidings, the ones who did not take the exegesis and sayings of the scholars, the ones who did not take the statements of the pious predecessors rather just acted upon their own wish and on the strength of their own logic; they did not even reconcile the ayaat, they did not reconcile the texts and did not reconcile the ayaat and ahadith present on one single topic – they are the ones who committed this mistake. What is the mistake? That the one who commits a major sin is a disbeliever and they are the Khawarij and this group is present even today. They only take the apparent meanings of the legislative texts, they do not reconcile/collect them and do not take the statements of the righteous predecessors. And you will see that to recognize them, (their characteristic is that they will present) an ayah of the Noble Quran and their fatwa, or a hadith and their fatwa. It is not that they state an ayah of the Noble Quran and then a statement of some Mufassir (exegete) of the Quran. Here Shaykh Muhammad ibn Abdul Wahhab has showed us a way that if you want to state the exegesis/explanation of the Quran, then do not do so based on your intellect. “Al Baghawi states”. The tafseer of Al Baghawi is well-known. He could have mentioned some other book or the quote of some other Mufassir as well but he has mentioned an example as these lessons are for the common people. And in that time, this tafseer was widespread. Acquiring it was easy and it is a small tafseer, not too big. Some companions ask that why did he not mention the tafseer of Ibn Jarir At Tabari or Ibn Katheer. So it is not necessary for a scholar to mention all the tafaseer at one time. He mentions according to what crosses his mind at that particular time according to the requirement of the audience. So Shaykh

Muhammad ibn Abdul Wahhab has showed us a path here which is the path of Salafiyyah. It is that whenever you recite the Quran or mention an ayah of the Quran and you want to extract benefits from it or want to state the tafseer or a ruling or want to pass a fatwa, then it is required of you to return back to some scholar. Even though Shaykh Muhammad ibn Abdul Wahhab was a scholar himself and he was given the title of Shaykh Al Islam yet this was his way and he always walked on it. If you look at the books of Shaykh Muhammad ibn Abdul Wahhab, you will find that he never talks himself anywhere. His books are filled with the statements of the pious predecessors. Ibn Taymiyyah said this, Ibn Al Qayyim said this and before them, Imam Ahmad said this, Imam Shafi'ee said this. You will surely find the fragrance of Salafiyyah in all his authored works. Even here, Shaykh Muhammad ibn Abdul Wahhab has given a small indication that the tafseer of this ayah is the reason for revelation of this ayah was that those people who were in Makkah and did not migrate, Allaah has called them with the name of Eeman and they were not disbelievers. Allaah did not differentiate the two groups (the ones who migrated and the ones who did not). One group is the one which has been pardoned whereas the second group is the one which is in danger and about which it is said that they are not disbelievers.

I must mention a very beautiful incident which is present in Sahih Bukhari in relation to migration. It is a very well known incident and I may have mentioned it in the previous lessons as well apart from this lesson. It is mentioned in Sahih Bukhari that there was a man who committed 99 murders. After a period of time, he wanted to do Tawbah/repent. He felt tightness in his heart so he asked the people that I want to repent, who must I go to? Who do the common folk know? They go towards ascetics. People seldom go to the scholars and this has been happening in every age and not just in our age. There were Sufis in that era too similar to the Sufis who are widespread today. So understand that whoever was an ascetic, even though he had no knowledge but did worship, who performed worship as an exercise. So someone told him that such and such person is an ascetic, a slave (worshipper) so go to him and he will guide you. This is because people look at what is apparent and not what is hidden. They consider that the person who is apparently involved in

worship day and night is right. And another person who has knowledge, even though he performs worship but his worship is not apparent to the people so the people flock towards such people and the effect of their dawah is more because they intermingle more with people. Meaning that they go to people to perform exorcisms or something else. But the scholars do not do this. They do not call people towards themselves because they have knowledge that they have to connect the hearts of people with Allaah, the Most High. You will take your child to them and ask them to blow on him (ruqyah/blessings etc.) so they will tell you to do it yourself, why have you come to them. So what will you say? You will say that they are very strict people, these Wahhabis. They show you a way, even though they may have some hardness in their manner of speaking, yet they show you a way. No matter even if you want to do ruqyah on your child. Are you distant from Allaah? Does Allaah the Most High not listen to you?

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ (Surah Al Baqarah ayah 186). But if you go

to a Sufi saint to get ruqyah done on your child, he will never return you and will surely perform the ruqyah. If you have any trouble for the second time with another child, you will go again. You will find such people in cities and towns where there are Deobandi and Bareilwi madrasas in our countries that there will be a special line after the Maghrib prayer. Why are they standing here near the mosque, near the chamber; there is no shop here, there is nothing here? Because Shaykh does ruqyah here. I have seen it with my own eyes. But one can say that these are the ayaat of the Noble Quran and you can perform ruqyah using that. Firstly, the people will return to Allah the Most High (through this) and will also read the Quran. The Quran is kept above, they don't touch it and they claim that they don't know how to read the Quran. The one who does not know how to read Qul Huwa Allaah (Surah Al Ikhlāas), then it is a shame as to how they call themselves Muslims. At least learn how to read this. You know Surah Al Fatihah, then read Surah Al Fatihah and do ruqyah. Imam Ibn Al Qayyim said that I lived in Makkah for a period of time, for a few years. I would fall sick and would not visit a doctor rather just recite Surah Al Fatihah and do ruqyah on myself (blow over

myself) and I would get well. Only with Surah Al Fatihah. He had faith that cure is granted by Allaah and one must make Allaah the source of cure so he recited Surah Al Fatihah, there is cure in Surah Al Fatihah and he was cured. Which Muslim does not know Surah Al Fatihah? A person who prays must know Surah Al Fatihah. We don't say that you recite all the different ayaat of the Noble Quran (for ruqyah). You can recite Surah Al Fatihah and the Qul (the three Surahs – Al Ikhlaas, Al Falaq and An Naas) and then perform ruqyah on the child (with it).

