

Al Usool Ath Thalaatha

By Shaykh Muhammad ibn Abdul Wahhab رحمه الله تعالى

Taught by Dr. Murtaza Bakhsh حفظه الله تعالى

Lesson 18

Verily, all Praise belongs to Allaah; we praise Him, we seek His help and we ask forgiveness from Him, and we seek refuge with Allaah from the evils of our souls and our bad deeds. Whom so ever Allaah guides, no one can lead him astray and whom so ever He misguides (because he does not want to receive guidance), then no one can guide him. And I bear witness that there is no deity worthy of worship in truth except Allaah, He is the One and there is no associate with Him and I bear witness that Muhammad is the is His slave and His Messenger, may many peace and blessings of Allaah be upon him and his family and his companions. And what is to come,

The lesson on the treatise of Shaykh Muhammad Ibn Abdul Wahhab – Al Usool Ath Thalaatha is ongoing and we had reached the third principle. And in the previous lesson, we have stated the important matter with respect to the third principle. We had stated some important matters about the third principle which was to know the Messenger of Allaah ﷺ from his ﷺ biography. Since Shaykh Muhammad ibn Abdul Wahhab described it (the biography) in a summary, we also stated a brief summary because if we state the detailed biography, that would require 20 or 25 lectures and that too a concise biography. So since our lesson is on Al Usool Ath Thalaatha and not on the biography, I do not want that this lesson becomes too long (even though I know that I should mention those things regarding biography) because this lesson is for beginners. So in sha Allaah, in the next lesson we shall

talk more about the biography if this topic comes up or conduct a special lesson the biography of the Prophet ﷺ wherein only the biography will be mentioned, in sha Allaah.

So we had reached till the following statement of Shaykh Muhammad ibn Abdul Wahhab,

وهذا دينه، لا خير إلا دَلَّ الأُمَّة عليه، ولا شر إلا حذرهما منه

This is the religion of the Messenger of Allaah ﷺ, there is nothing good except that the Messenger of Allaah ﷺ has already described it to his Ummah and there is no evil except that the Messenger of Allaah ﷺ has warned his Ummah from it.

وهذا – this is الإِشَارَةُ (demonstrative pronouns). Let us come a bit towards Arabic grammar.

Remember that demonstrative pronouns are used in the Arabic language for two things, and those who did not understand these two things have also made a mistake in understanding Aqeedah. And I will state these just now. وهذا is a demonstrative pronoun for a near, masculine thing whereas ذلك is a demonstrative pronoun for a far, masculine thing. These demonstrative pronouns are usually used to describe observable things. For example, هذا قلم – this is a pen; so you know that the pen is an observable thing which is visible to us. The other things for which demonstrative pronouns are used for are those which are in our thoughts but are not visible. You can imagine them in your mind, they do not have an existence except in your mind. They are not observable. The example of this is the statement of Allaah the Most High in the Noble Quran –

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَالِي بَصِيرَةٍ

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

(Surah Yousuf ayah 108)

So here, هَٰذِهِ is the demonstrative pronoun. Which road, which path is it? Can we see it? Can we feel it? Meaning that it is not a bridge that we can feel or see. Yet a demonstrative pronoun is used here for the near meaning that this road is so clear and so near as if a person can actually see it. Look at the Arabic grammar and the eloquence of the Noble Quran. That the way of the Messenger of Allaah ﷺ is such a clear way, it is so clear that near for the ones who want to tread on it. And those who do not want to tread on it, then it is far for them and they cannot even see it.

So here Shaykh Muhammad ibn Abdul Wahhab said - وهذا دينه - i.e. this is the religion of the Messenger of Allaah ﷺ. Is this visible to us? What religion is it? Is it something that we can feel, observe? No, it exists in our minds, in our hearts, it affects our bodies and is present in our minds. Its reality is the Quran and the Sunnah. This religion, the religion of the Messenger of Allaah ﷺ; where did we get it from? From the Quran and authentic ahadith and it exists within our minds and hearts and it affects our bodies.

A matter of Aqeedah arises here; do you know what it is? When the angels question the dead in the grave, they will ask a question according to one narration – من ربك؟ ما دينك؟ من نبيك؟ - There is no problem in this. In another narration, it has been said – من ربك؟ ما دينك؟ ما ذا تقول في هذا الرجل الذي بعث فيكم؟. There is a demonstrative pronoun here. The Sufis say that the word هذا has been used here which is a demonstrative pronoun and since demonstrative pronouns are used for observable things, so the picture of the Messenger of Allaah ﷺ comes in every grave and the person takes a glance at it and then answers accordingly. Meaning that the messenger of Allaah ﷺ is alive in the worldly life and can go to anyone's grave he likes, people can see him ﷺ in the grave and people can see him while being awake. So did you understand? And what is their evidence? One of their evidences is that when it has been mentioned in an authentic hadith that من ربك؟ ما دينك؟ ما ذا تقول في هذا الرجل الذي بعث فيكم؟

and this contains هذا which is a demonstrative pronoun used for observable things. We say that هذا is a demonstrative pronoun used for two things; one for observable things like the pen I just mentioned in the above example and other for things which are not observable yet they exist in our mind. It is present in our minds as to who the Messenger of Allaah ﷺ is. But is the existence of a picture necessary for us to recognize him? What do you think? No, and this is why their talk is baseless because Arabic grammar refutes it and before that, even the Sharee'ah refutes it as the Messenger of Allaah ﷺ has died.

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

Verily, you (O Muhammad SAW) will die and verily, they (too) will die.

(Surah Az Zumar ayah 30)

As will be mentioned later in sha Allaah that he ﷺ is not alive in his grave in the worldly terms, rather he is alive in the life of the grave. I will mention the details later.

And this is the religion of the Messenger of Allaah ﷺ. There is no goodness except that the Messenger of Allaah ﷺ described it to his Ummah and there is no evil except that the Messenger of Allaah ﷺ warned his Ummah against it. And the evidence for this is, the Shaykh Muhammad ibn Abdul Wahhab has used the words which are a part of a hadith. In a narration of Sahih Muslim, it has been reported that the Messenger of Allaah ﷺ said –

مَا بَعَثَ اللَّهُ مِنْ نَبِيِّ إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَىٰ خَيْرٍ مَا يَعْلَمُهُ هُمْ، وَيُنذِرَهُمْ شَرًّا مَا يَعْلَمُهُ هُمْ

Allaah has not sent any Messenger or any Prophet except that it was binding/obligatory upon him that he would inform his Ummah about everything good that he knew is good, and it was also obligatory upon them to warn their Ummah about every evil that they had knowledge of.

