

CLASS TWENTY FIVE

We are at the heart of the book in this twenty fifth class of Al-Usool Ath-Thalaathah, the main chapter of the book, chapter three. We are in the beginning.

إِعْلَمَ أَرْشَدَكَ اللَّهُ لِبَطَاعَتِهِ أَنَّ الْحَنِيفِيَّةَ مِلَّةَ إِبْرَاهِيمَ أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ
مُخْلِصًا لَهُ الدِّينَ

This is the sentence we stopped off at:

مُخْلِصًا لَهُ الدِّينَ

Making the religion purely and sincerely for Him.

The statement that we left off at is right there. We are going to stay with that statement because it is an essential statement, Inshaa Allah we will devote this entire Halaqah to it.

IKHLAAS

أَنْ تَعْبُدَ اللَّهَ وَحْدَهُ مُخْلِصًا لَهُ الدِّينَ

Means to worship Allah and make religion only for Allah. Mukhlisan (مُخْلِصًا) means purely and sincerely. Lahu (لَهُ) means for Him alone, the Haa in Lahu refers to Allah, for Him means for Allah. Ad-Deen (الدِّينَ) which is religion and it refers actually to belief, to actions and to sayings. Mukhlisan, purely, sincerely, means to worship Allah alone. In the grammatical context, Mukhlisan is referred to as a Haal (حَال). A Haal is the equivalent of circumstantial accusative, that is what it is in English. A Haal describes the circumstance under which an action takes place, that is the definition of a Haal. So over here it means during your worship, you worship Allah alone. During your life, you make your religion sincerely and purely for Allah subhaanahu wa ta'aala, a life with no Shirk.

Mukhlis (مُخْلِصًا) is sincerity and it encompasses all of what falls under Laa Ilaaha Illallah, sincerity in everything that falls under Laa Ilaaha Illallah Muhammadar-Rasoolullah. Al-

Ikhlaas (الإخلاص) means to purify. What is meant here is the person by his worship, intends and desires the face of Allah and to reach Jannah. A person does not worship anything along with Allah, not an angel, a Prophet nor a Messenger.

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ الْمُشْرِكِينَ
﴿النحل: ١٢٣﴾

And then We revealed to you oh Muhammad, that you should follow the religion of Ibraheem who was a Muslim upon the true religion, and was not among those who worshipped idols and associated partners to Allah subhaanahu wa ta'aala.

So it is the pure religion to Allah. One of the antonyms of Ikhlaas is Riyaa' (رياء), insincerity.

It is more commonly known or widespread on our tongues as show off. Showing off for example in reading Qur'an, in Dhikr, in Salah, in learning. In this classroom setting, you come to the classroom for show off, or teaching, I come here for show off. In Jihad or Ibaadah, so people do that to gain praise or to be thought of in a good way. Insincerity has many different types and we want to go through those types.

DEFICIENCIES IN IKHLAAS

THE FIRST SCENARIO

The first scenario of insincerity is one who enters Islam or his entire Islam is based on Riyaa'. That is Kufr, that is what we call the major Nifaaq.

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَيَّ الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ وَكَفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿آل عمران: ٧٢﴾

A party of the People of the Scripture said believe in the morning in that which they tell you and what is in their revelation about the believers, and then disbelieve and reject it at the end of the day or at night.

So their belief was for worldly gains, insincerity. That is the first one. That is Kufr, one who enters Islam based on Riyaa', all of his Islam is only for Riyaa'.

THE SECOND SCENARIO

The second scenario is to show off in matters that if one abandons them, it is Kufr, and he has Riyaa' in all those matters. Like for example Salah, meaning all of my Salah from beginning to end, every part of it, all of it as a whole and every one of them is Riyaa'. The ruling on that is what Ibn Rajab said in Jaami' Al-'Uloom Wal-Hikam (جامع العلوم والحكم):

هَذَا الرِّيَاءُ الْمَحْضُ لَا يَكَادُ يَصْدُرُ مِنْ مُؤْمِنٍ فِي فَرَضِ الصَّلَاةِ وَالصِّيَامِ

He said this type of show off is nearly impossible to come from a believer.

Do not lose concentration, focus with me. If you do lose concentration, you are not going to understand these scenarios of Ikhlaas. The first scenario is one who enters Islam in Riyaa', fully. The second one is one who does those matters that if one leaves them it is Kufr, he does those matters in Riyaa', as a whole and in detail.

THE THIRD SCENARIO

Now the third scenario is if the overwhelming majority of one's actions are insincere and for show off, and that is the style of the hypocrites. Allah said pertaining to this:

...وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ... ﴿النساء: ١٤٢﴾

١٤٢

When they stand up for Salah, they stand up with laziness and they do it to be seen by other people. So if the overwhelming majority of one's deed, all of it from beginning to end is for Riyaa', it falls under this category, the category of Nifaaq.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِئَاءَ النَّاسِ... ﴿الأنفال: ٤٧﴾

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Do not be like those who left out of their homes boastfully and to be seen by men. So these are aspects of the Munaafiqeen.

A more practical example that falls under this scenario is rulers who govern by other than Islam, replace the entire Sharee'ah with another of their own, but then show off for political

purposes or for some gain. They show a little bit of Islamic significance for the ignorant and the bird brained. They replace the Sharee'ah, they change it and replace it. They officially promote, spread and sponsor interfaith, give their Walaa' and Baraa' to the enemies of Allah, then build a little couple of Masjids or pass out a couple of Qur'aans and say look what we do. That can only fool the bird brained people, not a generation raised on Tawheed. It can only fool traitors and bird brained, but not a generation well founded and rooted on Tawheed.

Another example is what secularists do. The ideology of the secularists is not Islam but they will put a touch or smell or scent of Islam in their Kufr founded ideology as an appearance, so that people will accept them or for other purposes and so they will not be rejected. Same with those who embrace the new religion, the Western Islam, that is a religion. That is not Islam, that is a Western Islam, that is a religion in itself. We embrace and submit to Islam, the pure, unadulterated Islam, Millat Ibraheema Haneefa. Others choose a different brand of Islam which is called the Western Islam, but then you will see they will put a touch or smell of our Islam in it to fool the bird brained. And that will only fool people who are not well founded, rooted and established on Tawheed.

