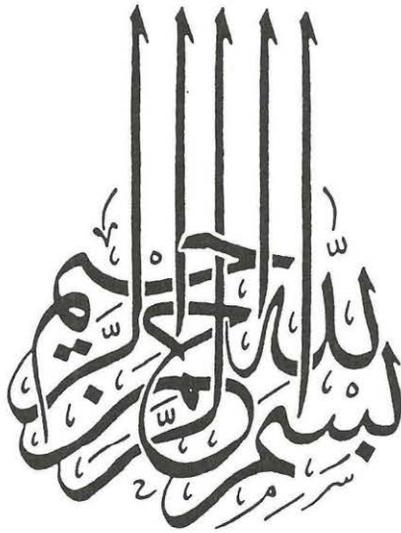


FACILITATION BY ALLAH
IN EXPLAINING THE EVIDENCES
OF
THE CONDITIONS OF
“LA ILAHA ILLA ALLAH”

تَيْسِيرُ الْإِلَهِ
بِشْرَحِ آدِلَةِ شُرُوطِ لَا إِلَهَ إِلَّا اللَّهُ

by

Shaikh 'Obaid bin 'Abdullah bin Sulaiman al-Jabiri
(Islamic University of Al-Madinah)



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Our Objectives.

1) A return to the sublime Quran and the *Sunnah* of the Prophet (*sallallahu 'alaihi wa sallam*) and to comprehend them both according to the understanding of the *as-Salaf- us-Salih* (the Pious Predecessors), may Allah be pleased with them all, acting upon the saying of our Lord, the Majestic:

If anyone contends with the Messenger even after the Guidance has been plainly conveyed to him, and follows a path other than that of the believers, We shall leave him in the path that he has chosen, and land him in Hell, - What an evil refuge! ¹

and His, the One free from all imperfections, saying:

So if they believe as you believe, they are indeed on the right path. ²

2) To purify everything related to the life of the Muslim against *Shirk* (associating partners with Allah) in its various forms and to warn them against the wicked innovations (*Bid'ah*) in the creed (*Aqidah*) and acts of worship (*'Ibadah*) and false ideals introduced from outside and to cleanse the *Sunnah* of the weak and fabricated narrations which tarnished the pure nature of Islam and have been a cause of prevention of the progress of the Muslims, in realisation of the responsibility due to

1. Surah An-Nisa (4):15

2. Surah Al-Baqarah (2):137

knowledge and due to the saying the noble Messenger (*sallallahu 'alaihi wa sallam*):

This knowledge will be carried by the trustworthy ones of every generation - they will expel from it the alterations made by those going beyond bounds, and the false claims of the liars, and false interpretations of the ignorant."¹

and in obedience to the order of Allah - the Mighty and Majestic:

**Help you one another in righteousness and piety,
but help not one another in sin and enmity.**²

3) To educate and cultivate the Muslims upon in their true *Deen*, and calling them to act in accordance to its rulings, and to cultivate in themselves its morality and manners - which will ensure Allah's pleasure and result in their welfare and honour - being in agreement with the Quranic description of the group saved from ruin.

**And (join together) in the mutual teaching of
Truth, and patience and constancy.**³

and due to His order:

-
1. Sahih: Reported by Ibn 'adiyy, Ibn 'Asakir, Abu Nua'im and al-Khateeb
 2. Surah Al-Maidah (5):2
 3. Surah Al-Asr (103):3

On the contrary (he would say): "Be you people of wisdom and Knowledge for you have taught the Book and you have studied it earnestly." ¹

4) To revive true Islamic thought in the light of the Book and the *Sunnah* and upon the way of *as-Salaf us-Saalih* of this *Ummah* and to remove the stagnated blind following of *madhabs* (schools of thought) and blind adherence to parties, which has overcome the minds of many Muslims and distracted them from clear and pure Islamic brotherhood, as demanded by the order of Allah, the Majestic and Most High:

Hold fast all together by the rope of Allah and be not divided amongst yourselves. ²

And the saying of the Prophet (*sallallahu 'alaihi wa sallam*):

"Be worshippers of Allah and brothers!" ³

5) To provide practical Islamic solutions for the present day problems and to strive for a returning to the true Islamic way of life upon the way of the Prophet (*sallallahu 'alaihi wa sallam*) and to bring about a society guided upon the Revelation and for the Laws of Allah to be applied upon the earth, beginning this process with correction (*tasfiyah*) and education and cultivation (*tarbiyah*), as Allah, the Most High says:

1. Surah Aal-'Imran (3) : 79

2. Surah Aal-'Imran (3):103

3. Al-Bukhari and Muslim

Instruct them in the scripture and Wisdom and purify them. ¹

Whilst remembering the saying of our Lord, the One free of all imperfections, to His Prophet (*sallallahu 'alaihi wa sallam*):

Whether We show you (in this life) some part of what we promise them or We take your soul (to Our Mercy before that), (in any case) it is to us that they shall return. ²

And realising the *Shari'ah* principle: "He who seeks to hasten to bring something about before its appointed time is punished by being deprived of its achievement."

6) To cordially invite all those who have not yet been blessed with that true Knowledge and Guidance of Islam which is the perfect final revealed Message of Allah to His Creation, so that they may realize the peace and contentment of this life and the eternal bliss of the Hereafter.

This is our call and we call upon all Muslims to assist us in shouldering this responsibility which will awaken and uplift them and to spread the perpetual message of Islam to all corners of the earth, in sincere brotherhood and love, having full confidence in Allah's aid and that He will indeed establish and grant authority to His righteous servants:

1. Surah Al-Baqarah (2) :129

2. Surah Al-Ghafir (40) :77

But honour belongs to Allah and His Messenger and to the Believers. ¹

It is He who has sent His Messenger with the Guidance and the Religion of Truth. That He makes it prevail over all religion, even though the pagans may detest (it). ²

-
1. Surah Al-Munafiqun (63): 8
 2. Surah As-Saff (61) : 9

In the name of Allah, Most Gracious, Most Merciful.

Introduction

Praise be to Allah, Lord of the Worlds and the end is best for the pious. I bear witness that there is no deity worthy of worship except Allah, alone, having no partner, Master of the Heavens and Earths. I bear witness that Muhammad (sallallahu 'alaihi wa sallam) is His servant, chosen and trusted messenger; peace be upon him, upon his noble family and his pure and noble companions.

To proceed:

This is a brief essay in which I have included an explanation of what the Imam of the blessed *da'wah* Al-Shaikh Muhammad bin 'Abdul-Wahhab (may Allah have mercy upon him) provided, as evidence for the conditions of (*La Ilaha Illa Allah* - there is no deity worthy of worship except Allah) and I have abridged it (facilitation by Allah in explaining the evidences of the conditions of *La Ilaha Illa Allah*).

Methodology:-

First:

I have written the conditions of *La Ilaha Illa Allah* and followed each condition by its evidence with due care to the text of the compiler.

Second:

I referenced each Quranic *ayah* that the compiler referred to, to its sequence in the *surah*. I have also referenced the prophetic traditions (*ahadith*).

Third:

I have deliberately made the major part of the explanation, for the evidences that the learned scholars have given. This is because of many reasons, of which:

- 2 My clear acknowledgment to my preceding scholars and leaders of Islam for their abounding grace upon me. I am driven by his (sallallahu 'alaihi wa sallam) saying "He does not thank Allah who does not thank other men"
- 3 To participate in calling (*da'wah*) the youth of Islam who are seeking the right and straight paths and who are enthusiastic in the ways of reform and improvement, to seek (knowledge) from the books of the scholars of Islam who have based their knowledge (*fiqh*) on the Book and the *Sunnah* and were brought-up in accordance with them. (The youth of Islam) are not to be diverted by the glitter of some books of contemporary thought, most of which are based on ignorance of the essential main facts of the *Deen* and its branches.

- 4 I hope I have given concrete evidence that the leaders of Islam such as *Shaikh-ul-Islam* Ibn Taymiyah and before him Al-Imam Ahmed and those who came after them such as *Shaikh-ul-Islaam* Muhammad bin 'Abdul-Wahhab and contemporary scholars such as ibn Sa'adi who best explain *La Ilaha Illa Allah*, and make people aware of its true meaning and how to act in accordance with it. Anyone who claims such a thing for the authors of the books of thought is far from the truth and would be like someone who had pointed an arrow of poison, by such a saying, attempting to denigrate the integrity of the leaders of the *Salafi da'wah* (the call of following the predecessors). He would be calling the nation (*ummah*) in general and the youth in particular to deviate from the path of the predecessors and adopting innovations (*bida'a*). Abu Othman Al-Nisaburi (may Allah have mercy upon him) had a beautiful saying: "He who made the Sunnah rule his soul by word and deed has spoken with wisdom. But he who has made whims rule over his soul, by word and deed has spoken with innovation (*bida'a*)."

May Allah's peace and blessings be upon our prophet Muhammad, his noble family and all his companions.

Written by the poor to Allah 'Obaid bin 'Abdullah bin Sulaiman Al-Jabiri, teacher at Al-Jami'ah Al-Islamiyah at Al-Madinah

Al-Munawara, may Allah protect and bless it and the leaders and scholars who call for the Truth with guidance and light from Allah.

Opening words

Al-Shaikh Muhammad ibn 'Abdul-Wahhab (may Allaah the Exalted have mercy on his soul) said: the conditions (*shurut*) of La ilaha illa Allaah (there is no deity worthy of worship except Allaah).

His saying: "conditions" is plural of condition (*shart*). In this context it means what the person charged (with the Islamic duties) should know and act in accordance with so that he may be acknowledging the unity of Allaah in open and in secret.

The First Condition (Knowledge: Al-'Ilm)

Knowledge of its meaning, negation and affirmation.

The evidence for knowledge is the Exalted's saying:

So know (O Muhammad (sallallahu 'alaihi wa sallam)), that *La Ilaha Illa Allah* (none has the right to be worshipped but Allah).¹

and:

..Except those who bear witness to the truth, and they know.²

i.e. of *La Ilaha Illa Allah*.

The confirmed tradition (*hadith*) in Sahih Muslim as narrated by Uthman (*radhiAllahu 'anhu*) who said: The Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: "*He who dies knowing that there is no deity worthy of worship except Allah shall enter Al-Jannah (Paradise).*"³

His (Ibn 'Abdul-Wahhab's (*rahimahullah*)) saying: "Knowledge of its meaning; negation and affirmation."

1. Surah Muhanamad (47):19

2. Surah Al-Zukhruf (43):86

3. Muslim - The Book of *Iman*.

The first half comprises the negation of worship to any except Allah, the Exalted. The second half affirms it to Him (Praise and Glory be to Him).

As Allah the Truthful (The Exalted, The Majestic) has no partner in His Domain, Creations and Planning, He has no partner in our worship of Him. This is what Allah has sent the prophets and messengers with and their calls (*da'wah*) agree upon this.