So where there is good, they have told and informed (their Ummah about it) and where there is evil, they have informed. And the good and evil of this world and the hereafter. Here it is not being said about this world. Wherever there was goodness for this world and the hereafter, they described it and completely and wherever there was evil for this world and the hereafter, they described it completely. And this was obligatory upon every Prophet. It is one of the obligation from among the obligations of Allaah upon the Prophets. So whoever says today that this religion is deficient, the innovating people today, they indirectly insult the Messenger of Allaah ﷺ. Why? Because there was one good thing that he ﷺ did not inform his Ummah about. What goodness was it? The one about the birthday of the Prophet. They say that there is goodness in it, we are only doing something good. If there was goodness in it, would he ﷺ not have informed his Ummah about it? When it was made obligatory upon him ﷺ that he should inform his Ummah about every good in this world and the hereafter, and we believe that the Messenger of Allaah ﷺ did not leave this world until he ﷺ delivered the message of Allah to the entire Ummah in the most excellent fashion. And we do not find the celebration of the birthday of the Prophet ﷺ in this message, in the Quran or hadith. So we say it is an innovation. Those who deny that it is an innovation are in reality insulting the Messenger of Allaah ﷺ with their position (if not their tongues). Allaah the Most High commanded him ﷺ to deliver every good in the best manner yet these people (by holding this position) insult the Messenger of Allaah ﷺ by implying that this goodness was overlooked by him/left by him as the Messenger of Allaah ﷺ was not aware of it. In both ways it is an insult. If he was unaware, then are you more aware than him ﷺ? And if he was informed yet he hid it from us, then this is a bigger insult. These are the only two possibilities. Either he had knowledge of it yet he hid it from us (we seek refuge in Allaah) or he ﷺ did not have the knowledge (we seek refuge in Allaah) and he was ignorant. Was he unaware of this thing that carried rewards? No, so it means that if there was any good in it, we would have been informed of it. There was no goodness within it and this is why the Messenger of Allaah ﷺ did not celebrate his birthday in his lifetime and neither did his ﷺ noble companions after him. And then neither did the Tabi'een nor the Imams of the Salaf, neither the muhadditheen nor the four jurists. It is only those who came later,

in the year 400/4th century Hijri that the Fatimid Shiites celebrated it. And today those who call themselves from among the Ahlus Sunnah wal Jama'ah also celebrate it. So remember that if there were any goodness, we would have been the foremost. We do not have any qualms or trouble in celebrating it if it were in the religion, if it had any goodness we would be the first to celebrate it. And since there is no goodness in it nor is it religion, then something which is not worship is innovation. And Shaykh Muhammad ibn Abdul Wahhab further says,

والخير الذي دهاً عليه: التوحيد،

And the goodness which the Messenger of Allaah ﷺ brought and described to his Ummah is Tawheed.

Is there nothing else in the religion except Tawheed? Look at the words, goodness and then Tawheed.

Shaykh Muhammad ibn Abdul Wahhab has said something really beautiful here. This religion contains Tawheed as well as prayer, zakat, fasting and Hajj, obedience to parents and also abstaining from prohibited things. All this is religion. But when it came to goodness, then since the word goodness comes in the hadith, then what goodness did he ﷺ call to? It is Tawheed. And remember that if there is no Tawheed, then there is nothing. Prayer, fasting, zakat, hajj, obedience to parents or abstaining from prohibited things are of no use then.

There is a man who does not fornicate, he is a good man but he is polytheist. Will leaving off fornication be of any benefit to him on the Day of Judgment? It will not. So what is the use of keeping away from prohibited things? So goodness is Tawheed and Shaykh Muhammad ibn Abdul Wahhab has talked only about Tawheed. He did not talk about anything lengthy because these lessons are for the common people. If we tell twenty good things to the common people, they will not be able to remember the order. They will say Tawheed, then salah then Sunnah and so on. But when he will be taught only one thing, only Tawheed and that it alone contains goodness, when they understands Tawheed then the path will become easier for them and there will be only goodness after that.

First and foremost Tawheed. You understand Tawheed, now have a look.

وجميع ما يحبه الله ويرضاه

Look at the concise statement. The biggest goodness is in Tawheed, in fact all of the goodness is in Tawheed and after that, goodness lies in everything which is liked by Allaah and pleases Allah the Most High. Any statement or action, apparent or hidden that pleases Allaah or is liked by Allaah, is goodness.

والشر الذي حذرنا منه: الشرك

And the evil about which he ﷺ warned his Ummah, what is it? Shirk. Is not leaving off Salah, zakat, hajj and fasting even though one is capable without any valid legislated reason, disobedience to parents, taking interest and committing adultery, is this not evil? All these are evil but the root of this evil is one single thing, if that exists, then nothing else matters. And that is Shirk. So the evil which the Messenger of Allaah ﷺ warned us against is Shirk. Why?

لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

that if you should associate [anything] with Allah , your work would surely become worthless

(Surah Az Zumar ayah 65)

If a person prays regularly and has performed 40 Hajj in his lifetime and he abstains from sins yet commits Shirk, then all his deeds have become useless. So isn't this evil? What is the use of all that worship which is worthless in your book of deeds? He performed 40 hajj but not even one was recorded, where did they all go? Shirk erased all of them. Shirk is such a sin that hollows out the book of deeds, clears it out and nothing remains in it except evil. So the biggest evil is Shirk, rather evil is Shirk.

وجميع ما يكره الله ويأباه

Now a new sentence starts. Allaah the Most High sent His Prophet ﷺ إلى الناس كافة i.e. for all people and not for a specific group of people. Not just for the Arabs or not just for the people of that generation but for all people until the Day of Judgment. When Allaah the Most High sent him ﷺ to all mankind and made it obligatory upon him to convey all the good and evil to people, then He also made something obligatory upon the ones He sent the Prophet ﷺ to.

وافترض طاعته على جميع الثقلين

He the Most High made obedience and following the Messenger of Allaah ﷺ obligatory upon the Saqalain. The humans and the Jinns. Saqal means weight and these two are those who bear weight, the ones to bear the weight of sin. Since only these two are Mukallaf, the humans and jinns. And the rest of the creation apart from humans and jinns is not Mukallaf. Even the angels are not Mukallaf. The evidence for this is given by Shaykh Muhammad ibn Abdul Wahhab as

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say (O Muhammad ﷺ): “O mankind! Verily I am sent to you all as the Messenger of Allaah”

(Surah Al ‘Araaf ayah 158)

قُلْ – Say O Muhammad ﷺ

يَا أَيُّهَا النَّاسُ – O mankind (not O believers). It means he was not sent only for the believers. Rather he was sent for everyone, the ones who believed became believers and the ones who did not believe became Kuffar.

إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً – I am the Messenger of Allah ﷺ who has been sent to you all. جَمِيعاً sent for everybody, for everyone. So Shaykh Muhammad ibn Abdul Wahhab has stated the evidence for everyone.

What is the evidence that Allah the Most High has made following the Messenger ﷺ and obeying him obligatory upon everyone?

The statement of Allaah the Most High,

أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Obey Allaah and obey the Messenger

(Surah An Nisaa ayah 59)

In various ayaat, Allaah the Most High has stated in different ways. In fact in one ayah, it has been made clear that guidance lies in following the Prophet ﷺ

وَإِنْ تَطِيعُوهُ تَهْتَدُوا

If you obey him, you shall be on the right guidance

(Surah An Noor ayah 54)

So what is the measure of guidance, what is the sign of guidance? Those who say that we need guidance and we want to walk upon the path of guidance, then what is the measure? There is guidance in obedience and only darkness and deviance in disobedience.