All of that is deficiency in Ikhlaas, those three scenarios are deficiencies in Ikhlaas. Those three are between Kufr and Nifaaq, so if one's overwhelming majority of their Ibaadah is to be seen by men then it falls under this category of Nifaaq like Ibn Rajab Rahimahullah said.

THE FOURTH SCENARIO

The fourth scenario is having Riyaa', insincerity in matters of Ibaadah whereas if you leave them it is not considered Kufr, the opposite of scenario number two. Matters that leaving them, it is not Kufr, but someone has Riyaa' in them. That is the opposite of the previous category, this category is the small Shirk. That is the small Shirk that opposes Ikhlaas, the minor Shirk. And we spoke about the minor Shirk and the punishment when one stands before Allah and I gave you the dispute on that, we even took in another class the Du'aa to seek refuge in Allah from that minor Shirk and you can refer to it back there. We do not want to repeat to repeat to preserve time, but there is other matters that we can talk about.

Leaving a Naafilah in this category, it is not like leaving a Fardh like in the previous category, that is why they are in different categories. Leaving Salah falls under the previous category which is the major Riyaa'. This one is about for example Nawaafil, here it is non obligatory matters or matters that if one leaves them it is not considered Kufr. Let us assume for example Riyaa' entered one's Niyyah in something that is not obligatory, in something that if you left, it is not Kufr. He really devoted his worship to Allah, then the Shaytaan came to him. And this has many forms, this fourth scenario has many forms.

CATEGORY 4A

Now if the Shaytaan came to him and he started getting insincerity, if he rejects and resists it and fights and fend it off, he is not harmed nor sinned at what the Shaytaan whispers and instigates to him.

إِنَّ اللَّهَ عَفِيٌّ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ

In Sahih al-Bukhari, the famous Hadith you all know. Allah forgives my followers of what their souls may whisper to them or suggest to them as long as they do not act on it or speak of it.

So it is just whispers and this person fought the whispers. Ibn Rajab said if he does not let it find its way to him, it will not harm him. Meaning if he resists it, it will not harm him. In fact, he may get reward because he is resisting the Shaytaan.

CATEGORY 4B

If he lets the Riyaa' go on without resisting or fighting it, he does not fight the show off or the insincerity. Now this one is disputed, keep in mind this scenario is one who started his act sincerely, all of category four is one who started his act sincerely but the whispers came to him. This reminds me of a story Ibn al-Jawzi mentioned in Akhbaar Al-Hamqa Wal-Mughaffaleen (أخبار الحمقى والمغفلين). He said the people walked in a Masjid and seen a man praying so good and how long his Salah is. He heard them talking about him, he looked to the side of him as he was making Salah and he said I am fasting too. But here in this scenario, no, it is someone who did not go that far of course.

4A is someone who resisted that, the Shaytaan came to him, the insincerity came to him, the whispers and thoughts came to him, and he fought it. He initiated that Ibaadah totally for the sake of Allah but the whispers came to him and he fought it. We said that it will not affect him, in fact he most likely will Inshaa Allah get reward. 4B is one who did his recitation, his Naafilah for the sake of Allah then got the whispers but did not resist it, so we said there is a dispute here.

Ahmad, Ibn Jareer at-Tabari and al-Hasan al-Basri said Inshaa Allah his deed will be accepted and they mention the Hadith that is Mursal in Sunan Abu Dawood:

عَنْ عَطَاءِ الْخُرَّاسَانِيِّ أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ ، إِنَّ بَنِي سَلَمَةَ كُلَّهُمْ يُقَاتِلُ ، فَمِنْهُمْ مَنْ يُقَاتِلُ لِلدُّنْيَا ، وَمِنْهُمْ مَنْ يُقَاتِلُ نَجْدَةً ، وَمِنْهُمْ مَنْ

يُقَاتِلُ ابْتِغَاءَ وَجْهِ اللَّهِ ، فَأَيُّهُمْ الشَّهِيدُ ؟ قَالَ : كُلُّهُمْ إِذَا كَانَ أَصْلُ أَمْرِهِ
أَنْ تَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا

This Hadith is Mursal in Abu Dawood, where the Prophet sallallahu 'alayhi wa sallam was asked, all of Bani Salamah fight, some for Dunya, some to aid their friends and some fully for the sake of Allah, which is the martyr? The Prophet sallallahu 'alayhi wa sallam said in this Mursal Hadith, all of them, and this is what this group said. Now that is for one who did Jihad initially for the sake of Allah, that initial intention was for the sake of Allah but it was tainted afterwards with other matters, the matters that we mentioned. Ibn Jareer said the dispute is for actions that are all tied together like Salah, Siyaam and Hajj. Salah is not proportional, it starts with Allahu Akbar and ends with As-Salaamu 'Alaykum wa Rahmatullah. So the 'Ulamaa who disputed in 4B, it is matters like Salah or fasting. You start for the sake of Allah then your intention changes or the whispers come to you, but you cannot stop Salah. Salah is not stoppable, breakable or proportional. You cannot stop your fasting, it is not proportional. This is where the dispute lies.

