UNDERSTANDING YOUR
TESTIMONY of
FAITH
Seven Essential Points of
UNDERSTANDING

Shaykh al-Islām Muhammad ibn 'Abd al-Wahhāb (d. AH 1206)
Explained by Shaykh Muhammad Amān al-Jāmī (d. AH 1416)
شروط لا إله إلا الله

Understanding Your Testimony of Faith:
Seven Essential Points of Understanding
Shaykh al-Islām Muḥammad ibn Ṭabd al-Wahhāb (d. AH 1206)
Explained By: Shaykh Muḥammad Amān al-Jāmī (d. AH 1416)
Translated By: Moosaa Richardson
From the Ḥadīth of Abū Hurayrah (may Allāh be pleased with him) who said that the Messenger of Allāh (may Allāh raise his rank and grant him peace) said (what means): “I testify that no one has the right to be worshipped except Allāh, and that I am the Messenger of Allāh. No servant meets his Lord with these two [testimonies], having no doubt in them, except that he shall go to Paradise.” Ṣaḥīḥ Muslim (no. 27)
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Translator's Preface

بسم الله الرحمن الرحيم

This work begins in the blessed name of Allāh, the Ever-Gracious, the Most Merciful. We ask Him to raise the rank of His final Messenger, Muḥammad, and that of his family and Companions, and may He grant them all peace.

Islām is a complete religion of knowledge and action, providing its adherents with a wholesome lifestyle of balance and peace. It is the only way of life for those who seek the pleasure of their Almighty Creator and wish to fulfil their purpose in life. Allāh, the Exalted and Most High, says:

فَمَنْ يُرِيدُ اللَّهُ أن يَهْدِيهِ يَسْتَرْكَبْ صُدُّرَهُ لِلْإِسْلَāمِ
Whomever Allāh wants to guide, He expands his breast to [embrace] Islām...
[Sūrah al-An‘ām, 6:125]

A person enters the beautiful religion of Islām with an open testimony, declaring that none has the right to receive any form of worship other than Allāh—"Lā ilāha illallāh"—while he affirms that Muḥammad (may Allāh raise his rank and grant him peace) was His Messenger in truth. This is not a mere ritualistic utterance, but rather a sacred covenant and a detailed contract which needs to be understood clearly and fulfilled through a lifelong commitment. Many utter it verbally but fail to understand it; many of those who understand it, fail to fulfil it. In the midst of mass neglect of this reality and the spread of false teachings attributed to Islām, especially in the West, we turn to our senior, most recognized scholars and seek out knowledge-based explanations of this contract and its crucial stipulations through which our success in the Hereafter hangs in the balance. This publication—by the permission of Allāh—can help Muslims to accomplish this.
What follows is a translation of the classic work of the great scholar, Shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb (may Allāh have mercy on him), Shurūṭ Lā ilāha illallāh, or The Essential Components of the Muslim Testimony of Faith, along with a beneficial explanation from the virtuous scholar, Shaykh Muḥammad Amān al-Jāmī (may Allāh have mercy on him). The source material used for this translation was Sharḥ al-Uṣūl al-Thalāthah wa Mukammilātihā (pp. 327–391), published by Ibn Rajab Publishing House in al-Madīnah in AH 1435 (about 2013 CE).

In order to truly adopt the pure creed of Islām based on the Qurʾān and Sunnah, as understood by the Companions who witnessed the Revelation and comprehended its intended meanings and relative contexts, it is an absolute must for us to turn to recognized Salafi scholars who follow this pristine methodology, the likes of the author of this book and its explainer (may Allāh have mercy on them both).

The text of Shurūṭ Lā ilāha illallāh is found in red print, while the remainder of the text is its translated explanation. The footnotes that provide references to quoted material or other elaboration are all from the translator, unless otherwise noted.
In shā' Allāh, the reader will find the placement of all Qur'ānic verses and Prophetic narrations in Arabic throughout the book, fully vowelized, something that assists in the memorization and pronunciation of the important evidences related to this topic, by the permission of Allāh.

Preceding the translated text, there is a brief biography of Shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb and another one for Shaykh Muḥammad Amān al-Jāmī (may Allāh have mercy on them both). More attention has been given to the latter since he is not as widely known as the former. Also preceding the translated text, is an English translation of the core text of Shurāt Lā ʾilāha illāllāh. The original Arabic text can also be found in the final appendix at the back of this book, for those who wish to memorize it. A glossary of Arabic terms used throughout the book is also included as an appendix, as well as a brief excerpt of scholarly poetry which summarizes all the main points of this book in just four lines.

We would like to offer our sincere thanks to all those who helped us with this project. Specifically, thanks are due to Umm Zakī for editing, typesetting and proofreading the translation, to ʿUmar Abū Zakī for proofreading and overseeing the printing of the publication, and to Ahmad Abū Sakīnā for his additional review. May Allāh reward them all generously and make their contribution a source of happiness for them in the Hereafter.

We pray that Allāh blesses this effort and enlightens and reminds many of His sincere servants by way of it, and that He multiplies the reward of Shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb and that of Shaykh Muḥammad Amān al-Jāmī, and grants us a portion of their knowledge and understanding of His religion.

May Allāh raise the rank of Muḥammad and grant him peace.

Moosaa Richardson
13th of Dhū al-Ḥijjah, 1436 / 27th September, 2015
Biography of Shaykh al-Islām Muḥammad ibn ʿAbd al-Wahhāb

The mujaddid (renewer) of pristine Islām in the twelfth century, the Imām, Muḥammad ibn ʿAbd al-Wahhāb ibn Sulaymān al-Tamīmi, was born in the year AH 1115 (about 1703 CE).

He was first educated by his father in his home village, al-ʿUaynah in the Najd Region, about forty miles north-west of modern Riyadh. His father was a scholar and judge there. From him, he learned to recite the Qurʾān at a very early age and learned the basics in Islamic knowledge. In his adolescence, he travelled to Makkah and al-Madinah and learned from the scholars in the two sacred mosques there. He then made his way to Iraq and other places to seek knowledge, before eventually returning to his native region and settling in Ḥuraymilāʾ, where he remained studying, teaching, and preaching until his father died in AH 1153 (about 1740 CE).

Devout efforts of ordering good and forbidding evil earned him many enemies whose harm drove him from Ḥuraymilāʾ back to his home village of al-ʿUaynah, where he was welcomed warmly.

The people in areas of the Najd Region had been committing atrocities in the name of Islamic worship. Polytheism was rampant. People worshipped domes, trees, rocks, and even people, some of whom had been mindless and irreligious themselves. Also, sorcery and fortune-telling was widespread. Rarely would anyone object to such practices. When Shaykh Muhammad saw how widespread polytheism had become in Najd and how lax the people had become regarding it, he decided to dedicate himself to forbidding it full-time.
He continued in his Islamic missionary work in al-‘Uaynah and became more prominent. He requested assistance from the governor of the region in removing a revered dome said to cover the grave of Zayd ibn al-Khaṭṭāb. Fearing backlash from some of the nearby tribes, the governor sent Shaykh Muḥammad with an army of six-hundred soldiers to dismantle the structure. The locals came out to defend it, but when they saw the army, they fell back. Shaykh Muḥammad took part in the removal of the dome with his own hands.

He put forth great efforts in teaching and guiding the people of al-‘Uaynah. He wrote to many scholars requesting their support. Many of the scholars of Najd, Makkah, al-Madinah, Yemen, and elsewhere sent him letters of support and encouragement. However, there were others who openly opposed, criticized, and shunned him. Ignorant people unable to understand their religion joined forces with people who knew better, yet out of jealousy or political agendas, they opposed the Islamic missionary work of the Shaykh.

The Shaykh persevered and went on teaching and guiding the people to Islām. Other graves, polytheistic symbols, domes, and shrines were also targeted and destroyed, through the help of the local governors. Real Islām was being brought back, and people were once again being warned against the evil practices of polytheism, by the permission of Allāh.

As a judge in al-‘Uaynah, Shaykh Muḥammad began re-instituting Islamic laws that had been abandoned. As Shaykh Muḥammad and Islamic law were gaining more and more in popularity, a local governor in the Aḥsā Region feared for his position and demanded that Shaykh Muḥammad be killed or removed from the area. Forced to leave on foot, he arrived in the city of al-Dir‘iyah. There, he met a local leader named Muḥammad ibn Su‘ūd, who honoured him as a person of knowledge by coming out to meet him personally, shortly after his arrival. Muḥammad ibn Su‘ūd pledged his generous support, and Shaykh Muḥammad

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1 Zayd ibn al-Khaṭṭāb [d. AH 12]: A noble Companion who died fighting against Musaylimah the Liar in or near al-‘Uaynah. May Allāh be pleased with him.
agreed to remain with him in al-Dir'iyyah and to stand firm in his missionary work there. Allâh blessed the area and a great influx of people came from the surrounding areas. The people heard about the Shaykh and the lectures that he delivered in al-Dir'iyyah. He became widely respected, loved, and supported there. He gave lectures on creed, tafsîr, fiqh, hadîth, Arabic language, history, and other sciences.

He wrote to leaders of nearby areas, inviting them to participate and to remove any relics of polytheism from their areas. He started with the people of Najd and sent letters to their rulers and scholars in Kharj, Qasim, Há'il, Washam, and elsewhere. His missionary work eventually reached Makkah and al-Madînah, gaining support from scholars as far as Yemen, Egypt, Iraq, India, Africa, and beyond. When his letters reached those places, the honest scholars there were overjoyed. Those who loved Islâm, but not knowledgeable enough to support it, gained important knowledge, insight, and firmness from his writings, by the permission of Allâh. He inspired many to stand up for Islâm and prepare to engage in missionary work on a higher level. Many of those ground-breaking letters became the books that we study today.