And it has come in another ayah, Shaykh Muhammad ibn Abdul Wahhab has stated one ayah here قُلْ

يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعاً, but in another ayah it has been mentioned,

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا

And We have not sent you (O Muhammad SAW) except as a giver of glad tidings and a warner to all mankind,

(Surah Saba ayah 28)

And the Messenger of Allaah ﷺ said – وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً – So the different ayaat of the Noble Quran and ahadith make it clear that the Messenger of Allaah ﷺ was sent not just for the Arabs. And some of the enemies of the religion of Islam say that we do agree that the Messenger of Allaah ﷺ was sent for the guidance of the Arabs of his era but we do not agree that his teachings are useful in today's era of advanced technology. We say to them that if you want to believe in the Noble Quran, then believe in it completely. The Messenger of Allaah ﷺ was for those Arabs then and he ﷺ is for this world today as well. His ﷺ dawah started from Arabia because that was his home and it was the wisdom of Allaah to command him ﷺ to start from his home. Had he not started from his home, rather he would have begun from India or Pakistan then it would not have been wise to leave off his own home in Arabia and give dawah in Ajam (parts of the world which are not Arab). What religion is this, if it was good then he should have started from his home. This Deen is fitrah, natural predisposition and fitrah entails that every goodness should begin at home. Evil is not done at one's home rather a person goes far away to do it. But goodness starts from home, does it not? So it was the wisdom of Allaah that the Messenger of Allaah ﷺ begin this goodness from his home. First his family, then his friends and then his tribe.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

And warn your tribe (O Muhammad ﷺ) of near kindred. (Ash Shu'araa ayah 214)

First in Makkah, then Madinah, then the Arabian peninsula, then the Levant, the slowly towards Yemen and so on. And it is from the wisdom of Allaah that these victories did not occur in the life of the Messenger of Allah ﷺ but Allah the Most High had already informed/predicted that Islam would spread to these countries. And I had mentioned in the lessons on Hajj about the Meeqats, the Meeqat of Levant, the Meeqat of Yemen. The people of Levant had not accepted Islam back then. Were they Muslim? Were the Yemenis of that time Muslim? Then why was a Meeqat needed for them during Hajj. So Allaah the Most High completed this religion and through His Grace, gave the Noble Companions the capability to deliver the message of Tawheed from the east to the west.

And Shaykh Muhammad ibn Abdul Wahhab states further,

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ؛

And Allaah the Most High completed the religion with the Messenger of Allaah ﷺ. SubhanAllaah. The religion of Allaah was not complete until the Messenger of Allaah ﷺ became a Prophet and a Messenger. And when he attained prophet-hood and revelation began to descend, then this process kept going on for 23 years. Meaning that the book did not descend at once, the Noble Quran and authentic ahadith are a compilation, a summary of 23 years. There is conversation in some places, in some places there are accounts of previous generations and there are predictions in other places. So this book, the Noble Quran was revealed in 23 years. So it was the wisdom of Allah the Most High that in the farewell Hajj, and since Hajj was an obligation which was not yet made obligatory, so it was the wisdom of Allaah the Most High that He completed the religion on the day of Arafat in the 10th year Hijri. Meaning that no new commands will be given, it has been made complete. The door of revelation is still open because the Messenger of Allah ﷺ is alive (till that time). Some people had a misconception here that since the religion was completed, the door of revelation was also closed. No my brothers, the door of revelation was open till the messenger of Allaah ﷺ was alive.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen
for you Islam as your religion

(Al Maidah ayah 3)

The religion has been perfected so what is the need for revelation anymore? When Allaah the Most High wants to reveal anything to His Messenger ﷺ, He does so. It is the conversation between Him and His Prophet ﷺ, whereas the commands of the Sharee'ah are separate, they are different. So the commands of the Sharee'ah had been completed, no new commands will be given henceforth.

Shaykh Muhammad ibn Abdul Wahhab states,

وَكَمَّلَ اللَّهُ بِهِ الدِّينَ؛

And Allaah completed/perfected the religion with the Messenger of Allaah ﷺ.

والدليل قول تعالى

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen
for you Islam as your religion (Surah Al Maidah ayah 3)

Because for whom is the goodness of this religion? It is for this slave, this religion belongs to this slave.
It belongs to this Muslim, this abstaining and fearful one.

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي – And I have completed my favors upon you. The favour of creation, the favour of provision, of food and drink, clothes, house and ride, job etc. The biggest favour among all these favors is that Allaah completed this religion. But there still exist some people who are unaware of this favour. They still think that there are some things, some goodness which is still not complete in this religion which were later guessed by people that if these were present in the religion, it would have completed it. They have not even understood this point.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا – when did He complete His favors upon us? When this religion was perfected. The favour was not complete before that. There is no bigger favour after this religion being completed. No matter how much wealth, land, marriages, kids or kingdoms you have, the biggest favour is this religion – the Quran and Sunnah and the obedience to Allaah. Whoever has achieved this favour, then by Allaah he has achieved success in this life and the hereafter and whoever was deprived of this favour, then he achieved only failure in this life and the next. And this does not include only those people who do not pray, disobey Allaah and spend their lives like animals rather it also includes all those people who disobey even though they may have performed 40 Hajj and prays regularly five times a day yet commits Shirk. The man who performs Tawaaf of graves is included in this failure. And the man who does not perform Tawaaf of graves yet does some innovation so remember that innovation is misguidance and every misguidance is in the hell-fire. And Shirk is one sin which Allaah never forgives.

وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا – Religion is only that upon which Allaah is pleased. The religion which has been created by people, in which there is addition or subtraction, is not religion with Allah even though people deem it to be so. So the religion that contains innovation, additions, perversions and evil is a manmade religion so even if they spend their entire lives upon it, it is not considered religion with Allaah as it is not the religion with which Allaah is pleased. Allaah is only pleased with one religion, and that is the religion of Islam. It is the religion with which Allaah completed his favour upon us.

There is a famous narration in Sahih Bukhari wherein the Messenger of Allaah ﷺ said

مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ

Anyone who invents a new thing in this affair of ours i.e. in the affairs of this religion which is not a part of it and which has no evidence for it, then that person is also rejected and his act is also rejected. Remember that this ayah **الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ** was revealed 80 days before the death of the Messenger of Allah ﷺ. Meaning that the messenger of Allaah ﷺ lived for 80 days after this ayah was revealed. So was revelation not sent during these 80 days? It was sent, just that the commands of the Sharee'ah had been completed.

And Shaykh Muhammad ibn Abdul Wahhab states further,

والدليل على موته ﷺ قوله تعالى

We have already describe the death of the Messenger of Allaah ﷺ in the previous lesson even though it was in summary.

So the evidence for his ﷺ death is the statement of Allaah, the Most High,

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ

Verily, you (O Muhammad SAW) will die and verily, they (too) will die.

Then, on the Day of Resurrection, you will be disputing before your Lord.

(Surah Az Zumar ayaat 30, 31)

The Messenger of Allah ﷺ has died and departed from this world and Allaah the Most High has revealed many ayaat as evidence of this. Shaykh Muhammad ibn Abdul Wahhab has sufficed with these two ayaat because this is a summarized treatise for the general people.

Allaah the Most High says in the ayah,

إِنَّكَ مَيِّتٌ – verily O My beloved Prophet ﷺ, you will die.