Now that which is not tied together, that which is proportional like recitation of Qur'an, Dhikr, giving charity, teaching or learning, if the insincerity seeps in, you start over and you renew your intention. Ibn Jareer is saying if the deed is breakable and proportional like glorifying Allah, I am doing Tasbeeh, I get to fifty five and my Niyyah gets affected, I can stop and renew my Niyyah. There is no problem there, that is not disputable. I am reading Qur'an, I start for the sake of Allah, as I read a few pages a man walks in and my Niyyah is gone. I stop and renew my Niyyah, I must renew my intention. Sulaymaan Ibn Dawood al-Hashimi said I give a talk sometimes and my intention changes, he gives a talk like we are doing today. He said my intention changes so I have to renew my intention several times in one teaching setting. He stops in the class, renews his intention and goes on. That is how pious they were. That is not applicable for example in Jihad because Jihad starts at the line and you do not leave until the battle is over. It does not apply to Salah because Salah starts with Allahu Akbar and ends with Tasleem, you cannot renew your intention in the middle of these. Hajj, where it starts with one Sha'erah and it goes on until one shaves his head and even after that, it is not breakable.

Even though it is disputed, if Riyaa' kicks in one and he does not resist nor fight off the whispers of the Shaytaan or what he thinks of and he lets it flow freely, the correct opinion is the action is void. The correct opinion because of the Hadith of Abu Hurayrah:

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

In Sahih Muslim. Whoever does an action for the sake of someone else as well as Mine, I will leave him with whoever he associated with Me.

Meaning he will not get any blessings for that deed. Like I said it is disputed, but because of this Hadith it is more likely that his deed will not be accepted because he did not fight off the whispers or the thoughts. Riyaa' in non obligatory matters or matters that if you leave them they will not negate your Deen, 4A is one who resists it, 4B is one who does not resist it.

CATEGORY 4C

4C is after the deed. After the deed, something comes to him about the deed which causes him to doubt his sincerity. That does not affect your deed, if it is after the deed. Why? Because Riyaa' is what is in an action. Remember what we said earlier when I gave you the grammatical context, I said it is a Haal, it is during or before, not after.

مَنْ عَمِلَ عَمَلًا أَشْرَكَ مَعِيَ فِيهِ غَيْرِي تَرَكْتُهُ وَشِرْكُهُ

Feehi (فيه), in it. Whoever commits a Shirk, and the word is in it, in the deed itself. This happening afterwards does not affect the deed.

DOES PRAISE OF PEOPLE NEGATE ONE'S IKHLAAS?

It does not negate one's Ikhlāas because of the Hadith in Sahih Muslim:

عَنْ أَبِي ذَرٍّ قَالَ : قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَرَأَيْتَ الرَّجُلَ
يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ وَيَحْمَدُهُ النَّاسُ عَلَيْهِ ؟ قَالَ : تِلْكَ عَاجِلُ بُشْرَى
الْمُؤْمِنِ

That is the point:

تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ

A man told the Prophet sallallahu 'alayhi wa sallam, a person does a deed of good and then people thank him, praise him and speak good of him. The Prophet sallallahu 'alayhi wa sallam said that is the early glad tiding of a believer. That is the point of this Hadith, meaning that Allah put in the hearts of the believers acceptance of that person, what he did or said or the deed that he did, and that is the early sign that Inshaa Allah it is accepted.

Had it negated his deed or had it been insincerity, the Prophet sallallahu 'alayhi wa sallam would have pointed it out, but he said:

تَنَكُّ عَاجِلُ بُشْرَى الْمُؤْمِنِ

Ibn Rajab Rahimahullah said if one does a sincere act, then Allah grants him acceptance after by people praising him and at the same time his heart becomes happy that the believers like what he did. He led Taraweeh, they liked the way he led Taraweeh or whatever deed he did, that does not affect his Ikhlaas or sincerity as Ibn Rajab said. That is also the opinion of Imaam Ahmad, Ishaq Ibn Raahwayh and others.

A man asked the Messenger sallallahu 'alayhi wa sallam about someone who does a secret deed or a sincere one.

أَنَّ رَجُلًا قَالَ : يَا رَسُولَ اللَّهِ , الرَّجُلُ يَعْمَلُ الْعَمَلَ يُسِرُّهُ ، فَإِذَا اطَّلَعَ عَلَيْهِ
أَعْجَبَهُ . فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَكَ أَجْرَانِ : أَجْرُ السِّرِّ ،
وَأَجْرُ الْعَلَانِيَةِ

The people then see after he does the sincere deed and he likes that people know about it after, the Messenger sallallahu 'alayhi wa sallam said you get two rewards.

(أَجْرُ السِّرِّ) أَي لِيَخْلَصَهُ (وَأَجْرُ الْعَلَانِيَةِ) أَي لِيَلْفِتْدَاءِ بِهِ

The Prophet sallallahu 'alayhi wa sallam said the first deed is for your sincerity because you did it solely for the sake of Allah, you did not care about the people. But you get another deed on top of that after people knew, you did not care about them, you did not do it for them, you did not even think about them but afterwards they came and knew about it. Then you get the reward for people knowing about it and imitating, following and mimicking you.

THE FIFTH SCENARIO

The fifth scenario in sincerity and Ikhlaas, let us assume someone leaves a matter for the sake of people, is that Riyaa'? This one is leaves, the first scenarios are he does, this one is leaves. He fasts Mondays and Thursdays, people find out so he leaves it. They walk in a Masjid and he is reciting Qur'an from memory or he has a nice voice, he stops his recitation. Is leaving deeds for fear of Riyaa', Riyaa'? Is leaving deeds for fear of insincerity, insincerity? There are two opinions by the 'Ulamaa on this. If it is a Waajib matter then it is Riyaa' and

more because leaving a Waajib is a sin, you cannot leave it for people. This part is clear, you cannot leave a Waajib for people, you have to work and struggle with your intention.

The dispute is if it is Sunnah, that is where the dispute is at. The first camp said it is not Riyaa' to leave it. If it is a Sunnah matter then he can leave it, it is not Riyaa'. In Tuhfat Al-Ahwadhi (تحفة الأحوذى), at-Taybee said there is proof on reciting out loud and proof on reciting low, we got Hadith that go both ways. We combine between the proofs by saying one who fears Riyaa' can do it silently or should do it silently and if he does not fear Riyaa', he does it out loud. So that is one opinion.