Many false claims were made against Shaykh Mu'ammad. Many of those claims still exist today through efforts of confused individuals who wish to scare people away from his work of restoring Islâm to its original state. The label, Wâhhabi, remains a common tool used by the people of falsehood to warn against the Shaykh's call to pure Islamic monotheism. Those whom Allâh blesses to go beyond the propaganda and read his books for themselves find a great deal of enlightenment and beneficial knowledge of the Book and the Sunnah, by the permission of Allâh.

The Shaykh continued his jihâd until his death in the year AH 1206 (about 1791 CE). His struggle for the truth to become uppermost continued after his death through his writings and the support of the al-Su'ûd family, and through the scholars among his family, his supporters, and his students. Masjids are now widely populated by
Muslims upon pure Islamic monotheism—praying, learning, and fasting as Allāh, the Glorified and Exalted, legislated. These lands are now governed by the Qurān and Sunnah, with full-time religious police ordering good and forbidding evil, courts judging by Islamic law, schools teaching Islamic sciences to the masses, and respected scholars teaching and guiding the people around the clock, all over the country. May Allāh, the Most High, accept the struggle of Shaykh Muḥammad ibn ʿAbd al-Wahhāb and the rulers and scholars who stood by him. May He give success to those scholars and rulers of our times clinging to the guidance he worked so hard to revive.  

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2 Summarized and adapted from a biography written by Shaykh ʿAbd al-ʿAzīz ibn Bāz (may Allāh have mercy on him), as found in his published *Fatāwā Collection* (1/354-367).
Biography of Shaykh Muḥammad Amān al-Jāmī

The great scholar, the Imām, Abū Aḥmad Muḥammad Amān ibn ʿAlī, was originally from a village in Ethiopia called Taghā Tāb, near or within the Harar region of Ethiopia, about one hundred miles west of the Somali border. His family name, al-Jāmī, is an ascription to an Ethiopian village named Jāmā.

He was born in the year AH 1349 (about 1930 CE) amidst local political turmoil and tribal feuds. He began studying the Arabic language from Shaykh Muḥammad Amīn al-Ḥararī in Taghā Tāb. There, he also completed memorizing the Qurʾān, and began studying the locally favoured Shāfiʿi madhʿhab. He made his way to nearby villages to seek knowledge, then nearby cities, into Somalia, and then across the Gulf of Aden into Yemen. He travelled impoverished, once spending his only sum of money on a single book. He eventually ventured north on foot and offered the rites of Ḥajj in the year AH 1369 (about 1949 CE).

After Ḥajj, he remained in Makkah, seeking knowledge in the study circles of the Sacred Haram Mosque at the Kaʿbah. There, against the advice of some of his previous teachers, he reluctantly read the book, al-ʿUṣūl al-Thalāthah of Shaykh Muḥammad ibn ʿAbd al-Wahhāb (may Allāh have mercy on him), through which Allāh guided him to abandon the innovations of the Śūfi-Ashʿarī cults that influenced his earlier studies. He then enrolled in Dār al-ʿAqīm in Makkah, along with the likes of another future scholar, Shaykh Yahyā ibn ʿUthmān al-Mudarrīs. Dār al-ʿAqīm later became known as Dār al-Ḥadīth.

In Makkah, he studied under the great scholar, Shaykh ʿAbd al-ʿAzīz ibn Bāz (may Allāh have mercy on him), whom he accompanied back to Riyaḍ in the early 1370s (1950s), to attend the new academic institute there, along with other future scholars such as Shaykh ʿAbd al-Muḥsin al-ʿAbbād (may Allāh preserve
him). After completing the Secondary program there, he joined Riyadh’s College of Sharī'ah in AH 1374 (about 1954 CE).

During his years in Riyadh, he benefited from the Muftī of that era, the great scholar, Shaykh Muḥammad ibn Ibrāhīm (may Allāh have mercy on him). He also studied under the great scholar of tafsīr, Shaykh Muḥammad al-Amin al-Shinqīṭī (may Allāh have mercy on him), as well as the great scholar of Ḥadīth, Shaykh Hammād al-Ansārī (may Allāh have mercy on him). He was also influenced by other great scholars, like Shaykh ‘Abd al-Razzāq ‘Afīfī, Shaykh ‘Abd al-Rahmān ibn Nāṣir al-Sa‘dī (through correspondence), Shaykh Muḥammad Khalīl Harās, and Shaykh ‘Abdullāh al-Qarāwī (may Allāh have mercy on all of them).

In AH 1377 (about 1957 CE), after the death of the great scholar, Ḥāfīz al-Hakmī (may Allāh have mercy on him), who headed the Academic Institute of Ṣāmiṭā in southern Saudi Arabia, Shaykh Ibīn Bāz appointed Muḥammad Amān to relocate there as the new head of the institute. He continued teaching there until AH 1381 (about 1961 CE), when he was selected to be among the first group of instructors at the newly founded Islamic University of al-Madīnah, alongside a number of widely recognized major scholars of the era. As a representative of the university, Shaykh Muḥammad Amān travelled extensively doing missionary work, both inside Saudi Arabia and abroad.

Highly recognized for his dedication to the Sunnah, he was appointed as the very first chairman of the new College of Ḥadīth at the Islamic University in the year AH 1397 (about 1976 CE). He was also assigned teaching positions at the Prophet’s Masjid, Qubā’ Masjid, and other masjids around the city of al-Madīnah. During his time as chairman of the College of Ḥadīth, he submitted his thesis on the Attributes of Allāh to Cairo University in the year AH 1403 (about 1982 CE), for which he was awarded his doctorate.

The greatest scholars of this era loved this upright Salafi scholar and recommended him. His personal teacher, Shaykh ‘Abd al-‘Azīz ibn Bāz (may Allāh have
mercy on him), who outlived him by four years, said, “I know him as a person of knowledge, virtue, good creed, and diligence in calling to Allāh and warning against innovations and false teaching.”

Shaykh Ṣāliḥ al-Fawzān (may Allāh preserve him) said:

Students and highly accredited teachers are many, but only a few of them truly benefit themselves and others. Shaykh Muḥammad Amān al-Jāmī was one of those select few scholars who put their knowledge and efforts to serve the Muslims and guide them by calling them to Allāh with insight. This was through classes he would give while at the Islamic University and at the Prophet’s Masjid, as well as during his travels inside the Kingdom and abroad. He would call to Allāh’s Oneness and spread the correct creed. He would direct the youth of the ummah towards the methodology of the righteous Salaf [early scholars], while warning them about destructive principles and deviant calls. Whoever did not know him personally should get to know him through his beneficial books and numerous recordings, which contain abundant knowledge and plentiful benefit.

Shaykh Rabīʿ ibn Hādī al-Madkhali (may Allāh preserve him) said:

I only knew Shaykh Muḥammad Amān to be a believing man of tawḥīd, a Salafi of clear understanding, well versed in the sciences of the Islamic Creed. I have seen no one better than him in presenting and explaining the creed. He taught us [the books] al-Wāṣitiyyah and al-Hamawiyyah in secondary school. I have never seen anyone more virtuous or skilled at educating the students than this man. We knew him to have good manners, humility and dignity, manners which his students learned from him.

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1 From a letter written by Shaykh Ibn Bāz in Ramadān of AH 1418 (about 1997 CE), numbered 64.
2 From a letter written by Shaykh al-Fawzān dated AH 1418/3/3 (1997/07/08 CE).
3 As found on the official website of Shaykh Muḥammad Amān al-Jāmī (www.aman-aljami.com).
Biography of Shaykh Muḥammad Amān al-Jāmī

His numerous students who went on to become highly reliable scholars of today also testify to the knowledge and sincerity of Shaykh Muḥammad Amān. The following are from the more notable of today’s scholars who learned from him:

- Shaykh Zayd ibn Hādī al-Madkhali
- Shaykh Bakr ibn ʿAbdillāh Abū Zayd
- Shaykh Rabī’ ibn Ḥādī al-Madkhali
- Shaykh ʿAlī ibn Nāṣir al-Faqiḥī
- Shaykh Śāliḥ ibn Sa’d al-Suhaymī

May Allāh have mercy on those who have passed, and may He preserve those who remain.

Shaykh Muḥammad Amān also left behind a legacy of writings and recorded classes, some examples of which follow:

- Al-Ṣifāt al-Ilāhiyyah (The Divine Attributes), his doctoral thesis
- The Status of the Sunnah in Islamic Legislation (book)
- A Compilation of Writings in Creed and Sunnah
- Explanation of Kitāb al-Tawḥīd (recorded classes)
- Explanation of al-Qawā’id al-Muthlā (recorded classes)
- Two explanations of al-‘Aqīdah al-Wāsitiyyah (recorded classes)
- Explanation of the Forty Ḥadīth of al-Nawawi (recorded classes)
- Explanation of ʿUmdat al-Aḥkām (recorded classes)
- Explanation of Nayl al-Awṭār (recorded classes)

Shaykh Muḥammad Amān was a man of obvious sincerity, shining in his personal character, and steadfast in his teachings and writings of sound refutations of falsehood. He was a man devoted to advising the Muslims on every level he could reach them. He did not socialize much; his interactions with the people were limited to benefiting and providing benefit. He was also cautious and chose his words wisely. He would not allow anyone to backbite in his presence, nor would
he permit anyone to gossip or talk about people’s defects.

He was kind and gentle with people when they regretted speaking ill of him. After a lecture in Riyadh in AH 1412 (about 1991 CE), when someone falsely accused him of allowing ribâ (interest), he said: “May Allah excuse him, whether he honestly misunderstood or had ill intentions. I ask Allah not to punish anyone because of me, as I only work to rectify matters.” He would pardon anyone who sought to apologize. May Allah be gracious with him.