وَأَنَّهُمْ مَّيِّتُونَ - and these people will also die. What do you think إِنَّكَ مَيِّتٌ was not enough? This is so that the people should not say that yes death but not the death like common people. O Messenger of Allaah ﷺ, you are a human and they are also human. He would eat and drink, marry and have kids in his life and then he died. Like the characteristic of a human being. These people were also born, ate and drank, married and had kids and then died. So your death, O my beloved Prophet ﷺ is like the death of these people. Meaning that every human being is equal with respect to the reality of death. So it is not that this is not death rather just a transfer from one place to another like some innovators think. When the words are clear in the Noble Quran - إِنَّكَ مَيِّتٌ وَأَنَّهُمْ مَّيِّتُونَ - If there was any difference, then Allaah the Most High would have stated that O My beloved Messenger, you will have death but your death is not like the death of those people. Yet in one sentence, in one ayah it is stated إِنَّكَ مَيِّتٌ وَأَنَّهُمْ مَّيِّتُونَ. So Allaah the Most High has clearly stated in the Quran for people until the Day of Judgment that My beloved Messenger will also have death and depart from this world and the people will also die.

And the second benefit in it is that some people think that Khizr عليه السلام is still alive. SubhanAllaah. The best of mankind, the best of creation has died and Khizr عليه السلام did not die? If the best of mankind and the best of creation has died, then there is no such being after him which is alive till today. And the Messenger of Allaah ﷺ mentioned in the authentic hadith that from this day until 100 years from now, the one who is alive today will not remain alive after 100 years. So no one will remain alive after 100 years. This includes ones who were alive before as well. Was Khizr عليه السلام before or

after the Messenger of Allaah ﷺ? Before. So even if he were alive during the time of the Messenger of Allaah ﷺ, according to this hadith, he died.

Then Allaah the Most High states,

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ – when you will die, then be held accountable on the day of Judgment, you will quarrel in front of your Lord regarding truth and falsehood.

Now let us come towards the death of the Messenger of Allaah ﷺ. I had talked about it in the previous lesson but there will be a benefit in terms of a reminder now. This is because a human being forgets. The word انسان has also been derived from نسي which means very forgetful. We have stated in the previous lesson with evidence that the Messenger of Allaah ﷺ has died. Is the Messenger of Allaah ﷺ alive in terms of this worldly life? Answer - This has been negated by the Noble Quran with legislative and logical evidences. The Messenger of Allaah ﷺ is not alive in terms of this worldly life, logically and legislatively.

The legislative evidence - إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَمِيئُونَ , ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ (Surah Az Zumar ayaat 30,31). And everyone will be present in this dispute, the general people as well as the Prophets. Those people who bore enmity with the Prophets and harmed them, then they will be before them on the Day of Judgment as enemies. They will be answerable for their deeds so this ayah includes everyone. So this is the legislative evidence that the Messenger of Allaah ﷺ has died and is not alive in terms of this worldly life. And it has come in many ahadith as well. What is the logical proof?

1. Those who reject and say that the Messenger of Allaah ﷺ is alive in terms of this worldly life have questioned the wisdom of Allaah the Most High. How? If he ﷺ is alive in terms of this worldly life, then why beneath this earth? If Allaah wanted to keep him alive then why give him death in the first place? What is the wisdom behind this? Except that it is the life of the grave and not this worldly life. It is some other life. And we believe that the life of the grave of the Messenger of Allaah ﷺ is the best without question, better than any Prophet,

Messenger, Martyr, pious or truthful ones. It is better than everyone. If the martyrs are alive in their graves and receiving their provision, then we believe that the life of the Messenger of Allaah ﷺ in the grave is many degrees better than them. Allaah has informed this to us but He did not inform us of what exactly his ﷺ life is like in the grave. We can think for ourselves – can a prophet and a martyr be equal in the world? So they can never be equal in the life of the Barzakh, by Allaah. This is because some people say that even the Kaafir is alive in Barzakh, even a believer, a martyr and a prophet is alive in Barzakh so have they not become equal then? No my brothers, they are not equal. It is because of your limited logic and ignorance that you think they became equal. Not at all. There is a rank of the Prophets, of the martyrs, the pious and the truthful and these ranks hold true even in Barzakh. In the world, these ranks exist or not? Are these four equal in the world? No. Are they equal in the hereafter? No. Then how can they be equal in Barzakh?

2. The second logical proof that the Messenger of Allaah ﷺ is alive in the life of Barzakh and not in the worldly life is that those who say otherwise insult the Companions. How? That those people gave him ﷺ a funeral bath while he was alive, shrouded him and even buried him ﷺ beneath dirt. Can a person do this with his parent or any common person? So can the people who sacrificed their wealth, life everything for his ﷺ sake, ever do such a thing? Can they do such a thing that the Messenger of Allaah ﷺ is alive in terms of worldly life yet they bathe him and bury him beneath the earth? Except that the Messenger of Allaah ﷺ departed this world and died and is alive in the life of Barzakh and not this worldly life.
3. The third logical proof – remember that the living and dead, we are related with these two in different ways in this world. How is conduct with the living and how is it with the dead? Are the both similar? For the living, those who are elder are treated with respect and have a certain station. We try to wipe out the slightest dirt that comes on their clothes. What do you say? If your father's clothes have some dust or dirt, don't you wipe it off? And they are made to sit at a higher seat and we ourselves sit at their feet. This was with the living. What about

the dead? The same father is bathed, shrouded and buried beneath the dirt. So the conduct with the living is well known and the conduct with the dead is also well known. So when the Messenger of Allaah ﷺ was alive, the companions treated him ﷺ in a way one cannot even treat his parents. If your father spits on the ground, will you pick it up? The companions not only picked it up but also wiped it on their faces, which is the most blessed part of the body. Do you know that the face is the most blessed, best part of the body of a man? And they wiped their faces and beards with the spit/saliva of the Messenger of Allaah ﷺ. So when he ﷺ was alive, this was their conduct. But when he ﷺ died, did they bury him alive beneath the earth? فاعتبروا يا أول الأبصار (Surah Al Hashr ayah 2)

4. The next is a small logical proof. We ask the lifespan of the Messenger of Allaah ﷺ, how much was it? 63 years. If he ﷺ were alive in terms of worldly life, would his age be 63 years? It would 1400 something years.

So this means that the Messenger of Allaah ﷺ is alive in the life of the grave and not in the worldly life. And the life of Barzakh is related to the knowledge of Ghaib. What is Ghaib?

ما غاب عن الناس – that which is hidden from the people. What knowledge Allaah has given us, that much knowledge is present. What knowledge He did not tell us, Allaah has kept for Ghaib and it is not permissible for anyone to interfere in the matters of the unseen. This is Allaah's matter and whoever tried to interfere with it, then not only is he misguided but also leaves the fold of Islam. Look at a magician and an astrologer. A magician is a Kaafir. Why? Because he wants to have knowledge of the unseen through the jinn. So what did Allaah the Most High state regarding a magician in the Noble Quran?

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic

(Surah Al Baqarah ayah 102)

Why were the Shaytaan Kaafir? They taught men magic.

Shaykh Muhammad ibn Abdul Wahhab states further,

والناس إذا ماتوا يبعثون

And what happens when people life? A second life. بعث refers to second life. And what is the evidence that people will be brought to life again?

