

CLASS TWENTY EIGHT

We are still at chapter three. The core chapter of the book, the chapter that has the three fundamental principles (the three questions that one will be asked about in the grave) and it is the heart of the book like we said.

WHAT ARE THE THREE PRINCIPLES A PERSON MUST KNOW?

We left off at the phrase:

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ ، وَدِينِهِ ، وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّي اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ
الْعَالَمِينَ بِنِعَمِهِ ، وَهُوَ مَعْبُودِي لَيْسَ لِي مَعْبُودٌ سِوَاهُ ، وَالدَّلِيلُ قَوْلُهُ
تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الفاتحة: ٢﴾

فَإِذَا قِيلَ لَكَ : مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا ؟
فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبِّهِ

If it is said to you, what are the three principles which a person must know? Then say it is the knowledge of the servant of his Lord.

TWO TEACHING TACTICS OF THE AUTHOR

Now here he used two different teaching tactics. One which we mentioned in our last class, we mentioned presenting the heart of this book (the fundamental three principles) in a question format and I said it was a teaching tactic to change the method and style, drawing interest to what he is about to talk about. But more so, I believe it is because one will be asked about these and questioned about them in his grave, so it was suitable that he present them in a Q&A format.

The second style of his writing is that he gave the answers in general, your Lord, your religion and your Messenger. Brief and short, then in the next paragraph he repeated each one of these three principles in detail. That is a style known to writers in English and in 'Arabi, it is a style to draw interest. Give a summary, be brief and then go into detail. Even in English, if you look to the diagram structure of a well written essay, you find that they start general and then in the following paragraphs they get specific. You start with an attention getter and orient the reader with a summary, then go to detail, and that is what the author did here when he was talking about al-Usool ath-Thalaathah.

WHY IS THE ONE ASKING NOT MENTIONED?

Then he said:

فَإِذَا قِيلَ لَكَ

So if it is said to you. Who is the one asking here? Who is the one saying this to us? He left that out. He left out the Faa'il (فاعل), the doer (the questioner). Why? For two reasons.

Number one, because what is important is the answer, that is what really matters here. The answer is what matters. Number two, there are matters that may depend on the one asking but here in this matter, the answer does not depend on who is asking (it can be anyone). The answer does not depend on who is asking, so leaving it out is very appropriate. It could be your parents asking, it could be an angel, it could be a Messenger of Allah. It could be anyone who is asking, it does not really matter. The answer in this matter will always be the same answer, so it does not matter who is asking the question.

THE THREE PRINCIPLES IN SUMMARY

He said:

الْمَثَلَةُ

The three principles. Al in ath-Thalaathah meaning the three known principles. Al (the) in this one meaning it refers to something known from the situational context of the speaker and listener. The Masjid, if I leave it just like that it means the Masjid we always attend because you already know it from the conversation between me and you. Or if I say al-Kitaab (الكتاب) and just leave it like that, you automatically know it is the Qur'an or a certain book that is in your hand. Ath-Thalaathah means the three fundamental principles. We

know from the situational context between the author and us, it is three fundamental principles (the popular, well known principles).

THESE ARE NOT THE ONLY PRINCIPLES OF THE DEEN

These are the three principles that are the foundation of the Deen. Now you have to understand that these are not the only principles of the Deen, because Islam has more principles than these three. For example, in the future we are going to talk about belief in angels and belief in Messengers, those are principles but they are not included with these three over here. So there are other principles outside these three principles. These principles here are just like the other principles but the difference is these principles are like the mother principles, whereas other principles branch off from these in one way or another. Take the first question for example, knowing Allah and Tawheed in Allah. That is the head of all other principles and matters, that is the head of the principles. So for example we have the principle of believing in angels and Messengers, those are principles but those principles become useless without that mother principle of belief in Allah subhaanahu wa ta'aala. So these are not the only three principles but they are like the mother principles where other principles follow along behind them.

The next word is Asl and the plural of it is al-Usool. We mentioned last class that it is the foundation which other matters are based on, like the foundation of a wall.

KNOWING THESE MATTERS IS WAAJIB

الَّتِي يَجِبُ

Means which a person must know.

Yajibu (يَجِبُ), a must. This is the ruling on these three matters, it is a must. Yajibu means Waajib, you must know it. This is not any ordinary Waajib, but it is among the top of the Waajib (the top).

عَلَى الْإِنْسَانِ

A person must know, al-Insaan is a person. Insaan is a human like we said and it refers to Muslim, Kaafir and Jinn. This call to the three principles refers to Muslim, Kaafir and even Jinn. The call to the principles of Islam, the call to Tawheed is a call to Muslim, Kaafir and Jinn by Ijmaa'. Like we said last Halaqah, we mentioned what Insaan was.

مَعْرِفَتُهَا

That you must know. Ma'rifah here is defined like knowledge. Ma'rifah is to know, knowledge.

WHAT IS THE METHOD TO ATTAIN THIS MA'RIFAH?

Now pay attention with me here, the author said we must know these matters but he did not tell us how we know. What is the method of attaining this Ma'rifah? What is the method of attaining this knowledge? Maybe it is to keep the book short or for other obvious reasons that he did not mention it, but it could be by asking, reading, listening, sitting with others, some matters by Fitrah and some by intellect.