While he socialized rarely, Shaykh Muḥammad Amān would use his money, status, and free time to assist his students who needed his help. In fact, in AH 1374 (about 1954 CE) when he first assumed a teaching position in Riyadh, he continued to sleep in the masjid. He would give his entire salary away in charity, saying, “I don’t need it.” He only began to take some of it for his family once he was married. This lifestyle rightfully earned him the love of Allah’s servants. One sign of the love Allah placed in the hearts of his students for him is that when he left to teach at the Islamic University of al-Madīnah in AH 1381 (about 1961 CE), all of his students from Şāmiţah followed him there to enrol.

Shaykh Muḥammad Amān battled serious illnesses in the latter part of his life and was bedridden during his last year. Before he passed, he gathered his family together, advised them, and reminded them to be conscious of Allah, maintain family ties, and to be steadfast upon the Salafi creed. “The creed, the creed,” he would repeatedly say. The last thing he said was the testimony that he lived and died for: “There is no deity deserving of worship other than Allah, and Muḥammad is the Messenger of Allah.”

Shaykh Muḥammad Amān died on Wednesday, the 26th of Sha’bān, 1416 (17 January 1996), leaving behind two wives and eighteen children. May Allah have mercy on him and bless his family and students.

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4 Refer to the recording: “al-Ijābah al-‘Ilmiyyah ‘alā Risālat man Tāba min al-Hizbiyyah.”

XIII
The Seven Essential Components of the Testimony of Faith and Their Evidences
(English Text Only)

[1] The first component is knowledge of its meaning, regarding what it negates and affirms. The evidence for knowledge is the statement of Allāh, the Most High [which means]: (So know O Muḥammad! that no one has the right to be worshipped other than Allāh). And His statement [which means]: (Except for those who testify to the truth, whilst they have knowledge) of "Lā ilāha illallāh", (Whilst they have knowledge) within their hearts about what their tongues pronounce.

From the Sunnah is the authentic Ḥadīth in the Šāhīḥ [Collection], from the narration of ʿUthmān (may Allāh be pleased with him), who said that the Messenger of Allāh (may Allāh raise his rank and grant him peace) said [what means]: ((Whoever dies knowing that there is none worthy of worship other than Allāh will enter Paradise)).

[2] The second essential component is certainty, which is the completeness of one’s knowledge regarding it [the testimony] that negates doubts and scepticism. The evidence for certainty is the statement of Allāh, the Most High [which means]: (The believers are only those who have believed in Allāh and His Messenger, and thereafter do not waver in doubt, and they take part in jihād with their wealth and persons in the way of Allāh. Such are the truthful). So He stipulated for the truthfulness of their faith in Allāh and His Messenger that they do not waver, meaning: They do not doubt. As for the one who wavers in doubt, then he is among the hypocrites.

From the Sunnah is the authentic Ḥadīth in the Šāhīḥ [Collection] from the report...
of Abū Hurayrah (may Allah be pleased with him) who said that the Messenger of Allah (may Allah raise his rank and grant him peace) said [what means]: ((I testify that no one has the right to be worshipped except Allah, and that I am the Messenger of Allah. No servant meets his Lord with these two [testimonies], having no doubt in them, except that he shall go to Paradise.)) In another version: ((Any servant who meets his Lord with these two [testimonies], having no doubt, shall not be obstructed from [entering] Paradise.)) And from another report of Abū Hurayrah, from a long Ḥadīth: ((Give glad tidings of Paradise to whomever you meet beyond this wall who testifies that none deserves worship other than Allah, with conviction in his heart)).

[3] The third essential component is sincerity, which negates associating partners (with Allah). The evidence for sincerity is the statement of Allah, the Most High [which means]: (Nay, to Allah [alone] is the Sincere Religion.) And the statement of the Most Glorified One [which means]: (And they were not ordered with anything other than worshipping Allah, making the religion sincerely for Him [alone], as devout people of monotheism).

From the Sunnah is the authentic Ḥadīth in the Sahih [Collection], on the authority of Abū Hurayrah (may Allah be pleased with him), from the Prophet (may Allah raise his rank and grant him peace) [which means]: ((The person happiest with my intercession on the Day of Judgement is he who says ‘Lā ilāha illallāh’ sincerely from his heart, or [perhaps he said]: from his soul)). And in the Sahih [Collection], on the authority of ʿĪbān ibn Mālik (may Allah be pleased with him), from the Prophet (may Allah raise his rank and grant him peace) [what means]: ((For verily Allah has forbidden the Fire [to consume] anyone who says “Lā ilāha illallāh”, seeking the Face of Allah by [saying] that)). And in al-Nasāʾī in [his book], ʿAmal al-Yawmi wa-al-Laylah [is a report] from the Ḥadīth of two Companions, from the Prophet (may Allah raise his rank and grant him peace) who said [what means]: ((Whoever says: ‘There is none worthy of worship other than Allah alone, without any partners, to Him is the dominion, and to Him belongs all praise; He [alone] brings life and causes death, and He is All-Capable over all things,’

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sincerely from his soul, testifying to it truthfully with his tongue and heart, shall have the gates of the heavens opened wide for him, so that the Lord looks down among the people of the worldly life to the one who said it. And it is the right of anyone whom Allāh looks upon that He gives him whatever he asks for).

[4] The fourth essential component is honesty, which negates lying and prevents hypocrisy. The evidence for honesty is the statement of Allāh, the Most High [which means]: (Do people assume that they will be left to say, ‘We believe,’ and they will not be tested? Verily, We tested those who came before them, so that Allāh surely knows those who were truthful, and surely He knows the liars). And the statement of Allāh, the Most High [which means]: (And from the people are those who say, ‘We believe in Allāh and the Last Day,’ yet they are not believers. They [think to] deceive Allāh and those who believe, yet they do not deceive but themselves, while they do not even perceive it. In their hearts is a disease, so Allāh increased them in disease. And they shall have a painful torment due to the lies they used to tell).

From the Sunnah is an authentic report in the two Sahih [Collections], on the authority of Mu‘ādh ibn Jabal (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace) [what means]: ((There is no one who testifies to Lā ilāha illallāh and that Muḥammad is the Messenger of Allāh, honestly, from his heart, except that he will be impermissible for the Hellfire [to burn])).

[5] The fifth essential component is love of the utterance (i.e., the testimony) and what it means, as well as being pleased with it. The evidence for love is the statement of Allāh, the Most High [which means]: (Some people worship rivals along with Allāh, loving them as much as they love Allāh. The people who believe are stronger in their love of Allāh). And His statement [which means]: (O you who believe! If any of you abandons his religion, Allāh shall bring about a people whom He loves and they love Him, humble unto the [other]
The Seven Components of the Testimony of Faith and Their Evidences (English Text Only)

believers, mighty against the disbelievers, fighting in battle in the way of Allāh, not fearing the blame of anyone).

From the Sunnah is the authentic Ḥadīth in the Ṣaḥīḥ [Collection], on the authority of Anas (may Allāh be pleased with him) who said that the Prophet (may Allāh raise his rank and grant him peace) said [what means]: ((When three matters are found within a person, he tastes the sweetness of faith: [1] He loves Allāh and His Messenger more than anything else, [2] he loves another only for the sake of Allāh, and [3] he detests returning to disbelief as much as he would detest being thrown into a fire.))

[6] The sixth essential component is compliance to its requirements, which are the obligations, out of sincerity, seeking His pleasure. The evidence for compliance is what is indicated in the statement of Allāh, the Most High [which means]: (Devote yourselves fully to Allāh and submit to Him). And in His statement [which means]: (Who is better in religion than one who submits his face to Allāh whilst he performs good deeds?). And in His statement [which means]: (Whoever submits his face to Allāh, whilst performing good deeds, has taken hold of the firmest handhold). And the statement of Allāh, the Most High [which means]: (But no, by your Lord, they shall not believe until they refer to you for judgement in all affairs they differ over, and then find no difficulty within themselves regarding your decision, as they submit themselves in full compliance).

From the Sunnah is the statement of the Prophet (may Allāh raise his rank and grant him peace) [that means]: ((None of you truly believes until his desires are in accordance with what I have come with)). This is total submission in its most complete intended form.

[7] The seventh essential component is acceptance, in opposition to rejection. The evidence for acceptance is the statement of Allāh, the Most High [which means]: (Likewise, We sent not a warner before you to any village except that its extravagant ones said: ‘Verily, we found our fathers upon a certain way, and

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we shall follow in their footsteps.’ He [each previous warner] said: ‘Even if I came to you with a way more rightly guided than what you found your fathers upon?’ They said: ‘Verily we are disbelievers in what you have been sent with.’ Then We punished them in retribution. So contemplate over the end result of those who disbelieve). And the statement of Allāh, the Most High [which means]: (When it was said to them, ‘Lā ilāha illallāh’, they would behave arrogantly and say, ‘Shall we abandon our objects of worship for an insane poet?’).

From the Sunnah is what has been authentically recorded in the Sahih [Collection], from the narration of Abū Mūsā (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace) [what means]: ((The example of what Allāh has sent me with of guidance and knowledge is like how abundant rainfall comes down upon different types of earth. Some surfaces are pure soil; they absorb the water and produce abundant vegetation and herbs. Other types of earth are infertile, yet they hold water for Allāh to benefit people by: they drink from it, give some to their animals, and use it to water their crops. Rain also falls on surfaces that neither retain any water [for others to benefit], nor produce any vegetation at all. Thus is the example of someone who gains understanding in the religion of Allāh. What Allāh has sent me with benefits him, and so he learns and teaches others, compared to someone who never shows the slightest concern, refusing to absorb the guidance of Allāh I have been sent with)).
Introduction to the Explanation

All praise is due to Allāh, the Lord of all the worlds. May He raise the rank of the most noble of His prophets and messengers, our Prophet Muḥammad, and grant him and all his family and Companions peace.