والدليل قوله تعالى:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again

(Surah Ta Ha Ayah 55)

And the second evidence,

قوله تعالى:

وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتاً

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجاً

Allaah has brought you forth from (the dust) of earth

Afterwards He will return you into it (the earth) and bring you forth (again on the day of Resurrection)

(Surah An Nuh ayaat 17, 18)

So the first ayah and both these ayaat, both their meaning is the same. I will state the summarized evidences from the Quran which have come in support of **بعث**. The Noble Quran has placed a lot of importance on this as this is a refutation of the polytheists and the disbelievers. There is a group of disbelievers that says we reject that anyone will bring us back to life.

قُلْ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ (Surah Ya Seen, ayah 78) i.e. in the end of Surah Ya Seen it is said that who will bring back to life these broken bones that have turned to dust. So there existed such pagans who rejected being brought back to life.

So observe the different types of evidences which Allaah has given in the Noble Quran in support of **بعث**.

1. In Tawatur – you may read the story of any Prophet who has been sent, all of **من آمن بالله واليوم الآخر** (Surah Al Baqarah ayah 177). Hereafter will only occur when people will be brought back to life otherwise what is the purpose of the hereafter? What is its parameter? So all the Prophets who came called their people to believe in Allaah and believe in the hereafter
2. The logical testimony of the Noble Quran –the Noble Quran gives logical testimony in two or three ways. Now there is this human being, these creations but before that there was nothing. Who created this? Allaah created. So the One who can create from nothingness, can He not create again? For example, there were no cars before. It was more difficult for the one who invented a car for the first time. When a car has been invented, is it really difficult to make it a second time? What does logic entail? Is it difficult? So those blind of logic do not understand that the One who created this entire universe from nothing, can He not bring it back to life

again? He created when it did not exist so is it really difficult for Him to create when it already exists? So this is the first logical proof. This is deduction (qiyaas) that is being talked about here and deduction is a process of logic as Allaah the Most High states,

وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ ۚ

And He it is Who originates the creation, then will repeat it (after it has been perished), and

this is easier for Him

(Surah Ar Rum ayah 27)

Both are easy for Allaah but our logic and intellect is limited and logic accepts this. And Allaah has addressed our logic while saying this. So Allaah is saying to us that if something that is so easy for Allaah which is difficult for us, i.e. to create something out of nothing, then this (bringing back to life) should be a lot easier according to our logic.

3. The third is the logical proof – look towards the sky and the earth, Allah created them, has He not? He created them. Did Abu Lahab accept it or not? Did Abu Jahl accept it or not? Did the pagans accept it or not? They did. So if you have agreed that it is Allaah who created the heavens and the earth and created us as well, so the One who has such power to create (such great things as) the sun, the moon, the heavens and the earth from nothing, can he not bring us back to life. Look at this ayah, Allaah the Most High states in Surah Al Ghaafir ayah 57,

لَخَلْقِ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

The creation of the heavens and the earth is indeed greater than the creation of mankind,

yet most of mankind know not.

(Surah Al Ghaafir ayah 57)

So cannot the One who created this huge universe, create this tiny human being again?

4. The next logical evidence is – look towards the land. The land is dead in the desert. Do you see any life there? When rainfall occurs, Allaah brings this dead land to life. It is dead but come the rainfall and it comes to life. So the One who brings this dead land to life, can He not bring us back to life?

وإِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَىٰ إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily, He Who gives it life, surely, (He) is Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.

(Surah Al Fussilat ayah 39)

5. The fifth evidence is that in reality it has been testified in five incidents in just Surah Al Baqarah itself in the Noble Quran that Allaah gives life to the dead. Did you know that there are five stories/incidents mentioned in Surah Al Baqarah using which Allaah the Most High has proved that He has given life to the dead in this world? Take these five incidents out from Surah Al Baqarah. Let me make it easy. One of them is the story of the Cow. Do you know the story of the cow? That one person from among the leaders is killed. It is not known who murdered him. Who did they go to? The biggest scholar. Who was it at that time? Musa عليه السلام. They asked him who murdered this man. If Musa عليه السلام had knowledge of the Unseen then he would have told them that it was such and such person. But he did not have knowledge of the Unseen because he was just the Kaleem of Allaah who would converse with Him one on one. So he asked Allaah – O Allaah, let me know who killed him as the Bani Israel are not leaving me alone. Allaah the Most High told him to ask the people to sacrifice a cow and touch a piece of its meat to the body of the deceased. He will be brought back to life and will tell everyone who murdered him. Look at the miracle. So Bani Israel asked him, what sort of cow should it be, which one should it be, what should its colour be like? They kept on making it tougher so Allaah also kept making it tougher. It was from the wisdom of Allaah, had they slaughtered any cow, the issue would have resolved then. But there was only one cow that matched the

attributes which they themselves made tough upon them. It belonged to an orphan who said he would only give his cow in exchange for its weight in gold. Since he (the deceased) was a leader of the Bani Israel, they were in a difficult situation now. They collected whatever they had and gave it to him. So Allaah made that orphan flourish, how long would he live on cow's milk? Allaah the Most High made him wealthy. So they slaughtered the cow, touched its meat on the dead body and he came to life. He named such and such person, his nephew or some relative to be the murderer. So this is how he was brought back to life.

Next is the story of man whom Allaah sent, it has been reported in some narrations that he was a Prophet. He went to a town and saw that it has been completely uprooted/deserted and no one is present in it. So this person though who has been sent for, if he has been sent it means there may be some people here. A destroyed town and no one alive in it so he said to himself – how will they become alive? He did not doubt Allaah the Most High. He had a donkey with him and some food. Allaah brought death upon him. Then he brought him back to life and brought his donkey back to life while he watched how the bones were erected and how flesh formed over it, how skin formed over it and the food did not change even a bit.

مِائَةِ عَامٍ (Surah Al Baqarah ayah 259). Allaah kept him dead for a hundred years and then brought him back to life after a hundred years. This is the second incident.

In Surah Al Baqarah, Ibraheem عليه السلام makes a request to Allaah that I want to see how the dead are brought back to life. He has firm belief, there is no doubt but وَلَكِنَّ لِيُطْمِئِنَّ قَلْبِي (Surah Al Baqarah ayah 260) i.e. so that my heart is contented. He is the Prophet of Allaah, he had seen so many miracles that remember all our telescopes cannot see what Allaah the Most High showed to Ibraheem عليه السلام. Allaah the Most High commanded him to get four birds, cut them up into small pieces while keeping their heads in his hands, then mix all their pieces and put small portions on four different mountains.

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا (Surah Baqarah ayah 260).

Call them to come and their flesh will collect, the pieces of their flesh will collect in the sky

and they will come to you flying, connect their bodies to their heads and fly away. So four birds were thus brought to life. And the remaining two stories is a homework. It is said that a sign is enough for an intelligent person. So three are enough for now, I will the remaining two next week. They are also in Surah Baqarah not elsewhere, you will be able to find it in sha Allaah.

6. It also shows the wisdom of Allaah. It entails the wisdom of Allaah. If He did not want to bring us back to life, then what is the purpose of this world? What is the use of people living in this world? The rich and poor, the oppressor and the oppressed, all these; it is from the wisdom of Allaah that we all will be brought back to life.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?" (Surah Al Muminoon ayah 115).

If you think that, then this is wrong because the reality is that there will be death, there will be another life and you will come back to me.