Allah The Majestic said:

And We did not send a Messenger before you but We inspired him (saying): *La ilaha illa Ana* [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else).¹

Nuh, Hud and Salih each said:

...O my people! Worship Allah! You have no other (deity) but Him ...²

and The Exalted also tells us that the *da'wah* of all the prophets and messengers was one and the same:

And verily, We have sent among every *Ummah* a Messenger (proclaiming): "Worship Allah (alone), and avoid *Taghut* (false deities)"³

1. Surah Al-Anbiya (21):25

2. Surah Al-A'raf (7):59 and Surah Hud (11):50 and 61.

3. Surah Al-Nahl (16):36

And He also tells us about the friend (*Al-Khalil*) - peace and blessings upon him:-

And (remember) when Abraham said to his father and his people: "Verily, I am innocent of what you worship, Except Him Who did create me, and verily, He will guide me." And He made it (*La Ilaha Illa Allah*) a Word lasting among his offspring, that they may turn back (i.e. in repentance to Allah).¹

Allah the Exalted, ordained His prophet Muhammad (*sallallahu 'alaihi wa sallam*) to convey to his *ummah* saying:

...And your Lord has decreed that you worship none but Him...²

And in another *Surah* saying:

Worship Allah and join none with Him in worship...³

These *ayat* and others in the Quran, similar in meaning, give a clear and unequivocal indication that all the prophets and messengers were sent to their nations to prove that *La Ilaha Illa Allah* means there is truly no deity worthy of worship except Allah.

His saying: **"So know (O Muhammad (*sallallahu 'alaihi wa sallam*)), that *La Ilaha Illa Allah* (none has the right to be worshipped but Allah)..."**

1. Surah Az-Zukhruf (43):26-28.

2. Surah Al-Isra'a (17):23

3. Surah An-Nisa (4):36

ends with:

And ask forgiveness for your sin, and also (for the sin of) believing men and women. And Allah knows well your moving about and your place of rest (in your homes).¹

Ibn Sa'adi (*rahimahullah*) said: Knowledge requires that the heart witnesses and knows the meaning of what it is required to know. Its perfection is to act in accordance with it.

The knowledge that Allah has ordered, i.e. of the unity of Allah, is an individual requirement (obligation) on every human being and no one is exempt from it.

The ways to know that there is no deity worthy of worship except Allah are:

First:

Most importantly - contemplation of His Names, Attributes and His Actions that manifest His Perfection, Greatness and Honour. These oblige one to make an effort to submit to Him and worship this Perfect Lord unto Whom all praise, glory, greatness and bounty are due.

Second:

Knowledge that He, the Exalted alone, creates and disposes. So, subsequently knowledge that He is the only deity worthy of worship.

1. Surah Muhammad (47):19

Third:

Knowledge that He alone is the Bestower of all gifts (bounties) apparent and concealed, religious and worldly. This would obligate the heart to attach to Him, love and submit to Him alone with no partners.

Fourth:

What we see and hear of the rewards for those protected (*Awliyah*) by Him, who act upon the recognition of His Unity (Oneness). They are given victory and bounties in this world. Whereas punishment belongs to His enemies, those who ascribe partners with Him. This leads to the knowledge that Allah, The Exalted, alone is worthy of all worship.

Fifth:

Knowledge of the attributes of the idols and (supposed) equals that have been worshipped with Allah and regarded as gods. Knowledge that they are deficient in all respects, poor in themselves and are incapable of profiting or harming themselves, or those who worship them. They do not have the power to initiate life or cause death or resurrection. They cannot help those who worship them nor benefit them even with an atoms weight of good, nor can they repel evil. Therefore, knowledge of this would obligate knowledge that there is no deity worthy of worship except Allah and that all else are false gods.

Sixth:

Knowing that all of Allah's scriptures agree upon this and are consistent with each other.

Seventh:

The knowledge that the chosen ones of mankind, who are of perfect conduct, minds, judgement, and knowledge, are the messengers, prophets and devout scholars. All have witnessed to Allah in that.

Eighth:

Knowing the proofs (signs) that Allah has provided both within the human creature and in the universe that manifest the unity (*Tawhid*) of Allah, simply by their existence and by the beauty of His creation and the wonder of His Wisdom and in the variety of His creations. All these numerous manifestations that Allah has provided to call mankind by them, to His Unity (*La Ilaha Illa Allah*), have been revealed in His Book (The Quran) and repeated, so that when the servant (of Allah) contemplates them ; he will attain certainty and knowledge.

When all these signs of the Unity (of Allah); each in agreement with the other, are brought together, then belief (*Iman*) and knowledge become well-grounded in the heart of the servant like mountains standing firm. They would not be shaken by suspicions or wanderings of the mind and despite the recurrence of falsehood and suspicion, (belief and knowledge) would grow and become perfect.

Thus, if you seek the greatest (major) sign; i.e. the contemplation of this Quran, and you carefully study its verses (*ayat*), then you will find it to be the widest door leading to the knowledge of the Unity of Allah (*Tawhid*) , and you shall benefit from its detailed sentences more than any other. ¹

1. Tafsir Ibn Sa'adi vol5:pg30

This (surah 47:19) verse (*ayah*) entails:-

First:

Knowledge of the meaning of *La Ilaha Illa Allah* - the Unity of Allah; both negation and affirmation is required. The Shaikh (*rahimahullah*) has mentioned the ways leading to that knowledge.

Second:

His (Allah's) command to His Messenger (*sallallahu 'alaihi wa sallam*) to seek (Allah's) forgiveness for the believers, men and women, including the rebellious among the Muslims.

Al-Imam Ahmed said: "If any person of *Ahl Al-Qiblah* (the people who pray towards the *Ka'bah* in Mecca) dies while believing in the Unity of Allah (*tawhid*), (the living) must pray on him (*Janaza* prayer) and seek forgiveness for him. Seeking forgiveness for and prayer on him are not to be withheld for any sin that he may have committed, minor or major. Allah, the Exalted, will judge him." ¹

This is what *Ahl-Al-Sunnah* have unanimously agreed upon regarding a person of *Ahl-ul-Tawhid* (Muslim) who dies having committed a major sin (*Kabirah*).

Third:

Allah's knowledge of the servants deeds and His recompense for them (the deeds). His saying:

1. "Usul Al-Sunnah" p.60

"...except those who bear witness to the truth and they know." ¹

Ibn Kathir (*rahimahullah*) said : "This is a conclusive exception i.e. he who bears witness to the Truth, with knowledge and clear understanding, shall benefit from his intercession with Him by His permission." ²

Regarding His saying i.e. (*La Ilaha Illa Allah*): ibn Sa'adi (*rahimahullah*) said, "For one to say it with his tongue, to believe it in his heart, to know what he is witnessing; is a condition of his witness to the Truth. He witnesses to Allah, the Exalted, His Unity and to His Messengers their prophethood and message and the correctness of what they (the Messengers) have brought - i.e the fundamentals of the religion (*deen*), its branches, facts and laws (*shari'ah*)" ³

Regarding his (*sallallahu 'alaihi wa sallam*) saying: "...he who dies knowing...etc." Al-Nawawi said in his *Kitab Al-Iman* (the Book of Faith) - this is evidence that whoever dies on *tawhid* (believing in the oneness of Allah) shall certainly enter *Al-Jannah* (Paradise).

The correctness of the evidences of the compiler (Ibn 'Abdul-Wahhab (*rahimahullah*)) and what Al-Nawawi deduced from the text of the *hadith* agree.

1. Surah Al-Zukhruf (43):86

2. Tafsir Ibn Kathir vol4:pg47

3. Tafsir Ibn Sa'adi vol4:pg461

There are many *ahadith* (traditions) which are similar in meaning, of which:-

First:

It is narrated on the authority of 'Ubadah Ibn Samit (*radhiAllahu 'anhu*) that the Messenger of Allah (*sallallahu 'alaihi wa sallam*) observed: *He who said: "There is no deity worthy of worship except Allah, alone without partner, and that Muhammad is His servant and His Messenger and that Jesus is His servant, and the son of His slave-girl and he (Jesus) is His word which He communicated to Mary and is His spirit, that Al-Jannah (Paradise) is a fact and Al-Nar (hell-fire) is a fact," Allah would make him (he who affirms these truths) enter Al-Jannah (Paradise) through any one of its eight doors which he would like.*¹

Second:

It is narrated on the authority of Jabir bin 'Abdullah (*radhiAllahu 'anhu*): I heard the Messenger of Allah (*sallallahu 'alaihi wa sallam*) saying: *He who met Allah without associating anything with Allah enters Al-Jannah (Paradise) and he who met Him associating (anything) with Him enters Al-Nar (The Fire).*²

These traditions, and others similar in meaning, lead us to conclude two things:

First:

The promise that whoever dies on (*tawhid*) enters *Al-Jannah* (Paradise).

1. Al-Bukhari - The Book of Prophets. Chapter regarding Allahs' saying in Al-'Imran (3):45. "(Remember) when the angels said:..". Also Muslim - The Book Of *Iman* (the wording is taken from Muslim)

Second:

A person who commits a major sin (*Kabirah*) is not excluded from *Iman* (belief). It confirms that a wicked Muslim is a believer to the extent of his *Iman*, sinful to the extent of his major sin (*Kabirah*). This is further explained by the *hadith* reported by Al-Bukhari that Anas (*radhiAllahu 'anhu*) narrated that the Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: *Whoever prays like we pray, faces our Qiblah and eats of our slaughtered animals is a Muslim who has covenant with Allah and a covenant with the Messenger of Allah. Do not betray Allah in His covenant.*"^{3*}

2. Muslim - The Book Of *Iman*

3. Al-Bukhari - *Al-Qiblah* and the superiority of praying facing *Al-Qiblah*.

* Meaning by betraying those who are under the protection of Allah and His Messenger.

The Second Condition (Certainty: Al-Yaqeen)

Certainty - it is perfect knowledge of it that counter-acts suspicion and doubt.

The evidence of certainty is His, the Exalted, saying:

Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful. ¹

Allah made certainty, without doubt (or suspicions), a condition of true belief (in Allah and His Messenger), since the doubter is from the ranks of the hypocrites (*Al-Munafiqun*).

It is narrated from Abu Hurairah (*radhiAllahu 'anhu*) that the Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: *"The servant meeting Allah having testified that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, not doubting them, shall enter Al-Jannah (paradise)."* ²

In another narration: *"... meeting Allah having testified ... is not excluded from Al-Jannah (paradise)."* ³

1. Surah Al-Hujurat (49):15

2. Muslim- The Book of *Iman*

3. *ibid.*

It is also narrated from Abu Hurairah (*radhiAllahu 'anhu*) in a long hadith ending with, that the Messenger of Allah said: "...whomever you meet behind this wall, testifying that there is no deity worthy of worship except Allah, his heart certain of it, give him the glad tidings of Al-Jannah (paradise)."

His saying: "Only those are the believers who have believed in Allah and His Messenger..."

"Only..." - confirms that those mentioned are included and all others are excluded.