Anyway, the man went to that pious slave/ascetic and told him that I have committed 99 murders so is there a way for my salvation/forgiveness? The ascetic replied that 99 murders and you have come to repent? Go away for there is no repentance for you. Is this a time to repent? So the man took his dagger out and completed his 100. The scholars state that the ascetic was not killed by the man but by his own ignorance. SubhanAllaah. He had repented from murder, he wanted guidance and he did not want to murder. But when he found that the door is closed for him, then why are you sitting here (meaning what use is the ascetic for) so let me complete the 100. So when he finished his 100 then after a few days, his heart again became tight (with regret) and he again asked people. People knew that he did not spare the ascetic man and they were scared of him that if they did not direct him, then he might kill them as well as he has already committed 100 murders. So they directed him to another man. Allaah the Most High was showing him the way as He wanted to guide him. Seeking out the means is necessary my brothers. Some people think that since guidance is in the Hands of Allaah, then one must just sit in the house, what is the need to go anywhere? Guidance will be acquired when you seek it by moving out of the house.

So they said that there is such and such scholar, so go to him. The man went to that scholar and said I have committed one hundred murders. The scholar replied that nothing can come between you and your Lord. Repent to your Lord and in sha Allaah, your Lord will accept your repentance. However, there is condition. It is that you must leave this place, this environment and go to another place (this is migration, which is our topic at hand). The city, the place where you live in, its

environment has made you a murdered. If you repent and stay in the same place, then again same environment and again murder. Do you know why? The relatives of those whom he murdered are still present there and he murdered 100 people. If he lives in the same city and same area, then after repenting, his beard has grown and he has started praying Salah but will the ones seeking revenge spare him? They will compel him to commit more murders. So what was the wisdom? So that this person could repent in the right manner. In this there was a test for him from Allaah the Most High and in reality a solution for him to repent completely and leave that place. What was the test? To migrate and leave his place. He has a house, children, a name. A person builds a house with great difficulty. Then there is the society and his name in it. People are scared of my name and I will have to leave all this. But if wanted to repent then this was the only way. And look at the acceptance of repentance. When Allaah the Most High turns the heart then this is how He turns it. When he came out from there (the scholar's house), he did not go towards his wife and children. To bid farewell to them or pick up some money or belongings. He had a house so (he did not think) to sell it. He went straight towards the land where the scholar advised him to go. Did he pass his test or not? Satan tried a lot to pull him towards his house but he did not go there. He went towards that land and this is called sacrifice. It is from the wisdom of Allaah that death came upon him on the way. When death came upon him, he dragged himself to put his chest forward one or two times and then he died. The angels came to capture his soul and they were the angels of mercy and the angels of punishment. The angels of mercy said that we shall capture his soul as he has repented. The angels of punishment said that how can you take his soul when he is a murderer of 100 people. A quarrel broke out. To judge between them, Allaah sent down an angel from the skies and commanded him to measure the land. If he is near the good people then he shall be taken by the angels of mercy and if he had not covered a lot of distance and is near the evil people, then the angels of punishment will take him. The (appointed) angel had not reached the earth when Allaah commanded the earth that "O land of the good people, get closer (to the dead man). O land of the wicked people, get farther away". So the angel came and started measuring. And he found that it was just a hand span closer. Which one?

The land of good people. And it was the same hand span which this man dragged himself forward during his last moments and his last breath. This last action in the final moments of this man were much liked by Allaah that this slave of His made one last try. There is repentance and then there is that when the soul has been taken from the feet and it is upon the chest, then what could he do? This is all he could do. He could only drag his chest forward. He dragged it forward as much as he could. So it is the justice of Allaah the Most High and His grace and mercy that even after committing a 100 murders, He pardoned him as soon as he repented even though he never prostrated. And his soul was taken by the angels of mercy.

So in this incident, what is related to our topic is that he acted upon this ayah in the most excellent

manner - *يُعْبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ* -

There are many benefits (in this incident) but this is not the topic right now.

So in relation to the topic of migration, there is a big test in migration as to how much Eeman you have. And it becomes apparent as to how much you can sacrifice. A lot of people are unaware of the topic of migration. Migration does not mean to migrate for earning wealth, that is also migration but it is the migration for this world. Some people migrate to make their afterlife better and there are many examples of this. Some people migrate to save their world and some people migrate to save their religion. Allaah the Most High gives this world to those who migrate for it and He gives both this world and the hereafter who migrate for their religion. Even though the world (worldly benefit) is not apparent to us but there is contentment inside that person and contentment is such a huge reward on a slave that by Allaah, only those who have been given this reward and this blessing by Allaah know about it.

I will give you an example. Shaykh Al Allama Al Albani who was a muhaddith of our time, he was from Albania. He was not an Arab, he was a non-Arab. When the disbelievers became powerful and he had to bear lot of difficulties so he migrated to save his religion. He came towards Syria, he did

not have anything as he left everything behind. He had to rent a house, his parents were also with him. He was of a small age and slowly he spent his life there. He was a watchmaker so one of his students once asked that how did Shaykh acquire knowledge. That is, job along with knowledge. Our common perception is that the scholars only acquire knowledge and they do not work. So how did you acquire knowledge? He said a very beautiful thing. He says that I would wake up for the Fajr Salah and I would sit in my shop from Fajr Salah up until 8 o'clock. Then at 8 o'clock as soon as the doors of Maktabah Zahiriyyah (in Syria) would open, I would close my shop and sit inside the library/bookstore till the Adhaan of Dhuhur. I would pray Dhuhur and then sit in my shop for half an hour or one hour until the time for lunch. I would have lunch. Then the time for rest in the evening, I would rest for two hours and read books which I borrowed from there, one or two. Then when the Maktabah opened, I would go towards it. Then after lunch I would come back to my shop for two hours. In the evenings the Maktabah would remain open for four or five hours so I would go to the Maktabah. And how did I come and go? On a bicycle. It is said that during that time, he was the only person in his area who had a white beard, white turban on his head and on a bicycle. So the student asked – how did you make a living as you would only sit in your shop for 2 or 4 hours. He said that when Allaah the Most High gave me my own house and the shop was also my own given by my father, then what did I need to worry about? The earning of provision was initiated, I would earn as much as was required by me for the day and Allaah would give me more. The rest of the time I spent in (acquiring) knowledge and it is the grace of Allaah as I do not know from where all this knowledge came.

This person (Shaykh Al Albani رحمه الله تعالى) would spend 12 to 13 hours in the Maktabah. This is contentment and this is just one example.