MA'RIFAH INCLUDES BELIEF AND ACTION

The author said to know the three matters. Is just merely knowing them sufficient? Ma'rifah has two conditions. Number one is to know and number two included and essential in Ma'rifah is belief. You cannot say Wallahi Imaam Muhammad Ibn Abdul-Wahhaab said in his book to know these matters, I know them and that is it. That will take you to the Irjaa'

(إرجاء). No, he said you have to know them but included in that is to believe in them and act according to them. If there is no fruit to Ma'rifah (the fruit is acting and believing in it), there is no Ma'rifah. If the knowledge does not produce the fruit of acting, then it is useless. One must act on their belief, submit to and accept the laws, rules and regulations.

Fir'awn knew his Lord, so did the Shaytaan but it did not do them any good, it was useless. Ma'rifah here is equal to 'Ilm (knowledge), it is knowledge. It is to place it in your heart but the fruits must show on the body parts, in the form of action. That show of Ma'rifah in the action is like following the ordains, being submissive to the Sharee'ah of Allah and following the commands of Allah. If merely knowing the question was sufficient to pass the test in the grave, then the Shaytaan would get an A plus on it because in the Qur'an what did he say?

... رَبِّ فَأَنْظِرْنِي... ﴿الحجر: ٣٦﴾

So if it was only just knowing them, the Shaytaan knows it. There is knowing, there is believing and there is acting on them, and you need all three.

You have to take this part of the book with chapter one, he mentioned that in chapter one when we went through the four introductory principles early on. Part of it was:

... الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ... ﴿العصر: ٣﴾

You believe in these, you know, you believe and you act.

If one wants to answer the question in the first hurdle of the life after (in the grave), he needs to act on it and believe in it. The level of what one achieves of Tawheed will be the level of success in this Dunya and in the Aakhirah.

Look at the gauge and the measure for success in the Qur'an:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ
﴿الأنعام: ٨٢﴾

Those who believe but do not taint their Imaan with Dhulm. Of course, Dhulm here is Shirk. You do complete Imaan, you get complete Amin (أمن) which is security in both worlds. And on top of that, Huda (هدى) which is guidance. For who? For whoever brings this Tawheed complete without any deficiencies in it. Therefore, the more deficiency in Tawheed means the less dosage of Amin and Huda (which is security and guidance).

THE MEANING OF MA'RIFAH

MA'RIFAH CANNOT BE USED FOR ALLAH

Note, here he used the word Ma'rifah. We defined Ma'rifah as 'Ilm (knowledge). In Arabic, it is very similar to knowledge, Ma'rifah and 'Ilm are very very similar. However, there are detailed linguistic differences that you should keep in mind. Number one, with us (the creation) you can describe me and you as Ma'rifah. If we knew something, we can describe it as Ma'rifah just like the author mentioned here. To Allah subhaanahu wa ta'aala, you do not use Ma'rifah. In describing and giving the quality of Allah, you do not use the word Ma'rifah. Why? Because Ma'rifah means you knew something and it was preceded with ignorance. One was ignorant of something, then he had Ma'rifah. You cannot use that with Allah subhaanahu wa ta'aala.

Now the term 'Ilm is used instead as a quality of Allah. How? Sometimes 'Ilm refers to one who was ignorant at a time before. Like today, whoever did not know matters we are talking about, they have 'Ilm now (before they were ignorant). When we speak about the 'Ilm of Allah as it pertains to Allah, it was not preceded with ignorance. To us, yes it can happen that it is preceded with ignorance. With Allah, no, you cannot use Ma'rifah with Allah because the definition of Ma'rifah refers to that which is preceded with ignorance.

Therefore, you cannot say Allah has Ma'rifah. Allah has 'Ilm, 'Ilmullah (علم الله). Why?

Because it was not preceded with ignorance. You can apply both but to Allah (when we are talking about Allah), it was not preceded with ignorance.

Let me repeat it, Ma'rifah and 'Ilm both mean knowledge. To us humans, they can be used interchangeably (for me and you). You can say Ahmad has 'Ilm, that is good. You can say Ahmad has Ma'rifah, that is good and I can say the same about you. The word Ma'rifah is knowing after you did not know, that is assumince. You cannot say Allah has Ma'rifah because the 'Ilm of Allah is eternal, it was not preceded with ignorance Ma'aath Allah.

With Allah we use the word 'Ilm, 'Ilmullah not Ma'rifatullah. Why? Let me give it to you in an A and B. A, 'Ilm may mean like Ma'rifah (that which is preceded with ignorance) so that may apply to me and you, but unlike Ma'rifah 'Ilm also has another definition, where it does not necessarily always mean that it was preceded with ignorance. That is why we can use that term when we are speaking Allah subhaanahu wa ta'aala. When 'Ilm pertains to us humans, it could mean Ma'rifah (knowledge after ignorance). When 'Ilm pertains to Allah, it is the B definition which is the knowledge that is not preceded with ignorance. That can be a definition of 'Ilm, but it is not a definition of Ma'rifah since Ma'rifah is strictly preceded with ignorance.

MA'RIFAH IS USUALLY IN THE CONTEXT OF VILIFICATION IN THE QUR'AN

Another nice, delicate meaning in this word Ma'rifah is Ma'rifah is mostly used in the context that someone is being vilified in the Qur'an. A context where it is talking about someone who is vilified. It comes in the Qur'an for example followed by talking about those who are denying the truth.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ الَّذِينَ خَسِرُوا
أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ ﴿الأنعام: ٢٠﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿النحل: ٨٣﴾

Talking about vilified people, He used Ma'rifah (that they knew). In those and similar verses, He said they knew the truth and rejected it, using the word Ma'rifah instead of 'Ilm whereas 'Ilm could have been applied there as well. So a nice, delicate linguistic difference between 'Ilm and Ma'rifah is that Ma'rifah is usually in the context of vilification in the Qur'an. Usually in the Qur'an and in the Hadith it is like that, but not always. Whereas on the other hand, 'Ilm usually comes in praise.