This means that the people of true belief (*Iman*), both apparent and hidden, are only those who believe in Allah and His Messenger. They believe without doubt or suspicion, by their word of mouth and deeds, and they strive in the cause of Allah with their wealth and their lives.

He, the Exalted, therefore says: **"...Those! They are the truthful."**

From the evidence of the verse (*ayah*): **"...And afterward doubt not..."** In this *ayah* is something that the compiler did not conclude, that the deed is derived from *Iman* (belief). This *ayah* is evidence that to strive in the cause of Allah is a "deed" which is an attribute of *Iman* (faith).

This is confirmed in the *Sunnah* by a hadith narrated by Abu Jumrah (*radhiAllahu 'anhu*) who said I was with Ibn 'Abbas (*radhiAllahu 'anhu*) interpreting for him to the people, when a woman approached

him and asked him about wine. He said: a deputation of 'Abdul-Qais came to the Messenger of Allah (sallallahu 'alaihi wa sallam). The Messenger of Allah (sallallahu 'alaihi wa sallam) asked: "*Who are the deputation? (or: Who are the people?)*" They replied: "Rabiah". He (sallallahu 'alaihi wa sallam) said: "*Welcome to the people (or welcome to the deputation) neither dishonoured nor regretful.*" He (meaning Ibn 'Abbas (radhiAllahu 'anhu)) said: They said: "O Messenger of Allah (sallallahu 'alaihi wa sallam), we come from a long distance and between us and you is the habitation of the unbelievers (*kuffar*) of Mudhar. We can only come to you during the prohibited month* . Order us with a decisive order that we may convey to those we left behind, and (if we follow it) enter *Al-Jannah* (paradise)", He (Ibn 'Abbas (radhiAllahu 'anhu)) said: " He [The Messenger of Allah (sallallahu 'alaihi wa sallam)] ordered them (to do) four (things) and forbade them four (things). He (Ibn 'Abbas (radhiAllahu 'anhu)) said: "He ordered them to believe in Allah alone and said: "*Do you know what belief in Allah entails?*" They said: "Allah and His Messenger know best." He said: "*To testify that there is no deity worthy of worship except Allah and that Muhammed is the Messenger of Allah and to perform regular prayers, to practice charity to fast the month of Ramadhan and to give one fifth of your spoils (of war)...*" etc.¹

The evidence, from the *Sunnah*, is that the prophet (sallallahu 'alaihi wa sallam) explained belief (*Iman*) by the visible Islamic deeds and practices.

It is in Sahih Muslim and it has a story that Abu Hurairah (radhiAllahu 'anhu) said: "We were with the prophet (sallallahu 'alaihi wa sallam) on a

1. Al-Bukhari- Book of Prayer Times.

*Translators footnote: when fighting is not allowed.

journey until all the food the people had with them was exhausted. So some slaughtered some of their mounts. 'Omar (*radhiAllahu 'anhu*) said: "O Messenger of Allah (*sallallahu 'alaihi wa sallam*) why not collect all that remains of the food of the people and invoke Allah." He did. Those who had wheat brought their wheat, those who had dates brought their dates. Mujahid (*radhiAllahu 'anhu*) said: " and those who had date stones brought their date stones." I (Abu Hurairah (*radhiAllahu 'anhu*)) said: "and what did they do with the stones?" He Said: "They sucked them and drank water afterwards." He said: "He invoked Allah until all the people had plenty of food (and he mentioned it).¹

Regarding his (*sallallahu 'alaihi wa sallam*) saying: "*I bear witness that there is no deity worthy of worship except Allah and that I am the Messenger of Allah.*" To witness is to inform and testify. Man is obliged to testify that only Allah is worthy of worship and that He is one and that the Prophet (*sallallahu 'alaihi wa sallam*) is the Messenger (of Allah).

His saying: "*The servant meeting Allah having testified...*" This is the evidence from the *hadith* as is the other narration stating: "*The servant meeting Allah having testified...is not excluded from Al-Jannah (Paradise).*"

To clarify his (*sallallahu 'alaihi wa sallam*) saying: "*... he is not excluded from Al-Jannah (Paradise)*", we must explain two things:

First:

To exclude from *Al-Jannah* (Paradise) is of two kinds:

1. Muslim- The Book of *Iman*

- ◆ Permanent exclusion- in the case of unbelievers. This does not apply to those who meet Allah on *Tawhid*.
- ◆ Temporary exclusion - this may happen to some believers for major sins they committed as proven in the authentic traditions (*Ahadith Mutawaterah*) of intercession (*Al-Shafa'a*).

Second:

To say that permanent exclusion does not apply to those who meet Allah on *Tawhid* is strictly speaking conditional and the criteria applied is demanding. It begins with knowledge of the meaning of *La Ilaha Illa Allah* and acting upon it. Other conditions will be presented when the tradition narrated by 'Otban on the condition of sincerity, is discussed.

It is narrated by Abu Hurairah that: "We were sitting around the Messenger of Allah (*sallallahu 'alaihi wa sallam*), Abu Bakr (*radhiAllahu 'anhu*) and 'Omar (*radhiAllahu 'anhu*) were with us. The Messenger of Allah (*sallallahu 'alaihi wa sallam*) got up and departed. He was long in coming back and we were worried that he may be attacked, so we arose and I was the first to rise and go out seeking the Messenger of Allah (*sallallahu 'alaihi wa sallam*). Eventually, I came to a wall belonging to the *Ansar* (helpers) of Bani Al-Najjar. I went all around it to find a door but found none. I saw a small river going through an opening in the wall from a wall outside it. I drew myself together like a fox and entered on the Messenger of Allah (*sallallahu 'alaihi wa sallam*). He exclaimed: "*Abu Hurairah?* " I said: "Yes O Messenger of Allah." He said: "*What is the matter with you?*" I said: "You were with us, arose and were late coming back. We were worried that you may be attacked and we became alarmed. I

was the first to follow you, and come upon this wall. I drew myself together like a fox and these people are behind me." He said: "*O Abu Hurairah,*" then gave him his sandals and said: "*Take my sandals. Whomever you meet behind this wall who witnesses that there is no deity worthy of worship except Allah, his heart certain in its belief, give him the glad tidings of Al-Jannah of (Paradise).*"

He mentioned the tradition and in it 'Omar (*radhiAllahu 'anhu*) asked: "O Messenger of Allah, may parents be sacrificed for you, did you send your sandals with Abu Hurairah (*radhiAllahu 'anhu*) to give glad tidings of *Al-Jannah* (paradise) to whomever he met witnessing with certainty that there is no deity worthy of worship except Allah? " He said: "*Yes*" He said (meaning 'Omar (*radhiAllahu 'anhu*)): "Then do not. I fear that people may depend upon it (meaning they will become lax). Let them do (good deeds). The Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: "*Let them.*"¹

His saying: "*Give him glad tidings.*" [If a man is given glad tidings his face becomes relaxed. That is because if a person is happy, the blood will rush to his face like water in plants]*. The meaning is that the Messenger of Allah (*sallallahu 'alaihi wa sallam*) knew that every Muslim that Abu Hurairah (*radhiAllahu 'anhu*) was going to meet will enter *Al-Jannah* (Paradise).

His saying: "*....his heart is certain...*" The condition of certainty requires the negation of suspicion and doubt and this is the main point of the narration.

These traditions tell us:-

1. Muslim - The Book of *Iman*.

First:

The belief in the Hereafter, judgement and recompense is necessary.

Second:

The excellence of *Tawhid* and that whoever dies upon it, certain in its belief will enter *Al-Jannah* (Paradise).

Third:

The (decision) of *Al-Shurah* (consultation) is acceptable provided it is correct even if it were from one person. The idea is not to collect votes.

Fourth:

To prevent corruption/mischief is given preference over bringing benefits. This is in accordance with the *Shari'ah* not with human judgement. Evidences of that are to be found in the numerous texts which we are unable to recount here.

The Third Condition. (Sincerity: Al-Ikhlās)

Sincerity which negates *shirk*.

The evidence of sincerity: His, the Exalted saying:

Is it not to Allah that sincere devotion is due...¹

And His, the Gracious, the Exalted saying:

**And they have been commanded no more than this,
but that they should worship Allah alone offering Him
sincere devotion being true in faith.²**

It is narrated from Abu Hurairah (*radhi Allaahu 'anhu*) that the Prophet (*sallallahu 'alaihi wa sallam*) said: *"The happiest person who will have my intercession will be the one who said sincerely (from the bottom of his heart): None is worthy of worship except Allah.³*

Also narrated by 'Otban bin Malik (*radhi Allaahu 'anhu*) that the Prophet (*sallallahu 'alaihi wa sallam*) said: *"Allah has forbidden hell for those who say : (none has the right to be worshipped except Allah) for the sake of Allah only. "⁴*

Al-Nisai in his book "The Day and The Night" quoted a *hadith* narrated by two companions that the Prophet (*sallallahu 'alaihi wa sallam*)

1. Surah Az-Zumar (39):3

2. Surah Al-Bayinah (98):5

3. Al-Bukhari- The book of knowledge.

4. Al-Bukhari- The book of Mosques.

said: "He who says there is no deity worthy of worship except Allah without partner, His is the domain, all praise is due to Him and He has power over all things, sincerely from the heart, his tongue pronouncing it truthfully, except that Allah causes the heavens to split so that He may look at the person of the people of the earth who is saying it. Anyone whom Allah looks at will be granted whatever he asks (Allah)."¹

Ibn 'Abdul-Wahhab saying: "...Sincerity..." means to purify. In Shari'ah - to worship Allah alone and purify it from *shirk* and hypocrisy.

Regarding His saying: "**Is it not to Allah that all sincere devotion is due...**" Ibn Kathir (*rahimahullah*) said: "i.e. worship Allah alone without partners, call mankind to it and inform them that worship is only due to Allah alone, that He has no partner, equal or like. He the Exalted, therefore said: "**Is it not to Allah that all sincere devotion is due...**" i.e. no deed is accepted unless what the servant had performed was sincerely for the sake of Allah alone without partners."²

Ibn Sa'adi (*rahimahullah*) said: "this confirms the command to be sincere and to show that since He, the Exalted, is Perfect and has Superiority over all His servants in every way, it follows that sincere and pure devotion is due to Him alone. It is the "*Deen*" that He has accepted for Himself and for the chosen of His creatures. He commanded them to follow it because it encompasses the worship of Allah, love, fear, hope and return to Him in effecting the requirements of His servants. It purifies

1. "Actions of The Day and Night" p150

2. Tafsir Ibn Kathir vol4:pg49

and cleanses the hearts from associating anything with Him in worship (*shirk*). Allah absolves Himself from *shirk* and there is nothing for Allah in it." ¹

What Imam Muslim reported in his *Sahih* confirms and further clarifies what these two Imams have said. Abu Hurairah (radhi Allaahu 'anhu) said: "The Messenger of Allah (sallallahu 'alaihi wa sallam) said: ***Allah, the Glorified, the Exalted, said: (I am above shirk (association). Whoever associates with Me in any act, I leave him with whatever he had associated).*** ²

His saying:

And they have been commanded no more than this, but that they should worship Allah alone offering Him sincere devotion being true in faith.³

Ends with:

...and offer prayers perfectly and give *Zakat* and that is the religion Right and Straight. ⁴

Al-Shaikh 'Abdul-Rahman bin Sa'adi said: "**And they have been commanded no more than this....**" in all laws (of the Messengers).