Imam Ahmad ibn Hanbal is a well-known imam of his time. How did he spend his life? Do you know? Was he a landlord? A big merchant? Do you know what work he did? He was a porter, he would lift things. How much would he work? He would work from morning until two or three hours as much as

he could work, he earned and then would buy lunch and sit down to seek knowledge. And when he became a scholar, he would sit down for hadith. In the evening again for 2 – 4 hours, for dinner he would go to the market, lift baggage, take the money and eat food with it. This is how his life was spent.

This blessing of contentment is not present with every human being. We think about the tomorrow that we have not seen. There is no harm in a person trying to earn (a living in) this world. It does not mean that you do not earn anything and leave nothing for your children. Rather it is that you should not make this world your goal. How many people were orphans and they had no one yet they established themselves as examples in this world. Whatever big brands that you see around us, I am talking about this era. Do you know from where have these big brands come? Take tires or cars, Toyota for example, who are they? Were they landlords? Who were they? They were common people who kept experimenting and working hard. But they spent their entire life in only one direction. Allaah the Most High gave them. Work hard and see, Allaah will give you what you want. The one who wants this world, Allaah grants him this world and the one who wants the hereafter, then Allaah grants him contentment in this life. And the one who has contentment owns the entire world, remember that. What is contentment? That Allah grants me only that which is required to fulfil my need. What is the requirement of a man? That he has a roof under which he can live honorably, wife and children and a job whereby he can earn a halal living. And if he has a ride, then Alhamdulillah.

So Allama Albani got a bicycle and he had wife and children. And he said that I did not have the money to buy books from the Maktabah. So I would go there, sit and read from the Maktabah. Slowly when they (the owners/admins) saw that this person sits here daily for 12 hours, they designated a spot for me to sit and read and would also keep books in front of me to read. Slowly as time passed, they gave me a separate room. And till date, in the entire country, no one had been given a separate room in the Maktabah except him. It was only for him.

So contentment is a big thing regarding which a lot of people are unaware.

Shaykh Muhammad ibn Abdul Wahhab further states:

والدليل على الهجرة من السنة قوله ﷺ : ((لا تنقطع الهجرة حتى تنقطع التوبة، ولا تنقطع

التوبة حتى تطلع الشمس من مغربها)).

And the evidence for migration from the Sunnah is his ﷺ statement – Migration will not be cut off until Tawbah is cut off. And Tawbah will not be cut off until the Sun rises from its west.

This hadith has been narrated by Ahmad and Abu Dawood in Kitaab Al Jihad. And there is a very beautiful statement of Ibn Taymiyyah. He states that – A person cannot protect himself from Shirk unless he becomes weary of the polytheists, frees himself from them and distances himself from them.

Remember that some people think that we are Muwahhideen Alhamdulillah, we are free from Shirk and this is enough. If you can manifest your Tawheed there then Alhamdulillah. But if you cannot manifest Tawheed there nor the dawah of Tawheed then you must leave that place. It is not right for you to call to Tawheed there, the environment of Shirk which may have not affected you might affect your children. We observe in our society that the children of Ahlul Hadith go to schools, to government schools where everybody's children study. The children of Deobandis, of Bareilwis, Sunnis, Shias, everyone. There are lots of shrines too in our countries. Now a Bareilwi child wants to go to the shrine and our child also went with him, the child does not know what it is. You will stop him ten times but he will go there for sweets. He will eat sweets and come. And then slowly this will be ingrained in his mind that he gets sweets in that place. And how much time do we have to teach the religion to our children. This is the truth. And I have observed that those who work in dawah and especially our Ahlul hadith companions do not give adequate time to their children. They hardly give

them time and then there is no revision. So it is better to leave an environment that contains Shirk. I am not talking about dawah here, you want to do dawah to them so you can go there but we are talking about migration and about distancing ourselves from them.

Shaykh Muhammad ibn Abdul Wahhab further states

فلما استقر في ((المدينة)) أُمرَ ببقية شرائع الإسلام، مثل: الزكاة، والصوم، والحج، والأذان،

والجهاد، والأمر بالمعروف، والنهي عن المنكر، وغير ذلك من شرائع الإسلام،

When the Messenger of Allaah ﷺ stayed in Madinah, the other commands of the Sharee'ah of Islam were given. For example, Zakat, Fasting, Hajj, Adhaan, Jihad, and enjoining good and forbidding evil. And others like that from the legislation of Islam. For example, obedience to parents, rights of the neighbors, these are also the fundamental things of the legislation. Similarly, the rights of the Muslims, the rights of the husband and wife. All these are rights and all these commands were obligated by Allaah the Most High to the Messenger of Allaah ﷺ in Madinah. And what was in Makkah? What was before migration? It was only two things; Tawheed and later on Salah in the last years i.e. after 10 years in Makkah. The Messenger of Allaah ﷺ spent a total of 13 years in Makkah out of which 10 years were spent only (preaching) in Tawheed. In the last three years after those ten years, there was Tawheed and Salah both. Later on, the other obligations like zakat, fasting and Jihad were obligated from the 2nd year of Hijrah and Hajj was obligated in the 9th year of Hijrah.

أخذ على هذا عشر سنين

This took him 10 years.

He spent the rest 10 years in calling to these things. Meaning the ten years in Madinah. So how many years in total? 13 years in Makkah and 10 years in Madinah which amounts to a total of 23 years. And the importance of Tawheed is manifested by this. 13 years he preached only Tawheed and 10 years in Madinah he preached other things along with Tawheed. So remember that in his 23 years, he preached Tawheed from the beginning till the end.

Right from *إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* (Surah Al Alaq ayah 1) until *أَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ* (Surah Al Maidah ayah 3), there is Tawheed in the beginning and in the end so it is imperative to know the importance of Tawheed.

Some people say that these people only talk about Tawheed. They do not know that there are so many issues plaguing this Ummah and they do not find solutions for it. The disbeliever has reached our doorsteps and they do nothing about it. They only know to collect people and give lessons. Someone is preaching about the issue of Taharah, someone is teaching Salah and someone else is talking about Tawheed while the Ummah is being cut to pieces and dying. The enemy has entered our house. They do not care what the disbelievers are doing against us, in what way they want to attack us and what their agenda is. They do not care about all this and do not talk about it.