There is a Hadith that is Sahih in Sahih Muslim, Ibn Abbaas radhiallahu 'anhu narrated in one of the narrations of it:

عن النبي صلى الله عليه وسلم قال لمعاذ لما أرسله لليمن : فليكن أول ما تدعوهم إليه أن يعرفوا الله

The Hadith when the Prophet sallallahu ‘alayhi wa sallam sent Mu’adh to Yemen. He said:

أن يعرفوا الله ، فإن هم عرفوا الله فأخبرهم أن الله افترض عليهم خمس صلوات

We mentioned this Hadith before but in one of its narrations when the Prophet sallallahu ‘alayhi wa sallam was telling Mu’adh what to talk to the people in Yemen about, he said teach them Ma’rifatullah. He used Ma’rifah instead of ‘Ilm. If they have Ma’rifah of Allah, then let them know that there are five obligatory prayers.

We just mentioned that Ma’rifah is in the context of vilifying, our point here is that the Prophet sallallahu ‘alayhi wa sallam used Ma’rifah in a praiseworthy context. Why? We just said Ma’rifah is usually in the context of vilification, usually but not necessarily always. It could come in a praiseworthy context like in this Hadith, and this is one of the exceptions, this Hadith when the Prophet sallallahu ‘alayhi wa sallam sent Mu’adh. This is why the author used it in this sentence instead of ‘Ilm, meaning there is no reason to object at him for using Ma’rifah. He is not wrong for using Ma’rifah instead of ‘Ilm because sometimes it is used in a praiseworthy context. Knowledge (‘Ilm) is the opposite, it is usually in the praiseworthy context and it is rarely in a negative context.

THERE IS NO ROOM FOR DOUBT IN THIS MATTER

Moving on, we finished Ma’rifatuha, the three matters that a person should know. He said when you are asked this:

فَقُلْ

Say and say firmly. Give you answer firmly, firm in your belief. You must be firm, there is no room for doubt in this matter.

Allah said in the Qur’an:

...ثُمَّ لَمْ يَرْتَابُوا... ﴿الحجرات: ١٥﴾

You have no doubts.

فَقُلْ : مَعْرِفَةُ الْعَبْدِ رَبَّهُ

Then say the knowledge of the servant of his Lord.

Be firm in both your answer and your belief.

TWO TYPES OF SERVANTS

مَعْرِفَةُ الْعَبْدِ

The knowledge of the servant. Which servant? There are two types of servants. One that is by force and then the servant by choice.

THE SERVANT BY FORCE

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿مريم: ٩٣﴾

There is none in the heavens and the earth but they will come to Allah subhaanahu wa ta'aala as slaves (by force).

THE SERVANT BY CHOICE

Then there is the servant who is by choice, who does that which Allah told him to do.

Uboodiyah at-Taa'ah wal-Imtithaal (عبودية الطاعة والامتثال), and that is like the characteristics in Surat al-Furqaan:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا... ﴿الفرقان: ٦٣﴾

The faithful slaves of Allah subhaanahu wa ta'aala who walk on this earth in humility.

And that is for the believers by choice, because they chose to do that. Those who answer the questions and live by them are of course the second category, the worshippers by choice who we ask Allah subhaanahu wa ta'aala that we be among them.

THE FIRST PRINCIPLE

IS THE TEST IN THE GRAVE ONLY A TEST OF LORDSHIP?

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

You must know your Lord. Note the word Lord, from Lordship. We know Rabb is Lord and it refers to what? Tawheed ar-Rububiyyah (Lordship), that Allah is the Creator, Sustainer, Maintainer and so on. We already went through the Tawheed of Lordship.

مَعْرِفَةُ الْعَبْدِ رَبَّهُ

That refers to Lordship but when you are asked in the grave who is your Lord (مَنْ رَبُّكَ), is it Lordship only? Is the test in the grave only a test of Lordship, because the Hadith says Man Rabbuk, that is Lordship right there. Rabb, Rububiyyah, Lordship. The question appears to only state that it will be asking about Lordship, but what about Uloohiyyah? What about the oneness of Allah when we give our worship to Allah? If we are only going to be tested on Lordship (Rububiyyah) and that is all we are going to be asked about, then Quraysh who opposed the Prophet sallallahu 'alayhi wa sallam would all pass the test since the Qur'an clearly states that Qurayshians believed in Lordship. In fact, Allah in many verses used their belief in Lordship to convince them to believe in the Uloohiyyah (worship) aspect. Not only will Quraysh pass that test in their grave, but the devil will pass it.

... رَبِّ فَأَنْظِرْنِي... ﴿الحجر: ٣٦﴾

He used to say Rabbi.

In the grave you are going to be asked Man Rabbuk (who is your Lord), that comes from Rububiyyah. If it is literally Rabb of Rububiyyah, then nearly everyone will pass because even the Kuffaar of Quraysh did not have a problem with it and that is why Allah says:

وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

Most of them believe not in Allah, except while they attribute partners unto Him.

They believe in Tawheed ar-Rububiyyah. The Hadith says we will be asked about Rabb, which is ar-Rububiyyah, does that mean Abu Jahl will pass the first hurdle in his grave? Let me answer that.