The second opinion is that leaving a matter for fear of Riyaa' is Riyaa'. Al-Fudhayl Ibn Iyyaadh Rahimahullah has a famous quote like in Shu'ab Al-Imaan (شعب الإيمان):

تَرَكَ الْعَمَلِ مِنْ أَجْلِ النَّاسِ رِيَاءٌ ، وَالْعَمَلُ مِنْ أَجْلِ النَّاسِ شِرْكٌ

Leaving a deed for the sake of people is in itself show off, and he went on to say doing it for them is Shirk.

What one should do is do the deed and resist the Riyaa', and he will get more reward Inshaa Allah for resisting the whispers.

In Talbees Iblees (تلبيس إبليس) by Ibn al-Jawzi, al-Haarith Ibn Qays radhiallahu 'anhu said:

وَإِذَا أَتَاكَ الشَّيْطَانُ وَأَنْتَ تُصَلِّي فَقَالَ : إِنَّكَ مُرَاءٍ فَرِّدْهُ طَوِيلًا

If the Shaytaan comes to you while you are making Salah and whispers to you that you are doing it for Riyaa', he said make it even longer. Fight the temptation of the Shaytaan and make it even longer.

In Sharh At-Tareeqah (شرح الطريقة) he said from the traps of the Shaytaan is that one may meet people who are not at his level of Ibaadah, they do not make their Salah at night or they do not do Ibaadah that he does. The Shaytaan will whisper to him that you should not do it yourself, you should not do your Tahajjud, you should not do your Qur'an, you should not do your Du'aa because it is going to be Riyaa'. Then he will leave it, and he said that is wrong.

The correct of the two opinions on this is most definitely that one should not leave a deed for fear of Riyaa'. That is the correct opinion, however if one leaves a deed for people, is that Riyaa'? You really cannot call that Riyaa', it depends on the intention of the person. It

may be, at times it may not be. So the summary, do not leave a deed for people. Do the deed, fight the whispers. Leaving the deed is not Riyaa' unless there is something in the intention that makes leaving it Riyaa'. That is the summary.

I have said this before, I said when show off comes knocking on your heart and whispers come to you, remember that if you get in a problem or situation in this life, you will see nearly everyone walk away and give you their back. Even 'Ulamaa from older times struggled and suffered from this, you will be lucky if some of your family stick by you, remember that. Are those people worth doing a deed for, or leaving a deed for? Who are they? Who are they, when they are not going to be next to you in hard times and difficult times when you desperately need them in this world, and more importantly when you stand before Allah, is any of them going to be there? So that is one of the best ways to fix your Niyah and your Ikhlaas to Allah.

THE SIXTH SCENARIO

The sixth scenario is another common scenario. If someone does not do a deed but people are around him and they fasted, so he fasted. They said oh we are going to fast tomorrow is Monday, he fasted. He stays with them, his roommates or something and he did it. Or they do Iftaar and he is sitting with them and they say come on let us go to Taraweeh, he does not usually go to Taraweeh but he ends up going with them. That is not Riyaa'.

Listen to this Hadith by Handhalah, he said I found Abu Bakr or Abu Bakr found me and asked how are you doing Handhalah? And Handhalah said I feel like a hypocrite. Abu Bakr said Subhan Allah, he was amazed at that statement, but look what happens later in the Hadith. Handhalah said when we are with the Prophet sallallahu 'alayhi wa sallam, he reminds us of Jannah and Hell and when we leave, we leave and go play with our kids and our family and forget a lot. He is explaining to Abu Bakr, Abu Bakr said Wallahi that is true, I feel the same, let us go to the Prophet Muhammad sallallahu 'alayhi wa sallam. So they told that to the Prophet Muhammad sallallahu 'alayhi wa sallam, the Messenger sallallahu 'alayhi wa sallam said by Allah, if you were to remain on the status that you are on while you are with me, the angels would shake your hands in the alleys and in your houses. But one hour and one hour, meaning one hour intensive Ibaadah and study, and then take a break for another hour, you got to take a break. So he told them that the Imaan is not going to be at the same level, the Ibaadah is not going to be at the same level.

حَنْظَلَةُ الْأُسَيْدِيِّ، قَالَ - كَانَ حَنْظَلَةُ مِنْ كُتَّابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - لَقِينِي أَبُو بَكْرٍ فَقَالَ : كَيْفَ أَنْتَ يَا حَنْظَلَةُ ؟ قَالَ : قُلْتُ نَافِقَ

حَنْظَلَةٌ، قَالَ : سُبْحَانَ اللَّهِ مَا تَقُولُ ! قَالَ : قُلْتُ نَكُونُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّآ رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ فَنَسِينَا كَثِيرًا، قَالَ أَبُو بَكْرٍ : فَوَاللَّهِ إِنَّا لَنَلْقَى مِثْلَ هَذَا .

فَانْطَلَقْتُ أَنَا وَأَبُو بَكْرٍ حَتَّى دَخَلْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُلْتُ : نَافِقَ حَنْظَلَةٌ يَا رَسُولَ اللَّهِ ! فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَمَا ذَاكَ ؟ قُلْتُ : يَا رَسُولَ اللَّهِ ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّآ رَأَى عَيْنٍ فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ عَافَسْنَا الْأَزْوَاجَ وَالْأَوْلَادَ وَالضَّيِّعَاتِ نَسِينَا كَثِيرًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : وَالَّذِي نَفْسِي بِيَدِهِ إِنْ لَوْ تَدُومُونَ عَلَى مَا تَكُونُونَ عِنْدِي وَفِي الذِّكْرِ لَصَافَحْتُمْ الْمَلَائِكَةَ عَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً ، وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً ، وَلَكِنْ يَا حَنْظَلَةُ ! سَاعَةً وَسَاعَةً

The point is he was saying that during Halaqaat with the Prophet sallallahu 'alayhi wa sallam, our Imaan is boosted, they remember Jannah and Jahannam, their deeds are much more, their Imaan is strong because he is with the group, then he goes back and plays with his kids and his family, his Ibaadah and his Imaan is at a lower status. The Prophet sallallahu 'alayhi wa sallam did not consider him a hypocrite as he thought about himself, radhiallahu 'anhu. Rather, he considered it normal. That is a normal way, that is not Riyaa' in itself. When you are with the companionship of righteous people, your Imaan goes up, your deeds are more, that is why you are encouraged to choose the right friendship. So that is not a deficiency in Ikhlâas right there.