1. Tafsir Ibn Sa'adi (4):301

2. Sahih Muslim- The book of Religious Devotion.

3. Surah Al-Bayinah (98):5

4. Surah Az-Zumar (39):3

"...to worship Allah offering Him sincere devotion." i.e. in all acts of worship, hidden or apparent, they seek the Face of Allah to bring them nearer to Allah.

"...being true in faith." i.e. turning away from all other religions that contradict the *Deen* of *tawhid* (Islam).

He (Allah) has specifically mentioned Prayers and *Zakat* (although they (*as acts of worship*)* form an integral part of His saying **"...to worship Allah alone offering Him sincere devotion."**) because of their raised status, honour and for being the two acts of worship which if a person practised, he would, discharge all the requirements of the religion.

That is *tawhid* and sincerity in the religion are **"...the religion Right and Straight."** that lead to the Garden of Eden. All else are ways leading to Hell Fire. ¹

The evidences we have previously mentioned regarding sincerity and those forthcoming confirm what the Shaikh (rahimahullah) had said:

Referring to the *hadith* quoted earlier *"The happiest person..."* this *hadith* is in Sahih Al-Bukhari² and others³. Its text in Al-Bukhari is: Abu Hurairah narrated: it was said: "O Messenger of Allah (*sallallahu 'alaihi wa sallam*); who is the happiest of mankind with your intercession on the Day of Judgment? The Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: *"I thought, O Abu Hurairah, that no one would ask me about this hadith before*

* Translators addition.

1. Tafsir Ibn Sa'adi (5):442

2. Al-Bukhari- The Book Of Forebearance.

3. see "In The Shades of Al-Jannah" (2):394.

you because of what I have witnessed of your eagerness for hadith. The happiest of mankind with my intercession on the Day of Judgement is the one who said sincerely (from the bottom of his heart) none is worthy of worship except Allah."

The intercession referred to in this *hadith* is the intercession for those who have committed major sins from the people of *Tawhid*. This is the intercession that some of the innovating groups such as; (*Al-Khawarij*) and (*Al-Mu'tazilah*) denied.

Ibn Hajr in his book "Fath Al-Bari" commented on this *hadith* saying that perhaps Abu Hurairah (*radhi Allahu 'anhu*) asked that (question) when the Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: "*And I wish to conceal in my invocation, intercession for my Ummah (nation) in the Hereafter.*" It has been quoted and texts mentioned in the beginning of the Book of Invocations of which: "*My intercession for those who have committed major sins of my Ummah.*"¹

Thus, the validity of *Ahl-Al-Sunnah-wal-Jama'a's* argument becomes clear, that this intercession is affirmed and that the argument of those who disagree is without foundation.

The *Hadith* "Allah has forbidden hell..." is reported by the two Shaikhs and has a story attached to it. In *Al-Bukhari* the text is that 'Otban ibn Malik who was a companion of the Messenger of Allah (*sallallahu 'alaihi wa sallam*) and of the *Ansar* who witnessed the battle of Badr. He came to the Messenger of Allah (*sallallahu 'alaihi wa sallam*) and said: "O Messenger of Allah, I have been leading my people in prayer but if it rains and the valley between me and

1. "Fath Al-Bari" Kitab Al-Riqaq (11): 443

them becomes impassable, I am not able to lead them in prayer. I wish O Messenger of Allah, that you visit me and pray in my home so that I regard it as a place of prayer. He said: The Messenger of Allah (*sallallahu 'alaihi wa sallam*) told him: *I shall if Allah wills it.*" 'Otban said: "The Messenger of Allah (*sallallahu 'alaihi wa sallam*) and Abu Bakr came late morning. The Messenger of Allah (*sallallahu 'alaihi wa sallam*) asked for permission (to enter). I gave him permission but he did not sit, until he entered my living quarters and then said: *"Where in your living quarters would you like me to pray?"* He said: I motioned him towards one side of the quarters. The Messenger of Allah (*sallallahu 'alaihi wa sallam*) arose and recited *takbir*. We got up and made rows behind him. He prayed two *raka'ahs* and said *salam*. We detained him for some food we had prepared for him*. A number of men of the household returned and gathered together. One of them asked: where is Malik bin Al-Dukhshin (or Ibn Al-Dukhaishin). Some of them said: He is a hypocrite and does not love Allah and His Messenger. The Messenger of Allah (*sallallahu 'alaihi wa sallam*) said: *"Do not say that. Dont you see that, he had witnessed there is no deity worthy of worship except Allah, seeking the Face of Allah by it?"* He said: Allah and His Messenger know best. He said: We see his face and his advice to the hypocrites. The Messenger of Allah (*sallallahu 'alaihi wa sallam*) said....(and he quoted the hadith). His saying: *"Allah has forbidden Hell Fire..."*

Forbidding is of two kinds:

*Translators footnote: regarding the name of the dish quoted in the hadith called "Khazeerah" it consists of meat, water and flour.

- Forbidding entry and this applies to whoever dies on *Tawhid* not having committed a major sin nor persistent on minor ones.
- Forbidding an eternal stay - in the case of the sinners of the people of *Tawhid*.

Ahadith (narrations) regarding intercession in the case of those who had committed major sins confirm this.

His saying: "**Whoever said there is no deity worthy of worship except Allah...**" i.e. had spoken the testimony. It is imperative to know that this saying is conditional as previously mentioned in the hadith of Abu Hurairah regarding the second condition and as will be explained later.

His saying: "**...seeking the Face of Allah by it...**" i.e. seeking and hoping; the reference here is to the testimony.

His saying "**...The Face of Allah...**" is the affirmation of the attribute of the "**...Face...**" to Allah. The evidence from the *hadith* is that sincerity is a condition of pronouncing the testimony.

The *hadith* also confirms other rulings of which: Forbidding the people of sincere *Tawhid* from Hell Fire is one. But it is important to know that the forbiddance, mentioned in this *hadith* and others similar in meaning, is not absolute but is conditional.

Al-Shaikh Sulaiman ibn 'Abdullah in his interpretation of this *hadith*, having reported a lengthy extract from *Shaikh-ul-Islam* Ibn Taymiyah's essay said; the conclusion is that (*La Ilaha Illa Allah*) is a reason for entering *Al-Jannah* and salvation from Hell as a consequence of it. But this does not apply unless all the requirements are met and that all the prohibitions are nullified. If one of its conditions is not present or one of the prohibitions is, then this does not happen. Therefore, when it was said to Al-Hasan that people are saying: Whoever says there is no deity worthy of worship except Allah (*La Ilaha Illa Allah*) enters *Al-Jannah*, he said; "Whoever says there is no deity worthy of worship except Allah (*La Ilaha Illa Allah*) and gives it what is due to it and fulfills its obligations enters *Al-Jannah*."

Wahb Ibn Munabbih used to say to whoever asked him: Is not *La Ilaha Illa Allah* (there is no deity worthy of worship except Allah) the key to *Al-Jannah*? - He replied: Yes, but each key must have teeth. If you come with that has teeth it will open for you; otherwise it does not open.

This is evidenced by the fact that Allah has made entry to *Al-Jannah* conditional on *Iman* (faith) and good deeds. The prophet (*sallallahu 'alaihi wa sallam*) did likewise. In the two *Sahihs* it is reported that Abu Ayyub (*radhi Allaahu 'anhu*) narrated that a man said: "O Messenger of Allah (*sallallahu 'alaihi wa sallam*), inform me of a deed that will make me enter *Al-Jannah*." He said: "*Worship Allah and do not associate anything with Him, perform regular prayers, practice (Zakah) charity and maintain familial relations.*"

In the "Musnad", Bishr bin Al-Khassasiyah said: "I went to the prophet (*sallallahu 'alaihi wa sallam*) to take the oath of allegiance. He made it a condition that I should testify that there is no deity worthy of worship except Allah and that Muhammad is Allah's servant and messenger, and that I perform regular prayers, practice (*Zakah*) charity, perform Hajj (Pilgrimage to Mecca), fast the month of Ramadhan and strive in the way of Allah (*Jihad fi sabilillah*)." I said: "O Messenger of Allah (*sallallahu 'alaihi wa sallam*) I cannot afford two of these: to strive in the way of Allah and practice charity." The Messenger of Allah (*sallallahu 'alaihi wa sallam*) released his hand then moved it and said: "*No striving (in the way of Allah) and no charity. With what shall you enter Al-Jannah then?*" I said: "O Messenger of Allah (*sallallahu 'alaihi wa sallam*) I swear allegiance on all of them."

In the *hadith*; striving in the way of Allah and charity are prerequisites for entering *Al-Jannah* together with *Tawhid*, performing regular prayers, Hajj and fasting.

The traditions regarding this matter are numerous. Also in the *hadith*, there is evidence that it is not enough to merely pronounce *Iman* (faith) without believing in it and vice-versa. The *hadith* also states that Hell-Fire is forbidden for the people of complete *Tawhid*. Similarly, that deeds are without benefit unless they were exclusively for the sake of Allah, the Exalted.¹

What Al-Shaikh Ibn 'Abdul-Wahhab has mentioned must be the conclusion of all texts.

1. "Taysir Al-'Aziz Al-Hamid" (The Exalted in Power, Worthy of All Praise) -91

His saying: and in Al-Nisai's "In The Day and The Night" from a narration by two men.....etc. In its ascription are Muhammad bin 'Abdullah bin Maymun and Yaqub bin 'Asim bin 'Urwah bin Mas'ud.

Ibn Hajar said: each of them is accepted. It is known that if someone is described in these terms, the *hadith* is weak, if not followed on. Therefore, this *hadith* is weak and I have found no evidences and follow-ups to make it strong and Allah knows best.

The Fourth Condition

(Truthfulness: Al-Sidq)

The truth that permits neither falsehood nor hypocrisy.

The evidence of the truth is The Exalted's Saying:

Alif Lam Mim. Do people think that they will be left alone because they say: "We Believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test).¹

Also, the Exalted saying:

And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not - They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive it not! - In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies.²

1. Surah Al-'Ankabut (29):1,2 and 3.

2. Surah Al-Baqarah (2): 8-10.

It was narrated by Mu'adh bin Jabal (*radhi Allahu 'anhu*) that the Prophet (*sallallahu 'alaihi wa sallam*) said: *"There is none who testifies truthfully from his heart that there is no deity worthy of worship except Allah and Muhammed (sallallahu 'alaihi wa sallam) is His servant and Messenger, except that Allah will save him from Hell-Fire."*¹

His saying **"Alif Lam Mim....etc"**

Al-Baghawi (*rahimahullaah*) said regarding His saying: **"Do people think..."** i.e. believe. **"that they will be left alone..."** without test or trial. **"..because they say..."** i.e. on saying. **"We believe; and will not be tested..."** to be tested in their wealth or persons. They shall be tested, to distinguish the sincere from the hypocrite and the truthful from the liar.