To proceed: The author (may Allāh have mercy on him) said:

"فَضُلْ في شُرُوطِ لا إِلَهَ إِلَّا اللَّهِ"

"A Discourse on the Essential Components of La ilāha illallāh (There is none worthy of worship other than Allāh)."

The components are seven:

1. knowledge
2. conviction
3. sincerity
4. truthfulness
5. love
6. acceptance
7. submission

These essential components have been deduced and extracted by the scholars from the Book and the Sunnah. All of them have textual evidence found in the
Introduction to the Explanation

Book and the Sunnah, which everyone reads, yet Allāh provides understanding in the religion to whomever of His servants He so chooses. He gives some people understanding that He does not give to others. So it is possible for someone to come with something which others view as a new thing, while it is actually not new. It is only viewed as being new by those who did not know it nor did they attain any level of understanding in the religion of Allāh. Thus, the concept of something being new here is merely relative to the vantage point of someone who was unaware of the ‘new’ thing.

Tajdīd² means that when the people turn away from Islām and what the Prophet (may Allāh raise his rank and grant him peace) came with, a mujaddid³ comes to clarify the reality of the Islamic religion to the people. Tajdīd does not mean that someone comes with new ideas foreign to Islām, as the religion is fixed (i.e., does not change). It could occur that its followers became ignorant, neglectful, or distant from it, and thus in need of someone to invite them to the religion from anew.

There is another kind of ‘renewal’ of ideas that is so common today. It is when a person with a new idea comes along and convinces his followers that it is in line with the correct propagation of Islām, whether it is really in agreement with the religion or not. Such new ideas typically consist of objectionable matters. The founder of the idea then grants himself a leadership position and names his followers with a label. This kind of ‘renewal’ is blameworthy, since it is actually turning away from Islām. Anyone coming with a claim of ‘renewal’ (if it is even correct to refer to the conditions of “Lā ilāha illallāh” as something new in the first place) is required to provide evidence for his claim.

We thank Allāh that our tawḥīd⁴ and our beliefs are not founded upon people’s

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¹ This is a response to those who claim that these seven conditions were not listed in this fashion before the time of Shaykh Muḥammad ibn ʿAbd al-Wahhāb (may Allāh have mercy on him).
² Tajdīd (تَجَدِيد): the act of restoring something to its original state of newness; renewal.
³ Mujaddid (مَجِيد): someone who restores a thing to its original state of newness; renewer; reviver.
⁴ Tawḥīd (تَوحِيد): the belief in Allāh as the only deity worthy of any type of worship.
opinions. Rather, they are deduced directly from the Book of Allāh, the Most High, and the authentic Sunnah. We stipulate that the Sunnah be authentic in issues of belief and everything else. Authentic narrations are to be accepted even if they are āḥād, since the righteous early generations of Muslims did not object to them being used as proofs in issues of belief. Such a notion (that āḥād narrations should be disqualified) is sheer falsehood. The scholars of Ḥadīth Terminology only classified narrations into āḥād and mutawātir to clarify the various levels of strength in authenticity. Mutawātir narrations simply carry more strength of authenticity than āḥād narrations. It is similar to how they classified narrations into ṣaḥīh, ḥasan, and daʿīf so as to sort them out based on the levels of their authenticity. Otherwise, ḥasan is still a category of acceptable authentic narrations, fully usable as legislative proof. As everyone knows, there is no difference between a ḥasan Ḥadīth and a ṣaḥīh one (as it relates to using them as proofs).

A student of knowledge may come across something in the books of Uṣūl al-Fiqh or Ḥadīth Terminology that āḥād narrations are not to be used as proofs in issues of belief. This is not correct. Imām al-Shāfiʿī (may Allāh have mercy on him) established in his writings that āḥād narrations are used as proofs in issues of belief, just like mutawātir narrations are used as proofs. No one was more knowledgeable of Uṣūl al-Fiqh than him. He was even nicknamed “The Father of

5 A Sunnah is considered authentic once the report which conveys it (called a Ḥadīth) meets the stringent conditions stipulated by experts in the field of Ḥadīth criticism. It must have a connected chain of transmission. Each narrator in that chain must be trustworthy and accurate (according to very strict guidelines). The Ḥadīth and its chain of narration must be tested by the experts of Ḥadīth sciences who find no hidden objectionable matter in either its wording or chain of transmission.
6 Āḥād (أخشى): a description of a Ḥadīth which was reported by small numbers of narrators.
7 Mutawātir (متواتر): a description of a Ḥadīth which was reported by large groups of people.
8 Ṣaḥīh (صحيح): a classification of authentic narrations.
9 Ḥasan (حسن): a classification of authentic narrations, slightly lesser in strength than ṣaḥīh.
10 Daʿīf ( ضعيف): a classification of inauthentic narrations.
11 Uṣūl al-Fiqh (أسئلة الفقه): one of the Islamic sciences focusing on principles and methods of extracting legislative rulings from the relevant textual evidences.
12 Imām Al-Shāfiʿī: Muḥammad ibn Idris, the great early scholar in whose name is the famous school of jurisprudence. He was considered the mujaddid of the second century. He died in the year AH 204 (about 819 CE).
Uṣūl”. Allāh preserved and protected him from the influence of the philosophy which later led those who ascribed to his teachings to rebel against the Sunnah of the Messenger of Allāh (may Allāh raise his rank and grant him peace).

This (reality) is in opposition to what people of rhetoric stipulate.\(^3\) They require narrations to be mutawātir in matters of belief, and they reject āhād narrations. This is one of the ways philosophers begin to trick the people. It is one of the doors through which they begin spreading their misguidance to the Muslims, leading them away from the Sunnah of the Messenger of Allāh (may Allāh raise his rank and grant him peace).

Once this (false) foundation is in place, they add another thing. The misguided Muʿtazilah\(^4\) took it another step further, saying: “Even though mutawātir narrations are undoubtedly established in their authenticity, they are still subject to doubt as it relates to their intended meanings. Thus, anything which is subject to doubt cannot be used as proof in matters of belief, so remove it as well.” As a result, nothing remains (in their view) except the Book of Allāh. Then, they add: “Actually, all textual evidence is still subject to doubt, whether it is from the Book or the Sunnah. The only evidences not subject to doubt are intellectual proofs, so remove the Book and the Sunnah from the discussion in matters of belief, and rely exclusively upon intellectual arguments.” Through these notions, they went astray and led others astray.

The Ashʿarīs\(^5\) partially agreed with them (the Muʿtazilah) in this regard, as they

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\(^3\) The term "people of rhetoric" is a reference to writers and thinkers who ascribed to Islām, yet they were influenced by Greek philosophy and popular opinions foreign to Islām. They would commonly over-emphasize the importance of human thought and downplay the status of Divine Revelation. This would lead them to adjust their understanding of Islām to coincide with scientific and philosophical theories (not facts) of their time. While Islām has never contradicted proven scientific facts, it sometimes clashes with popular scientific and philosophical theories.

\(^4\) Muʿtazilah (معتدلة): One of the early deviant groups that opposed Islām’s foundational beliefs by making human rational the basis upon which texts of revelation are understood and even accepted or rejected. This cult is commonly traced back to Wāsīl ibn ʿAtū [d. AH 131 (about 748 CE)] as its founder.

\(^5\) Ashʿarī (أشاعرة): A sect of innovators who ascribe to the teachings of Abū al-Ḥasan al-Ashʿarī,
also partially agreed with the people of the Sunnah in some issues. They stumble about, never totally agreeing with us or them. They are not clearly with the people of the Sunnah, nor are they clearly with the Mu‘tazilah. Rather, they remain in between.

who, at one time before repenting, reached a middle point between the severely deviant Mu‘tazilah sect and Ahl al-Sunnah. They explain away many of the attributes of Allāh as figurative language.
Introduction to the Explanation
The Essential Components of “Lā ilāha illallāh”
(“There is none worthy of worship other than Allāh”)

“The essential components of ‘Lā ilāha illallāh’ (‘There is none worthy of worship other than Allāh’).”

The meaning of “Lā ilāha illallāh” is: There is no deity which deserves worship except Allāh. If we were to claim that there exists no deity other than Allāh, this would be incorrect, since there are many things worshipped other than Allāh. So the correct meaning is: There is no deity which deserves worship except Allāh. Worship of all things other than Allāh, like trees, rocks, or people, is all false worship.

Some people explain “Lā ilāha illallāh” as:

- There is no creator other than Allāh.
- There is no provider other than Allāh.
- There is no giver and withholder other than Allāh.
- There is no one who can harm or benefit other than Allāh.
- There is no planner and caretaker (of the creation) other than Allāh.

This is actually limiting the explanation of Allāh’s right to be worshipped alone to merely Tawḥīd al-Rubūbiyyah, and this is not correct. Instead, Tawḥīd al-

1 Tawḥīd al-Rubūbiyyah (توحيد الروبية): The oneness of Allāh’s Lordship, being the sole Creator, Provider, and Maintainer of the creation. The goal of mentioning these things is to help people conclude that only Allāh deserves worship, as will be explained by the author. Failing to establish Allāh’s right to be worshipped alone when explaining tawḥīd, introducing only issues of rubūbiyyah, is a failure to convey the real meaning of the tawḥīd sought from mankind: that all acts of worship are to be offered
Ulūhiyyah\textsuperscript{2} (Allāh’s exclusive right to be worshipped alone) specifically relates to people’s behaviour, while Tawḥīd al-Rubūbiyyah is specific to Allāh’s actions. Also, Tawḥīd al-Rubūbiyyah was never a point of contention. It is only used as an agreeable lead-in to build the argument that only Allāh deserves worship. Tawḥīd al-Rubūbiyyah is something innate, even to non-Muslims. Abū Jahl\textsuperscript{3} was not ignorant of this kind of tawḥīd, nor did he hold any animosity because of it or fight over it. The real source of his animosity and aggression was Tawḥīd al-‘Ībādah.\textsuperscript{4} There are many other examples of this.

\begin{footnotes}
\item[2] Tawḥīd al-Ulūhiyyah (توحيد الألوهية): The exclusive right of Allāh to be worshipped alone referred to in the previous footnote.
\item[3] Abū Jahl: ʿAmr ibn Hishām ibn Mughirah al-Makhzūmī, a staunch enemy of Islām who worked against its spread until he was killed in the Battle of Badr.
\end{footnotes}
The First Essential Component

الْشَرْطُ الأوَّلُ : العِلْمُ بَمَعْنَاهُ نَفَيٌّ وَإِنْبَأَتَا.