If I leave this world without knowing what the agenda of the disbelievers is, what preparations they have made to kill us and seize our lands, then is there any harm in that? Will Allaah the Most High will be displeased with me? But if I go from this world and I do not know the proper way of doing Wudhu, then is that a bad thing or not? Tawheed is another thing. People say that you talk about Tawheed and I say I am talking about Wudhu. About Taharah. You left this world with full knowledge of what the disbelievers will do, where all they will attack, how the F16s will come, how the submarines will come, you know all of it. But you do not know how to wash the head, you do not know how to wipe the beard, you do not know how to perform istinja (purifying oneself after urination or defecation). By Allaah, such people study in the University.

A student asked a Shaykh that I get wet dreams so is it obligatory upon me to take a bath for a wet dream? The Shaykh replied that yes, since ejaculation has taken place so it is obligatory upon you to take a bath for a wet dream. The student says that I would only do Wudhu for it. Since when? Since I grew up. From the age of 13, 14 up until university, a university student is asking the Shaykh that he would only perform Wudhu. If this person had died in this same state while knowing the entire agenda of the disbelievers, what reply would he give to his Lord?

So my brothers, these gatherings of knowledge will never go waste, I swear by Allaah. Remember that.

We already know what the disbelievers will do as Allaah has already informed us about it - **وَلَنْ تَرْضَىٰ**

عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ Never will the Jews nor the Christians be pleased with you

(O Muhammad Peace be upon him) till you follow their religion (Surah Al Baqarah ayah 120).

If this was for the Messenger of Allaah ﷺ, then what is it for us today? What do you think? Their strength is too much. When they would display such strength for the Messenger of Allaah ﷺ then what do you think about us? So we know and this ayah is enough to make us know that they are our enemies and we know whatever they are doing. But by Allaah, the reason for their strength and their ability to overpower us is the Muslims themselves. The Muslims are themselves the reason. I will just give one example and I will not talk about Shirk now. In sha Allaah the sermon for next Friday will be on this topic that – the religion of Islam is a religion of strength and honor so why are the Muslims of today being dishonored. The Khutbah will be on this topic in sha Allaah but since the month of Muharram is about to start, I will just state a hadith related to it.

The Messenger of Allaah ﷺ said:

مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Whoever invented a new matter in this religion, then that person is also rejected and his action is also rejected (translated from Urdu from the words of Dr. Murtaza, not the literal translation).

And the rejected one is always powerless, defeated and not the overpowering one. The enemy who has entered our homes, until the rejected ones are present within us, until Shirk and innovations and perversions are present within us, then we will remain the defeated, overpowered ones. If we eradicate Shirk and innovations, spread the call of Tawheed to every house and if the Muslims join their hearts with their Lord today, and live their lives according to the way conveyed by the Messenger of Allaah ﷺ, then by Allaah none of their power will work. What do you think help is? Does help and strength reside within our shoulders? Is it in our swords or our tanks? My brothers, these are only a means. When Allaah wants a thing, then only Kun Fayakoon. In the Battle of Al Ahzaab, which Muslim raised his sword, which Muslim threw a stone? Allaah the Most High sent a wind which uprooted their tents. Their food, water and their utensils, all of it flew away and nothing remained. In the end, the disbelievers begged and fled. Allaah the Most High only wants to see how much Eeman and Taqwa is present in the heart of His slave.

Today, only chaos and wanton killing takes place in the name of Jihad. Tell me which Muslim country today is free of this fitnah (trial). A bomb blast takes place and 30 or 40 Muslims die with only 2 Americans and 1 British. Have the lives of Muslims become so cheap? You kill 30 Muslims to kill one disbeliever? What sort of justice is this? Is this the Sharee'ah of Muhammad ﷺ? Is this the teaching

of Muhammad ﷺ **إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**?

So the Messenger of Allaah ﷺ preached for a total of 23 years and 13 years that were spent in Makkah were only Tawheed. So today when we talk about Tawheed and it has not even been one year, rather maybe around 2 years talking about Tawheed and some of our companions became worried. So remember that the Companions were not worried for 13 years. There were just one type of ayaat and they were the ayaat of Tawheed. Be patient and (learn) Tawheed. Be patient and

(learn) Tawheed. Do not raise a hand. They would put dirt on the Messenger of Allaah ﷺ while he would be in a state of prostration, the Companions were ready to lay their lives and they indeed gave their lives but why did not give their lives in Makkah? Because the command of Allaah did not arrive. So it is not that one has to lay his life rather it is to be obedient to Allaah the Most High and this is the biggest test, remember that. We cannot live without the people we love and when our beloved is the Messenger of Allaah ﷺ, then can any person bear to see with his eyes that he ﷺ is given any pain and we sit and watch. This was the biggest test for the noble Companions. They would say that we don't care about losing our lives but the Messenger of Allaah ﷺ should not get even the slightest bit of pain.

The incident of Khubaib رضي الله عنه is well-known. He was hanged on the cross and they started to cut his hands. When they got fed up of him in the end, they said that we don't ask you to become a disbeliever, just say that you wish it was Mohammad ﷺ in your place. That is it. We will spare your life. He said - By Allaah, I say that wherever Mohammad ﷺ is, even a thorn should not prick him even if our lives are lost.

They gave their lives but did not like that even a thorn should prick the Messenger of Allaah ﷺ. You say that I should wish that he ﷺ was here (in my stead) but I say that wherever he ﷺ is, not even a thorn should prick him and he should be safe and sound in the protection of Allaah the Most High. So when Tawheed found a place in their hearts, this was the teaching of Tawheed and they became firm like the mountains. Whoever tried to clash with those mountains were reduced to dust and ashes whereas they still remained firm. This life will anyways be gone, if you don't sacrifice it for the religion and sacrifice it for the world, you still have to go anyways. If there was any goodness in this world, if anyone had to live and was rightful to life, then it was the Messenger of Allaah ﷺ. When he ﷺ too did not remain in this world then who can be alive (indefinitely) after him?

So remember that the bad thing is not that you did not leave anything behind in this world, rather the bad thing is that you died and you did not take anything ahead. What have you done for (life) ahead? If you left nothing behind you then there is no harm. Your burden will not be borne by your children. Allaah the Most High has created them so Allaah the Most High will provide for them, remember. But if you go away and all your life you kept earning for your children and have left everything behind without having anything for (the life) ahead, then you have to answer for it. Your wife and children will be enjoying with the money that you had earned and you will be the one answering for it in your grave, remember this.