إِنَّ إِلَيْنَا إِيَابَتُهُمْ , ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ Verily, to Us will be their return; Then verily, for Us will be their reckoning (Surah Al Ghaashiyah ayaat 25,26).

7. Allaah has taken an oath. I am stating different evidences for بعث and then the formula of oath comes in the Noble Quran. When the wrong doers said that this cannot happen, we will not be brought back to life again, then Allaah the Most High states,

رَعِمَ الَّذِينَ كَفَرُوا أَن لَّن يُبْعَثُوا. قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ (Surah At Taghabun ayah 7). Allahu Akbar. The disbelievers claimed that they will never, لَّن, it is a negation for forever in the future i.e. we shall never be brought back to life and this is our claim. Allaah the Most High did not say that your claim is wrong.

Rather He said قُلْ (Say O Messenger of Allah ﷺ), بَلَىٰ (Never, emphasis), whatever you say and think, your claim is wrong.

وَرَبِّي لَتُبْعَثَنَّ – And by my Lord, you will certainly be resurrected. Why isn't Wallahi said here?

Does anyone know the wisdom? Who is a Lord? The Creator so the One who created first, can He not create again?

Look at the wisdom here. Only those words which were needed were used here. Even though the Creator is Allaah and because they accepted that the Creator is the one who creates, Allaah creates and they accepted the Ruboobiyyah of Allaah the Most High. So if the word Allaah would have been used, then it includes Uloohiyyah and Ruboobiyyah and Asmaa wa Sifaat which they do not accept. They did not accept the attribute of Rahmaan. And they also did not accept that Allaah is the only deity worthy of worship. So Allaah used the word which they accept. **فُلْ بَلَىٰ وَرَبِّي** Never, no, by my Lord, you will be brought back to life. And there is emphasis here too.

This much is enough for **بعث**.

Shaykh Muhammad ibn Abdul Wahhab further states,

وبعد البعث محاسبون ومجزيون بأعمالهم

And after **بعث**, after becoming alive, everyone will be brought to account. Whoever is alive will be brought to account.

ومجزيون بأعمالهم – and they will be rewarded for the deeds they bring forth. How will reward be given?

What is the evidence for the fact that there will be account and reward? Shaykh Muhammad ibn Abdul Wahhab states that,

؛ والدليل قول تعالى:

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا

بِالْحُسْنَى

And to Allaah belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in hell) and reward those who do good with what is best (i.e. Paradise)

(Surah An Najm ayah 31)

Whatever is in the heavens and in the earth belongs to Allaah, it is not Allaah Himself. Do you see the difference? All that is in the heavens and in the earth belongs to Allaah so this ayah contains a refutation of Wahdatul Wujood in its start.

Whatever is in the heavens and in the earth belongs to Allaah. Why? Whatever you want to do in this world, Allaah has made it open for you. But after this, you will also be brought to account. And based on the observation of your deeds, you will also be rewarded. So people have been divided into two types. The ones who did good deeds and the ones who did bad deeds. What is the recompense of the one who committed bad deeds? لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا i.e. they will be given the same recompense in return of their bad deeds.

وَيَجْزِيَ الَّذِينَ أَحْسَنُوا

بِالْحُسْنَى – and those who committed good deeds, then they have the best recompense. And what is the best recompense? Paradise.

And here Shaykh Muhammad ibn Abdul Wahhab is stating the evidence for بعث

زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ وَذَلِكَ عَلَىٰ اللَّهِ

يَسِيرٌ

The disbelievers pretend that they will never be resurrected (for the account). Say (O Messenger

ﷺ) "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and

recompensed for) what you did and that is easy for Allaah

(Surah At Taghabun ayah 7)

وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ - And that is easy for Allaah i.e. to bring you to account, to bring you back to life and to recompense you for your deeds, all this is easy for Allaah.

And Shaykh Muhammad ibn Abdul Wahhab further states,

وأرسل الله جميع الرسل مبشرين ومنذرين

Allaah sent all the Messengers with glad tidings and warnings. To give good news and to warn. Glad tidings about what and warning against what? The evidence lies in the ayah. Shaykh talks with evidence at the forefront. Messengers were sent as harbingers of glad tidings and warnings, what is the evidence?

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ

Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allaah after the Messengers

(Surah An Nisaa ayah 165)

Allaah the Most High states,

رسولاً – Messengers

مُبَشِّرِينَ وَمُنذِرِينَ – bearers of good news and warnings. Glad tidings of paradise for whom? For those who obey. And warn, scare with what? With hell. Whom? The ones who disobey. Not just this, rather the wisdom of why the Messengers were sent is also stated in this ayah. To give glad tidings and to scare and warn.

لِيَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ – So that people do not have any excuse in front of Allaah on the Day of Judgment that what is Tawheed, what is Salah and what is zakat. When You did not send any Messenger so how could we know? So that no excuse is left on the day of Judgment. People have lost excuse, Messengers were sent and their excuse is lost.

وأولهم نوح عليه السلام وآخرهم محمد وهو خاتم النبيين

And the first of them is Nuh عليه السلام. And the last was the Messenger of Allaah ﷺ, Muhammad ibn Abdullah who was the seal of all the Prophets and there shall be no Prophet after him.

والدليل على أن أولهم نوح قوله تعالى:

إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ

Verily We have inspired you (O Muhammad ﷺ) as We inspired Nuh and the Prophets after him

(Surah An Nisaa ayah 163)

Here is an evidence that Nuh عليه السلام was the first Messenger. Here the word used is Prophet but first Messenger. Why is he not the first Prophet? Because before him, Adam عليه السلام and Seth عليه السلام were Prophets. So the first Messenger is Nuh عليه السلام. What is the evidence that the intended word here is Messenger and not Prophet? In the ayah it says Prophet whereas Shaykh Ibn Abdul Wahhab says that this is an evidence that he was the first Messenger and not that he was the first Prophet. Revelation is also given to Prophets and every Messenger is a Prophet so this came in between that he could and could not be a Messenger. Was he the first Prophet or the Messenger? There is a hadith and also an intellectual proof. I have already mentioned the intellectual proof that Adam عليه السلام and Seth عليه السلام were before him. If he (Nuh عليه السلام) were the first Prophet, then what is Adam عليه السلام? So it means that he is not the first Prophet. So what is he? The first Messenger. And it has been reported in the well-known narrations of Sahih Bukhari and Muslim, the hadith of intercession of the Messenger of Allah ﷺ. People will go towards Nuh عليه السلام and what do they say to him so that accounting begins?

O Nuh عليه السلام, you are the first Messenger who Allaah the Most High sent towards the people of the earth. Is this clear now or not? This is hadith is necessary to understand the Quran.

وكل أمة بعث الله إليهم رسولا

And Allaah sent a Messenger to every Ummah.

من نوح إلى محمد يدعُوهم إلى عبادة الله وحده

From Nuh عليه السلام to Muhammad ﷺ, Allaah sent a Messenger to every Ummah who would call their people to worship Allaah the Most High alone and not to worship anyone besides Him. This is Tawheed

Al Ibaadah, i.e. all of them came with the message of Tawheed Al Ibaadah and commanded their Ummah with it.