"The first component is knowledge of its meaning, regarding what it negates and affirms."

The first component is knowledge, which negates ignorance. Whoever utters “Lā ilāha illallāh” is required to know its meaning, as well as what (actions) it requires from the one who utters it. Also, it must be acted upon.

The meaning of it, as mentioned previously, is: There is none who rightfully deserves worship other than Allāh.

What it requires from the one who utters it is sincere devotion in all acts of worship to Allāh alone, while the heart gives no consideration to anyone else. One is not to associate anything with Allāh in his worship—not an act of shirk akbar,¹ nor an act of shirk asghar.² The difference between the two is that shirk akbar totally invalidates a person’s tawḥīd (expelling him from the fold of Islām), while shirk asghar negates the completeness of one’s tawḥīd and may lead him into shirk akbar. Examples of shirk asghar are:

- Swearing by other than Allāh
- Slight acts of showing off
- Saying “Mā shā’ Allāh wa shi’ta,” meaning: “It is as Allāh and you both

¹ Shirk akbar (الشَرْكُ الأَكْبَرُ): A major act of polytheism which invalidates a person’s standing as a Muslim. Someone who commits shirk akbar exits the fold of Islām.

² Shirk asghar (الشَرْكُ الأَصْغَرُ): A lesser act of polytheism. While still a major sin and an abhorrent act, someone who commits shirk asghar remains within the fold of Islām. Illustrative examples are forthcoming.
have willed."

The default ruling on swearing by other than Allāh is that it is lesser shirk, because the Prophet (may Allāh raise his rank and grant him peace) heard those around him swearing by other than Allāh, and he used to forbid it, saying:

\[\text{اَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَنْهَوْا بِبَابِتَكُمْ، فَمَنْ كَانَ حَالَافًا فَلَا يَلَهَفَ بِاللَّهِ، وَإِلَّا فَلِيَضْصَمْتُ} \]

\[(Nay! Surely, Allāh forbids you from swearing by your fathers; so whoever swears must do so by Allāh, or otherwise remain silent.)\]^3

He did not treat those who swore by their fathers as apostates. Thus, the scholars have deduced from such incidents that swearing by other than Allāh is lesser shirk. However, this does not include cases wherein situational context indicates that the act of shirk has reached the level of major shirk, like what happens all too often in these times when people are so heedless about shirk they deny the very existence of it altogether! Some of them even think that shirk ended when the disbelievers of Quraysh\(^4\) were gone. Such people have no understanding of the religion brought by the Prophet (may Allāh raise his rank and grant him peace) even if it is claimed that they are knowledgeable. I have even personally heard a senior professor, an author of many widespread books, asked if swearing by other than Allāh was considered shirk or not. He replied that he did not consider swearing by other than Allāh an act of shirk! He insisted on this opinion, even after being reminded of the narrations prohibiting it, like:

\[\text{فَمَنْ كَانَ حَالَافًا فَلَا يَلَهَفَ بِاللَّهِ، وَإِلَّا فَلِيَضْصَمْتُ} \]

\[(So whoever swears must do so by Allāh, or otherwise remain silent!)\]^5

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3 Sahih al-Bukhari (no. 6646).
4 Quraysh: The leading tribe of Makkah at the advent of Islām. The Prophet (may Allāh raise his rank and grant him peace) was from this tribe.
5 Sahih al-Bukhari (no. 6646).
((Whoever swears by other than Allāh has indeed committed shirk.))

Even after this, he continued to insist upon his verdict that swearing by other than Allāh is not an act of shirk. He said, "There are some extremists who hold such a position, however we (using the royal ‘we’) do not view it as correct," while he insisted that swearing by other than Allāh is not shirk. This professor would witness the majority of the people in his locale, near his own home, calling upon other than Allāh, swearing by other than Him, fearing others besides Him as only the Lord of the Universe should be feared, while doing nothing in response!

When an act of swearing by other than Allāh includes exalting the one being sworn by as Allāh should be exalted, it becomes major shirk. This occurs among some of the Sūfis. When some of them are requested to swear by the name of Allāh, they do so without any concern for truthfulness. However, when they are requested to swear in the name of their shaykh, or by his head or the entranceway to his house, they refuse (to swear by their shaykh), saying, “No, no, no! Allāh is generous and gracious, but the shaykh does not excuse people!” They rely upon the generosity of Allāh, swearing in His name, whether truthful or dishonest, with no care or concern. Yet, they exalt their shaykh and fear him, swearing by him only when they are being absolutely honest (in their oath). What shows exactly how much they fear their shaykh is that they rarely ever swear by him, and when they do, it is with devout honesty.

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6 Jāmi’ al-Tirmidhi (no. 1535). Al-Tirmidhi graded it ḥasan, and Al-Albānī graded it ṣaḥīh.
7 Sūfī: A deviant who follows innovated practices of piety and supplications. Many Sūfis end up in gravesite-related fanaticism and "saint" worship.
8 Shaykh: A religious teacher, an elder, or a person of high status.
9 Swearing by the head of a person or by his front gate is one of the ways fanatics would honour those they swear by in certain cultures. This is similar to how people in Western cultures say, “I swear on my dead mother’s grave,” when they want to stress their testimony, and Allāh knows best.
When a person believes that the one he swears by has true influence over him and can harm him (independently of Allāh), his act enters into the category of major shirk, due to the heart-felt fear and exaltation of the one he swears by. This is not (considered major shirk) just because he has sworn by other than Allāh. We must understand that we cannot generalize and believe swearing by other than Allāh is always a case of lesser shirk. Rather, we must understand the reality of our ummah, that many average Muslims raised by the shaykhs of the various Şūfi paths revere those shaykhs with the level of reverence only Allāh deserves. They fear them with a level of fear that only Allāh deserves. When such people swear by their shaykhs, the shirk they are committing is major shirk, since they do not understand the most essential meaning of “Lā ilāha illallāh”. Had they only known its meaning, that none has the right to any form of worship other than Allāh, and how this statement disowns all acts of shirk, they would not have fallen into any of that.

Knowing the meaning (of the testimony of faith) also includes knowing that it forbids any supplications to other than Allāh, as well as seeking help from, slaughtering animals for, seeking judgment from, and judging by the laws of other than Allāh. That is because the kind of tawḥīd being referred to today as Tawḥīd al-Ḥākimiyah,10 which we call Tawḥīd al-Ṭa‘ah wa-al-Mutāba‘ah,11 is included in the meanings of Tawḥīd al-‘Ībādah, and all of this is from knowledge (which must be known).

“وَذَلِيلَ الْعَلَمِ : قُولُواْ تَعالَىٰ ( فَعَلَمْ أَنْهُ لَا إِلَهَ إِلَّا الَّهُ )”

“And the evidence for knowledge is the statement of Allāh, the Most High: (So know [O Muḥammad!] that no one has the right to be worshipped other than Allāh).”

10 Tawḥīd al-Ḥākimiyah (توحید المحاکمية): The obligation of judging by the Divine Laws of Allāh.
11 Tawḥīd al-Ṭa‘ah wa-al-Mutāba‘ah (توحید الطاعة والتابعة): The obligation of obeying Allāh and following His directives absolutely, from the governmental level all the way down to the individual level.
The evidence which proves that knowledge of (the meaning of) “Lā ilāha illallāh” is necessary (for one’s testimony of faith to be valid) is the statement of Allāh, the Most High:

فَأَعْلَمُنَّ أَنَّهُ لَا إِلَٰهَ إِلَّا الَّذِي أَنَا أَعْلَمُنَّهُ

So know [O Muḥammad!] that no one has the right to be worshipped other than Allāh.
[Sūrah Muḥammad, 47:19]

(So know) He began (by ordering) with knowledge.

وَقُولُوهُ (إِلَّا مِنْ شَهِيدٍ بِالْحَقِّ وَهُمْ يَعْلَمُونَ) أَيُّهَا الَّذِينَ آمَنُوا بِنَفْسِ نَفْسِهِمْ إِنَّهُمْ لَا إِلَٰهَ إِلَّا الَّذِي أَنَا أَعْلَمُنَّهُ.

“And His statement: (Except for those who testify to the Truth, whilst they have knowledge) of ‘Lā ilāha illallāh’, (Whilst they have knowledge) within their hearts about what their tongues pronounce.”

Regarding His statement:

إِلَّا مِنْ شَهِيدٍ بِالْحَقِّ وَهُمْ يَعْلَمُونَ

Except for those who testify to the Truth, whilst they have knowledge.
[Sūrah al-Zukhruf, 43:86]

This means: They have knowledge of “Lā ilāha illallāh”. They know its wording, meaning, and what it necessitates. Merely knowing the wording by memorizing it without understanding the meaning of “Lā ilāha illallāh” does not help a person at all. The disbelievers of the Quraysh (tribe) knew the meaning of “Lā ilāha illallāh”, and they would refrain from uttering the phrase. They were not hypocritical, but rather, open disbelievers. That is why they refused to utter this phrase. They knew uttering it would require them to act upon what it necessitates (abandoning...
all objects of worship besides Allâh). Thus, anyone among them who believed became a sincere, honest believer.