THE SEVENTH SCENARIO

The seventh scenario is doing Ibaadah purely for Dunya or Dunya and Deen mixed together. Let us take it by examples, it will become clear by examples. If one goes to Hijrah just for Dunya, minor Shirk, small Shirk. Does Adhaan just to get the paycheque from the Masjid or from the government at the end of the month, that is minor Shirk. Teaches Islam just for the paycheque, purely for the paycheque, that is small Shirk. Visits relatives, Silat ar-Rahim (صلة الرحم) just for wealth or personal gain, that is small Shirk. Studying Islam just to bank off of it in the future, it is a minor Shirk. Note, we carefully said in each of those examples, purely for worldly purposes, the whole deed was for worldly purposes. That is pretty clear, now let us take something different.

Someone did Hijrah, we just said right now one who did it for Dunya not for Deen, that is small Shirk, that is one example. The opposite of that, someone who did Hijrah to a Muslim country for the sake of Allah, that is reward. He wants his kids to grow up in a Muslim country, that is reward, that is Hijrah. The third scenario is that he mixes the intention, he wants Deen and Dunya. He wants to make Hijrah to a Muslim country, he wants to live among the Muslims, but also wants a job. That happens a lot to many brothers who travel to Muslim countries. Now the problem is with the third one, he mixed his intention. Now that depends on the percentage, if it is eighty percent for Allah and twenty percent for the job, it is not Shirk. If the majority of the percentage is for Allah, it is accepted Inshaa Allah and he will get reward Inshaa Allah. He is not going to get the reward of the one who did it one hundred percent, the reward may diminish. Eighty percent for Allah and twenty percent for a job, it is not like one who did it one hundred percent for the sake of Allah, he is not looking for a job there.

What is the proof on that? In Surat al-Baqarah when Allah talks about Hajj, He permits those going to Hajj to seek trade, they are going for the sake of Allah to do Hajj but He permits them. He said there is no sin on you if you seek the bounty of your Lord, the bounty of your Lord here is trading during Hajj, business deals, there is nothing wrong with that.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ... ﴿البقرة: ١٩٨﴾

If one went purely, a hundred percent for that Hajj and one who took a few things to sell over there, both get reward but not the same reward. If the majority of the intention was for Allah but there was less than fifty percent for worldly matters, Allah will Inshaa Allah accept it with of course a diminished reward.

Now let us assume the intention was right at the middle. Fifty fifty, fifty percent for Allah, fifty for the job. This is different, this becomes minor Shirk because of the Hadith:

أَجَعَلْتَنِي لِلَّهِ نَدًا ؟

The Prophet sallallahu ‘alayhi wa sallam rebuked someone by saying, you make me equal to Allah? He made that equal to Allah, he did not give Allah the overwhelming majority. When his Hijrah was fifty percent for Allah and fifty for other, he made it equal to Allah. He made the job equal to Allah unlike the previous one, which was for example eighty percent and twenty percent.

In Sahih Muslim:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : إِنَّ الْغُزَاةَ إِذَا غَنِمُوا غَنِيمَةً ، تَعَجَّلُوا ثُلُثِي أَجْرِهِمْ ، فَإِنْ لَمْ يَغْنَمُوا شَيْئًا ، تَمَّ لَهُمْ أَجْرُهُمْ

The proof on that, the Prophet sallallahu ‘alayhi wa sallam said in Sahih Muslim, if the soldiers go and fight and they gain some booty, they gain some wealth, two thirds of their reward is hastened to them in this life. But if they do not get anything, they go and fight for the sake of Allah and return without anything, they get the full reward.

Ibn Umar used to say, one of his statements, if one goes to Jihad for the sake of Allah and ends up getting booty or wealth, there is no problem with that. But to only go for money or worldly purposes, that is not accepted. We take analogy on that, so likewise is the matter we did on Hijrah, Hajj or other matters. Al-Awzaa’ee and Imaam Ahmad had similar opinions of what I just said.

After those seven scenarios, you keep them in mind, write them down, look them over, you can get it in the future on Youtube Inshaa Allah. Pay attention to them and work on them, but let us talk about Ikhlaas in seeking knowledge.

IKHLAAS IN SEEKING KNOWLEDGE

Seeking Knowledge and Ikhlaas are intertwined and you will not have Tawfeeq in seeking knowledge without Ikhlaas. When you study, you apply, you convey this Deen, you need the aid and help of Allah in that honourable task of both learning and teaching. You lack Ikhlaas in seeking and teaching Islam, and Allah will render you on your own. What students of knowledge need to keep in mind is when we have a deficiency in Ikhlaas, our punishment is worse than anyone else. If we attribute ourselves and we try and we ask Allah subhaanahu wa ta’aala to be students of knowledge, if we do not fix our intentions, our punishment is worse. Allah subhaanahu wa ta’aala chose you as a student of ‘Ilm to honour you with that ‘Ilm, Allah honoured you with that, Allah gave it to you. A student of ‘Ilm should walk around feeling they have a crown of honour on their heads from Allah subhaanahu wa

ta'aala because they were chosen by Allah to absorb and convey this message, so they cannot have no room or deficiency in Ikhlaas.

مَنْ يُرِدْ اللَّهَ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ

Whoever Allah wants good in, He will grant him knowledge of the Deen.