والدليل قوله تعالى:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

And verily We have sent among every Ummah (community, nation) a Messenger (proclaiming):

“worship Allaah alone and keep away from Taghoot)

(Surah An Nahl ayah 36)

The word لقد is actually لقد والله. The letter و used here is for oath. So there is an oath – والله then there is ل and then comes قد which means emphasis is placed three times. So remember that when this word comes in the Noble Quran, then it denotes emphasis three times. For what? For the thing that is about to be stated next.

والله – and verily we sent

في كل أمة – among every Ummah. For what is كل used? It is from the صيغة العموم i.e. formula of generality. Meaning that it is general, for everyone, for every Ummah. The translation of كل is “every”. And what did we send among every nation? A Messenger. Why?

أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ – to worship Allaah alone and keep away from Shirk,

وافترض الله على جميع العباد الكفر بالطاغوت والإيمان بالله

And Allaah the Most High made it obligatory upon every slave to reject Taghoot and believe in Allaah.

Here Shaykh Muhammad ibn Abdul Wahhab has used the word “obligatory” then كفر بالطاغوت first and later والإيمان بالله. Does anyone know the wisdom behind this?

The reality of La Ilaaha Illallaah is La Ilaaha كفر بالطاغوت Illallaah. Did you understand? We say La Ilaaha, so La Ilaaha Illallaah is rejection of every deity except Allaah so it is كفر بالطاغوت. And Illallaah is having Eeman only on Allaah بالإيمان بالله.

قال ابن القيم -رحمه الله تعالى-: (معنى الطاغوت ما تجاوز به العبد حده من معبود، أو

متبوع، أو مطاع)

Now he is stating the meaning of Taghoot. It means that a person exceeds in limits. In what? In his deity – exceeds the limits in worshipping his deity or to push his متبوع i.e. the one who he follows out of his limits or مطاع i.e. exceeds the limits in obeying the one who he obeys. So he made them a Taghoot provided that they are pleased with it as will be described later on the talk about Tawheed Al Hakimiyyah.

الحكم بغير ما أنزل الله – and Jihad, these are four things and I don’t know if two or three or four lessons will be sufficient. These four topics are important and I shall complete them.

1. Tawheed Al Hakimiyyah
2. Taghoot and its meaning
3. Jihad

These are the important topics about which a lot of questions are raised by our companions, about Tawheed Al Hakimiyyah, when is a ruler deemed Kaafir and when is he not. I am observing that in today’s time, a lot of students of knowledge also have a doubt regarding this, leave aside the common people.

The word Taghoot has come in the language from طغا and طغا means to exceed the limits.

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ

Verily! When the water rose beyond its limits [Nuh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nuh (Noah)].

(Surah Al Haqqah ayah 11)

Did the water not rise beyond its limits in the time of Nuh عليه السلام? It exceeded such that there was no one to stop it. So the word طغا in the Arabic language means to exceed the limits. So what is the translation of طغا – to exceed the limits. And Taghoot is a صيغة المبالغة i.e. hyperbolic/exaggeration formula. And it has various definitions in the Sharee'ah. I will describe these in detail in the next lesson in sha Allaah but the one which has been given by Imam Ibn Al Qayyim is the easiest for the student of knowledge. What is the meaning of Taghoot? Every such thing is a Taghoot which this slave pushes beyond its limit. So anything that a person pushes out of his limits (puts him on a station beyond his status), then that is a Taghoot whether it be a thing that is worshipped, a thing that is followed or the thing that he obeys. We follow the Messenger of Allaah ﷺ and his Noble Companions so if we exceed in that then they are do not become Taghoot remember that (we seek refuge in Allaah). People have worshipped Prophets, like Eesa عليه السلام so is he a Taghoot by this definition? So we put a condition with this that he is pleased with it. Details of it are coming ahead. Was Eesa عليه السلام pleased that he be made a Lord and worshipped? No. Will the Messenger of Allaah ﷺ or his companions be pleased if they are invoked? No. If someone says “help us O Messenger of Allaah ﷺ” or “O Ali رضي الله عنه الله عنه, the one who dispels troubles” so are they pleased with it. Not at all. And if someone says they are pleased then we say to them – قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ (Surah Al Baqarah ayah 111). If someone said to Ali رضي الله عنه in his lifetime that he is Allaah, he burned that person alive. This evidence is present, go and read it. From where did this come that he is the one who dispels all troubles? If some person says that he is the dispeller of troubles and it is proven from Ali رضي الله عنه then we say that you are giving

a great insult. Why? Because you are making him a Taghoot while he is free from it. Ali رضي الله عنه is free from it. And مطاع is the one who we obey, be it our parents or the ruler or anyone whom Allaah has commanded us to follow. Allaah has commanded us to obey our parents and obey the ruler but we do not exceed in that. So if there is a command of Allaah (on one side) and there is the command of parents or ruler (on the other side) and it clashes with the command of Allaah, if we take the command that clashes with the command of Allaah then we made him (parents or ruler) a Taghoot provided that they are pleased with it. If they are not pleased with it, then we made them and they are not Taghoot.

Shaykh Muhammad ibn Abdul Wahhab further states,

والطواغيت كثيرون، ورؤوسهم خمسة

And the Tawagheet (plural of Taghoot) are many and their heads are five.

And I say that in today's era, there are more than five hundred thousand. All those people of the Sufi ways who are sitting to block the path of Eeman of people, are these all not Taghoot? Someone says that this is my Naqshbandi order, someone says mine is the Qadiri order, Tijani order, all these ways that have cropped up, are these not Taghoot?

So what are these five? Let us look at these five for now and will discuss five hundred thousand later.

Who are these five?

1. إبليس لعنه الله – The first one is Iblis, it is Shaytaan and he is called Shaytaan from شَاطِنَ i.e. the one who went far away, far away from the mercy of his Lord, far away from every goodness and near to every evil. So Iblis is his name and Shaytaan is his title. And may the curse of Allaah be upon him. Is it allowed to curse upon Iblis? Since he is deserving of it so curse him brothers. It is mentioned in one ayah that Allaah said curse be upon you (Iblis) till the day of Judgment.

Shaykh Muhammad ibn Abdul Wahhab has used the same words, he is deserving of the curse.

He is a Kaafir, an enemy of the religion and if he is not accursed then who is?

2. ومن عبد وهو راض – the one who is worshipped and is pleased with it. He has the second rank after Iblis. Look at the ranking, Shaykh ibn Abdul Wahhab has talked of five. Even a kid knows that Iblis is the biggest Taghoot. After him comes the one who is worshipped and he is pleased with it.
3. ومن دعا الناس إلى عبادة نفسه – and the one who calls people to worship him. Now if people really did worship him or not is entirely a different matter. But the one who invited people to worship him, said that this is my way and accept it for this is religion, then he is a Taghoot. What did the Pharaoh say? “I am your Lord Most High” (Surah An Naziyaat ayah 24). So he is a Taghoot. Why? Because he invited people to worship him.

The Sufis narrate an incident in Fawaid Al Fawaid. They say that Moinuddin Chishti said that anyone who is in some difficulty should come to my grave and present his problem to me. If it is not solved the first day, then he should come the second day. If it is not solved the second day, then he should come the third day. And if it is not solved on the third day, then destroy my grave.

