

## CLASS THIRTY ONE

Before we go any further, first let me say, and I actually said it before but I think it gets clipped out in the question and answer sessions, and it is directed to our virtual followers. May Allah subhaanahu wa ta'aala grant you beneficial knowledge and make your journey in knowledge one sincerely for His sake. It is important to hear from you and get your input pertaining to the level of how the booklet is covered. Is it difficult? Are you with us? Are you following along in a way that you understand? Because over here I can look at the faces and see that they understand or not, and it is usually followed by a question and answer session. And just so you know, I personally read every single text that I get. Sometimes the answer is delayed and I ask everyone to forgive me for that, but I do read all of them. And out of the hundreds of questions I get, I have not been getting any that pertain to the level of the class. If it is because it is going well, Alhamdulillah, that is what we want. If not, then do not be shy or intimidated to let me know what you think.

We want it at a level where all levels can benefit and comprehend. Al-Usool Ath-Thalaathah is a Tawheed booklet for beginners and even though it is a booklet for beginners, I do believe some stuff that is mentioned in the class when we do the explanation is a little bit further than beginners. And really, I believe the explanation encompasses beginners and upper level students of 'Ilm. When we study other sciences in the future, what is learned here makes plenty of stuff much easier when we mention and elaborate as we do it and that is why I do that. May Allah subhaanahu wa ta'aala grant you all beneficial knowledge.

## A BRIEF SUMMARY OF CHAPTER THREE

Let us take a quick summary of this chapter (of the past few classes) before we start. A very quick one liner per paragraph. This is the core chapter, if it is the core chapter then it is going to be the chapter that mentions the title of the book (which is the three fundamental principles of Islam). He stated the three principles and he stated them in literally a one liner. Knowing Allah, knowing the Deen and knowing the Messenger sallallahu 'alayhi wa sallam. Then after that, he went on to elaborate. He started with the first one which is what we have been talking about so far (who is your Lord) and after he answered that with proof, then the next paragraph is how do you know your Lord? If you remember that is when we spoke about the signs and the proof.

وَمِنْ آيَاتِهِ : اللَّيْلُ ، وَالنَّهَارُ ، وَالشَّمْسُ ، وَالْقَمَرُ

And so on. Then, so no one will think that the Lord, the Creator, the Nourisher is sufficient alone as it may appear, he ties worship into Lordship. If you meet Allah subhaanahu wa

ta'aala in the grave knowing He is the Lord (as it may appear and some may assume based on the question Man Rabbuk), if one believes that yet he does not single Him out in worship (in Uloohiyyah), your Lordship is not valid. So he tied the worship into the Lordship, how we covered in the last classes.

Now after that, he went down to give examples. It is essential that he gives examples on how to single Allah subhaanahu wa ta'aala in our worship, which is part of Lordship. As we said last class, he mentioned the root of worship which is Islam, Imaan and Ihsaan (the first three examples), then he gave fourteen additional examples. These are examples to show that you must single Allah out in your worship. These are not all the Ibaadaat are even close to that, but they are mere examples to give you the general idea.

That is the summary of this chapter so far. And the order of the author and why he is mentioning this is important, that is why you all need to bring your copies all the time, otherwise you are going to get lost.

We mentioned Man Rabbuk is deeper than what many assume. It includes Uloohiyyah and now he is giving us examples of Uloohiyyah. Last week, we left off on the first three examples (Islam, Imaan and Ihsaan). We did not elaborate as we usually do, we did not take one by one and elaborate on them. Why? Because the author is going to talk about these three in more detail in the future, and our explanation has to coincide with the structure of the book. Here, he mentioned them as merely quick examples for a certain purpose, so it would be more appropriate to elaborate on them when he mentions them in more depth later on.

The author mentions fourteen examples, then pay attention to this. He gives fourteen examples quickly, right after each other, then there is a paragraph and then he repeats the examples with proof. So for our purposes here, what I want you to know is that instead of going over them twice, we are going to go over them once and we will include the proof. Instead of just mentioning them quickly and elaborating about them, then mentioning them again with proof, we will just mention them one time and include the proof.

Why does he do that? Because you noticed his trend in writing this book is he summarises, then goes into detail. He mentions the examples, then gives a paragraph (an overall paragraph of some Ayaat), and then he repeats every single one of them with proof. That is what he did with Islam, Imaan and Ihsaan. He mentioned them quickly, then he elaborated on them. What we will do is take each one and as we speak about each one right now, we will include the proof that he is going to include later on. That way we do not have to go over them twice.

Why did he repeat them with proof? He mentioned them and then he repeated them with proof because these are examples of Ibaadaat and Ibaadaat are Tawqifiyyah (توقيفية),

meaning you need proof for every Ibaadah you do. That is why he mentioned and singled each one of them out with proof.

So let us go through the list. What he mentioned is the statement of Ibn Katheer Rahimahullah, the one where he said the Creator of these things is the One who deserves to be worshipped. Then he said:

وَأَنْوَاعُ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا مِثْلُ الْإِسْلَامِ ، وَالْإِيمَانِ ، وَالْإِحْسَانِ ،  
وَمِنْهُ الدُّعَاءُ وَالْخَوْفُ ، وَالرَّجَاءُ ، وَالتَّوَكُّلُ ، وَالرَّغْبَةُ ، وَالرَّهْبَةُ ،  
وَالْخُشُوعُ ، وَالْخَشْيَةُ ، وَالْإِنَابَةُ ، وَالْإِسْتِعَانَةُ ، وَالْإِسْتِعَاذَةُ ، وَالْإِسْتِعَاثَةُ ،  
وَالدَّبْحُ ، وَالنَّذْرُ ، وَغَيْرُ ذَلِكَ مِنْ أَنْوَاعِ الْعِبَادَةِ الَّتِي أَمَرَ اللَّهُ بِهَا

All these types of worship that he mentioned are mere examples, they are not all of them. He mentioned Islam, Imaan and Ihsaan, then he went to mention fourteen other ones.