If you want to strengthen your Eeman then you must settle the dawah of Tawheed in your heart. Do not listen to the ones who are against the dawah of Tawheed as they will keep speaking.

I know a Shaykh who taught Kitaab At Tawheed once. Then after two months, he taught it again. Then after a year he taught it again so much so that till now he has taught it ten times. He says that whenever I finish it, I feel the urge so I again state some benefits from it. Again I feel the urge so again I teach it. He has explained it ten time. The one who acquires the taste of Tawheed even once cannot live without it. A fish cannot live if it is taken out of the water.

And Shaykh Muhammad ibn Abdul Wahhab further states

وبعدها توفي - صلاة الله وسلام عليه - ودينه باقٍ،

And after that, he ﷺ died and his religion remains.

And after this, the Messenger of Allaah ﷺ died and took leave of this world but his religion remained after him. This is such a beautiful thing because one might think that with the death of the Messenger of Allaah ﷺ, the religion also went away (perished). The Messenger of Allaah ﷺ went away but his religion remained after him.

The life that the Messenger of Allaah ﷺ spent in Madinah was entirely different from that he ﷺ spent in Makkah. Some people think that the life in Makkah was full of troubles and the life in Madinah was one of ease. But no, in Madinah the responsibilities increased. The troubles in Makkah were limited but in Madinah they increased. The Companions who migrated to Madinah and the Ansaar who aided them, they were beloved and now was the time for sacrifice. And when Jihad was obligated, the Messenger of Allaah ﷺ would participate himself in it. Do you know the difference between Ghazwah and Sariyah? Ghazwah is the battle in which the Messenger of Allaah ﷺ participated himself whereas Sariyah was a battle in which the Messenger of Allaah did not participate but chose someone else as a commander and sent him. This is called Sariyah. The Messenger of Allaah ﷺ performed Jihad himself and he was an excellent worshipper of Allaah the Most High. He was the biggest Mujahid and the biggest worshipper of Allaah the Most High. He was the bravest man, the best husband and the best friend. The Messenger ﷺ established an example on Madinah, the people of Madinah got influenced by him except a group – the hypocrites. Apart from that, all the Jews and the pagans in the vicinity got influenced by him ﷺ and he made pacts with the Jews and pagans. Today people say that why do you make pacts with the disbelieving nations, this is Taghoot (falsehood/anything that does not have the right to be worshipped but declares oneself to be a deity/various meanings but in summary it refers to anything that is worshipped besides Allaah) and anyone who make pacts with a Taghoot is himself a Taghoot. My brothers, when the Messenger of Allaah ﷺ went to Madinah, he made pacts. They say that at time it was a necessity, there was weakness and making pacts with the disbelievers was a necessity. I say that today where do we have the strength, tell me? Neither do we have the strength of Tawheed and Eeman nor do we have the strength of arms/military strength. If it was permissible for the Messenger of Allaah ﷺ in that era, then for us it is more permissible I think. They say that no, that was a state of weakness whereas Muslims today have strength. In answer to that, remember that when the Messenger of Allaah ﷺ made a pact with the pagans during the Treaty of Hdaybiyah, was it in a state of weakness or strength? Where did the strength come from? Had they not already fought the battles of Badr, Uhud

and Ahzaab? The Messenger of Allah ﷺ made such a pact with the disbelievers and polytheists even at the time of strength that even the noble Companions were worried. Despite that, Allaah the Most High called it with what name in the Noble Quran? Al Fath. A clear victory. And in reality, this pact contained a victory. When war stopped, people slowly entered Islam in bulk. But some people do not want to understand this. They say that whoever made a pact with a disbelieving country, then he is a Taghoot as the disbeliever is a Taghoot and the one who agrees with them is also a Taghoot. All of them are Taghoot. So in sha Allaah, in the next lessons we shall talk about this, about Tawheed Al Hakimiyyah and obedience to rulers and on the topic of Taghoot in detail in sha Allaah.

The Messenger of Allaah ﷺ spent a long life in Madinah after being separated from his beloved, it is the wisdom of Allaah that no one lives forever except Allah the Most High, the one who is born must die. When the Messenger of Allaah ﷺ fulfilled his mission which was given to him by Allaah the Most High in the most excellent manner, when he ﷺ conveyed the message to his Ummah and he made people a witness during the farewell Hajj that be witness that I am giving you this knowledge. When the dawah was complete, when the Messenger of Allaah ﷺ saw that the light of Islam and the flag of Tawheed is raised, and that by the command of Allaah, the Eeman of a believer has become so firm that he can carry forward this message, then Allaah gave the Messenger ﷺ respite. Remember than whenever the soul of all the Prophets is taken, Allaah the Most High sends angels and takes permission. When the angels came to take permission, what did the Messenger of Allaah ﷺ chose?

إلى رفيق الأعلى. And there are the signs that these were the last moments of the Messenger of Allaah

ﷺ. The Messenger of Allaah ﷺ would sit in the mosque for 10 days for Itikaaf during Ramadan but in the Ramadan of 10th Hijri, he ﷺ sat for 20 days. Every year, Jibril عليه السلام would revise the Quran

with him ﷺ once but in that year, he revised twice. And in the farewell Hajj, he himself stated - خُذُوا

عَنِّي مَنَاسِكَكُمْ، فَلَعَلِّي لَا أَحْجُبُ بَعْدَ عَامِي هَذَا – learn from me the manner of performing Hajj for it may

be that I may not perform Hajj after this year. And this was also a sign. Surah An Nasr was revealed on the next day after Tashreeq i.e. on the 12th and Abdullah ibn Abbas رضي الله عنه states that this Surah contains an indication for the Prophet's ﷺ death. He was a Mufassir of the Quran. He was of a small age but look at his tafseer, it is such a beautiful tafseer. From where did he get this knowledge?