SubhanAllaah. What does this mean? Come to my grave? He is calling towards himself. And call upon me. Is calling upon someone worship or not? Is not invoking other than Allaah shirk? So whoever called towards themselves, to worship them, then he is a Taghoot. The world is replete with examples so one cannot say that such a person exist who calls towards his worship. Yes such people exist and that is why I gave an example of this.

There is the famous incident of Pharaoh in the Noble Quran and in today’s times, the Sufis. I have just given one example and we cannot know how many such incidents and how many such saints they invoke. And they say that our saint has said it himself. Now only Allaah knows best if they (the saints) are free from it or not but this is mentioned in their books

4. **ومن ادعى شيئاً من علم الغيب** – and whoever claims that he knows anything from the knowledge of the unseen is also a Taghoot. And what is Ghaib? Something that is hidden from the people is unseen, something which Allah has kept concealed. There are two ways to recognize knowledge of the unseen, so that this issue is made clear today. One is that Allaah made it easier for you, by following a certain (correct) way you acquired knowledge and something hidden came in front of you. So this is permissible. For example, ultrasound. Humans developed it using their intellects bestowed upon them by Allaah. Intellect has been given by Allaah or not? So by technological advancement, humans developed a machine which can reveal what lies within a mother's belly, a boy or a girl. So what is in the mother's belly is hidden from us. But it can also be found if the baby is alive or dead. Sometimes a baby stops movement but we cannot make out if the baby is alive or dead. A pregnant woman says that the baby is not moving so where do we go? To a doctor to get an ultrasound done. If this was prohibited, would we have gone? Is this from the matters of the unseen? It is hidden and he is telling us and showing us that the heart is beating. So in this manner if someone acquires this knowledge which Allaah has made Musakhar (easy to conquer, overcome), and it is obvious that since it is Musakhar (easy to conquer, overcome), it is allowed. And another example is the knowledge that on a particular day at a particular hour, minute and second there will be a solar eclipse. From where did we know that there will be solar eclipse? From where did we learn to acquire knowledge of such minute details? The knowledge that Allaah has enabled us to conquer/acquire lets us know when a solar eclipse will occur. So this is Musakhar knowledge. The knowledge of stars is of two kinds:

- a. **علم النّسِير** - some scholars look at the sky towards the movement of the stars and tell about it
- b. **علم التّائير** – this is to tell the fortune or luck of someone, it is not allowed and it is Shirk remember that

To look at the movement of the stars and tell the time. Why did Allaah the Most High create stars? To find the way. So now this person knows that this star points towards the north. It is hidden for us but for them it is not hidden because they know that this star points to a particular way. So this is علم التَّسْيِيرِ.

علم التَّأثير, that the stars affect humans, that luck affects humans, that good and bad affects, this knowledge is not allowed. And knowledge of unseen is of two types with respect to attributes –

- i. العلم الغيب النسبي – this is the knowledge of the present. The present like you know something that I do not know. There are things of medical science which I know and you do not know even though they are present right now. And you may know things about engineering or your field which I do not know. If you ask me questions on Algebra, I will sit silently and if I ask you questions about medicine, you will not have the answer. So there are some things which you know and I do not know and there are some things which I know and you do not know. These are unseen but they are نسبي.
- ii. العلم الغيب الحقيقي – the knowledge of the future has been finished for everyone except the Prophets. And since the door of Prophet-hood and revelation is closed. It is not allowed for anyone now to reach this unseen even though some people have using Jinns.

So why did I say that Allaah made us conquer knowledge. If a person across some knowledge using the means which Allaah made permissible for us, then this is permissible. But those things which Allaah did not make easy for us rather people use the help of Jinns, gain nearness to them to extract knowledge and pass it on to people, then this is not permissible and this is Shirk. Is it clear or not?

5. **ومن حكم بغير ما أنزل الله** – And the one who rules against the revealed laws of Allaah is also a Taghoot. I will describe its details in the next lesson because there is a lesson of an hour and a half on this sentence **ومن حكم بغير ما أنزل الله** alone.

What is the evidence that this is Taghoot? Allaah the Most High states,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path.

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

(Surah Al Baqarah ayah 256)

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ - so whoever rejects the Taghoot

وَيُؤْمِنِ بِاللَّهِ - and believes in Allaah

فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ – so he held the **عُرْوَةِ الْوُثْقَىٰ** which refers to an exalted thing/station meaning Kalimah Tawheed. The Kalimah Tawheed has come in this sequence that **يَكْفُرْ بِالطَّاغُوتِ** = لا and **وَيُؤْمِنِ بِاللَّهِ** = **إِلَهُ إِلَّا اللَّهُ** so the scholars say that **عُرْوَةِ الْوُثْقَىٰ** is **إِلَهُ إِلَّا اللَّهُ**. Remember that is there arises a question as to what **عُرْوَةِ الْوُثْقَىٰ** is, it is Kalimah Tawheed.

لَا انْفِصَامَ لَهَا - whoever holds fast to it, then it will never leave him. It will forever be with him. This Kalimah Tawheed benefits him even after death.

وَاللَّهُ سَمِيعٌ عَلِيمٌ – And Allaah is All Hearing, All Knowing.

Whatever you do, follow the Taghoot or reject it, believe in Allaah or not, hold on to the عَزْوَةَ الْوُثْقَى strongly or not, you possess the knowledge of Tawheed or you are a Muslim just for namesake, Allah is the All Knowing, the All Hearing.

وهذا هو معنى ((لا إله إلا الله))

And this is the meaning of La Ilaaha Illallaah. From where? فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ

وفي الحديث: ((رأس الأمر الإسلام، وعموده الصلاة، وذروة سنامه الجهاد في سبيل الله))

And the Messenger of Allaah ﷺ stated in a blessed hadith that out of every affair present in this world, its head is Islam. Islam is a complete religion, affair means Deen هَذَا فِي أَمْرِنَا هَذَا so the affair is religion and the head of Islam, وَ عَمُودُهُ الصَّلَاةُ i.e. its pillar, its head is Salah.

وَذِرْوَةُ سَنَامِهِ الْجِهَادُ فِي سَبِيلِ اللَّهِ – And what is the beauty of its height? Jihad in the path of Allaah. See that it is not just Jihad rather Jihad in the path of Allaah. Whenever you will find ayaat or ahadith in relation to Jihad, you will surely find “in the path of Allaah” along with it in sha Allaah. So the height of this religion is through Jihad. This has been reported by Ahmad, Tirmidhi and Ibn Maajah.

It is clear from this blessed hadith that if something does not have a head, it does not have an existence. So when one reads the Kalimah and enters the fold of Islam, then its principle/foundation is Kalimah Tawheed. No building cannot be constructed without a base or a foundation. So the foundation is Tawheed and its backbone, its pillar upon which the entire building is established is Salah. When there is no Salah, this building collapses and this is why the one who does not pray Salah exits the fold of Islam. And the thing that illuminates this entire building of the religion of Islam is Jihad in the path of Allaah. The prestige, height and strength of this religion will remain as long as Jihad remains. If there is no Jihad, the beauty, prestige and height of this religion vanishes away.

And then Shaykh Muhammad ibn Abdul Wahhab says,

والله أعلم. وصلى الله على محمد وآله وصحبه وسلّم

تمت الأصول الثلاثة

And Allaah knows best. May peace and blessings be upon Muhammad and his family and his companions.

Al Usool Ath Thalaatha is finished.