## AD-DU'AA

He mentions fourteen other ones and we are going to start with the first one that he mentioned (Du'aa). The first one is Du'aa, he says in your booklet:

وَمِنْهُ الدُّعَاءُ

And from that, is invocation and supplication.

Invocation and supplication is Du'aa. Then like I said, later on he mentions proof for that. First he mentions just the word Du'aa, then he mentions proof.

## THE PROOF OF THE AUTHOR

What does he mention later on? He says:

وَفِي الْحَدِيثِ : الدُّعَاءُ مَخُّ الْعِبَادَةِ ، وَالذَّلِيلُ قَوْلُهُ تَعَالَى : وَقَالَ رَبُّكُمْ  
ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ  
جَهَنَّمَ دَاخِرِينَ ﴿غافر: ٦٠﴾

First he mentions the Hadith as proof for Du'aa. He says invocation is the core of worship and then he says the evidence for that is the saying of Allah:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Your Lord says oh people, invoke Me and supplicate Me, making your worship sincerely for Me alone, and I will answer you, pardon you and give you.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Those who disdain to worship Me alone will enter Hellfire in disgrace.

So the first one he mentions for Du'aa is the supposed Hadith:

الدُّعَاءُ مَخُّ الْعِبَادَةِ

Mukh (مخ) literally means brain in Arabic. Du'aa is the brain of worship. Your brain is your core so when you use it in a context like this, it means not the literal brain of course, but the core of something. Here it means if there is no Du'aa in your Ibaadah, then the core of your Ibaadah is missing. This Hadith right here is in Sunan at-Tirmidhi on the authority of Anas Ibn Maalik radhiallahu 'anhu. However, it is weak because in the chain is a man called Abdullah Ibn Luhay'ah and he is classified as weak for bad memory. There is some stipulation for his Hadith being accepted but it does not fall under this Hadith, so this Hadith is weak.

There is another Hadith in Musnad Ahmad, Abu Dawood, at-Tirmidhi and others, on the authority of an-Nu'maan Ibn Basheer. It is very similar in wording (not exact but very similar), but the chain of authenticity is authentic. It is also in Bukhari, in Al-Adab Al-Mufrad (الأدب المفرد), Ibn Abi Shaybah and others narrated the Hadith.

The authentic one is:

## الدُّعَاءُ هُوَ الْعِبَادَةُ

Invocation is worship.

So we say the first Hadith that is used by the author (Du'aa is the brain of Ibaadah) is weak. That is weak in its chain, but it is authentic in its meaning because we have another Hadith that substantiates it. The second authentic Hadith is Du'aa is Ibaadah.

### THE IMPORTANCE OF DU'AA

Du'aa is an essential Ibaadah, you have to know that. One needs a bond with Allah subhaanahu wa ta'aala that fills his heart with peace and tranquillity, and that is Du'aa.

Look at the Hadith:

إِنَّ اللَّهَ حَيٌّ كَرِيمٌ ، يَسْتَحِي إِذَا رَفَعَ الرَّجُلُ إِلَيْهِ يَدَيْهِ أَنْ يَرُدَّهُمَا صِفْرًا  
خَائِبَتَيْنِ

If a servant raises his hands to Him (to Allah) in supplication, Allah becomes shy to return them empty.

Even though some spoke on the authenticity of this Hadith, the correct opinion is that it is authentic. Allah subhaanahu fee 'ulaah is shy to turn your hands away empty. We do not have time to make this an inspirational lecture on Du'aa because we want to get through our book, even though Du'aa is worthy of many independent talks on its own because many have neglected it.

Du'aa is the core of your Ibaadah. You get astonished when you know Allah subhaanahu wa ta'aala asks people to talk to Him and ask Him, and by not making Du'aa you are declining the offer of Allah to talk to Him. It is a blessing Allah granted you, use it in every status you are on.

In your Sujood.

وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ

The Hadith in Muslim. In your Sujood, exert yourself in Du'aa. The closest you are to Allah. Outside of your Salah and outside of your Sujood, make Du'aa. In your late nights, make Du'aa. And in your daytime, make Du'aa. During Wudhu, make Du'aa. And outside of

Wudhu, make Du'aa. Do your Du'aa raising your hands, do your Du'a without raising your hands. You can do Du'aa in all your settings.

Du'aa patches that deteriorating heart. It softens the heart, purifies the heart and the soul and it gives you never ending hope. Pure souls can never do without Du'aa. It could be and it happens, that if Allah subhaanahu wa ta'aala loves you, He closes all the avenues in this life in your face, so you can open that communication that you have been neglecting with Him, because He loves to hear from you. Hopes and goals that you thought were impossible could easily become a reality, but on the (missing word) of Du'aa. Those who call Yaa Rabb, Yaa Rabb, never get disappointed. We are the ones who need Him subhaanahu fee 'ulaah, yet He is the One who asks us to ask Him.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Look at this verse. If Allah wants mercy over you, He inspires you to make Du'aa. Thank Him for that blessing, that in itself is a blessing.