ULOHIYYAH INCLUDES RUBUBIYYAH AND RUBUBIYYAH REQUIRES ULOHIYYAH

This Rububiyyah in this Hadith (Man Rabbuk) is Rububiyyah but is also includes Uloohiyyah in it. Remember we said before (and if you do not pay attention to those statements we be talking about in Tawheed, it is a problem), Rububiyyah requires Uloohiyyah. Uloohiyyah includes Rububiyyah and Rububiyyah requires Uloohiyyah. Rububiyyah here requires Uloohiyyah, how?

Look at what Allah says in the Qur'an:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ...

If you asked them, who is the Creator of the sky and the earth, they will say Allah.

So they believe in Tawheed ar-Rububiyyah. Allah said after that:

قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ
كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ
اللَّهُ ۚ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ﴿الزمر: ٣٨﴾

Allah is telling them as in many other verses, if you believe in the first part which is Lordship, you believe He is the Creator, He is the Sustainer, based on that you are required and you must believe in the second one which is Uloohiyyah (to direct your worship to Allah subhaanahu wa ta'aala).

Let me explain it in a scenario which will explain this verse that I just mentioned and actually similar verses like it throughout the Qur'an, where Allah spoke about Rububiyyah and said if you believe in this then you are required to believe in Uloohiyyah. You gave me a hundred dollars, you provided me with a hundred dollars. You are the provider of that one hundred dollars. I agree that you are the provider of that one hundred dollars but then I turn to someone else and I say thank you to him, I owe you a lot of favours, I am very grateful to you. Allah has the supreme example. He gives, He provides, He sustains and He maintains, then one directs his worship or a portion of it to other than Allah. That is how Rububiyyah requires Uloohiyyah, but one who perfects his Uloohiyyah, that means his Rububiyyah is included in it. How? If I say to someone, thank you, you gave me a hundred dollars and I really appreciate it, you have done me a lot of favours, when I thank him that includes within it that I believe he is the giver of that one hundred dollars (I agree to that). When one directs his worship to Allah, it means his Rububiyyah is included. It means he agrees to the Lordship of Allah, overall. Someone who worships One Allah and devotes his Ibaadah to his Lord has affirmed that the Creator and Sustainer is One.

ULOHIYYAH IS INCLUDED BY PURPOSE AND INTENT

Now going back to our issue at hand, in the grave the question is Man Rabbuk (who is your Lord). That is the first question of the hurdles that you are going to have to go through, the first principle of the three fundamental principles. It must include Ulohiyyah, even though the word is Rabb (from Rubuhiyyah), it includes Ulohiyyah in it. Why and how? First of all, sometimes Ulohiyyah is included in matters like this by the purpose and intent. We know overall by the purpose and intent. The Messenger of Allah sallallahu 'alayhi wa sallam was sent to teach Tawheed and his struggle with Quraysh was in Ulohiyyah. Do you think that we will be asked about Rubuhiyyah and not about Ulohiyyah and then that is it, we will pass the test?

Some 'Ulamaa said that when Rubuhiyyah is mentioned, Ulohiyyah is included by purpose and intent, because the rule as we took it is Rubuhiyyah requires Ulohiyyah. The entire scenario I mentioned, Rubuhiyyah requires belief in Ulohiyyah therefore it is included when one is going to be asked about Man Rabbuk. We will be asked in the grave Man Rabbuk (Lordship), but Ulohiyyah is included in there (مستلزم لها). Allah did not send the Messenger sallallahu 'alayhi wa sallam with Ulohiyyah in vain like that.

RUBUHIYYAH AND ULOHIYYAH RESEMBLE IMAAN AND ISLAM

The second thing, others said the same thing but in a different way. The second opinion is Ulohiyyah is included in Rubuhiyyah when one is questioned in the grave, but they came at it from a different angle. They said the terms Rubuhiyyah and Ulohiyyah are like the terms of Imaan and Islam. How are Rubuhiyyah and Ulohiyyah resembling Imaan and Islam? With Imaan and Islam, whenever they are together in one sentence or statement, in a Hadith or in an Ayah, each has its independent meaning. But if they are separated, meaning Imaan is alone in an Ayah or in a Hadith, or Islam is by itself in an Ayah or a Hadith, then Imaan would include what falls under Islam and Islam would include what falls under Imaan. We will talk about that in the future Inshaa Allah when we get to the pillars of faith, but that is the rule on Imaan and Islam.

So the 'Ulamaa said the same applies to Rubuhiyyah and Ulohiyyah. If you say Imaan and Islam together in one sentence (whatever the context may be) or see it in the Qur'an or in a Hadith, then each one has a different, detailed meaning. Imaan has its detailed meanings and Islam has its detailed meanings. If they are separate and alone, meaning I mention Imaan alone by itself or you find it in the Qur'an or in the Hadith, if it is detached from Islam and separate then Imaan includes the meaning of Islam. And when Islam is separate in a Hadith or an Ayah, it includes the meanings of Imaan.

They said the same applies to Tawheed ar-Rubuhiyyah and Tawheed al-Ulohiyyah. If they are mentioned together, they have their own detailed meanings. Tawheed ar-Rubuhiyyah,

we know what it is and we know what Tawheed al-Uloohiyyah is. When ar-Rububiyyah (Lordship) is mentioned alone, like the Hadith that we have here (who is your Lord in the grave), they said in such Ahaadith it includes the meanings of Uloohiyyah in it. And if Uloohiyyah is mentioned alone then it includes Rububiyyah in it. For example:

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا... ﴿فصلت: ٣٠﴾

The verse says those who say Allah is our Lord and follow along with it. Rabbunaa (رَبُّنَا), which means Rabb (Lordship). There is nothing in that verse about worship, it does not mention Uloohiyyah in it. They said in a verse like that, it also includes Uloohiyyah in that word.