The opposite meaning, Mafhoom al-Mukhaalafah (مفهوم المخالفة) in Arabic is whoever Allah does not want good in, He will deprive him of this knowledge. That is why you see many people deprived, some people are so eager, they come and want to study, first two or three classes and they are gone. Allah did not want any good in them. Allah chose to honour you with this noble task and if you have any deficiency in your Ikhlaas, then you chose other than Allah or gave a percentage to other than Allah. Is that a just way to deal with Allah? Allah chose you to honour you, He chose you, He could have chosen other than you, and you choose other than Allah with that which He chose to honour you with?

The punishment comes worse in a student of 'Ilm. Who is the first one to go to Jahannam? Wal-'Iyaathu Billah. An 'Aalim, Qaari', Mujaahid. One of the most horrific Hadith for us is this Hadith, that makes the hairs stand on end, Wallahil-'Adheem. He learned, he is knowledgeable, he studied, he had knowledge, and that gets him to Jahannam wal-'Iyaathu Billah. He learned and he taught to be called an 'Aalim or for worldly gain. People gave him respect, they gave him a title, they honoured him because Allah honoured him with that knowledge, but he chose worldly gain.

The second is a reciter who recited so people can say he is a reciter, look at his voice, look at how he memorises the Qur'an. Mujaahid, who fought to be called a hero. In all of them, the intention was the deficiency. The three categories, people looked up to them because they are among the best categories. Ordaining the good and forbidding the evil, reciters who recite and teach and those who defend this Ummah, they are the purest Ibaadaat and that is why they are the first to enter Jahannam wal-'Iyaathu Billah with deficiency in Ikhlaas. A sincere Mukhlis who is sincere in being an 'Aalim, a reciter or a Mujaahid, he gets among the highest ranks in Jannah. If Allah gives the sincere Mukhlis the high ranks in Jannah, then the opposite is true in that one who negated the Ikhlaas in those matters will be punished most severely in Jahannam. They are the first to go to Hell if they lacked sincerity, right? The opposite is true, those who fix their sincerity are among the first to enter Jannah and get the highest levels in Jannah. And the opposite is true, those who did not are first in Jahannam and in the bottom of Jahannam.

If I had a friend, student or a brother and I bought him close to me, then he betrayed me, is that not worse than a stranger or an enemy betraying me? No doubt about it. Remember I tweeted upon my release, at the end, we will remember not the words and torture of our

enemies, but the silence and betrayal of our friends. Betrayal from a close one is much more hurtful, whereas sometimes what comes from strangers or enemies you care less about it. In fact you expect it, no matter what they do, you expect it and more. Allah subhaanahu wa ta'aala honoured you with knowledge so man up to the task with sincerity. He brought you near Him in this Ibaadah, in this honourable task, do not betray it with insincerity. Do not be one who gives Allah His back and people his face after he was honoured with knowledge, in what Allah honoured you with. When you give sincerity to other than Allah, that is just like you give your back to Allah. He gave you that knowledge, you gave your back to Allah and your face to people who did not give you that knowledge.

This is a matter that we need to work on day and night, you will find with more Ikhlaas, the Barakah becomes more and more. The Barakah will be in your life, in your knowledge, every aspect of your life will have Barakah in it with sincerity in Talab al-'Ilm. You will find the Taalib 'Ilm who is sincere, Allah will give him Barakah in his life and his wealth. You will find the Taalib 'Ilm who may not have for example maybe twenty dollars, yet people perceive him to wealthy. Allah blessed him, Allah gave him Barakah in his knowledge, his wealth and in his happiness in his life. With proper intention, Allah, ash-Shakoor (الشكور) showers one with sweetness in his heart and blessings in this life before the next. And that is the meaning of ash-Shakoor, the Most Appreciative. With sincerity comes Barakah in knowledge. When one is sincere, you will study and absorb more, you will feel that with sincerity. The same book you have been studying or the Qur'an you have been reading for so long, when you work on your sincerity Allah will open your mind to deeper meanings you never thought of before. It is the same book, what is the difference? Sincerity, Ikhlaas. That is why you get astonished at how the older 'Ulamaa took lessons from verses, you say how did they get that out of the verse?

The point is, clear your intention in this path. Every word you say in Da'wah, why did I say this? Why did I type this status? Why did I send that tweet? Every time. Sometimes you are on social media and you are giving Da'wah, you get slandered or you get dragged into an argument or a debate, if you merely fear that your reply is in retaliation for your own person and not for the cause that you were giving Da'wah in, then back away and do not send it. Complete silence for Allah is better than responding and quarreling that ends up being half for Allah and half for personal gain. Do not worry about your person, defend the cause, not your person.

When knowledge is barricaded from sincerity or action, it becomes something one will regret and its harm is more than its help. Knowledge was not meant to gain followers. Knowledge was not meant to impress sisters or to marry a second and third and fourth wife, or to get popular. Talabat al-'Ilm are not rock stars and comedians, they are Talabat al-'Ilm. As the Salaf used to say, when one used to seek knowledge, it became apparent on his actions. You would see it on him, you would see it in his attitude, in his appearance, once

they turned to knowledge. You could see the change for the better, that is what they mean. 'Ilm is not something to play those games with. The first to go to Hell is an 'Aalim, Wallahil-'Adheem that is something to be taken seriously, that is not something to be taken lightly. Be careful. Do you know this Hadith that I just mentioned to you that we say and we take so casually (the 'Aalim is the first to enter Hell), is the Hadith that made Abu Hurayrah radhiallahu 'anhu fall unconscious in fear three times before he was able to say it. That Hadith about an 'Aalim entering Hell, Abu Hurayrah tried to tell that to someone and he fell unconscious three times before he was able to say it, out of fear of his intention.

In Sunan at-Tirmidhi, Shafee al-Asbahi (he is a Tab'iee) said I went to the Masjid and I saw people gathering around a man. I said who is this man? He said Abu Hurayrah. I said that is Abu Hurayrah? He said I stood there until people left, when I was with him alone I said teach me a Hadith you fully comprehended from the Prophet sallallahu 'alayhi wa sallam.