Du'aa rescued Yunus from the stomach of the whale.

وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ  
أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿الأنبياء: ٨٧﴾

From the darkness of the night, the darkness of the stomach of the whale and the deep, darkness of the ocean.

Du'aa destroyed the people of Nooh.

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرُ ﴿القمر: ١٠﴾

Du'aa raised the level and status of Sulaymaan. Du'aa made the religion of Muhammad sallallahu 'alayhi wa sallam supreme.

The more this life narrows, encloses and encaves on you with its hardships, trials and tribulations, the more a believer sees that opening in the heavens, to the One who is over the heavens. Who could be more of a loser than one who misses out on the strongest weapon that needs no more than your set mind and a moving tongue?

**AN EXPLANATION OF A VERSE ON DU'AA IN SURAT AL-BAQARAH**

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ... ﴿البقرة: ١٨٦﴾

This establishes a clear principle. We said the verses that start with and if they ask you (يَسْأَلُونَكَ), when you see them in the Qur'an look at them, they are consistent. There is always, and tell them Muhammad (sallallahu 'alayhi wa sallam).

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ... ﴿البقرة:

٢١٧﴾

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا... ﴿البقرة: ٢١٩﴾

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ ۖ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ... ﴿الأنفال: ١﴾

... وَيَسْأَلُونَكَ عَنِ الْيَتَامَى ۖ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ... ﴿البقرة: ٢٢٠﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ ۖ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ ۚ وَمَا عَلَّمْتُم مِّنَ

الْجَوَارِحِ مُكَلَّبِينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ... ﴿المائدة: ٤﴾

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ... ﴿البقرة: ٢١٥﴾

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا

قَلِيلًا ﴿الإسراء: ٨٥﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿طه: ١٠٥﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ...

﴿البقرة: ١٨٦﴾

There is no Qul (قُلْ). The answer comes directly from Allah:

فَأِنِّي

There is not, and tell them, it is a direct answer from Allah. Why? Number one, it is a hint that there is no mediator. It is to get it through to you, there is no mediator. This is a relationship between you and Allah alone. Number two, it is to show you that the response will come from Allah quickly and swiftly, and also to know the love of Allah for your Du'aa. Let us pause at this verse a little bit.

#### ALLAH DID NOT USE THE THIRD PERSON PRONOUN

Note in this beautiful verse, Allah did not mention that He will respond in a third person pronoun. He did not say it in a third person pronoun (and He will answer).

فَأِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And I will answer. The response of Allah was direct.

#### ALLAH DID NOT SAY I WILL ANSWER IF I WILL

Another lesson in this verse and there is many, many lessons in it. He did not answer and say I will answer if I will. Everything is under the will (Mashee'ah) of Allah but to give you confidence and assurance in your Du'aa (that it will be answered), He says:

فَأِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

And I will answer if he asks, not if I will. To give you confidence in your Du'aa.

#### THE CONDITION COMES AFTER THE RESULT



A more amazing lesson in this verse, is Allah said He will answer on the condition that we make Du'aa. Usually, the condition is mentioned first and then the answer or result after that. Here it is the opposite, they are switched around. The condition is if one asks and the answer to that condition is I will answer. So in the Arabic language, the verse should have really been if one asks, I will answer. They are switched around in this verse to say I will answer, if one asks or supplicates.

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

That is to indicate the velocity of the answer, its power and its speed.

### ALLAH USED ITHAA AND NOT IN

Then go on further, He responds to the invoker.

إِذَا دَعَانِ

He used Ithaa (إِذَا), He did not say:

إِنْ دَعَانِ

He could have used In (إِنْ). In Arabic, Ithaa and In are both used interchangeably. However, even though they are used interchangeably, there is a sensitive difference in the sensitive rules of Arabic eloquency, which is called Balaaghah (بِلاغَة). There is a sensitive difference between them. What is it? Why did He use Ithaa instead of In, even though they are used interchangeably and both are eloquent? In is used for matters far apart, doubtful to occur, exceptional to happen or maybe even impossible to happen. That is when you use:

إِنْ دَعَانِ

When they are not going to happen.

Look at the consistency of the Qur'an.

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ... ﴿الزخرف: ٨١﴾

Tell them, if the Rahmaan had a son. Does Allah have a son? Ma'aath Allah, impossible. This is something impossible so would He use In or Ithaa? He would use In because it is something that is impossible. It is far fetched and never going to happen, so He uses In instead of Ithaa. He did not say:

قُلْ إِذَا كَانَ لِلرَّحْمَنِ وَلَدٌ

Another example.

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا... ﴿الحجرات: ٩﴾

If two groups of Muslims were to fight. What are you going to use? He is going to use In. Why? Because the origin is Muslims do not fight each other. It is exceptional and rare that they do fight each other, so once that happens we use In instead of Ithaa.

Another verse.

...وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي... ﴿الأعراف:

١٤٣﴾

Allah told Musa go look at the mountain, if it still stands still then you will see Me. Is the mountain going to stand still or not? He used In. Why In instead of Ithaa? Because the mountain is crumbling.

إِنِ اسْتَقَرَّ مَكَانَهُ

If it remains still. It is not going to happen. It is not going to stay still, it is going to crumble so He used In.