When they said: **"...and will not be tested..."** meaning, by the commands and forbiddance. That is because Allah, the Exalted, commanded them with *Iman* (belief) alone at first, then prescribed them regular prayers and *Zakat* (charity) and all other laws. This became too hard for some. Therefore Allah sent down this *ayah*.

Then He consoled them saying: **"..We indeed tested those who were before them..."** meaning the Prophets and the Believers, some of whom were sawn with a saw, some were killed and the children of Israel were tried by the Pharaoh who used to afflict them with the worst of torture.

"..And Allah will certainly make (it) known (the truth of) those who are true..." i.e. in their saying we believe.

1. Al-Bukhari - The Book of Knowledge.

"...and will certainly make (it) known (the falsehood of) those who are liars..." Allah knows them even before the trial. The meaning of this *ayah* is that the truthful shall be distinguished from the liars so that it becomes known. The purpose ends here. ¹

Regarding His saying **"And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day"...etc."** Allah, the High, the Exalted, informs us about what the hypocrites used to do i.e. to show their *Iman* (faith) by (merely) pronouncing it (with their tongues) whilst their hearts concealed *Al-Kufr* (Disbelief). They thought that they could deceive Allah, and deceive the Believers into being misled by them and inclined towards them. The opposite was the result for this deceit. They were in fact deceiving themselves but did not know because of their utter ignorance and their evil conscience. What drove them to this deceit and lying was suspicion.

"...In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease..." The penalty is in proportion to the deed. This is their penalty in this life (world). It is similar to what Allah, the Exalted, says in the case of the unbelievers of the children of Israel:

...So when they turned away (from the path of Allah), Allah turned their hearts away (from the Right Path). And Allah guides not the people who are rebellious transgressors. ²

1. Tafsir Al-Baghawi 3:460.

2. Surah As-Saff (61):5

As for their penalty in the Hereafter, it is in His, the Exalted's, saying: "...A painful torment is theirs because they used to tell lies."

In *Surah* An-Nisa Allah tells similar stories, about the hypocrites, to those stories told in the (*ayat*) verses in *Surah* Al-Baqarah.

Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up to pray, they stand with laziness and to be seen of men, and they do not remember Allah but little. (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam).¹

Ibn Sa'adi said: the Exalted informs of the state of the hypocrites, their disgraceful and vile character. The way that they deceive Allah, the Exalted, is by showing *Iman* and concealing disbelief, thinking that this may go past Allah without His knowledge or that He may not expose it to His servants. The fact is that Allah has deceived them as manifested by their way of thinking, acting and self-deceit; and is there any greater deceit than someone who strives only to be recompensed with contempt, humiliation and deprivation?

By itself, this indicates that the person is of unsound mental faculty - which when combined with disobedience, makes him consider his actions to be good and sound while being deceitful. What good does ignorance and treachery do to the person

1. *Surah* An-Nisa (4):142-143

(himself) if His (Allah's) deceit on the Day of Resurrection is fulfilled as in His saying:

On the Day when hypocrites - men and women - will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy and outside it will be torment. (The hypocrites) will call the believers: "Were we not with you?"...etc.¹

Of their characteristics is that: **"...when they stand up to pray..."** which is the greatest of the "practical" obediences. **"...they stand with laziness..."** They consider it a heavy burden and fidget whilst performing it. Laziness is but a consequence of loss of interest in their hearts. If their hearts were not devoid of the earnestness to Allah, to His rewards and belief in Him, they would not have exhibited laziness. **"...to be seen of men..."** i.e. what their hearts conceal drives them to "show-off" in the presence of others only hoping that people will see, admire and respect them; but they are not sincere to Allah.

Therefore: **"...they do not remember Allah but little..."** because their hearts are full of hypocrisy. The continual remembrance of Allah, the Exalted, only emanates from the heart of a believer which is full with the love of Allah and His Greatness.

1. Surah Al-Hadid (57):13-14

"(They are) swaying between this and that, belonging neither to these nor to those..." i.e. they are hesitating between the teams of the believers and unbelievers. They are neither of the believers nor of the unbelievers openly or secretly. They have given their hearts to the unbelievers and outward appearances to the believers and this is the worst case of straying from the straight path.

Therefore He said: "...and he whom Allah sends astray, you will not find for him a way (to the truth - Islam)." i.e. you will not find a way to guide him or a means to make him abandon his erring ways. This is because the door of Mercy has been closed in his face and replaced with vengeance.

These disgraceful characteristics, by themselves, indicate that the believers have the opposite characteristics of truthfulness and sincerity outwardly and inwardly. They are always active in performing their prayers, acts of worship and abundantly remembering Allah, the Exalted. It is also obvious that they are the ones whom Allah has guided to the Straight Path. The wise person should consider these two alternatives and choose what is best for him and it is Allah's help we seek. " ¹

Referring to the *hadith* quoted earlier narrated by Mu'adh bin Jabal (*radhi Allahu 'anhu*): that the Prophet (*sallallaahu 'alaihi wa sallam*) said: "*There is none who testifies...*" etc. It was reported by Al-Bukhari and Muslim that Anas (*radhi Allahu 'anhu*) narrated from Mu'adh (*radhi Allahu 'anhu*), the text of which states in Al-Bukhari that the Prophet (*sallallaahu 'alaihi wa sallam*), when Mu'adh (*radhi Allahu 'anhu*) was alongside him as a companion rider, said: "*O Mu'adh bin Jabal.*" Mu'adh replied:

1. Ibn Sa'adi 1:429

"Labbaik, O Messenger of Allah and Sa'daik." ¹ (The Prophet (sallallaahu 'alaihi wa sallam)) said: "O Mu'adh." Mu'adh replied: "Labbaik, O Messenger of Allah and Sa'daik." three times. (The Prophet (sallallaahu 'alaihi wa sallam)) said: "There is none who testifies truthfully from his heart, that there is no deity worthy of worship except Allah and that Muhammed is the Messenger of Allah, except that Allah will save him from the Hell-Fire." (Mu'adh) asked: "O Messenger of Allah, should I not inform the people about it so that they may have glad tidings?" (The Prophet (sallallaahu 'alaihi wa sallam)) replied: "When the people hear about it they will solely depend upon it."

Then Mu'adh narrated the *Hadith* just before his death fearing that he may be committing a sin by withholding knowledge.

The evidence from this *Hadith* is his saying "...truthfully from his heart..." Ibn Hajr said: "truthfully" is to guard against the testimony of the hypocrite. ²

This confirms that the *Hadith* agrees with the *ayat* (verses) that the compiler quoted earlier that the testimony will not be accepted unless oral testification (by word of mouth) is joined and accompanied by firm belief of the heart. Allah has falsified the hypocrites and did not accept their testimony although they announced to the Prophet (sallallaahu 'alaihi wa sallam) that he is the Messenger of Allah. That is because they merely said it by word of mouth.

Allah, may His Remembrance be Honoured, said:

1. Translators note: It means: I respond to your call, I am obedient to your orders.

2. "Fath Al-Bari" (1):226

When the hypocrites come to you (O Muhammad (sallallahu 'alaihi wa sallam)), they say "We bear witness that you are indeed The Messenger of Allah ." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars indeed. ¹

In the *Hadith* there are other conclusions of which:

- It is permissible for the teacher to select some of his students and teach them specific knowledge and exclude others who may not understand. This is why Imam Al-Bukhari (*rahimahullaah*) said: "Whoever selected some people to teach them (religious) knowledge preferring them to others for fear (the others) may not understand it."
- To prevent mischief is preferred to bringing benefits. This is due to the *Shari'ah* and not due to human judgement. Although there is definite evidence in the Book and the *Sunnah* regarding this extremely important matter, many people have overlooked it. We seek Help from Allah.

1. Surah Al-Munafiqun (63):1

The Fifth Condition

(Love: Al-Mahabbah)

Love for this statement (*Kalimah*) and its meaning and happiness with it.

The evidence for love: His, the Exalted, saying:

And of mankind are some who take others (for worship) besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe love Allah more (than anything else)...¹

And His saying:

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the accusers...²

It is narrated from Anas (*radhi Allaahu 'anhu*) who said: "The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said: *"Whoever possesses the following three qualities will attain the sweetness of faith:*

- *Allah and His Messenger are dearer to him than anything else.*

1. Surah Al-Baqarah (2):165

2. Surah Al-Ma'idah (5):54

- *To love a person for nothing except the sake of Allah.*
- *To hate to revert to disbelief (kufr), having been saved from it by Allah, as he hates being thrown into Hell-Fire.¹*

Referring to Ibn 'Abdul-Wahhab saying: "love for this statement and its meaning and happiness with it." This is achieved by two things:

Firstly:

Sincerity of worship for Allah who is alone without any partners.

Secondly:

To repudiate associating partners (to Allah).

Ibn 'Abdul-Wahhab said: the fundamentals of the religion and its basis are two things:

First:

The order to worship Allah alone without partner, instigation to do that, commitment to it and to consider whoever does not do that as an infidel (*Kafir*).

Second:

To warn against associating partners in the worship of Allah, to speak harshly against it, to show enmity towards it and to consider whoever practices it as an infidel (*Kafir*).²

1. Muslim - The Book of *Iman* (belief).

2. The first letter on tawhid and *Iman* included in the five letters written by Al-Shaikh 'Abdul-Rahman bin Hassan "Al-Jamie Al-Fareed"

Consider then, may Allah have mercy on us and you, this precious speech that Muslims, in general, and scholars and preachers, in particular, should understand.

His saying: "**and of mankind are some who take others (for worship) besides Allah as rivals (to Allah)...**" etc. This *ayah* came after another, in which Allah (the Truth) the Exalted, included several evidences as to His Oneness, unto Whom alone worship is due. Yet, despite these evidences, there were people who took (for worship) others beside Him as equals and partners. They apportioned as much of their love for them as they had for Allah, the Exalted in Power, the Majestic.

As for the meaning of His, the Exalted's, saying: "**But those who believe love Allah more (than anything else)...**" the people of knowledge say either:

- Those of Faith love Allah more than the disbelievers because the former love Allah alone whilst the latter associate others in their love for Him.

Or

- Those of faith love Allah more than the disbelievers love those they associate with Allah as His equal.

The first interpretation is clearer and more preferable - but knowledge is with Allah, The Exalted.

There is evidence in this *ayah* as to the forbiddance of one type of major shirk (association). That is (the *shirk* of) apportioning love equally between Allah and those they consider as His equals, as practised by the disbelievers.