In another verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ... ﴿محمد: ١٩﴾

Know that there is none worthy of being worshipped but Allah. This is Uloohiyyah. Worship (Uloohiyyah) is mentioned alone here, but the rule says Rububiyyah is included in such a verse. Like Islam and Imaan, like Rububiyyah and Uloohiyyah, like Faaqeer and Miskeen, all of them have the same rule.

THE TEST IN THE GRAVE INCLUDES ULOOHIYYAH

Why did we mention this? To show that when you are asked who is your Lord in the grave, the Hadith is Lordship alone but it includes worship within it. This is not just Lordship that you are going to be asked, it includes within it Uloohiyyah. So the 'Ulamaa have two avenues on how Uloohiyyah is included and both really lead to the same point, that they do not question the matter that Uloohiyyah is included in such a Hadith like we have over here (Man Rabbuk). That rule on Uloohiyyah and Rububiyyah applies not only here, but in all other Ahaadith and verses that include Rububiyyah and Uloohiyyah in them (either together or alone). If it was a test on Man Rabbuk and you say it is just Man Rabbuk and that is all, the Mushrikeen, the Muwahhideen, the Shaytaan and everybody would be equivalent because many affirm Tawheed ar-Rububiyyah.

THE SECOND PRINCIPLE

Now we go to the second principle. He said:

وَدِينِهِ

The second principle is you will be asked about your religion (your Deen). In a way, Deen can be defined in a sense, as worship or obedience. Why? Because your Deen means to do what one is obligated to do, and to leave that which one is supposed to be refraining from. That in itself is obedience, it is worship. When you are obedient to Allah, that is worship so that could be a definition of Deen. Note, we are going through the three principles still in the summary stage. This is just the summary stage. In the following paragraph, the author will elaborate on each one of them.

THE THIRD PRINCIPLE

Then after Deen, he mentioned:

وَنَبِيِّهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The third principle is the Prophet Muhammad sallallahu ‘alayhi wa sallam. Why would the Prophet sallallahu ‘alayhi wa sallam be the third principle? Because it is a question in the grave. When it is a question in the grave, you better believe it is going to be a principle. And he is the mediator sallallahu ‘alayhi wa sallam, between us and Allah subhaanahu wa ta’aala in learning this Deen. Just as all Messengers are, they are the ones who brought these teachings to us. Allah created people to worship Him and it is unseen, the way we worship Him is Ghayb, so it is essential that He send Messengers to teach us the religion and convey it to us. Therefore by proof of text and intellect, sending Messengers is essential to this universe, so they can teach us that guidance. We believe in Ghayb, we would have never known the knowledge of Ghayb or the knowledge of this Deen without the Messengers and more particular for us, the Messenger sallallahu ‘alayhi wa sallam.

The Messenger is important, therefore it is a fundamental principle that one will be asked about in his grave. The message he brought us is important, so it is a principle (Deen). The Book, that is another principle and part of the Deen. And of course, the one who was sent with it (the Prophet sallallahu ‘alayhi wa sallam) is a principle and the One who sent him (Allah subhaanahu wa ta’aala) is a principle. So they all relate to each other in a way. The importance of knowing the Prophet sallallahu ‘alayhi wa sallam and his life comes from the importance of the One who sent him (Allah subhaanahu wa ta’aala who we worship and we worship alone), and it also comes from the importance of the message that he was sent with. He was sent by Allah with the Sharee’ah and the Prophet sallallahu ‘alayhi wa sallam is the third principle.

He concludes his introductory, brief statement on the three fundamental principles right here, and now he is going to repeat the three principles and elaborate a little bit more on each one of them. And that is what I mentioned at the start of the Halaqah today if you remember, I said he is going to talk about them briefly to make sure you have a super basic

outline of what it is, then he is going to go in depth. So now he is going to start going in depth.

THE THREE PRINCIPLES IN DEPTH

THE FIRST PRINCIPLE

He goes on to say:

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟ فَقُلْ : رَبِّيَ اللَّهُ

So if it is said to you, who is your Lord? Then say my Lord is Allah.

FAA' AL-FASEEHAH

فَإِذَا

The Faa here is Faa' al-Faseehah (فَاءُ الْفَصِيحَةِ), the Faa by itself. Al-Ifsaah Bi-Ma'na al-

Bayaan (الإفصاح بمعنى البيان), meaning the Faa explains. It is going to explain an answer to a question. This type of Faa means an explanation is going to follow. What is the explanation here? The answer to if you are asked Man Rabbuk (who is your Lord). Now he is going to explain it.

WHO IS YOUR LORD?

فَإِذَا قِيلَ

Qeela (قِيلَ), if it is said to you. We said he did not say who because the answer is what matters and it does not matter who is asking, the answer remains the same regardless.

فَإِذَا قِيلَ لَكَ : مَنْ رَبُّكَ ؟

So if it is said to you, who is your Lord? Then say my Lord is Allah.

We established that worship is included in Lordship in this statement (Man Rabbuk). Who is your Lord means who is your Lord who created you, gave you life, prepared you, gave you your provision and continues to provide you with all your needs.