Just like In for Ar-Rahmaan, In for the two groups of Muslims who fight because it is exceptional, when it is unlikely to happen, doubtful or impossible, it is more eloquent to use In instead of Ithaa.

Let me give you another example.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ... ﴿البقرة: ١٨٠﴾

It is prescribed upon you when death approaches any of you. It is talking about death, if death approaches you. Now which one are we going to use here, In or Ithaa? If death is far

fetches and not going to happen, then we use In. If it is eminent, surely going to happen or more likely, we use Ithaa.

Let us read the verse again.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ... ﴿البقرة: ١٨٠﴾

Ithaa is suitable here because every one of us is going to die. This is a Balaaghah issue with In and Ithaa.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ كَهْفِهِمْ... ﴿الكهف: ١٧﴾

You will see the sun declining to the right of their cave. Does the sun rise upon them every day? If the sun rose every day and it is certainly going to happen every day, what would we use? In or Ithaa? If the sun is not likely to rise every day, we will use In. If the sun is going to rise eminently every day, we are going to use Ithaa.

Let us read the verse.

وَتَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَّوَّرُ عَنْ كَهْفِهِمْ... ﴿الكهف: ١٧﴾

Of course the sun arises every day, so we are going to use Ithaa.

If it is eminent, we use Ithaa. If it is not, we use In. That is how we distinguish between the two. If it is eminent to happen, we use Ithaa. If it is doubtful, questionable and not likely to happen, we use In. Even though both are used interchangeably and both are correct, that is a delicate Balaaghah issue and like we always say, the Qur'an comes in the most eloquent of the Arabic language. A random writer in a book would use them interchangeably, you will not tell him this is wrong and this is right. One who had in depth study of Balaaghah will use them in the more appropriate usage, and the Qur'an comes in the most eloquent of the Arabic language. That is a detail to keep in mind.

Now more, so you understand this. Is the Judgment Day eminent or something that is far fetched, impossible and not going to happen? Is the Judgment Day impossible or possible? Is it more likely to happen or not? All the Judgment Day verses mention Ithaa, because it is eminent.

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿الزلزلة: ١﴾

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿الواقعة: ١﴾

إِذَا الشَّمْسُ كُوِّرَتْ ﴿التكوير: ١﴾

وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿التكوير: ٢﴾

وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿التكوير: ٣﴾

The point of that is when Ithaa was used, it was used to assure that your Du'aa will be answered. The usage of Ithaa instead of In (in the verse), is to show that it is eminent that your Du'aa will be answered. He put everything in that verse to show you and remove any doubts in your heart, that your Du'aa is going to be answered.

### ITHAA ALSO COMES TO MEAN A LARGE QUANTITY

Another unique thing about Ithaa and In over here.

إِذَا دَعَانِ

The usage of Ithaa is to show that not only will Du'aa be eminently accepted for sure, but there needs to be lots of Du'aa and all your Du'aa will be accepted. Why? Because Ithaa comes to mean a large quantity. Ithaa also has preference over In, in that it is used for a large quantity.

Look at that in the Qur'an. When Allah talks about Wudhu, He says:

...إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ... ﴿المائدة: ٦﴾

And then He says:

...وَإِنْ كُنْتُمْ جُنُبًا... ﴿المائدة: ٦﴾

When Allah talks about Wudhu, Wudhu is something you do a lot and it is frequent. You might have to do it five or maybe ten times a day. It is Ithaa when it is talking about Wudhu. When He talks about the major impurity (Junub), He uses In. Why? Because the major impurity is less in quantity than you doing Wudhu. You see that? You are likely to do Wudhu five or ten times a day (maybe more), but taking a bath from Janaabah (the major impurity) is much less than that. Both In and Ithaa mean if, but the Balaaghah gives you deep, sensitive, specific details that strengthen your Imaan and your faith that Allah will answer you.

The bottom line and a one liner about Ithaa and In, they can be used interchangeably nearly most of the time, which mean if or might. However, if it is more certain to happen or it is certain to happen, it is more eloquent to use Ithaa. That is the first difference. A second difference is if it is a lot, Ithaa has preference over In. Here, number one, certainty that your Du'aa will be answered. And number two, a large quantity of Du'aa must go up to Allah and a large quantity of answers will come down to you. All that in Ithaa.

### **ALLAH RESPONDS TO THE INVOCATION OF THE SUPPLICANT**

More lessons in that simple verse on Du'aa. He said:

أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

He did not say:

أُجِيبُ الدَّاعِ

He said I respond to the invocation of the supplicant when he calls Me. The invocation of the supplicant, I answer the invocation. Why did He not say I respond to the supplicant? He said He will respond to the supplication, but He did not say I will respond to the supplicant. Why did He not just say I will respond and answer the supplicant? He said I will answer the Du'aa of the supplicant, because it does not matter who is invoking.

Do not minimise yourself and say Allah will not answer me. It could be Muhammad, Saalih, Abdullah or Naasir, we are all equal in the eyes of Allah. It is the Du'aa that matters. It is the invocation itself that matters, it does not matter who is making it. Fulfill the conditions of Du'aa, it does not matter who is making it. No one is better than anyone, that is why it is like that. The Du'aa goes to Allah the same. Fulfill the conditions and that is what you need to do.