His saying: "**O you who believe! Whoever from among you turns back from his religion (Islam)...**" This is confirmation that He, Praise and Glory unto Him, will; because of His Power, Freedom from all wants and His preservation of His Religion (*Deen*), produce a people who will protect this *Deen* and uphold it - They have five characteristics:

The First:

Allah loves them for upholding His *Deen* and Laws and they love Him and therefore observe His Commands and Prohibitions.

The Second:

They are humble with the Believers.

The Third:

"**...stern towards the disbelievers...**" i.e. strong and powerful against the disbelievers.

The last two characteristics are mentioned in His, the Exalted's, saying:

Muhammed (*sallallaahu 'alaihi wa sallam*) **is the Messenger of Allah, and those who are with him are severe against the disbelievers, and merciful among themselves...**¹

The Fourth:

They strive in the way of Allah against the disbelievers to elevate His Word and honour His *Deen* (religion).

1. Surah Al-Fath (48):29

The Fifth:

"never afraid of the blame of the accusers..." They say the truth wherever they may be in accordance with the requirements of the *Shari'ah*.

The Promise of Allah in this *ayah* came to pass on the hands of Abu Bakr Al-Siddiq (*radhi Allaahu 'anhu*) and his army when they fought the reverts of the people of the Arabian Peninsula shortly after the death of the Messenger of Allah (*sallallaahu 'alaihi wa sallam*) until they returned back to the house of Islam.

These *ayat* (verses) mean:

First:

The necessity to worship Allah sincerely.

Second:

Affirmation of mutual love between the Lord and the servant.

Third:

Allah praises the believers for their undivided love for Him.

Fourth:

The best end is for the believers.

Referring back to His saying: "Whoever possesses the following three qualities..." etc. An-Nawawi said regarding the meaning of this *hadith*: "this is a great *hadith* and is one of the fundamentals of Islam.

The scholars (*rahimahumillah*) have said that the meaning of the sweetness of faith (*Iman*); is to take delight in the obediences, to bear the hardships in seeking the pleasure of Allah (the Majestic, the Exalted) and His Messenger (*sallallaahu 'alaihi wa sallam*). - and to prefer that to the materialistic goods of this world. It is also out of the love the servant has for His Lord (Praise and Glory be to Him) and love for the Messenger of Allah (*sallallaahu 'alaihi wa sallam*) that leads him to be obedient to Him and stops him from being disobedient to Him.

Al-Qadhi (*rahimahullah*) said that this *Hadith* is similar in meaning to the preceding one. He who has accepted Allah as His Lord, Islam as his *Deen* (religion) and Muhammed (*sallallaahu 'alaihi wa sallam*) as the Messenger, has tasted the sweetness of *Iman* (faith). That is because real love for Allah and His Messenger (*sallallaahu 'alaihi wa sallam*), love for the sons of Adam for the sake of Allah and His Messenger (*sallallaahu 'alaihi wa sallam*) and hatred to revert to disbelief (*kufr*), is not attained except by one whose conviction has been strengthened, whose soul has felt tranquility and whose heart has delighted in *Iman* (faith) which has inter-mingled with his flesh and blood. That is the one who has found the sweetness of *Iman*.

He said: and love for the sake of Allah is one of the fruits of the love of Allah.

Some have said: love is for the heart to act in harmony with what pleases the Lord (Praise and Glory be to Him); so that it loves what He loves and hates what He hates. ¹

1. Muslim in An-Nawawi's Interpretation vol2:pg13

Al-Shaikh Sulaiman said: "The *Shaikh ul Islam* (Ibn Taymiyyah) said: "The Prophet (*sallallaahu 'alaihi wa sallam*) informed that in whoever these three qualities were to be found will delight in the sweetness of *Iman* (faith) because the sweetness in anything results from the love for it. If someone loves something and desires for it, then when he attains what he has been seeking, he will experience sweetness, delight and happiness in it. Delight is achieved shortly after attaining what is loved or desired."

He said: "Therefore, the sweetness of *Iman* which comprises delight and happiness results from the perfection of the servant's love for Him. This is achieved by three things:

Perfection and devotion of this love and repelling its opposites. Its perfection is for Allah and His Messenger (*sallallaahu 'alaihi wa sallam*) to be more beloved than all else. It is not enough to just love Allah and His Messenger (*sallallaahu 'alaihi wa sallam*); it is imperative that Allah and His Messenger (*sallallaahu 'alaihi wa sallam*) are more beloved than all else. This cannot be unless (the servant) is in total agreement with what his Lord loves and hates. Ibn 'Abdul-Wahhab said: its devotion is for a person to love for the sake of Allah alone.

Whoever loves another (human being) for the sake of Allah, not for any other purpose, then his love for Allah is perfect. If one loves Allah's Prophets and *Awliyah* (friends/allies) for (their) doing what Allah loves, not for any other reason, one loves them for the sake of Allah and none else.

He said: and to expel its opposites is to hate the opposites of *Iman* (Disbelief - *Kufr*) as one hates to be thrown into the Hell-Fire.

When the love of Allah enters the heart, one hates the opposite. By the light of this love, the beauty of Islam and the evils of ignorance and infidelity are uncovered. And this is the lover who will be with those he loved as reported in the Sahih that Anas (radhi Allaahu 'anhu) narrated that a man asked the Prophet (sallallaahu 'alaihi wa sallam): "When will the Hour be?" He (sallallaahu 'alaihi wa sallam) asked: "What have you prepared for it?" The man replied: "I have not prepared a lot for it by way of prayers, fasting or charity but I love Allah and His Messenger (sallallaahu 'alaihi wa sallam). The Messenger of Allah (sallallaahu 'alaihi wa sallam) said: "You will be with those you love."

Al-Bukhari narrated: and we asked: "shall we as well?" He said: "Yes". Anas (radhi Allaahu 'anhu) said: that day we were extremely happy.

His saying: (other than them) means other than the Lord and the Messenger (sallallaahu 'alaihi wa sallam). He disapproved of what Al-Khateeb said, that he who disobeys them has gone astray. The best that has been said about it are two:

The First:

What Al-Baidhawi and others have said: the desired meaning is "the love for both together" not the love for each separately. In the interpretation of Al-Khateeb; each disobedience independently results in going astray.

This is an eloquent answer.

The second:

It is possible to accept Al-Khateeb's interpretation on the basis of politeness and being more deserving.

A third possibility is that this occurred in the original. Al-Khateeb was quoting it and this is more plausible.

His saying: (as much as he hates being thrown into Hell-Fire) i.e. to be thrown into Hell-Fire is hated as much as returning to disbelief.

It is also to be understood from the *hadith* that Allah, the Exalted, is loved by the believers and that He loves them as He said: "**...He will love them and they will love Him.**" This repudiates the common belief that he who is born in Islam is better than the disbeliever who has become a Muslim. In fact whoever possesses these qualities is better than any other who does not. Therefore, the vanguard and first (Muslims) are better than those who were born in Islam.

It repudiates those who have gone to excess in imagining that if the servant commits a sin it absolutely diminishes his status. In fact his status only diminishes if he does not repent; if the sinner does repent then his status does not diminish. Therefore the immigrants (*Al-Muhajirun*) and the Helpers (*Al-Ansar*) were the best of this *Ummah* (nation) even though they were disbelievers worshipping idols. Whoever leaves straying to guidance and evil to good, his reward will be doubled; thus said *Shaikh-ul-Islam* Ibn 'Abdul-Wahhab.

In it is also evidence that (he) would have enmity and hatred for the disbelievers because he who hates something, also hates whoever has that quality. If he hated disbelief (*kufr*) as much as he hated being thrown into Hell-Fire, he would, likewise, hate whoever has that quality (*kufr*).¹

1. Tayseer Al-Aziz Al-Hameed (pg.477).

The Sixth Condition (Submission: Al-Inqiad).

Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure.

The evidence for submission from the Quran is what Allah, the Exalted, says:

Turn to your Lord (in repentance) and submit to His (Will)...¹

And His saying:

And who can be better in religion than one who submits his face (himself) to Allah and does good...²

Also His saying:

And whoever submits his face (himself) to Allah and is a doer of good, then he has grasped the most trustworthy handhold (i.e. *La Ilaha Illa Allah*)...³

And His saying:

But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them,

1. Surah Az-Zumar (39):54

2. Surah An-Nisa (4):125

3. Surah Luqman (31):22

and find in themselves no resistance against your decisions, and accept (them) with full submission...¹

The Prophet (*sallallahu 'alaihi wa sallam*) said: "*None of you shall believe until his desires follow what I have come with.*"² This means total submission and compliance and its objective.

With reference to His saying: "**Turn to your Lord (in repentance)..**" . This *ayah* ends with:

...before the torment comes upon you, then you will not be helped.

Al-Baghawi (*rahimahullaah*) said:

"**Turn to your Lord...**" means to draw near and turn to Him with obedience.

"**...And submit to His Will...**" to be sincere in His *Tawhid*.

...before the torment comes upon you, then you will not be helped.³

Ibn Sa'adi said: "Therefore, the Exalted commanded that we hasten to turn unto Him and hence said:

"**Turn to your Lord...**" with your hearts and;

"**...submit to His Will...**" with all your being.

1. Surah An-Nisa (4):65

2. Al-Baghawi - "Sharh of Al-Sunnah" vol1:pg213

3. Tafsir Al-Baghawi vol4:pg85

If the command is only to **"Turn to your Lord..."** then all the actions of (ones being) are included. If to **"Turn to your Lord..."** is combined with the command **"...and submit to His Will..."** as in this case, then the meaning is as we have explained.

Allah's saying: **"Turn to your Lord and submit to His Will..."** is the evidence for sincerity and that without sincerity apparent and hidden deeds are of no benefit at all.

"...before the torment comes upon you..." a coming that cannot be repelled.

"...then you will not be helped."

If it was asked: what is the meaning of **"Turn to..."** and Islam? What are their divisions and deeds?

Allah the Exalted, answered by His saying:

And follow the best (i.e. the Quran) of that which has been sent down to you from your Lord...¹*

The interpretation of these two *Imams* is derived from the *ayah* preceding it:

Say: "O my servants who have transgressed against themselves! Despair not of the Mercy of Allah. verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful."²

1. Tafsir Ibn Sa'adi (4):332 * Surah Az-Zumar (39):55

2. Surah Az-Zumar (39):53

It is a great interpretation that is supported by the evidence. It cures the sick and quenches the burning thirst. This is further clarified by the *hadith* reported in Sahih Muslim that Abu Hurairah narrated that the Messenger of Allah (sallallahu 'alaihi wa sallam) said: "*Hasten to (good) deeds before six (occurrences); the rising of the sun from the West, the smoke, the false messiah, the beast, one's private affairs or public affairs.*"¹

Both the *ayah* and *hadith* concur on the question of "*hastening*" which is an aspect of turning to Allah, the Exalted.