DO NOT DISDAIN THIS QUESTION

Simple question and a lot of people say oh we know it, let us move on. It is simple, the fact that you know it is simple and you believe in it is something worthy of saying Alhamdulillah day and night, that Allah guided you to this simple question. It is true, I agree with you Man Rabbuk is a simple question. You and me, that is the Fadhl (فضل) of Allah upon us that we believe it is a simple question and we know it, and we ask Allah to keep us steadfast on it. But the obvious belief in this question, masses and millions do not know it or do not believe in it.

And Allah said it:

...وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿هُود: ٤٠﴾

Only a few believed in it. Millions do not believe in it.

وَأَن تَطْعَ أَكْثَرُ مَن فِي الْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ اللَّهِ... ﴿الأنعام: ١١٦﴾

The majority will led you astray.

وَمَا يُؤْمِنُ أَكْثَرُهُم بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿يوسف: ١٠٦﴾

The majority will not believe except with Shirk.

...وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ ﴿سبأ: ١٣﴾

A few are the ones who are thankful.

...وَأَن كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ... ﴿ص: ٢٤﴾

So yes it is a simple question, Alhamdulillah that we believe in it. These are verses stating that the majority do not believe or do not accept, or reject this. So when we pass by this simple question and you say this is very obvious, do not ever disdain it. Instead say Alhamdulillah Thumma Alhamdulillah, Thumma Alhamdulillah that we believe in it and may Allah continue to keep us steadfast on it.

THE DEFINITION OF RABB

مَنْ رَبُّكَ ؟

He said the question is Man Rabbuk. Let us look at ar-Rabb (الرَّب).

THE OWNER OF SOMETHING OR ONE IN CONTROL OF SOMETHING

Ar-Rabb, if you take out Al (الْ) which means the, then it is the owner of something who controls something or who rules something, who has position of something under his control. Like the famous Hadith when they came to destroy the Ka'bah in the year that the Prophet sallallahu 'alayhi wa sallam was born in. His grandfather went and he said to them:

أَنَا رَبُّ الْإِبِلِ وَلِلْبَيْتِ رَبٌّ يَحْمِيهِ

He said I am the lord of the camels (give me my camels back), the Ka'bah has a Lord that is going to protect it.

NURTURE OR RAISE UP

Ar-Rabb (Lord) comes from the word Tarbiyah (تربية), to nurture. Allah nurtured us and all of His creation with His favours and His blessings, so it stems from the word Tarbiyah. Its root word is al-Murabbee (المربي), nearly all linguistic definitions refer to that word. Raising us, bringing up or the more accurate word in English is possibly nurture. Rabb includes maintaining us, protecting us, the Master, the Sustainer, the Giving and the One who gives us Tarbiyah (nurturing). It means He raised us step by step. Allah raised us every single step of the way, from the beginning to the end.

The best, most honourable way He raised us is by sending us the Messengers to warn us and to promise us.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿يُونُسُ:

﴿٥٨﴾

That is one of the best provisions that Allah gave us. The best, purest, mightiest blessing of all blessings is that He nurtured us with Tawheed. That is part of the Tarbiyah. If you lost everything on this earth but have Man Rabbuk right, you have everything. If you have Man Rabbuk wrong but you have everything on this earth, you have nothing. You are a loser without it. If you are living on crumbs of bread and a small cup of water but you have Man Rabbuk, you have it all.

...فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿طه: ١٢٣﴾

Whoever follows My guidance, he shall neither go astray nor shall he be distressed.

If you are in the most luxury, the best high rise mansions, and you are hopping in the best restaurants but you do not have Tawheed, that is all going to turn into misery.

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى

﴿طه: ١٢٤﴾

Whoever turns away from My Dhikr (from my Tawheed), verily for him is a life of hardship and We shall raise him up blind on the Judgment Day.

ALLAH NURTURED THE 'AALAM

Going back to Man Rabbuk, ar-Rabb also means that He blessed us with our physical bodies, our qualities, our desires, our thinking, our mind and more and more. We can go on for weeks talking about that which Allah provided, not weeks but a life long of lectures talking about what Allah provided us with. Also, it does not just mean individually, that is a small part of it but it is universal. He nurtured the 'Aalam (عالم), the universe is nurtured by Allah. Tarbiyah (the definition of Rabb) is to nurture, and part of that is also that He made choices for the universe.

وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ... ﴿القصص: ٦٨﴾

He is the One who makes the choices. Our Murabbee (our nurturer), our Lord, our Rabb subhaanahu wa ta'aala means the same thing as the Sustainer, Provider, Al-Maalik (المالك), As-Sayyid (السيد), Al-Mudabbir (المدير), Al-Mu'nim (المنعم). Allah nurtures all of the creation with His favours and blessings, and He has prepared a lot for them in this life and in the life after. He supported them with all their needs.

The blessings of Allah subhaanahu wa ta'aala are so many that they cannot be counted. And Allah told us that, if you were to try to count the blessings of Allah, you would not be able to.

وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

It is impossible for us to even count it. There is no time to even give a glimpse of the detailed blessings that Allah provided us, so just knowing that He is the Provider, Sustainer, He gives us, He nurtures us from the beginning to the end, you have to keep that in mind.