### **IBAADEE REFERS TO A LARGE QUANTITY OF SERVANTS**

He said:

عِبَادِي

He did not say:

عِبَادِ

He said Ibaadee with a Yaa at the end, and it is different than Ibaadi with a Kasrah at the end. Look in the Qur'an, it is a Yaa at the end and not a Kasrah. Here He used the one with a Yaa (Ibaadee) which means plural and so many, meaning I answer them all, no matter how many there are. That is why in the context of a lot (in the Balaaghah), you will find that Yaa comes at the end when there is a lot and it means a lot.

For example, when Allah is speaking to all His servants:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا... ﴿الزمر: ٥٣﴾

There is a Yaa.

وَقُلْ لِعِبَادِيَ يَقُولُوا... ﴿الإسراء: ٥٣﴾

There is a Yaa because these two verses are talking about a large quantity of servants (all the servants). That is why there is a Yaa at the end, when there is an overwhelming majority. If it is not many that is meant by the verse, you are going to find a Kasrah and not a Yaa.

When Allah was directing the servants, it is all the servants so He used the Yaa because it is all of them. Now who is the righteous?

...فَبَشِّرْ عِبَادِ ﴿الزمر: ١٧﴾

Glory to my righteous servants. Glad tidings to those who hear and follow. Who follows, a lot or a little? A little bit, so is there going to be a Yaa or a Kasrah? Kasrah. Look at it in the Qur'an.

Another verse.

قُلْ يَا عِبَادِ الَّذِينَ آمَنُوا اتَّقُوا رَبَّكُمْ... ﴿الزمر: ١٠﴾

Are the Muttaqeen a lot or a little? Not many, so it is going to be a Kasrah.

### HE USED INNEE TO ADD EXTREME EMPHASIS

He said:

فَأِنِّي قَرِيبٌ

He did not say:

## أَنَا قَرِيبٌ

What is the difference between the two?

إِنِّي

The Noon has a Shaddah on it (Mushaddadah). The one He used has a Shaddah on it, that is to affirm something. I am not near, I want you to be sure that I am near. It is to remove any doubt, to give you inspiration and confidence. Both mean the same, however Innee (إِنِّي) with the Shaddah is to add extreme emphasis that He is near. Do not have any doubts about that, have confidence. All these lessons in just a few letters of the Qur'an, asking you to supplicate to Allah subhaanahu wa ta'aala, assuring you that your invocation will be answered (if its conditions are met).

### **KHAWLAH BINT THA'LABAH**

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ... ﴿المجادلة: ١﴾

Allah heard the statement of Khawlah Bint Tha'labah radhiallahu 'anha, the one who came to speak to the Prophet sallallahu 'alayhi wa sallam concerning her husband. Khawlah comes complaining to the Prophet sallallahu 'alayhi wa sallam, in a room that is nearly ten foot by eleven and a half feet (approximately three meters by three and a half metres). She is sitting there with the Prophet sallallahu 'alayhi wa sallam and Aishah. In that small room, Aishah could not hear what that woman is saying, but Allah subhaanahu wa ta'aala on top of seven heavens said Allah heard her. Aishah could not hear her in that small, tight, little room. Allah on top of seven heavens heard her.

Keep Du'aa for yourself personally, for your family, for this Ummah, for your Akhirah and for your Dunya. Keep it fresh and ripe on your tongue.

### **WHY DOES SOME DU'AA GO UNANSWERED?**

Some people ask (especially about the situation of the Ummah), why has Allah not answered the Du'aa of this Ummah? I get that question a lot. Let me say, when the Prophet sallallahu 'alayhi wa sallam made Du'aa in Badr, when did he make Du'aa? When the upper garment of the Prophet sallallahu 'alayhi wa sallam fell off in Badr and his hands were outstretched to the point that they could see his armpits. He is making Du'aa and Abu Bakr

is holding up his garment saying oh Prophet of Allah, Allah will grant you that which He promised. He is trying to calm the Prophet sallallahu ‘alayhi wa sallam. When did he make that Du’aa? That was after he sallallahu ‘alayhi wa sallam did all the means before him. He did all the action he could do, then he turned and made Du’aa. The Du’aa was after he took care of all the means.

Even more delicate than that, look at the verses that the Prophet sallallahu ‘alayhi wa sallam used to wake up to every single night, the verses he used to wipe his blessed face sallallahu ‘alayhi wa sallam and recite them. They have five main Du’aa in them.

...رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾ رَبَّنَا إِنَّكَ  
 مَن تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ ۗ وَمَا لِلظَّالِمِينَ مِّنْ أَنْصَارٍ ﴿١٩٢﴾ رَبَّنَا  
 إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا  
 ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا  
 عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ ۗ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿آل عمران﴾

Five main Du’aa in that chain of verses. Look what Allah answers when He answers.

فَاسْتَجَابَ لَهُمْ دُعَائِهِمْ

Is that how the verse goes? That is not how the verse goes.

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ... ﴿آل عمران: ١٩٥﴾

Allah said, so their Lord answered them, I will not let any of their actions go in vain. He said I answered their actions, I am not going to let any of their actions go in vain. But that was supplication, it was not an action. It was a supplication, so why did He not say I answered your supplication? Just like the Prophet sallallahu ‘alayhi wa sallam in Badr, because supplication without doing the means is no good. You cannot ask for a child if you are not married. You cannot ask for a son if you are not married.