Meanwhile, the hypocrites would know and utter the phrase. Yet, they did so without knowing its meaning or acting upon what it necessitates.13 Hypocrisy did not appear until after the Prophet (may Allâh raise his rank and grant him peace) went to Madînah and (the spread of) Islâm split people into believers and hypocrites as the Islamic government gained strength.13

Therefore, knowledge is essential. Anyone who claims to testify in favour of something which he does not even know the meaning of will have his testimony rejected.

Allâh has said:

 إلاَّ مَنْ شَهِدَ بِالْحَقِّ

Except for those who testify to the Truth
[Sûrah al-Zukhruf, 43:86]

(The Truth) is what the Prophet (may Allâh raise his rank and grant him peace) came with. It is “Lâ ilâha illallâh”, as well as his guidance (may Allâh raise his rank and grant him peace). All of that is (divine) truth.

وَهُمْ يَعْلَمُونَ

Whilst they have knowledge
[Sûrah al-Zukhruf, 43:86]

12 Review Sûrah al-Munâfiqûn to ponder over Allâh’s repeated descriptions of the hypocrites as people who do not understand nor possess knowledge.

13 In the early years of Makkah, before the emigration to Madînah, the Muslims faced financial embargoes, persecution, and even torture, without any foreseeable worldly gain. There was literally no reason for anyone to pretend to be a Muslim in those years. Later, after the emigration, the spread of Islâm offered people many worldly advantages, which led to many people (hypocrites) professing Islâm outwardly without any true inner belief.
Meaning: Whilst they have knowledge of what they are testifying to. They know the meaning of “Lā ilāha illallāh”. They know the wording, they know its meaning, and they act by what it necessitates. This is the evidence from the Book.

"وَمَنَ السَّنَةِ الحَدِيثُ الثَّانِي في الصَّحيحِ عَنْ عُثْمَانَ - رضي الله عنه - قال: قال رسول الله ﷺ صلى الله عليه وسلم: ((من مات وهو يعلم أنه لا إله إلا الله دخل الجنة)).

"And from the Sunnah is the authentic Ḥadīth in the Sahīh [Collection], from the narration of ‘Uthmān (may Allāh be pleased with him), who said that the Messenger of Allāh (may Allāh raise his rank and grant him peace) said: ((Whoever dies knowing that there is none worthy of worship other than Allāh will enter Paradise))."

This Ḥadīth was collected in Sahīh Muslim.¹⁴ Let us understand how it coincides with the meaning of another Ḥadīth:

(For verily Allāh has forbidden the Fire [to consume] anyone who says “Lā ilāha illallāh”, seeking the face of Allāh by saying it.))¹⁵

This Ḥadīth only stipulates uttering it, while the previous Ḥadīth stipulates knowledge. When put together, both prove that it is necessary to utter the testimony as well as have knowledge of its meaning.

His statement, ((Whoever dies knowing...)) describes one’s state of knowledge about the meaning of “Lā ilāha illallāh”. Whoever dies in this state shall go to Paradise. It is possible that he enters Paradise initially, as in the case of those who go directly there without any account or punishment. Such people are those who

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¹⁴ Sahīh Muslim (no. 26).
¹⁵ Sahīh al-Bukhāri (no. 99).
do not seek ruqyahs, refrain from cauterization, do not believe in omens, and place their trust solely in their Lord.

It is also possible that their entrance into Paradise could mean: eventually. This is the case with the disobedient people of tawhid; those who were honest in their worship of their Lord alone (yet they sinned). Their eventual abode will be Paradise, even if they have to burn in the Hellfire because of their sins (for a time), unable to be relieved by the intercession of those whom Allâh, the Exalted and Most High, allows to intercede (for some of the people). Even without this, their final destination will eventually be Paradise.

This is the firm belief of Ahl al-Sunnah wa-al-Jamâ‘ah, established in the sources of the Honoured Book (the Qur’an) and the purified Sunnah. They also believe that no one from the sinful people of tawhid shall remain in the Hellfire eternally, so long as he had the tiniest, most minuscule amount of faith. Such a person must emerge from Hell, perhaps through (human) intercessions, the greatest of which being that of the chief of intercessors, Muḥammad, the Messenger of Allâh (may Allâh raise his rank and grant him peace). One of the ways he will intercede (may Allâh raise his rank and grant him peace) is on behalf of a person whose good deeds and bad deeds weigh the same on the Scale. He will tip the Scale in favour of that person’s good deeds so that he can go to Paradise. Prophets, scholars, righteous people, and even children shall intercede. So a person may emerge from the Hellfire due to any one of these kinds of intercession. He may also emerge from it due solely to the mercy of the Most Merciful One (Allâh), exalted be He.

So long as a person utters this testimony with conviction, honestly from his heart, he shall go to Paradise, either initially or eventually.

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Ruqyah (رِقَاه): The reading of Qur’anic passages or supplications over a sick or afflicted person, asking Allâh to heal that person.
The Second Essential Component

الْحَرْطَّةُ الثَّانِيّ: الْيَقِينُ، وَهُوَ كُلُّ الْعِلْمَ بِهَا، المَنَافِي لِلسَّتْكَ وَالرَّيْبِ.

"The second essential component is certainty, which is the completeness of one's knowledge regarding it [the testimony] that negates doubts and scepticism."

"The second essential component is certainty... which negates doubts" in a person's heart, after knowing the meaning of "Lā ilāha illallāh" and what it necessitates, and acting upon it. This knowledge of his must reach the level of certainty, the highest degree of knowledge. An elementary level of awareness may allow doubting, wavering, and/or confusion. However, when one's knowledge surpasses this level and reaches a level of firmness and stability, this is certainty. At this point, no doubt, wavering, or confusion exists along with one's knowledge. This is required, and it is the second essential component of "Lā ilāha illallāh". It is one of the greatest of these essential components.

وَذَلِكَ الْيَقِينُ: قُولُوهُ تَعالَى (إِمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَمَنْ ثَمَّ يَرْتَبَوْا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ).

"And the evidence for certainty is the statement of Allāh, the Most High: (The believers are only those who have believed in Allāh and His Messenger, and thereafter do not waver in doubt, and they take part in jihād with their wealth and persons in the way of Allāh. Such are the truthful)."

(Regarding His statement:)

1 Sūrah al-Ḥujurāt, 49:15.
The believers are only...
[Sūrah al-Ḥujurāt, 49:15]

The word “innamā” (إِنْمَا) is a rhetorical device that indicates a restriction.

(The believers) refers to the true believers.

Those who believe in Allāh and His Messenger
[Sūrah al-Ḥujurāt, 49:15]

They believe in Allāh and His Messenger according to the well-known details of that belief.²

About the statement of Allāh, the Most High:

And thereafter do not waver in doubt
[Sūrah al-Ḥujurāt, 49:15]

They have no doubt within their belief in Allāh, His existence, His ability, His Names and Attributes, His rubūbiyyah, His ulūhiyyah, nor His ḥākimiyah. Nor do they doubt in their belief in the Prophet (may Allāh raise his rank and grant him peace), that he was the Messenger of Allāh and the final seal of all the prophets.

² In brief, they affirm the incomparable perfection of all of Allāh’s Names and Attributes, as well as His rubūbiyyah (his sole role as Creator, Provider, Bringer of Life and Death, etc.) and ulūhiyyah (His sole right to be worshipped alone). They believe in the Messenger (may Allāh raise his rank and grant him peace) by believing his reports, obediently observing his orders and prohibitions, and only worshipping Allāh as he instructed.
"So He stipulated for the truthfulness of their faith in Allâh and His Messenger that they do not waver, meaning: They do not doubt. As for the one who wavers in doubt, then he is among the hypocrites."

Some people have knowledge which does not reach the level of conviction in all matters of the religion which must be affirmed without doubtful waverings or inwardly picking and choosing. Such people are not upon certainty. Rather, they are sceptics and doubters. Such people have not actually attained true faith. Their (assumed) faith is a kind of "official document faith"; not true faith.

True faith which proves beneficial when one meets Allâh is only held by truly praiseworthy people. It is the faith that reaches the level of conviction that grants stability to a person threatened with torture or death for not abandoning his belief. To be tossed into a burning fire would be easier than such a person leaving his religion, as faith has melded into the very flesh of his heart. This is true conviction.

(...And they take part in jihâd with their wealth and persons in the way of Allâh. Such are the truthful.)

From their distinguishing characteristics which prove the truthfulness of their faith and the strength of their conviction is that they take part in jihâd in the way of

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3 This is a reference to people who hold passports and official documentation of their ascription to Islâm, without actually living and practicing it.

4 Surah al-Hujurat, 49:15.

5 Jihâd (جهاد): Involvement in the official military of an established Muslim country, under legitimate Muslim leadership. Just as people of any country believe that military service proves one's loyalty to that country, Muslims believe that participation in the Muslim government's military, as well as
Allāh, giving the most prized and valuable of their possessions to that cause. Thus, their Lord praises them and describes them with truthfulness, meaning: They are truly honest in their faith and conviction. They truly love Allāh, His Messenger (may Allāh raise his rank and grant him peace), and the religion of Islām. They fulfill the commands of their Lord, implement the Sunnah of His Prophet (may Allāh raise his rank and grant him peace) and implement His legislation.

"وَمِنْ السَّنَةِ : أَخْدِمَتَ النَّابِيُّ ﷺ فِي الصَّحِيحِ عَنْ أَبِي عُبَيْدَةَ - رضي الله عنه - قَالَ رَسُولُ الله - صلِّي الله عَلَيْهِ وَسَلَّمَ - : (أَشَهِدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِى رَسُولُ اللَّهِ ﷺ، لَا يَلْقَى الَّذِينَ يَهَمُّهُمُ عَبْدُ غَيْرِ شَأْكٍ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ) وَفِي رَوَايَةٍ : ( لَا يَلْقَى الَّذِينَ يَهَمُّهُمُ عَبْدُ غَيْرِ شَأْكٍ فِيهِمَا يُحْجَبُ عَنِ الْجَنَّةِ)."