I remember a story by Ibn as-Sammaak, a pious scholar, an 'Aabid. He went with the leader of his time to the outskirts, to a desert for something. The leader got very, very thirsty and he asked him Ibn as-Sammaak for a cup of water. So Ibn as-Sammaak took the opportunity to advise him as he was giving him a nice, cold drink of water. He said oh leader (rich, wealthy, has control), this cold water, if you could not get it but to pay money, how much would you pay? The leader said I would give half of my kingdom for it. Ibn as-Sammaak said what if Allah blocked that cup of water in you and you could not get it out (meaning you could not urinate it), how much would you pay to urinate it? The leader said I would pay the other half of my kingdom. Ibn as-Sammaak began to cry and he said what a kingdom, that is not equivalent to a single cup of water. Go to those suffering from a kidney stone or other ailments and problems, in the midst of their suffering tell them you will not be cured unless you give everything you own (all the money you have and all the houses you have). Not a single one of them would hesitate, they would give it to you.

وَأَن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا... ﴿النحل: ١٨﴾

That is from our Rabb. That is from the meanings of ar-Rabb, who gives us all that. The entire universe is drowned in the blessings of Allah, from the top of their heads to the bottom of their feet. When we say the entire 'Aalam (universe), it is everything other than Allah. The 'Aalam of the Jinn, the 'Aalam of the Ins (humans), the 'Aalam of the devils, the 'Aalam of the oceans, the 'Aalam of the birds, the 'Aalam of the animals and others that we may know about and some that we do not know about. 'Aalam uniquely was a word called that because they are a sign. It comes from the word sign, like a flag. A sign of the creation

of Allah on this earth. Just like your laptops are a sign that someone manufactured them, we are a sign (we are like a flag) that we are the creation of Allah, and proof that Allah is our Lord who exists. And that is a response to those who are atheist.

Some defined Rabb as:

الخالق ابتداءً ، المربي غذاءً ، الغافر انتهاءً

He created us from our start, He nurtures us with all our needs, and He forgives all our sins.

THE SHAR'EE MEANING OF AR-RABB

The Shar'ee meaning of ar-Rabb for us (when it is mentioned here alone) includes the definition of ar-Rububiyyah and the definition of al-Uloohiyyah in it. Here, Man Rabbuk means the Creator, the Provider and the Nurturer, which are of course Lordship qualities. And we add on that the worship qualities and the definition of Uboodiyyah or Uloohiyyah, because we said when they are separate (and they are here), Rabb carries the meaning of Ilaah (like Imaan and Islam). When accompanied with each other, Rabb has its meaning and Uloohiyyah has its definition and meaning.

Later on, the author mentioned that ar-Rabb is:

الْخَالِقَ الْمَعْبُودَ

Al-Khaaliq means the Creator and Ma'bood is Uloohiyyah. That is to show to you that he includes both of them in that.

ULOHIYYAH IS INCLUDED IN RUBUBIYYAH WHEN MENTIONED ALONE

Some said when they are separate, they include each other and then when they are together, each has its own meaning. We mentioned that, I want to get back to that and talk a little bit more about that. That is one opinion. Some even said there is an Ijmaa' on that, that they are like Imaan and Islam. That is the first one. Another group which I told you about, they included it by intent and purpose. They said Lordship here is by itself, only Lordship. So the question to them, are you saying Uloohiyyah is not included in passing the test? They said no, here Lordship is by itself but we arrive at the same conclusion as the other people (in a slightly different way). Both of them are correct, and it is good for the student of knowledge to know this. They said Rububiyyah is meant here alone, but you cannot have that Rububiyyah unless you have Uloohiyyah. They said that is the Qur'anic

method of combining between the two. So when you are asked who is your Lord, they said it includes worship.

Worship is part of the foundation of Rububiyyah. How? Allah in the Qur'an said:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ
﴿٢١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ ﴿٢٢﴾ البقرة

Worship your Lord. In the beginning, it starts with worship your Lord. Note, this starts with Uloohiyyah and ends with Uloohiyyah. He says worship and then at the end, He said do not make Shirk in Uloohiyyah. Who do we worship? He mentions qualities and all these qualities are qualities of Lordship, because He is trying to tell us if you believe in Lordship (the foundation) then you should believe in the worship and make Tawheed in it. All those qualities that He mentions in this verse are qualities of Lordship. The verse says oh you worship Allah who created you and those before you, so that you may be Muttaqoon. First He says worship (worship is Uloohiyyah), who do we worship? Worship the One who created you and those before you.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا

The One who made this earth a resting place.

وَالسَّمَاءَ بِنَاءً

Made the sky a canopy.

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

Brought down the rain from the sky.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

He provided fruits.

All these qualities, what are they? These are qualities of Rububiyyah. Then at the end He says:

فَلَا تَجْعَلُوا لِلَّهِ أُنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Do not make rivals to Allah in your worship. Andaada (أُنْدَادًا) means do not commit Shirk in Uloohiyyah.

All the qualities were Rububiyyah, once He established that foundation because they believed in it, He said do not commit Shirk in Uloohiyyah. Both approaches I mentioned including Uloohiyyah and Rububiyyah are good and both of them lead to the same thing. The second approach is that Rububiyyah is a foundation and an essential part of that foundation is Uloohiyyah. They said that because of how the Qur'an is, like the verse I mentioned. The first approach was that when Rububiyyah is not in a sentence with Uloohiyyah, they include the terms and meanings of each other (like Imaan and Islam). Two avenues lead to the identical, same ending and both ways of thinking are right. I just gave you that to open the minds of the student of knowledge. I believe it may be that the author was slightly lenient towards the second approach, but Allahu A'lam we cannot tell for sure.

After he established the foundation of Rububiyyah, he mentioned worship because he said:

هُوَ مَعْبُودِي

Allahu A'lam, it could be that he was slightly lenient towards the second approach.