He said:

نَشَعَ أَبُو هُرَيْرَةَ

What does Nashagha (نَشَعَ) mean? Nashagha means he took a deep sigh and he fainted unconscious. He was about to say the Hadith, he took a deep sigh and fell unconscious. He said I will tell you the Hadith, he fell unconscious. Then he awoke, he wiped his face and said I will tell you the Hadith. Then as he was about to say this Hadith:

نَشَعَ أَبُو هُرَيْرَةَ

He fell unconscious again. He took a deep sigh and he fell unconscious. He wipes his face a second time, and then he falls unconscious a third time. Then he awoke and he was finally able to mention this Hadith where a person who is of the Qur'an, a Mujaahid or he gives in charity are the first to enter Hell because of their lack of sincerity. Abu Hurayrah radhiallahu 'anhu feared that Hadith? I ask you by Allah, what are we going to say today? That is something to analyse and look at, that is why I told you we will devote a Halaqah today. Sincerity is not easy and it needs a lot of work on it. If Abu Hurayrah radhiallahu 'anhu passed out three times fearing a Hadith that has sincerity in it, Ahmad Jibreel what should you say? Ahmad Jibreel should be in a coma right now, Wallahi that is true.

مَنْ تَعَلَّمَ عِلْمًا مِمَّا يُبْتَغَى بِهِ وَجْهُ اللَّهِ عَزَّ وَجَلَّ لَا يَتَعَلَّمُهُ إِلَّا لِيُصِيبَ بِهِ
عَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةِ

رواه أبو داود

Narrated by Abu Dawood. Whoever studies knowledge and does not do so except for worldly matters, will not get the 'Arfal-Jannah (عَرْفَ الْجَنَّةِ). I mentioned this Hadith before, 'Arfal-Jannah is the smell of Heaven. We have to check our Ikhlaas day and night. Every detail of our path, every little, tiny deed that we do, fix the intention. When one commits a sin, they get a black dot on their hearts wal-'Iyaathu Billah, unless they wash it off with repentance.

كَلَّا ۖ بَلْ ۖ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿المطففين: ١٤﴾

One who does not wash it off will have a darkened heart and when it is dark like that, it becomes upside down like a cup that is upside down. You try to put water in it, it rejects water. That is why you talk to some people, they are in one avenue and you are in one avenue. Deficiency in Ikhlaas is very similar in that it starts small like those dots, the deficiency starts in little matters. It starts like tiny hair strings that make a rope, a little deficiency in Ikhlaas is like a hair string. If you do not get rid of that string by fixing your intention and clearing your intention, washing your intention and making it pure, you get another hair string like those dots, and another hair string. Before you know it, the heart is swaddled in a tight rope of complete insincerity. Once that rope swaddles, that is the point of no return or almost of no return. That is when seeking knowledge becomes for fame, teaching is for money, prestige and to impress the community. A Daa'iyah becomes known more for his personal life, wealth and hotels that he goes in and out of, than his Da'wah itself. So clean the heart from those hair strings before the rope swaddles your heart in insincerity.

The heart in pertaining to Ikhlaas has one face, it has a face and it has a back. You can either face Allah with your heart of Ikhlaas, or face people in worldly matters. It is one or the other, you cannot do both, it has one face. If you face people in Ikhlaas, you gave Allah your back. If you face Allah in Ikhlaas, you gave people your back in Ikhlaas and that is where you want to be. That is where you want your heart to be. When one is in a noble task of learning and teaching, he is walking on a thin line. There is no room for play, when you are walking on a thin line suspended in air, do you sit around and play up there? Like they do in the circus, do they sit and play on the rope? You have to be walking on a thin line. One sees his followers, one sees people who get listening to him, he starts to win arguments and debates or begins to correct people, or even at times when someone is in the most noble duties he sees some Karamaat of victory. At that point, you cannot let your Ikhlaas relax and that is what happens a lot of the time. The tainting in Ikhlaas begins to seep in if one does not constantly wash it out.

Look at the flip side of it all, we said the higher rank in Jannah goes to certain people, those who held themselves to a higher standard. If the first three to enter Hell is an 'Aalim, a reciter and a Mujaahid, then the opposite is true. We always said Allah holds you to a higher standard. The first to enter Jannah after the Prophet Muhammad sallallahu 'alayhi wa sallam are the Messengers because they are the heads of the 'Ulamaa, they are the heads of the ones who ordain the good and forbid the evil. That is why the 'Ulamaa are called the inheritors of the Messengers, Warathatil-Anbiyaa' (وَرَثَةُ الْأَنْبِيَاءِ). The closer one is to them in his actions and deeds, the closer he will enter Jannah after and right behind them and near them. If you want that high rank and that honourable entry with the Messengers, you need to know that you are going to be held at a higher standard, a standard so high that if you mess up, you will be the first to enter Jahannam wal-'Iyaathu Billah. Do you see how dangerous that is?

Sometimes 'Ilm or learning and teaching becomes a desire in itself for itself. It becomes like food, water, or even like sexual relationship. We do not have time but I can give you many examples where it becomes an addiction for itself. Some people learn just to learn, it is an addiction and joy. That is not why we learn, we learn for the sake of Allah and that is another matter we need to purify our hearts from. Knowledge is joyful to learn but we learn for the sake of Allah, to fix ourselves and others. Our Messenger sallallahu 'alayhi wa sallam taught Tawheed for thirteen years, Nooh taught them nine hundred and fifty years worth of Tawheed, Laa Ilaaha Illallah. They knew Allah subhaanahu wa ta'aala chose them for the task so they remained firm with Ikhlaas on that task.