“And from the Sunnah is the authentic Hadith in the Sahih [Collection] from the report of Abū Hurayrah (may Allāh be pleased with him) who said that the Messenger of Allāh (may Allāh raise his rank and grant him peace) said: ((I testify that no one has the right to be worshipped except Allāh, and that I am the Messenger of Allāh. No servant meets his Lord with these two [testimonies], having no doubt in them, except that he shall go to Paradise)). In another version: ((Any servant who meets his Lord with these two [testimonies], having no doubt, shall not be obstructed from [entering] Paradise))).”

((Except that he shall go to Paradise)): This might take place initially, as he may be from those who go directly to Paradise without any reckoning or punishment at all. It may also be after intercession takes place, in the case of someone who deserves to go to the Hellfire, and so he is spared from going there. It may also be after he has gone to the Hellfire for some time, after being purified from his sins. Since Paradise is the abode of the purely good, no one else enters it. The disobedient financial support of it, is a sign of true faith. To be clear, jihād does not include supporting deviant groups like ISIS, al-Qaeda, al-Shabab, or other terrorist militias which do not operate under legitimate Islamic leadership, nor do they represent Islām or jihād. Such groups are actually renegades against Islām, and true Muslim armies actually fight against them in legitimate jihād.

6 Sahih Muslim [no. 27].
people of tawḥīd are purified by the Hellfire. So once they are purified, they are removed from it, charred and scorched, and then dipped in the River of Life. They then sprout and grow back like vegetation grows. The final abode of such people is eventually Paradise.

“In another version: ((Any servant who meets his Lord with these two [testimonies], having no doubt, shall not be obstructed from [entering] Paradise.))” He shall not be prevented from going to Paradise. Instead, he shall enter it either initially or eventually.

“وَعَنِ أَبِي حُرَيْرَةُ أَيُّضًا مِنْ حَدِيثٍ طَوِيلٍ : ((فَمَنْ لَقِينَ عِنْدَ اللَّهِ وَهُوَ يَحْسَبُ مَنْ نَفْسُهُ يَقَوَّلُ إِنَّا لَإِلَهٍ إِلاَّ اللَّهُ مُسَتَّقِفُونَا بِهِ لَفَلَيْنَ فِي سَرِهِ بِجَنَّةٍ ))”

“And from another report of Abū Hurayrah, from a long Hadith: ((Give glad tidings of Paradise to whomever you meet beyond this wall who testifies that none deserves worship other than Allāh, with conviction in his heart)).”

Without conviction in his heart, a person does not deserve this great promise, this tremendous reward. The only one who deserves this promise from Allāh and His Messenger (may Allāh raise his rank and grant him peace) is the one who is truthful and certain, one who entertains no doubt or scepticism.

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7 Ṣaḥīḥ Muslim [no. 31].
The Second Essential Component
The Third Essential Component

"The third essential component is sincerity, which negates associating partners."

Sincerity to Allāh (is essential). A person could say “Lā ilāha illallāh”, explaining it (correctly) that only Allāh deserves worship, yet he may not have sincerity. He may be seeking something other than the face of Allāh. He may wish to live among the Muslims (as one of them); he may want people to think well of him; or he may want to gain the trust of the people and live among them in harmony, earning their respect. However, if he does not seek the face of Allāh, what greater loss is there than this? If doing things for the sake of the people reaches this level, entering into a person’s core beliefs, he loses out with the clearest of losses. We ask Allāh for stability for us and you.

"And the evidence for sincerity is the statement of Allāh, the Most High: (Nay, to Allāh [alone] is the Sincere Religion)."

(The Sincere Religion) is the one acceptable to Allāh, and Allāh does not accept that partners are associated with Him. Allāh, the Exalted and Most High, is the least in need of any partners to be associated with Him. He would never accept an action with intentions dedicated to partners associated with Him. Rather, actions must only be performed sincerely for Him alone. This is (the Sincere Religion) acceptable to Allāh.

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1 Sūrah al-Zumar, 39:3.
“And the statement of the Most Glorified One: (And they were not ordered with anything other than worshipping Allāh, making the religion sincerely for Him [alone], as devout people of monotheism).”

(And they were not ordered with anything other than worshipping Allāh): They were ordered to worship Allāh while (making the religion sincerely for Him [alone]). Both love and sincerity make up the very spirit of faith. There is no faith without sincerity\(^\text{3}\) and love. No faith exists without love.\(^\text{4}\)

“...and from the Sunnah is the authentic Ḥadith in the Sahīḥ [Collection], on the authority of Abū Hurayrah (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace): ((The person happiest with my intercession on the Day of Judgement is he who says ‘Lā ilāha illallāh’ sincerely from his heart, or [perhaps he said]: from his soul)).”

This Ḥadith has a story connected to it. Once, Abū Hurayrah (may Allāh be pleased with him) asked the Messenger of Allāh (may Allāh raise his rank and grant him peace), “O Messenger of Allāh! Who will be the happiest person with your intercession on the Day of Judgement?” It was a great question, and thus before answering it, the Prophet (may Allāh raise his rank and grant him peace) noted something about Abū Hurayrah which shows his high status (may Allāh be pleased with him). The Messenger of Allāh (may Allāh raise his rank and grant...

\(^2\) Sūrah al-Bayyinah, 98:3.

\(^3\) For other Qur'anic verses showing the essential nature of sincerity, see: 4:136, 39:2, 39:11, and 39:41.

\(^4\) Love is the fifth essential component of our testimony of faith, as discussed in detail later in the book.

\(^5\) Sahīḥ al-Bukhārī (no. 99).
him peace) said:

((I was certain, O Abū Hurayrah, that no one would come before you to ask about this Hadīth, because of what I have seen of your vigilance regarding Ḥadīth!))

Abū Hurayrah loved the Sunnah and compiled it. He was one (of the Companions) who preserved the most Prophetic narrations. After saying this, the Prophet (may Allah raise his rank and grant him peace) said:

((The person happiest with my intercession on the Day of Judgement is he who says ‘Lā īlāha illallāh’ sincerely from his heart, or [he may have said]: from his soul.))

This Hadīth, along with others with similar meanings, cautions Muslims not to seek the intercession from the Messenger of Allah (may Allah raise his rank and grant him peace), since that is something that contradicts sincerity (to Allah) and lands a person into polytheism without realizing it. Allowing intercession is the exclusive right of Allah alone.

من ذا الّذِي يَشْفَعُ عِنْدَهُ إِلَّا يَذْنِيِهِ

Who is the one who could intercede with Him without His permission?

[Sūrah al-Baqarah, 2:255]

قلِ لِلِّهِ الشَّفَاعَةُ جَمِيعًا

Say: To Allah [alone] belongs all intercession.

[Sūrah al-Zumar, 39:44]
Things are only sought from their owners, and the Owner of intercession is Allāh. Thus, intercession is not sought from the Messenger of Allāh (may Allāh raise his rank and grant him peace). Instead, the obligation upon a Muslim is to ask Allāh to allow His Messenger (may Allāh raise his rank and grant him peace) to intercede on his behalf. He requests that Allāh makes him one of the happiest people who enjoys the intercession of the Prophet (may Allāh raise his rank and grant him peace), and he seeks the means through which one earns such an intercession, which are many. Some of them are very simple and easy to attain, for those whom Allāh grants ease. One such way is to listen to the one who calls the adhān, repeat what he says, ask Allāh to raise the rank of the Messenger, and then ask Allāh to grant him the station of intercession and virtue. Whoever does that shall earn the right of his intercession (may Allāh raise his rank and grant him peace).

However, Satan runs his course through the veins of the progeny of Adam. He distracts him with things that keep him from this supplication, from asking Allāh to raise the status of the Prophet (may Allāh raise his rank and grant him peace), and from supplicating in general, until the congregational prayer is established. As a result a believer remains too busy, and the time (for this opportunity) ends.

Let us be absolutely certain, and let us clarify (to others), that intercession is only to be sought from the Lord of all that exists. He is the One who gives permission for His Messenger (may Allāh raise his rank and grant him peace) to intercede on behalf of the believers. During the frightening events (of the Day of Judgement), each of the prophets will apologize for not taking on the Great Intercession. Allāh

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6 The complete supplication, according to Jābir’s report in Ṣaḥīḥ al-Bukhārī (no. 614), is as follows:

((O Allāh, Lord of this perfect call and the prayer being established! Grant Muḥammad intercession and virtue, and send him forth to a praiseworthy station, the one You promised him.))
will inspire the people to seek the intercession of the prophets. They will begin with Adam, the father of mankind (peace be upon him). He will excuse himself and direct the people to Noah. Noah will excuse himself and direct the people to Abraham. Abraham will excuse himself and direct the people to Moses. Moses will excuse himself and direct the people to Jesus. Each and every one of them will excuse himself, until the request reaches the Messenger of Allah, the Chief of Intercessors (may Allah raise his rank and grant him peace). He will say:

(ٍأَنتَ لَهَا! ))

(I am [designated] for this!)

This is because he (may Allah raise his rank and grant him peace) knows that Allah has granted him permission for this. He does not speak from his whims.

Afterwards (i.e., after he assumes the role of intercessor on the Day of Judgement), he will prostrate (to Allah) with a lengthy prostration, the likes of which he had never performed in his life. Allah will then give him certain phrases of praise, humility, and supplication which he did not know of before, just as the Prophet (may Allah raise his rank and grant him peace) foretold. This is how he will seek permission (to intercede). Then, after the long prostration and statements of praise, words will be addressed to him that he (may Allah raise his rank and grant him peace) deserves:

(اتّفَعَ رَأْسَكَ، وَوَسَّلْ نَعْطَهُ، وَقُلْ يَسْمَعُ، وَأَشْفَعْ تَشْفَعُ! ))

(Raise your head and ask, and you shall be given! Speak, and you shall be heard! Intercede, and your intercession will be granted!)