If our heart action is tainted, what victory are we expecting? One time we have an Ummah that does not know the difference between Shar’iyyah and Sharee’ah, they are willing to die for both and think that both are becoming martyrs. Wallahil-‘Adheem it blows a mind how nearly an entire Ummah with their enemies, Illa Mar-Rahimallah (إِلَّا مَن رَّحِمَ اللَّهُ) can



bandwagon with each other against the righteous and then you think we are going to make Du'aa and Allah is going to answer? When the heart action is not even there? The heart action is not even there, the most simple part of it. Then we ask for victory and we wonder why it is not answered? Before we get off topic on this issue, let us get back to our text.

## DU'AA IS IBAADAH

So the first example the author mentions is Du'aa. We mentioned its importance, how one must always keep making Du'aa and it is at the core of Ibaadah. And since it is Ibaadah, it must be directed only to Allah and that is why the author mentions it here. He mentions Ibaadah, it is an Ibaadah and that means it has to go to Allah.

Then he mentioned as proof the verse in the Qur'an:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۗ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي  
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غافر: ٦٠﴾

This is the verse the author used as proof, in addition to the Hadith that we mentioned (the one that is weak). Your Lord said invoke Me (ask for anything), I will respond to your supplication. Surely, He will respond to your supplication.

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Those who scorn My worship, they will surely enter Hellfire in humiliation.

## THE DEFINITION OF IBAADAH

First we need to know the definition of Ibaadah, because we are going to base something on it.

الْعِبَادَةُ : هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ : مِنَ الْأَقْوَالِ  
وَالْأَعْمَالِ الْبَاطِنَةِ وَالظَّاهِرَةِ

Ibaadah is a universal term that encompasses everything Allah loves from sayings and actions, both internal (matters of the internal part) and external. It includes both obligatory, recommended and Mustahabb matters. All that is Ibaadah. So for example, if Allah commands the act, that means it becomes Ibaadah. That saying or act that He commands

becomes Ibaadah. If Allah commands the people of that act, it makes it Ibaadah. Even if He commands the people for that act, it becomes Ibaadah.

For example:

...وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿آل عمران: ١٤٦﴾

He loves those who are patient.

Why does He love them? Because of their patience. Allah loves it and that makes it Ibaadah because we said Ibaadah is a term encompassing everything Allah loves of sayings and actions, both internal and external.

Another example.

...إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۗ وَكَانُوا لَنَا خَاشِعِينَ ﴿الأنبياء: ٩٠﴾

They used to hasten to do good deeds, and call on Us with hope and fear, and used to humble themselves before Us.

Once Allah praised hope, fear and Khushoo' to Him (which is humbling oneself to Allah subhaanahu wa ta'aala), what happens according to our definition? It becomes an Ibaadah.

We are going through it step by step. Once we know it is an Ibaadah, then that means it has to go one hundred percent to Allah and to no one else. So now we know what Ibaadah is and we know what happens when it is Ibaadah.

## THE SHAR'EE MEANING OF DU'AA

The Shar'ee meaning of Du'aa is what we took before (the two meanings). Supplication when it is requested (that is the Du'aa al-Mas'alah or Du'aa at-Talab), when you supplicate and directly ask Allah like in Du'aa. Yaa Allah, Yaa Hayy, that is Du'aa at-Talab or al-Mas'alah. That is the first type of Du'aa. The second one is invocation through worship (Du'aa al-Ibaadah), which is every worship other than the first type. Why is it called Du'aa? Because in every Ibaadah you do, you want something. You are doing your Ibaadah and you want a reward, you want to be saved from Hell, you want to please Allah and you want to love Allah. So even though you are not directly asking, in reality you are asking for something.

Some 'Ulamaa said every Du'aa in the Qur'an encompasses both of those, except one in Surat al-A'raaf:

## ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً... ﴿الأعراف: ٥٥﴾

They said this is the only one that means Du'aa al-Mas'alah (the direct Du'aa). When you invoke Allah, Yaa Allah. That is the only one in the Qur'an that they said is Du'aa al-Mas'alah. Everything else in the Qur'an where there is Du'aa encompasses both meanings.

### THE AUTHOR IS REFERRING TO DU'AA AL-MAS'ALAH

When the author mentioned Du'aa, he meant Du'aa of al-Mas'alah. We know that from the context of the wording. He said, and from the Ibaadah is Du'aa. He said Ibaadah and then he mentioned Du'aa (he mentioned the broad one and then the narrow one), so when he mentioned Du'aa here, from the context you can tell it is Du'aa of al-Mas'alah. It would be redundant to mention it again (Ibaadah and then Du'aa), that is why we know the second Du'aa he meant was Du'aa of al-Mas'alah. First he mentioned Ibaadah, then when he mentioned Du'aa again he meant the Du'aa of al-Mas'alah otherwise it would be redundant. So here the author meant Du'aa al-Mas'alah, because of him mentioning Ibaadah and then Du'aa.

### THE PROOF OF THE AUTHOR ON DU'AA

Now going back to the verse.

## وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ... ﴿غافر: ٦٠﴾

Some 'Ulamaa said Du'aa here in this verse is the Du'aa of at-Talab (the supplication Du'aa, when you ask Allah), the first one we took. Why? They said because He said:

أَسْتَجِبْ لَكُمْ

I will answer you. He said make Du'aa, I will answer you. So if He will answer that supplication, that means that is the Du'aa of Talab, that is the Du'aa of al-Mas'alah. However, really the Du'aa here in this verse also includes the Du'aa of Ibaadah, meaning all other forms of Ibaadah. But if it is so, how do we answer to:

أَسْتَجِبْ لَكُمْ

If it includes all types of Du'aa (all Ibaadah), it would mean I will respond to you by rewarding you. And if it is the Du'aa al-Mas'alah, I will answer you by giving you what you want. If it is the Du'aa al-Ibaadah, I will answer you by giving you the reward. So in reality,

the verse encompasses both. The verse and the way Allah subhaanahu wa ta'aala worded encompasses both.

...إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿غافر﴾:

﴿٦٠﴾

Those who scorn My worship will surely enter Hell in humiliation.

The author mentioned this verse as proof for Du'aa. Allah said:

إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي

Those who are arrogant, those who scorn My worship. My worship, look at that, that is the point of that. Those who scorn My worship, what did Allah call Du'aa? Worship. Those who scorn My worship, what worship is He talking about? Du'aa. So once Du'aa became Ibaadah, it must be totally for the sake of Allah and if one does it (Du'aa) for other than Allah subhaanahu wa ta'aala, then he is a Mushrik Kaafir.

## THE CATEGORIES OF ASKING OTHER THAN ALLAH

### ASKING A DEAD PERSON

First of all, a dead person. Asking the dead person is Shirk. One who asks a dead person is Mushrik. Under no condition do you ask the dead, that is Shirk. A, if the dead is in front of you, it is Shirk. B, if the dead person is not present in front of you (meaning you are asking him at a distance), it is still Shirk. Du'aa to him is belief that he has control over the world and he is dead, that is Shirk. Asking a dead is automatic Shirk Akbar, even if asking them is that which they could have done when they were alive. This is a dead person, it is very simple and easy.

### ASKING ONE WHO IS ALIVE

If he is alive, there are three scenarios if someone is alive and you ask him. If you ask a person alive give me food, hand me that dish, give me water, that is permissible. It is before him, he has the means and the means are there. He has control over it, he has the abilities, Allah granted him the abilities and you know He granted him the abilities so you can ask him. If he is before you, he can hear you and he has the abilities and means, you can ask him for what he is able to do. Hand me the water, hand me your phone, help me fix a house,

help me with my car, that is permissible. That is A for a person who is alive. B, if what you ask him is beyond his power and abilities (like powers only Allah has). That is Shirk Akbar, even if he is present in front of you. Example, someone goes to a Shaykh and tells that Shaykh bring down the rain, or cure my illness. He is not a doctor, you believe he has spiritual powers. Or Shaykh, bless my wealth. This is Shirk Akbar.

C, the third one for the one living is if he is living and not present, you cannot ask him what he can or cannot do. That is like asking the dead. Now we do not mean present as in right in front of you, if you ask someone on the computer or phone through means of communication that is as if he is present in front of you. If you ask him on the computer to help you with a program or with some matter, that is permissible. What we mean is like someone is in Africa and you are in the United States, and you tell them to give you a cup of water. He is not in front of you, there is no means of communication, how is he going to give you a cup of water? He cannot do it. That is improper, you cannot do that, that is Shirk. Why is that Shirk? Because even though it is in his power to give you a cup of water had he been present, in reality you gave him power of hearing that only belongs to Allah. I am here, I say Shaykh so and so in Africa give me a cup of water, there is no internet and there is no phone, how can he hear unless I gave him the power (the quality) that only belongs to Allah the All Hearing.

## ASKING THE JINN

Now let us take a Mas'alah. Is asking a Jinn Shirk? Now first of all, if it is a Jinn who can hear you, you can see him and he can hear you, that does not fall under Shirk. Why? There is a story in an-Nasaa'ee, Ibn Hibbaan and Bukhari mentioned it in At-Taareekh Al-Kabeer

(التاريخ الكبير). Note it is not in Sahih al-Bukhari, it is in At-Taareekh Al-Kabeer and Ibn Hibbaan considered it authentic. Ubayy Ibn Ka'ab radhiallahu 'anhu had a pile of dates stored somewhere and he noticed it kept going missing. One night he saw some type of creation, he resembled it to a younger boy. Ubayy gave him Salaam and the creation like a boy returned the Salaam. Ubayy said are you human or Jinn? The boy said I am Jinn. Ubayy said show me your hand, he showed him his hand and it was like that of a dog and it had the hair of a dog on it.

Ubayy said to him, why do you keep stealing from our dates? The Jinn replied back, he said we heard you love to give charity so we wanted to take from that so Allah can reward you. Ubayy said what keeps you away from us? The Jinn said Ayat al-Kursi is what puts a barrier between us. So he left and Ubayy went to the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said:

صَدَقَ الْخَبِيثُ

Ubayy asked him, if you see him and you ask him something like that (what is in their ability) or you ask him for direction, that is not Shirk but it is a disputed Fiqh matter if one can ask a Jinn or not. That is if they are present and if you see them. It is not our topic but it is a Fiqh issue, the correct of two opinions is that it is not permissible. There is no need to communicate with the Jinn and ask them like that, but it is not Shirk if he is present and in front of you, you see him and you know he is there.

B, if you ask a Jinn what they cannot do (what only Allah can do) like cure me, that is Shirk Akbar.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾

﴿٦﴾

Verily, there were men amongst the mankind who sought refuge in the males among the Jinn, but the Jinn increased them (the human) in their transgression.