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ

كَانَ تَوَّابًا

From where did he get this? Is there an indication here? Look at the knowledge here. His age was not much but he sat in the sittings/gatherings of the Messenger of Allaah ﷺ and had the light of knowledge in his heart. You must contemplate that after every act of worship comes Istighfar. After Salah, there is Istighfar. After Hajj, which is such a big act of worship, there is Istighfar. In fact one may think that once we have completed the worship, we have achieved nearness to Allaah so why to seek Istighfar? The wisdom behind this is that (and Allaah knows best) that we have not done worship in the manner that we should have. Whatever shortcomings remained, we seek forgiveness for that. So the life of the Messenger of Allaah ﷺ is a blessed life. He ﷺ spent his entire life in obedience to Allaah. So Allaah the Most High revealed this Surah as an indication that now the end of this life has come. Now the mission has been completed as people have started to enter Islam in groups. When this time comes, what should be done? فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ Now is the time to seek forgiveness of Allaah O my beloved Messenger ﷺ. Abdullah ibn Abbas رضي الله عنهما observed that Istighfar is done when the worship ends, at the end of a worship and the life of the Messenger of Allaah ﷺ has been entirely spent in worship so Istighfar has come because it is the last moment of his life, this is why the word Istighfar is used. And in reality, it was the last moment of the Messenger

of Allaah ﷺ. And another indication is when in Safar of the year 11 Hijri, when he went towards Uhud, he bid farewell to the martyrs of Uhud similar to a person bidding farewell to living people. So he went there as if to bid farewell and then one night he went towards Al Baqee (cemetery) and asked forgiveness (for its inhabitants) and supplicated for them with the regular supplications. On the 29th of Safar in the year 11 Hijri, the Messenger of Allaah ﷺ started to experience sickness/pain. It was a Monday. The Messenger of Allaah ﷺ was returning from Al Baqee after praying the Janazah over somebody when he started to experience intense headache and high fever. When he reached home, our mother Aisha رضي الله عنها said that O Messenger of Allaah, I have a severe headache. So the Messenger of Allaah ﷺ said that O Aisha, not you in fact I have a severe headache. He ﷺ loved her a lot so see how he expresses his love here despite his intense pain. He says that O Aisha, why do you worry? If you die before me, then I shall be the one to bathe you, shroud you, pray the Janazah prayer over you myself and bury you in the grave myself – what more do you want? Meaning that it is such an honor; it was in humor so that her pain goes away. Our mother Aisha رضي الله عنها could not bear it. She loved the Messenger of Allaah ﷺ more than he ﷺ loved her. Aisha رضي الله عنها said – I know why you say this, you want that someone else should take my place. Meaning that you want to bring another wife into my house and this is why you say this. SubhanAllaah. This was love. When the Messenger of Allaah ﷺ fell sick, it was for 11 days. Total 13 or 14 days but 11 days he led the prayer himself in his state of sickness. Look at the importance of prayer, he was in a state of intense pain, high fever and severe headache for a total of 13 or 14 days but 11 days he led the prayer himself. And let us talk about the last week. His pain increased in the last week and he would ask his pure wives, the mother of the believers as to whose house he had to visit the next day, i.e. whose turn is it tomorrow? The Messenger of Allaah ﷺ would go himself and this was an indication so the mother of the believers saw that this was painful for the Messenger of Allaah ﷺ and they unanimously agreed

that he ﷺ should stay in the house of our mother Aisha رضي الله عنها. He had their permission as well as their agreement so that he ﷺ is not pained by spending one night here and one night there. So the Messenger ﷺ spent the last week of his life in the house of Aisha رضي الله عنها. And when Aisha رضي الله عنها would see that his pain increased, she would herself do ruqyah on him and read the Muwaddhat and blow on the hands of the Messenger of Allaah ﷺ and then use his hands to wipe over his face and body as his hands were blessed. On Wednesday, five days before his death which happened on a Monday, so on Wednesday, he contracted a very high fever. Faintness overcame him so he ordered that water buckets be brought and drop over him. The time for Salah was getting near so the water was poured over him and he stabilized a bit. The Messenger of Allaah ﷺ entered the mosque, led the prayer and then gave a Khutbah. It was a very beautiful Khutbah and some of the things from that Khutbah are:

- Curse be upon the Jews and Christians who made the graves of their Prophets into mosques.

And this is a narration of Sahih Al Bukhari. In another narration, he said –

لا تَتَّخِذُوا قَبْرِي وَثَنًا يُعْبَدُ – do not take my grave as a Wathn which is worshipped (Wathn has

been explained in an earlier lesson in detail in relation to idols). This is a narration of Muwattaa of Imam Malik



- And the same day during the Khutbah, the Messenger of Allaah ﷺ lifted his shirt and said that if I have ever flogged anyone without right or hurt anyone, then today you may take your right from Mohammad ﷺ. And if I have cursed anyone or used a wrong word for anyone, then today I am in front of you and you may take your right from me.
- When the Messenger of Allaah ﷺ gave the Khutbah, he said - أُوصِيكُمْ بِالْأَنْصَارِ - "I bequeath the Ansaar that they have helped me a lot and they did for me what they could. What remains for them is what I need to do for them. If they do something good, then accept it



and if they commit a mistake, then forgive them”. Then he said that there are a lot of people but the Ansaar are a few. Just like the quantity of salt in food, this is the quantity of the Ansaar among the people i.e. there are very few people in this world like the Ansaar.

- Then he ﷺ said that there is a slave of Allaah whom Allaah presented with a choice, He gave him a choice – whether he wants this world and the goodness of this world or he wants that which lies with Allaah. So he chose that which is with Allah. So Abu Saeed Al Khudri رضي الله عنه who is the narrator of this hadith says that Abu Bakr As Siddiq started to weep رضي الله عنه. He started to weep when he heard those words and said – “فَدَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا” i.e. O our beloved Messenger ﷺ, may our mothers and fathers be sacrificed for you”. So we were surprised that the Messenger of Allaah ﷺ is talking about someone and this elderly person is crying. So it was the Messenger of Allaah ﷺ who was the slave who chose what was prepared with Allaah. And Abu Saeed Al Khudri رضي الله عنه said أَعْلَمْنَا أَبُو بَكْرٍ وَكَانَ أَبُو بَكْرٍ أَبُو بَكْرٍ Abu Bakr As Siddiq رضي الله عنه was more knowledgeable than us. Meaning that there were more companions there but only Abu Bakr As Siddiq understood the intent of the Messenger of Allaah ﷺ and that these were his last moments and that it is possible that this sickness is the sickness of death.