RUBUBIYYAH AND ULOOHIYYAH ARE DIFFERENT TYPES OF TAWHEED

Either avenue is good but do not leave here saying Rububiyyah means Uloohiyyah and Uloohiyyah means Rububiyyah. You fall in the belief of the Mu'tadi'ah (مبتدعة). They are completely different, they are different types of Tawheed. Claiming they are one is the talk of Ahl al-Bid'ah. In fact, Shaykh Ali al-Khudayr has a response to that, he wrote a letter responding to that. Uloohiyyah has its definition and meaning, Rububiyyah has its definition and meaning, but what we mentioned of the two avenues is to show how they are inclusive in Ahaadith like this one over here, and in many verses and Ahaadith other than that. So what we just mentioned is to show you how Uloohiyyah is inclusive in Man Rabbuk. When one is being asked in the grave who is your Lord, we know that Uloohiyyah is included in that as well.

MY LORD IS ALLAH

Then he said:

رَبَّانِي

Meaning He created me, He placed me in existence, He blessed me with external and internal provision.

He made it more general and broader after that as well. He said:

وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning when he said the first statement, it is not only for me, that He nurtured me. No one is special, He brought the universe (the 'Aalam) from non existence and provided them with His provision.

That is like:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتحة: ٢﴾

بِنِعْمِهِ

The Baa is Baa' Sababiyyah (باء سببية), meaning because of His blessings. What blessings?

All the blessings that we mentioned earlier, external and internal (ظاهر والباطن). Dhaahira are blessings that you can see, touch or know of. Al-Baatina are blessings that cannot be seen and these blessings start when one is in the womb of his mother, and even before that. In his creation, his nourishment, the angels writing what is going to happen to him, and they continue on not until death, even way beyond that. Like we mentioned earlier, there are so many blessings from Allah.

He said when you are asked these questions, say:

رَبِّيَ اللَّهُ

My Lord, the One who nurtured me. But now it is not even that, it is broader than that:

رَبِّيَ اللَّهُ الَّذِي رَبَّانِي وَرَبِّي جَمِيعَ الْعَالَمِينَ بِنِعْمِهِ

Meaning you entering a universe with everything in it, is from the provision of Allah. And it is not a speciality for you, it is universal. Al-'Aalameen, it is everyone other than Allah.

TAWHEED AL-ULOOHIYYAH: HE IS THE ONE I WORSHIP

After he made sure one must admit Allah is the Creator (the Rabb), then the author moves on to what is Tawheed al-Uloohiyyah. This is why I told you some may state or think that he might have been lenient to including al-Uloohiyyah under ar-Rububiyyah in this Hadith, by using the second avenue. He established Rububiyyah, now he goes on to Tawheed al-Uloohiyyah.

وَهُوَ مَعْبُودِي

Meaning that He is the One I worship. This is a continuation, if He is the Lord who raised me and nurtured me and the universe, obviously I should worship Him.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ
لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا ﴿الفرقان: ٣﴾

Allah mentioned in this verse, seven categories of characteristics of people unworthy of being worshipped.

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا

They do not create anything.

وَهُمْ يُخْلَقُونَ

They are created.

وَلَا يَمْلِكُونَ لِأَنْفُسِهِمْ ضَرًّا وَلَا نَفْعًا

They cannot control if something bad happens to them. They do not have control over benefits to them.

وَلَا يَمْلِكُونَ مَوْتًا

They have no control over death.

وَلَا حَيَاةً

They do not have control over life.

وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

And the seventh one is, they do not have any control over the Resurrection.

Anyone who has those qualities, Allah is saying they are unworthy of worship. Just like the many other verses which state:

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿الْأَعْرَافُ: ١٩١﴾

They associate partners to Allah who do not create anything and they themselves are created?

The author is saying the One who nurtured this universe is the One I succumb to, I subdue myself and show my humility to, and I worship He and Him alone (Allah subhaanahu wa ta'aala). He mentioned Uboodiyyah which is the second type of Tawheed because it is the fruit of Rububiyyah and it is at the core of fulfilling the duties or the worship of Rububiyyah.

THE AUTHOR USED ITHBAAT AND NAFI

Then he said:

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Laysa (لَيْسَ) here is to deny (Nafi). He denies worshipping anyone but Allah. Siwaah (سِوَاهُ) means anyone other than Allah. Siwaah is to confirm (Ithbaat), meaning I only worship Allah, I deny everything other than Allah. He combined between the Ithbaat and Nafi in that sentence. Remember we said Tawheed is Ithbaat and Nafi.

Earlier he said:

هُوَ مَعْبُودِي

He is the One I worship. That is sufficient right there, but he wanted to reiterate it with Ithbaat and Nafi. Ithbaat means to affirm that Allah is the only One I worship and Nafi is to deny that I worship anyone other than Allah.

لَيْسَ لِي مَعْبُودٌ سِوَاهُ

Is to affirm the previous statement:

هُوَ مَعْبُودِي

No one is worthy of my worship, but Allah subhaanahu wa ta'aala.

This refers to both major and minor Shirk. No one is worthy of me worshipping, but Allah subhaanahu wa ta'aala. No statue, no angel is worthy of my worship. That we do not disagree on, but you also have to keep in mind no Shaykh, no friend, no onlooker is worthy of me showing off and getting my Ibaadah cancelled out (or a portion of it).

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الْفَاتِحَةُ: ٢﴾

We will stop here Inshaa Allah, at the Daleel. Jazakum Allahu Khayra.