His saying: "**And who can be better in religion than one who submits his face (himself) to Allah and does good...**" ends with "**...and follows the religion of Abraham the true in Faith...**" i.e. no one is better in religion and his worship of Allah than one who combined, in his words and actions, Islam and good deeds. This means that one has combined sincerity to Allah with conformity to the *Sunnah* of the Messenger of Allah (sallallahu 'alaihi wa sallam).

Al-Hafidh ibn Kathir said: when the penalties for bad deeds were mentioned and that there was no escaping from the payment of the due penalty by the servant, whether in this life (which is better for the servant) or in the hereafter; we beseeched Allah and asked His forgiveness in this life and the hereafter. To overlook and forgive is evidence of His Benevolence, Generosity and Mercy in accepting His servants' good deeds subject to their *Iman*. He will make them enter *Al-Jannah* and shall not deny them the rewards for their good deeds; not even as much as (*Al-Naqueer*) - a dip on the back of

1. Muslim - The Book of *Fitn* (Trials)

a date stone. We have previously spoken about (*Al-Fateel*) which is the thread-like line in the middle of a date stone. (*Al-Qitmeer*) is the celluloid film enveloping the date stone - all these three are mentioned in the Quran.

Then, The Exalted says: **"And who can be better in religion than one who submits his face (himself) to Allah..."** i.e. to sincerely devote his deeds for the sake of His Lord, the Invincible, the Exalted. His actions result from his *Iman*, seeking the reward from Allah.

"...and he does good..." i.e. in doing these deeds, he followed the Laws of Allah and the *Sunnah* of His Messenger (*sallallahu 'alaihi wa sallam*); the guidance and the religion of Truth. Without these two conditions, no one's deeds will be right; they must be sincere and correct. Sincerity entails that the deeds are for the sake of Allah and correctness is that they follow the *Shari'ah*. The outward appearance of the act is correct the *Shari'ah* is followed and when the inward (intention) is sincere. When an act (deed) does not meet either of these conditions, it is rendered invalid. If sincerity is lacking, the person is a hypocrite who only does something to be seen by others. If the *Shari'ah* is not complied with, the person has gone astray and is ignorant. If, however, both conditions are met the deed becomes valid, as performed by a believer as mentioned in the following *ayah*:

They are those from whom We shall accept the best of their deeds and overlook their evil deeds...¹

1. Surah Al-Ahqaf (46):16

Therefore, the Exalted, says: **"...and follows the religion of Abraham the true in Faith..."** and they are Muhammad (*sallallaahu 'alaihi wa sallam*) and his followers till the Day of Judgement. This is confirmed by the Exalted's saying:

Verily, among mankind who have the best claim to Abraham are those who followed him, and this prophet... etc. ¹

The Exalted also says:

Then, We have inspired you: "Follow the religion of Abraham the true in Faith (*hanifa*) and he was not of the polytheists." ²

"...True in Faith..." one who deliberately avoids association with Allah (*Shirk*) i.e. to evidently leave *Shirk*, follow the Truth altogether not being prevented by any one.³

To summarise, the *ayah* comprises two things:

Firstly:

No deed may attain acceptance by Allah unless it combines belief in Allah with sincerity to Him, and compliance with the *Sunnah* of the Messenger of Allah (*sallallaahu 'alaihi wa sallam*). This is complete submission and its goal.

1. Surah Al-Imran (3):68

2. Surah An-Nahl (16):123

3. Ibn Kathir vol1:pg573.

Second:

The True Faith (*Al-Haneefiyah*) that Allah had sent Muhammad with, and the preceding Prophets and Messengers is: the True Faith of Abraham the Friend (*Al-Khalil*).

His saying:

And whoever submits his face (himself) to Allah and is a doer of good, then he has grasped the most trustworthy handhold (i.e. *La Ilaha Illa Allah*)...¹

Allah the Exalted, informs us that the way to grasp the most trustworthy handhold is through submission to Allah and doing good deeds.

This interpretation was given by some of our predecessors. To consolidate the benefit we quote what Ibn Kathir said regarding a similar *ayah* of Surah Al-Baqarah:

... whoever disbelieves in all false deities (Al-Taghut) and believes in Allah then he has indeed grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, Al-Knower.²

In other words, whoever rejects 'equals', idols and all that the devil calls to be worshipped other than Allah; testifies to the Unity of Allah, worships Him alone and witnesses that there is no god but He, "**...has grasped the most trustworthy**

1. Surah Luqman (31):22

2. Surah Al-Baqarah (2):256

handhold..." He is then firm in his belief, follows the optimum method and the straight path.

His saying: "*Al-Taghut*" is *Al-Shaytan* (Satan) is strongly supported and comprises all evils of the people of pre-islamic ignorance (*Jahiliyah*); worshipping idols, referring matters for their (the idols) arbitration and seeking their help and assistance.

His saying: "**...has grasped the most trustworthy handhold that will never break...**" i.e. has grasped the religion by its strongest hold and likened that to the "**...the most trustworthy handhold...**" which does not break. By itself, it is perfect, strong and its joint is also strong. Therefore he said: "**...has grasped the most trustworthy handhold that never breaks...**"

Mujahid said: "**... the most trustworthy handhold...**" means *Iman*.

Al-Sa'adi said: it is Islam

Said bin Jubair and Al-Dahhak said: it means "*La Ilaha Illa Allah*"

Anas bin Malik said: it means Al-Quran

Salim bin Abi Al-Ja'ad said: it is the love for the sake of Allah and hate for the sake of Allah.

All these interpretations are correct and do not contradict each other. ¹

1. Tafsir Ibn Kathir voll:pg319

His saying: "**But no, by your Lord, they can have no Faith...**" ¹ Allah, the Exalted, informs us that apparent and hidden *Iman* occurs by three things:

First:

To make the Prophet (*sallallaahu 'alaihi wa sallam*) be the judge. During his life he judged in person. After his death, his matters are to be referred to his *Shariah* (The Quran and the *Sunnah*).

Second:

No resistance in their souls when the matter has been decided. This requires acceptance of the judgement and delight in it.

Third:

Complete submission to his judgement (*sallallaahu 'alaihi wa sallam*).

The meaning of this *ayah* is further clarified by what Al-Bukhari narrated in his book of *Tafsir*, that 'Urwa bin Al-Zubair said: Al-Zubair quarrelled with a man from the *Ansar* because of a natural mountain stream at Al-Harra. The Prophet (*sallallaahu 'alaihi wa sallam*) said: "*O Zubair, irrigate (your land) and then let the water flow to your neighbour.*" The man of the *Ansar* said: "O Messenger of Allah: is this because he is your cousin?" The Prophet's face became red (with anger) and he said: "*O Zubair, irrigate (your land) and withhold the water till it fills the land upto your walls and then let the water flow to your neighbour.*" So the Prophet (*sallallaahu 'alaihi wa sallam*) enabled Al-Zubair to take his full right after the *Ansar* provoked his anger, having previously given an order that was to the mutual

1. Surah An-Nisa (4):65

advantage of both men. Al-Zubair said: "I do not think but this *ayah* was revealed in this connection." ¹

Similar to this *ayah* in that submission to the judgment of Allah and His Messenger is required, the Exalted's saying:

...if you differ in anything amongst yourselves, refer it to Allah and His Messenger (sallallaahu 'alaihi wa sallam), if you believe in Allah and in the Last Day. That is better and more suitable for final determination. ²

Al-Shaikh 'Abdul-Rahman bin Sa'adi (rahimahullaah) on interpreting this *ayah* and what preceded it ordered that all disputes in major or minor matters of religion be referred back to Allah and the Messenger (sallallaahu 'alaihi wa sallam); i.e. the Book of Allah and the Sunnah of His Messenger (sallallaahu 'alaihi wa sallam). He said: In them one finds judgements for all disputed matters either explicitly, generally, implicitly or by drawing attention to understanding or precedent. The foundations of the religion are to be found in the Book of Allah and the *Sunnah* of His Messenger (sallallaahu 'alaihi wa sallam); true *Iman* cannot be achieved without them. Therefore reference to this is a prerequisite of *Iman* for Allah says: "**...if you believe in Allah and in the Last Day...**"

This proves that whoever does not refer matters of dispute to Allah and His Messenger (sallallaahu 'alaihi wa sallam) is not in fact a believer but one who believes in the *Taghut* (*Kafir*) as stated in the *ayah* that follows (this).

1. Al-Bukhari - The Book of Tafsir

2. Surah An-Nisa (4):59

"...That is..." meaning reference to Allah and His Messenger
(*sallallaahu 'alaihi wa sallam*).

"... better and more suitable for final determination."
Because the judgement of Allah and His Messenger (*sallallaahu 'alaihi wa sallam*) is the best, most just and most suitable for the people in all matters of their religion (*Deen*), the life of this world and the Hereafter. ¹

These *ayat* indicate:

First:

The necessity of sincerity to Allah alone and the necessity to follow the *Sunnah* of the Messenger (*sallallaahu 'alaihi wa sallam*) and these form the basis of grasping the most trustworthy handhold.

Second:

The necessity to submit to the laws of Allah and His Messenger both apparently and in secret. The compiler used as evidence; his (the Messenger of Allah (*sallallaahu 'alaihi wa sallam*)) saying:

"None of you shall believe until his desires concur with what I have come with."

The *hadith* was reported by 'Abdullah bin 'Amr (that the Prophet (*sallallaahu 'alaihi wa sallam*) said) and was recorded in Al-Baghawi's "*Sharh As-Sunnah*" ², Al-Khateeb's "*Al-Tarikh*" ³, Ibn Abi 'Asim's "*Al-Sunnah*" ⁴ and others but the (*hadith*) is

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1. Tafsir ibn Sa'di, vol1:pg362
 2. "Sharh Al-Sunnah" by Al-Baghawi vol1:pg213
 3. The History of Baghdad by Al-Khateeb vol4:pg369
 4. Al-Sunnah by Ibn Abi Asim vol1:pg12

weak because all narrations are from Na'im bin Hammad. So said Al-Hafidh Ibn Rajab having reported it.

It is not possible to consider this *hadith* as "*sahih*" because: the *hadith* has only been reported by Na'im bin Hammad Al-Marzawi whom some of the scholars trusted and Al-Bukhari reported from him. The scholars of *hadith* used to think well of him for his strength in the *Sunnah* and his severity in responding to those who followed their whims. However, he was accused and suspected in some traditions (*ahadith*) so much so that when these incidents increased he was adjudged "weak". As for the meaning of the *hadith* and the commands and forbiddences therein, one has to love what he has been commanded and hate what he has been forbidden.

The Quran contained similar references in various *Surahs*:

But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission...

The Exalted also says:

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision...¹

Allah, Glory be to Him, High Above, censured those who hated what He loved and loved what He hated.