The messenger of Allaah ﷺ said at that moment - إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ -

the one who has helped me the most and it is a favor of that person who sacrificed himself and his wealth in service to me the most is Abu Bakr As Siddiq. And if ever took a friend, then I would take Abu Bakr as a friend but Allaah already took me as His friend. Close all the small doors of the masjid except the door of Abu Bakr As Siddiq. It will remain forever. And this was an indication that the Caliph after me would be Abu Bakr As Siddiq. There were many indications as has been mentioned in the following hadith.

On Thursday, the pain of the Messenger of Allaah ﷺ increased and he gave the command for a will. That all the Jews, Christians and pagans be expelled from the Arabian Peninsula, to hold fast to the Quran and the Sunnah, to send the army of Osama ibn Zaid and to take special care of Salah, and one's males and female slaves. When the time for Isha came, the pain increased and the Messenger of Allaah ﷺ was not able to go out so he questioned our mother Aisha – have the people prayed? So she replied that O Messenger of Allah, they have not prayed till now. They are waiting for you. The Messenger of Allaah ﷺ commanded that water be prepared for his bath. He took his bath, then got up and he stumbled a bit. Then he walked a little and faintness overtook him and he fainted and collapsed. Then when he opened his eyes, he questioned if the people had prayed? So our mother Aisha replied that till now they have not prayed as they are waiting for you. So again he bathed in water the same way, again he got up to go and fainted. This happened for a third time and then he commanded that Abu Bakr As Siddiq  be commanded to lead the people in Salah. This was the position of the Messenger of Allaah ﷺ towards Salah whose previous and future sins were all forgiven by Allaah. And today we see what the Muslims have made of Salah. So Abu Bakr As Siddiq  led a total of 17 prayers during the life time of the Messenger of Allaah ﷺ, when he ﷺ was alive.

On Saturday, the Messenger of Allaah ﷺ saw that he was a little better so he took the help of two companions and leaning on their shoulders, he went out for the Dhuhr prayer. Abu Bakr As Siddiq  was already leading the prayer but when he saw that the Messenger of Allaah ﷺ is coming and he stood beside him, he tried to stand back in the second row. So the Messenger of Allaah ﷺ signaled him to stay where he is and ordered the companions upon whose shoulders he was leaning to make him sit on the left side of Abu Bakr As Siddiq .

The messenger of Allaah ﷺ offered the Salah seated while the Abu Bakr As Siddiq رضي الله عنه and the other people offered it standing. On his last day, the Messenger of Allaah ﷺ freed all his slaves. He saw how much wealth was in his house, he had seven dinars and he gave them in the path of Allaah. He even gave the weapons he had in the path of Allaah, to the general treasury. There was no oil in his house that night to light the lamps so our mother Aisha Siddiqah borrowed some from the neighbors to light the lamps. The Messenger of Allaah ﷺ had a shield which was kept as a security with a Jew. The Messenger of Allaah ﷺ had borrowed 30 Sa'a from him by mortgaging his shield.

On the last day, on Monday, Anas ibn Maalik رضي الله عنه states that when we were praying the Fajr Salah, we saw that the Messenger of Allaah ﷺ removed the curtain, looked at us and smiled. Meaning he smiled when he ﷺ saw us praying. Abu Bakr As Siddiq رضي الله عنه tried to move back thinking that he ﷺ might come to lead the prayer but the Messenger of Allaah ﷺ signaled him to continue his prayer. He then entered his chamber and closed the curtain. And all this that I am narrating is from Sahih Al Bukhari. And after this, a time for another prayer did not come upon the Messenger of Allaah ﷺ. When the sun came up and the time of Dhuha came, he ﷺ called Fatimah رضي الله عنها, his daughter and said something in her ears in a faint state so she started to cry. After a while, he ﷺ said something else so she smiled. Our mother Aisha رضي الله عنها later asked Fatimah رضي الله عنها as to what it was. She said that first the Messenger of Allaah ﷺ said to me that this is my last moment and I will die of this illness so I felt grief and cried. Then he ﷺ spoke to me the second time, I laughed because he gave me the glad tidings that I will be the first one from his house to die after him. And he not just gave me the glad tidings that I will die soon after him but also that I will be the leader of the women of Paradise.

And then he ﷺ called Al Hasan and Hussain and kissed them. He then advised his pure wives and then he said to Aisha رضي الله عنها that O Aisha, the food which was given to me by that Jewish woman has affected me today. And the will that the Messenger of Allaah ﷺ made that time, in his final moments was - الصَّلَاةُ الصَّلَاةُ وَمَا مَلَكَتْ أَيْمَانُكُمْ - i.e. never leave Salah, never leave Salah and always take special care of the slave men and women under you. He said this thrice. This is also in Sahih Al Bukhari.

When his ﷺ pain increased, our mother Aisha رضي الله عنها held him closer to her chest and she would always say later that it is a big favor and grace of Allaah over me that the Messenger of Allaah ﷺ died in my house and his head was on my chest and in the end Allaah the Most High made his ﷺ saliva mix with mine. And how was that? Abdur Rahman ibn Abu Bakr As Siddiq رضي الله عنه came to meet the Messenger of Allaah ﷺ and he had a miswaak in his hand. And the head of the Messenger of Allaah ﷺ was on the chest of Aisha رضي الله عنها so he looked towards the miswaak but the pain was so much that he ﷺ could not talk but he kept on looking towards the miswaak. So our mother Aisha رضي الله عنها asked him that O Messenger of Allaah ﷺ, do you need the miswaak? The Messenger of Allaah ﷺ nodded so she picked up the miswaak, bit on it to make it soft and gave it to the Messenger of Allaah ﷺ. When the Messenger of Allaah ﷺ took it in his hand, he used it as nicely as he would normally use it, as if he had no pain. Then the Messenger of Allaah ﷺ asked for water. He placed his blessed hand in water and kept saying "لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمُوتِ سَكْرَاتٍ" i.e. La Ilaaha Illallaah, verily the pain of death is true, death is painful. Then the Messenger of Allaah ﷺ raised his hand and raised his finger of Shahadah and said something. Our mother Aisha رضي الله عنها said that she heard what he ﷺ said because his

head was on her chest and she lowered her head closer to him and heard that the Messenger of Allaah ﷺ was saying

مَعَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ، اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَالْحَفْنِي بِالرَّفِيقِ
الْأَعْلَى، اللَّهُمَّ الرَّفِيقَ الْأَعْلَى