It would not be an exaggeration to say the majority of the problems of this Ummah come from insincerity, especially of Talabat al-'Ilm and 'Ulamaa. If me and you learn for the sake of Allah, we go about and teach for the sake of Allah (the pure, unadulterated teaching) and it is all for the sake of Allah, can you tell me where the tyrants are going to find so called Shuyookh to give them the free open Fatwa? Today some 'Ulamaa give a blank paper to the tyrant rulers with the bottom of it signed and stamped, go ahead just write whatever you want on the top. The tyrants need 'Ulamaa to back them to stay in power. Sisi needs it, other tyrants need it, that is why they always turn to them. Now if there was Ikhlaas, where would the rulers find these people? You need to ask why am I studying? Why am I teaching? So the people can point their finger at me? So I can get a good salary? Is it because at times today, an Imaam and a Daa'iyah makes better than a lawyer and a doctor?

We spoke briefly on this before but we devote this class Inshaa Allah to Ikhlaas so we can work on our Ikhlaas. It is worthy of devoting not one class, many more classes.

Sufyaan ath-Thawri said:

مَا عَالَجْتُ شَيْئًا أَشَدَّ عَلَيَّ مِنْ نِيَّتِي

There is nothing I struggled with more than my intention. That is Sufyaan ath-Thawri speaking. Ibn Wahib said I saw Sufyaan ath-Thawri make Sujood in the Masjid al-Haram after Maghrib, and he never raised his forehead from that first Sajdah until he heard the call for Isha'. One Sajdah was from Maghrib to Isha' and he says the worst thing I struggled with was my intention. Abu Hurayrah falls unconscious from it. Ali Ibn Fudhayl said I walked around the Ka'bah seven times whilst Sufyaan ath-Thawri was still in one Sajdah. Ibn al-Mubaarak said I wrote from one thousand one hundred scholars, there was not one more knowledgeable than Sufyaan ath-Thawri. Sufyaan said I do not know anything better than seeking knowledge with sincerity. All that and he says about himself, he struggles with Niyyah so much that it is the biggest matter he had to struggle and deal with. If Sufyaan said that, may Allah have mercy on us. Abu Yusuf told his students, be sincere in your deeds. I never sat in a setting where I intended to be humble, except that Allah elevated and raised me. And I never sat in a setting where I wanted to be supreme over others, except that Allah lowered and humiliated me. Ikhlās is the water to the heart that keeps your heart alive, deficiencies in Ikhlās dry up that water and kill the heart.

Finally, never say I am giving up, I guess this is too much, I would rather not study. We already hinted about that in previous classes. No, you want the high rank, the first row to enter in the eight gates, so your standard has got to be different.

Habeeb Ibn Abi Thaabit said:

طَلَبْنَا هَذَا الْعِلْمَ وَمَا لَنَا فِيهِ نِيَّةٌ ، ثُمَّ جَاءَتِ النِّيَّةُ وَالْعَمَلُ بَعْدُ

We studied the knowledge and our intention had deficiency in it, or we had no intention, then Allah granted us with persistence, intention and on top of that action.

So you be persistent and you keep working on that, that is what you have to do. You work on the intention, you work on acting on the knowledge and you will achieve intention and Ikhlās. If you did not get out of this 'Ilm in general and more specific the 'Ilm of Tawheed, but to keep Tawheed fresh on your mind and your heart so you can say Laa Ilaaha Illallah at your deathbed, then that is a sufficient goal.

TAWHEED AND IKHLAAS

Let me tell you this story, a recent story. I had this old friend, a Shaykh and he is an Imaam of a Masjid in the Arabian Peninsula and I wanted to check up on him. Maybe a couple of months ago, I finally found the contact details of his wife. When I asked about him, she said he has been in prison for approximately seven years. I have not spoken to him or heard of him in over twelve years or so. No charges of course, just in prison. These are my brothers that I had known for some time and they are 'Ulamaa, so I check up on him to see when he

is released or maybe the Du'aa of someone will be answered and he will be released. I ended up finding the name of his son who was just killed in Sooriyya (Syria), and I had forgot he had an older son because when I knew him his son was just a youth, maybe a pre-teenager. I found out his son was a teacher of Al-Usool Ath-Thalaathah in Sooriyya (Syria), he is the one who used to travel around the camps and areas there and teach the young kids Al-Usool Ath-Thalaathah and Qur'an. In fact a lot of those young kids that you see who have clips reciting Al-Usool Ath-Thalaathah or a portion of it, a lot of them were his students. He was in a camp and they were attacked or something I am not sure, but he had his camera on and I saw this footage. He went to defend and help his brothers, he had the camera on and the camera was recording, suddenly he got bullets that he himself did not know about.

You know what happened? As soon as the bullet stung him, at the spur of the moment, he uttered Ash-Hadu Alla Ilaaha Illallah wa Anna Muhammadar-Rasoolullah. He said it maybe fifteen or twenty times, then he began to pray two Rak'aat. No one came to his aid, maybe one person possibly came to his aid and ended up getting shot as well over him, and he ended up praying two Rak'aat. The camera is on recording all this and then he said Yaa Allah I seek refuge in You from a day, not to spend the evening of it in Jahannam. Then he began to recite more Qur'an as the camera is rolling on, until he died.

I ask you by Allah, when one gets in a car accident or he is hitting a nail in the wall and the nail hits his finger, what is the first word he utters? I am not saying bullets in the spur of the moment and there is no one around to help him, what happens when he hits his finger with a hammer by accident? What is the first word he says? Or when he gets in a fender bender, what is the first word one says? Is it Ash-Hadu Alla Ilaaha Illallah or one of those words that we cannot even mention in this Halaqah? It is the Tawheed and Ikhlaas. He was walking around teaching Al-Usool Ath-Thalaathah and it is not about Al-Usool Ath-Thalaathah, it is about the Tawheed and Ikhlaas in the heart.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...

﴿ابراهيم: ٢٧﴾

If you do not get anything but that out of Tawheed, that you say Laa Ilaaha Illallah in a hospital when you are on your deathbed or in a car accident or whatever way we may die, then that is one of the biggest things and the best thing you can get out of Tawheed. Tawheed and Ikhlaas is what causes someone who is prison for nineteen years to say I feel I am one of the happiest people on the face of this earth. It is only pure Tawheed and Ikhlaas that does that.