1. Surah Al-Ahzab (33):36

Allah, the Exalted, says:

That is because they hate that which Allah sent down (the Quran) so He made their deeds fruitless. ¹

And, the Exalted, also says:

That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless. ²

It is incumbent upon every believer to love what Allah loves in such a way that it will make him perform what he has been commanded. If his love reached such a point so as to perform extra acts of worship, that would be better. The believer is also to hate all that Allah, the Exalted, hates in such a way that it will make him abstain from what Allah has forbidden for him. If his hate reached such a point as to abstain from what Allah disliked, out of chastity, that would be better.

In the two Sahihs, it has been confirmed that the Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said: "None of you shall have Faith until he loves me more than he loves himself, his children, his family and all of mankind." Therefore, a person is not a believer until the love of the Messenger (*sallallaahu 'alaihi wa sallam*) is placed above all the rest of mankind. The love of the Prophet (*sallallahu 'alaihi wa sallam*) follows from the love for the One who sent him and true love requires following-up and agreement in loving the loved (things) and hating the hated (things). ³

1. Surah Muhammad (47):9

2. Surah Muhammad (47):28

3. "Jami' Al-Ulum wa Al-Hikam" (Collection of Sciences and Wisdoms): pg364

It seems to me, and knowledge rests with Allah, that the compiler *(rahimahullaah)* had quoted this *hadith* for the correctness of its meaning as mentioned by Al-Hafidh Ibn Rajab supported by the evidences.

The Seventh Condition (Acceptance: Al-Qubool).

Acceptance that contradicts rejection. The evidence for acceptance from the Quran is the Exalted's saying:

And similarly, We sent not a warner before you (O Muhammad (sallallaahu 'alaihi wa sallam)) to any town (people) but that the luxurious ones amongst them said: "We found our fathers following a certain way and religion and we will indeed follow their footsteps." (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily we disbelieve in that with which you have been sent." So we took revenge of them, then see what was the end of those who denied (Islam).¹

The Exalted also says:

Truly when it was said to them: "*La Ilaha Illa Allah* (there is no deity worthy of worship except Allah)", they puffed themselves up with pride. And they said: "Are we going to abandon our gods for the sake of a mad poet?"²

From the *Sunnah*: what has been confirmed that Abu Musa (*radhi Allaahu 'anhu*) reported that the Prophet (*sallallaahu 'alaihi wa sallam*) said: "*The similitude of the guidance and knowledge with which Allah has*

1. Surah Al-Zukhruf (25):23-25.

2. Surah As-Saffat (37):35-36.

*sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigated their land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit (from that knowledge) which Allah, the Exalted, has revealed through me and learns then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me."*¹

His saying: **"And similarly, We sent not a warner before you (O Muhammad (sallallaahu 'alaihi wa sallam)) to any town (people) but that the luxurious ones amongst them said..."** Allah, the Exalted, informs us that the reaction of Quraish and those living around them in their response to the call of the Prophet (sallallaahu 'alaihi wa sallam) and their repudiation of the Truth he came with, is similar to the reaction of their preceding nations and their prophets. The reason for both emanates from imitation of people and creeds.

Al-Shaikh 'Abdur-Rahman bin Nasir Al-Sa'adi (rahimahullaah) said: **"And similarly, We sent not a warner before you (O Muhammad (sallallaahu 'alaihi wa sallam)) to any town (people) but that the luxurious ones amongst them said..."** i.e. the very rich and those whom the glitter of life and wealth have made them transgress and become arrogant in the face of the Truth.

1. Al-Bukhari - The Book of Knowledge.

"...We found our fathers following a certain way and religion and we will indeed follow their footsteps." i.e. these (people) did not invent and are not the first to say such a thing. This reasoning of these unbelievers who have gone astray is not directed at following the Truth and Guidance, but is, in fact, only bigotry. By this reasoning they intended to prop-up the falsehood they held.

Therefore every Messenger says to his opponents who hold such falsehoods: **"...Even if I bring you better guidance than that which you found your fathers following?"** i.e. would you then follow me for guidance?

"...Verily we disbelieve in that with which you have been sent." This tells us that they did not want to follow the Truth and Guidance; in fact, they wanted to follow falsehood and desires.

"...So we took revenge of them..." for their disbelieving the Truth and countering it with falsehood.

"...then see what was the end of those who denied (Islam)." so let these people beware not to continue with their rejection lest the same fate befalls them.¹

These *ayat* indicate:

1. Tafsir Ibn Sa'adi vol4:pg442

First:

To make firm the heart of the Prophet (*sallallaahu 'alaihi wa sallam*) and console him that what his people are saying is nothing new nor are they a unique species of liars.

Second:

Warning against disobedience of the Prophet (*sallallaahu 'alaihi wa sallam*).

Third:

The danger of imitating and that it is one of the greatest things that dissuade people from accepting the Truth and Guidance. The evidence for this is to be found in what has been reported in the two *Sahih*s that Sa'id bin Al-Mussayyab said that his father said: "When Abu Talib was on his death-bed, the Messenger of Allah (*sallallaahu 'alaihi wa sallam*) visited him and found Abu Jahl and 'Abdullah Ibn Abi Umayyah Ibn Al-Mughirah already there. He said: "*O my uncle say "La Ilaha Illa Allah", a word with which I can defend you in the presence of Allah.*" Abu Jahl and 'Abdullah Ibn Abi Umayyah said: "Do you want to turn away from the religion of 'Abdul-Muttalib?" The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) kept repeating his proposition and the two men kept repeating what they were saying. He (Sa'id bin Al-Mussayyab) said: The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said: "*By Allah, I shall seek forgiveness for you, unless I am prohibited (by Allah).*" Allah then sent down the following revelation:

It is not proper for the Prophet and those who believe to ask Allah's forgiveness for the pagans. ¹

1. Surah At-Tauba(9):113

And in the case of Abu Talib, Allah also sent down the following revelation:

Verily you (O Muhammad (sallallaahu 'alaihi wa sallam)) guide not whom you like, but Allah guides whom He wills...''^{1 2}

The compiler in his essay said;
the **Eighth** matter:³ is the ill effects of bad friends on man.
the **Ninth** matter; the ill-effects of magnifying the predecessors and the leaders.

Note, may Allah guide us and you, how Abu Talib preferred the religion of his fathers and grandfathers and refused witness to the Truth.

Verily therein is indeed a reminder for him who has a heart or gives ear while he is heedful. ⁴

So beware O Muslims of foolish fanaticism (taking sides) and blind imitation. His saying "**Truly when it was said to them: "La Ilaha Illa Allah (there is no deity worthy of worship except Allah)..."**"

Al-Shaikh 'Abdur-Rahmaan Al-Sa'adi said: "**Truly when it was said to them: "La Ilaha Illa Allah (there is no deity worthy of worship except Allah)"**" they were called to this and ordered not to adopt any other god.

1. Surah Al-Qasas(28):56

2. Al-Bukhari - The Book of Interpretation.

3. Muslim - The Book of Tawhid.

4. Surah Qaf (50):37.

"...they puffed themselves up with pride..." against it and whoever brought them (the message).

"...And they said..." in opposition to it.

"...Are we going to abandon our gods?..." which we and our fathers worshipped.

"...for the sake of a mad poet." meaning Muhammad (*sallallaahu 'alaihi wa sallam*).

It was not sufficient for them, may Allah disgrace them, to turn away from him or simply disbelieving him. They branded him with the most unjust description by calling him "a mad poet", knowing full well that he did not know poetry or poets. Neither did he have the character of one; indeed he was the wisest of mankind and one with the most sound intellect.¹

Indeed, this action of the unbelievers is the utmost of avoidance and abandonment. It is also the ugliest method to turn away from the path of Allah. Therefore, Allah, the High, contradicted them, disproved their sayings and refuted their fabrications in the *ayah* that followed:

Nay! he has come with the Truth and he confirms the Messengers (before him).²

Al-Hafidh Ibn Kathir (*rahimahullaah*) said: "Allah, Most High, said in response contradicting them: **"Nay! he has come with the**

1. Tafsir Ibn Sa'adi (4):256

2. Surah As-Saffat(37):37

truth..." meaning the Messenger of Allah (*sallallaahu 'alaihi wa sallam*) has come with the Truth in all the Laws of Allah (Most High), the news and commands.

"...he confirms the Messengers (before him)." i.e. he confirms all that they said about his good characters, correct path and all that he related from Allah, Most High, regarding His Laws and Commands. They (the Messengers before Muhammad (*sallallaahu 'alaihi wa sallam*)) said: (Nothing is said to you except that has been said to the Messengers before you) ¹

His saying: of the *Sunnah*, what has been confirmed that Abu Musa...etc.

It is reported by the two Shaikhs and this is the text in Al-Bukhari.

His saying: *"The similitude of the guidance and knowledge with which Allah has sent me...."* etc.

This evidence quoted by the compiler becomes more apparent from his saying (*sallallaahu 'alaihi wa sallam*): *"(The first example is that) of a person who comprehends Allah's religion and gets benefit (from that knowledge) which Allah, the Exalted, has revealed through me, learns it and then teaches others.*

(The last Example) is that of a person who does not care for it and does not take Allah's guidance revealed through me."

An-Nawawi (*rahimahullaah*) said: the meaning of the *hadith* and its objective is to liken the guidance brought (to us) by him (*sallallaahu*

1. Tafsir Ibn Kathir (4):7

'*alaihi wa sallam*) with rain and means that the soil is of three kinds and so are the people.

The first kind of soil benefits from the rain and comes to life, having been dormant; vegetation grows benefiting man, beast, other plants and others. Similarly, the first kind of person receives the guidance and knowledge, learns it and his heart comes to life, practicing it and teaching others. Therefore benefitting himself and others.

The second kind of soil is that which does not benefit itself but has an advantage; that of holding the water for others thus benefitting man and beast. Similarly, the second kind of people, have hearts that hold (knowledge) but do not have insight or judgement to extract the meanings or rules, nor do they practice obediences or act in accordance with what they have learnt (memorised). When a needy student thirsty for the knowledge which they have is able to benefit himself and others acquire their knowledge and benefit from it, then this kind of people have benefited others from what has reached them.

The third kind of soil is barren and nothing grows in it. It neither benefits from the water, nor hold it so that others benefit from it. Similarly, the third kind of people are those who have neither hearts that hold knowledge nor intelligence. If they hear knowledge, they do not benefit from it or learn it, to benefit others. And Allah knows best.

In this *hadith* there are several kinds of knowledge of which:

1 Proverbs.

2 Merit of knowledge and teaching others.

3 Vigourously urging others to acquire knowledge.

4 Censuring those who turn away from knowledge.

And Allah knows best.¹

This is what Allah has facilitated (for me) to compile and edit of the abridged interpretation of the evidences of the conditions (*La Ilaha Illa Allah*). This was completed on Thursday evening twenty-first *Rabi' Al-Thani* of the year 1414 at the city of Al-Madinah Al-Munawwarah.

All praise is due to Allah with Whose bounty all good deeds are accomplished and peace and blessings be upon our Prophet Muhammad, his noble family and all his companions.

1. Al-Nawawi's interpretation of Muslim vol15:pg47

Notes

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