This is also a narration in Sahih Bukhari. The Messenger of Allaah ﷺ uttered this three times and then he ﷺ passed away. *إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ*. It was the time of Dhuha on a Monday, the 12th of Rabi

Al Awwal in the year 11 Hijri. The Messenger of Allah ﷺ lived to be 63 years of age. Afterwards, when this news reached the people, the Companions became really worried and their worry reached to a level wherein some of the Companions refused to believe that the Messenger of Allaah ﷺ has died. Anas ibn Maalik رضي الله عنه said that when the Messenger of Allaah ﷺ had come to Madinah,

it was illuminated and when the Messenger of Allaah ﷺ died, then a darkness fell over Madinah. This is a narration of Daarimi. For this reason, the scholars have said that it is not correct to name it Madinah Al Munawwarah as when the Companions said that darkness fell over it then where did the light remain? So the correct name is Madinah At Tayyibah or Madinah An Nabawiyyah. So the name Madinah Al Munawwarah is not correct. And you can see that for tens of centuries, the name Madinah An Nabawiyyah was used in books. The name Madinah Al Munawwarah was first invented by the Sufis in their books and now this name has become so widespread that everyone is aware of this name. In fact their belief is that a light emanates from the grave of the Messenger of Allaah ﷺ which radiates towards the sky. So those who are lost or misguided and are not able to find the way are able to reach Madinah through that light. But the saying of the Companions was that it was filled with darkness, the streets of Madinah were filled with darkness. The light of revelation was also

blocked as the door of revelation was also closed. So the correct name is Madinah An Nabawiyyah or Madinah At Tayyibah.

When Omar ibn Al Khattab رضي الله عنه heard this news, he said that “I know some hypocrites are making this claim that the Messenger of Allah ﷺ has died but the Messenger of Allaah ﷻ has not died”. By Allaah, he ﷻ has just gone to visit his Lord for a few days in the same way as the beloved Prophet Musa عليه السلام went to his Lord for forty days. The Messenger of Allaah ﷻ will come back and I will strike the neck of anyone who says that the Messenger of Allaah ﷻ has died. This was the position of Omar ibn Al Khattab رضي الله عنه. After a while, Abu Bakr As Siddiq رضي الله عنه entered between the two eyes and people were making noise outside. He got up straight towards the pulpit and Omar ibn Al Khattab رضي الله عنه was talking to people with his sword in hand. Abu Bakr As Siddiq رضي الله عنه commanded him to sit down but he would not listen to anyone. Abu Bakr As Siddiq رضي الله عنه went to the pulpit and delivered a great and beautiful sermon. These are the situations when one gets to recognize who are (real) men, under such circumstances one gets to realize who are (real) scholars. These are those circumstances when one gets to know if a human can control his senses and his emotions at the time of wisdom and necessity. When Abu Bakr As Siddiq رضي الله عنه stood on the pulpit, he glorified and praised (Allaah the Most High) and then said “whoever among you had worshipped Muhammad ﷺ, then know that he ﷻ has died”. Remember that he did not call him the Messenger of Allaah here. He did not call him the Prophet of Allaah. Not the mercy to the universe, no title. Just Muhammad ﷺ. Even though the opponents and the Rawafidh say that look at this insult, he called him ﷻ Muhammad. Allaah the Most High has

prohibited us from calling him ﷺ this way and you say that he (Abu Bakr As Siddiq رضي الله عنه) is the greatest companion and he is calling him ﷺ by his name Muhammad ﷺ? This is ignorance. Those people who say this are ignorant by Allaah. This is that time, that situation wherein taking his ﷺ name was suitable. Do you know the wisdom behind this?

Reasons due to which Abu Bakr As Siddiq took the name of the Messenger of Allaah ﷺ in the sermon after his ﷺ death

1. People are already worried and not ready to accept that he ﷺ has died
2. They were not ready to accept the fact that the Messenger of Allaah ﷺ could also die. He could also die even though he ﷺ was the Messenger of Allaah, His Prophet and so close to Him

So here it was suitable that the name Muhammad ﷺ be taken; that if you worshipped Muhammad ﷺ then know that he has died but if you worship Allaah the Most High, then know that Allaah the Most High is Ever Living, He will never die. And he recited the following ayah as evidence

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ أَفَأَنْبِيَاءٌ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ

وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Muhammad ﷺ is no more than a Messenger, and indeed many Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allaah, and Allaah will give reward to those who are grateful. (Surah Aal Imran ayah 144)

Abdullah ibn Abbas رضي الله عنهما states that *اللَّهُ أَنْزَلَ آيَةَ النَّاسِ لَمْ يَكُونُوا يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَ آيَةَ النَّاسِ* i.e. “by

Allaah, (it was as though) people did not know that this ayah was present in the Quran”. Such was

the shock that they had at that time. *حَتَّى تَلَاهَا أَبُو بَكْرٍ* “until Abu Bakr recited it”. It was when Abu

Bakr As Siddiq recited this ayah that people got to know (remembered) that this ayah is present in

the Quran. *فَتَلَقَّهَا مِنْهُ النَّاسُ كُلُّهُمْ* - and then the people heard this ayah and it was on their tongues

and their shock/pain lessened. Through the light of this ayah of Allaah, the pain, the tightness of the

chest, the sorrow and the shock was all lessened at that very instance. And they got to know what

has been commanded to them from Allaah the Most High.

When Omar ibn Al Khattab رضي الله عنه heard this, he himself states that by Allaah when this ayah

reached my ears, my feet refused to hold me and I fell to the ground and it is then that I believed

that the Messenger of Allaah ﷺ has really died. This is also a narration of Sahih Bukhari and Muslim.

So in this manner, Abu Bakr As Siddiq رضي الله عنه called the believers back to the way of the Quran

and Sunnah exercising wisdom in this time of extreme difficulty and again gave the same guidance

which the Messenger of Allaah ﷺ gave in his lifetime. He awakened people towards it because man

is weak and cannot bear the loss of a beloved one. And when the beloved one is the Messenger of

Allaah ﷺ then the difficulty increases and the problem doubles up. This is the wisdom of Allaah the

Most High that He will give death just as he has given life in this world. This is from the wisdom of

Allaah the Most High. And eternal existence if only for Allaah the Most High. *كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ*.

The issue is not how long you will live but it is that how you spend your life and what preparations

you make for the afterlife.