When the humans used to go to a valley or scary lonely place in their journeys, they used to seek refuge not in Allah subhaanahu wa ta'aala, but in the Jinn. That make the Jinn get arrogant, the Jinn felt superiority over the Ins because they began to seek refuge in them. So what is the conclusion?

فَزَادُوهُمْ رَهَقًا

The Jinn increased the mankind (the Ins, the humans) in transgression and in sin. What it is means is, the Jinn saw that the humans were afraid and sought refuge in them so they began to scare them more.

As-Suddi Rahimahullah said a man used to travel with his family and when he gets to an area to rest, he would say I seek refuge in the master of this valley (of the Jinn) that he will not harm me, my wealth, my children or my cattle. That is what one used to say on his journey. Qataadah said when they used to do that (seek refuge in the Jinn), the Jinn would harm them more. Ath-Thawri Rahimahullah said it means when the Jinn saw them seeking refuge in them and they were afraid of them, they became more bold towards them. Ikrimah said the Jinn used to flee from humans like humans used to flee from the Jinn, they used to be scared of each other. The Jinn were more scared of the human than the humans were of the Jinn. First of all the Jinn used to flee but the humans began to seek refuge in them and when they started doing that, the Jinn said they are more afraid of us than we are of them so let us get closer to them. And that is when the Jinn began to touch the humans with harm, like the mental things that they do and the hardship and inflictions that they do.

Zayd Ibn Aslam said Rahaqaa (رَهَقًا) means when the humans sought refuge in the Jinn, the Jinn began to scare them more. Ibn Abbaas and Qataadah said it is sins.

زَادُوهُمْ رَهَقًا

Means when the humans began to seek refuge in the Jinn, meaning they gained more sins. It caused the humans to gain more sins. Mujaahid said Rahaqaa is tyranny, meaning the Jinn became more tyrants and transgressed more over them.

Listen to this story. Ibn Abi Saa'ib al-Ansaari said I went with my father outside of Madinah when the Prophet sallallahu 'alayhi wa sallam was first sent in Makkah (in the early days of the Messagehood). We slept on the journey near a shepherd. There was a shepherd and he had some sheep, we said let us sleep near this man. When it got dark, someone took one of the sheep and ran away. The shepherd ran and said oh holder or guardian of this valley, I seek refuge in you (the Bedouin is talking to the Jinn). Ibn Abi Saa'ib said we heard a voice but we did not see from where it came or anything, he said Sarhaan (سَرْحَانُ), let it go (let the sheep go). The sheep returned unharmed and then it was revealed:

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿الجن﴾:

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It may have been the Jinn took the sheep and when the Bedouin sought refuge in the master of the Jinn, the master ordered the sheep be returned. Why? In order to lead him astray more, to give him more sins, to belittle him and make him a slave of his, and that happens. So that is the issue on the Jinn.

## THE RULING ON SAYING WAA MU'TASIMAA AND SIMILAR STATEMENTS

And another issue before we conclude this class is for example if someone says:

وا معتصماه

Or:

قم يا صلاح الدين

Waa Mu'tasimaa means like Yaa Mu'tasim (oh Mu'tasim). The Khaleefah who rescued the woman when she was violated, unlike the coward leaders of today. When she called him Waa Mu'tasimaa, she said oh Mu'tasimaa and he sent an army to rescue her. Now many say Waa Mu'tasimaa or they say get up Salah ad-Deen. When they see the miseries of the Ummah, it is used more like a metaphor now, however there is an explanation to that.

Number one, if you believe Salah ad-Deen, Mut'asim or even the Prophet sallallahu 'alayhi wa sallam would benefit you like that and give you victory, that is Shirk Akbar. Number two, some 'Ulamaa said if it is a slogan used for a battle and it is merely used to inspire (like remember the days of Salah ad-Deen), Abu Butayn and other scholars said it is permissible. Then the third scenario is if it is just a random form of expression outside the battlefield to inspire people. It is better not to use it because it may give the wrong impression for those who lack knowledge.

## **SPEAKING TO THE DEAD IN THE CONTEXT OF A SERMON TO ONESELF AND OTHERS**

Another issue, speaking to the dead in the context of a lesson (like a sermon), that is not wrong. Not a lesson to the dead, but for those alive or for yourself, like Ali Ibn Abi Talib used to do. He said oh people in the grave, it is a form of sermon to himself and to others (reminding himself and others who went with him). He said oh you people in the graves, now people live in your houses, your women have remarried and your wealth has been divided. This is the news I have for you, what do you have for me of news? This is Ali Ibn Abi Talib talking to the dead. Then he said, if they could answer they would tell you the best provision is Taqwa.

**لَوْ أَجَابُ لَقَالُ : وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى ﴿البقرة: ١٩٧﴾**

He did not mean talking to the dead, he meant it as a sermon.

## **CALLING THE JINN USING YAA**

Another issue is speaking to the Jinn as in calling them (in the Yaa format). If you are saying that to warn them, if they are there in an area then you can do that. In Sahih Muslim, Abu Sa'eed said the Prophet sallallahu 'alayhi wa sallam said in Madinah there is Jinn who become Muslim. If you see any of them, warn them three days. If you see them after those three days then kill them, they are evil, they are devils. You can say Yaa to the Jinn in that kind of circumstance, if you see or know for sure they are there. If someone assumes then you do not use the Yaa when telling them.