From this Hadith, it is clear that the prophets, beginning with the Chief of Intercessors, shall not be able to intercede of their own accord. Rather, they will only intercede with Allah’s permission. This is based on the clear textual proof found in the verse (already mentioned) and in this Hadith. Thus, students of
knowledge should not underestimate the importance of this topic when teaching the common people, (especially) when they hear them asking the Messenger (may Allāh raise his rank and grant him peace) for intercession, saying: “O Messenger of Allāh! Intercede for us!” This must be clarified to them that such a request is wrong. Rather, they must say, “O Allāh! Grant us the intercession of Your Prophet Muḥāammad (may Allāh raise his rank and grant him peace)! O Allāh! Make us among those who receive his intercession!” This is the correct way to request intercession.

"وفي الصحابٌ عن عَتْبَان بن مالك - زُعُيَّي الله عنَهُ - عن النبي - صلى الله عليه وسلم - : (فإن الله قد حَرَّمُ على النار من قال لا إِلَهَ إِلَّا الله يَتَبَيَّنُ بِذَلِكَ رَضُوحُ الله.)"

“And in the Šāhīḥ [Collection], on the authority of ‘Ībān ibn Mālik (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace): (For verily, Allāh has forbidden the Fire [to consume] anyone who says ‘Lā ilāh illāllāh’, seeking the face of Allāh by [saying] that’).

This angle of proof (for sincerity as a requirement) is his statement:

("يَتَبَيَّنُ بِذَلِكَ رَضُوحُ الله.")

("...Seeking the face of Allāh by [saying] that."

Meaning: Sincerely and honestly, not saying it to show off or follow some custom or tradition. Instead, it must be said seeking the face of Allāh, with sincerity and honesty.

"وَلَمۡ تَسۡتَنَى فِي الْبَيۡنَةِ وَاللَّيۡلَةِ من حَدیثٍ زُجَلَىٰ مِن الصَّحابَةِ عَن النَّبِيِّ - صلى الله عليه وسلم - : (مِن قَالَ لا إِلَهَ إِلَّا الله وَحۡدَهُ لا شَرِیکَ لِهِ، نَّهُ المَلَکُ، وَلَهُ الْحَمَدُ، يَبۡحِبُ وَيَبۡتَبَّ، وَهُوَ عَلَى كُلِّ شَيۡءٍ قَدِیرٍ، مُخۡلَصًا بِهَا رُوحُهُ، مُصَدِّقًا بِهَا لسَانَهُ وَقَلِبَهُ، إِلا فَیَقْتَ لِهِ آبَوَابِ السَّمَاء فَتَقَاء،

7 Šahīḥ al-Bukhārī (no. 425).
“And with al-Nasā‘ī in [his book, ‘Amal], al-Yawmi wa-al-Laylah [is a report] from the Ḥadith of two Companions, from the Prophet (may Allāh raise his rank and grant him peace), who said: ((Whoever says: ‘There is none worthy of worship other than Allāh alone, without any partners; to Him is the dominion, and to Him belongs all praise; He [alone] brings life and causes death, and He is Fully Capable of all things,’ sincerely from his soul, testifying to it truthfully with his tongue and heart, shall have the gates of the heavens opened wide for him, so that the Lord looks down among the people of the worldly life to the one who said it. And it is the right of anyone whom Allāh looks upon that He gives him whatever he asks for’)).”

This Ḥadith needs to be investigated. If one of our students has come across something related to its authenticity, he should benefit us with it. The narrations of the Messenger of Allāh (may Allāh raise his rank and grant him peace) are an ocean. A student may come across something those more knowledgeable than him did not. Imām al-Shāfi‘ī used to say to Aḥmad (may Allāh have mercy on him), “If anything of the Ḥadith of the Messenger of Allāh (may Allāh raise his rank and grant him peace) reaches you, then pass it on to us.” This was while Imām Aḥmad had been learning under Imām al-Shāfi‘ī, yet he had more research, accessing more sources, and he was more dedicated to (gathering) the Sunnah. He was the Imām of Ahl al-Sunnah wa-al-Jamā‘ah. Al-Shāfi‘ī would request from his student (Imām Aḥmad) to inform him of anything from the narrations of the Messenger of Allāh (may Allāh raise his rank and grant him peace) he did not know. Likewise, we say to any of our students who have come across anything

8 Munkar (unauthentic and contradictory): It was collected by al-Nasā‘ī in ‘Amal al-Yawmi wa-al-Laylah (no.28). In the chain is Muḥammad ibn ʿAbdillāh ibn Maymūn, whose reliability as a narrator was never established. Furthermore, his version of the narration contradicts what was narrated by others. See: Siṣlisilat al-Ḥadīth al-Da‘ījah (no. 6617). Since the Ḥadīth is not authentic with this wording, nor does it go beyond mentioning a virtue for people of sincerity, the reader can suffice with the previous authentic Ḥadīth which clearly shows the necessary nature of sincerity for one’s testimony of faith to be valid, and Allāh knows best.
regarding this Ḥadīth or anything else (similar) from the narrations that have not reached us to inform us about it, and may Allāh reward him well.
The Fourth Essential Component

"The fourth essential component is honesty, which negates lying and prevents hypocrisy."

It is imperative to be honest with Allah in all that we say, do, and believe. Honesty is the pinnacle of sincerity. One must be sincere, and one must be honest with Allah in that sincerity.

Honesty and dishonesty are often undetectable, known only to Allah. This issue was thoroughly discussed by the great scholar Ibn al-Qayyim (may Allah have mercy on him) in his book, Tariq al-Hijratayn, with words so extensive that none has been able to add anything further, as far as we know.

These levels (of honesty) are a very serious matter. A person can show outward signs of sincerity, with no noticeable flaws, yet Allah knows whether he is or is not honest in his sincerity.

These are matters which a person must attempt to remedy within himself, as dishonesty and insincerity are illnesses of the soul about which none has knowledge of other than the Knower of all secret and sublime matters. A person remedies this matter between himself and Allah. The cure is to read much from the Book of Allah, contemplating it, and reviewing the books of the scholars which offer solutions in this area. As mentioned, the scholar who offered the most remedies, as far as we know, was Ibn al-Qayyim in the book mentioned, as well as Miftah Dar al-Sa’adah, and another small booklet, al-Wabil al-Sayyib min al-Kalim al-Tayyib. He also talked about some of these issues in his book, al-Fawaid.
These are some of the most important ways a Muslim should treat himself when signs appear that indicate a flaw in his honesty and sincerity.

"وَذَلِكَ الصَّدِّيقُ فِي قُرْءَانِهِ تَعَالَى: (أَلَمْ أَحْسَبْ النَّاسَ أَنِّي بَرَّكْتُكُمْ أَن يَقْوَلُوا آمَنًا وَهُمْ لَا يَفْتَنُونَ وَلَقدْ فَتَنَا الْدُّنِيَا مِنْ قِبْلَهُمْ فَلَيْغْلَبَنَّ اللَّهُ الْدُّنِيَا صَدَقَوْا وَلَيْغْلَبَنَّ الْكَافِرِينَ)."

"The evidence for honesty is the statement of Allah, the Most High: (Alif-lam-mim). Do people assume that they will be left to say, 'We believe,' and they will not be tested? Verily, We tested those who came before them, so that Allah surely knows those who were truthful, and surely He knows the liars.)"

(Do people assume...?) is a rhetorical question that negates (what is mentioned), meaning: People shall not be left to claim faith, saying that they believe, without being tested. A person's faith must be tested in this worldly life, through various trials.

(Verily, We tested those who came before them, so that Allah surely knows those who were truthful): Allah, the Exalted and Most High, already knows their true realities, yet He puts them through tests so what they hide becomes apparent.

(And surely He knows the liars): The honest one becomes distinct from the dishonest one, for all can see, through trials. Thus, the honesty of a believer becomes apparent (to all), as does the dishonesty of a lying hypocrite. This is Allah's knowing (intended in the verse), making things apparent to His servants. So Allah, the Glorified and Most High, is Ever-Knowledgeable, always and forever, regarding the hidden affairs of honesty and dishonesty within His servants.

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1 Alif-Lam-Mim: These are three letters which act as reminders of Allah's unanswerable challenge to mankind to try to produce something like the Qur'an, and Allah knows best.
2 Sūrah al-Ankabūt [29:1-3].
“And the statement of Allāh, the Most High: (And from the people are those who say, ‘We believe in Allāh and the Last Day,’ yet they are not believers. They [think to] deceive Allāh and those who believe, yet they do not deceive but themselves, while they do not even perceive it. In their hearts is a disease, so Allāh increased them in disease. And they shall have a painful torment, due to the lies they used to tell").”

(And from the people are those who say...): They utter a hollow statement, and how easy it is to say!

(Yet they are not believers): Thus, simply claiming to have faith in Allāh and the Last Day does not make a person Muslim, because from the attributes of the hypocrites is that (They [think to] deceive Allāh and those who believe, yet they do not deceive but themselves, while they do not even perceive it): This occurs as they openly claim to have faith, agreeing with the disbelievers at times, and agreeing with the believers at times. Their true goal and purpose however, is to live freely in this life, not facing any difficulty from the disbelievers or the believers.

(Yet they do not deceive but themselves, while they do not even perceive it): They do not even sense it, how they only harm themselves by this shifting of appearances to fit in. Then He says:

(In their hearts is a disease): This is the disease of hypocrisy. The heart can become sick due to the illness of hypocrisy, as well as the sicknesses of doubts and desires. The most dangerous sickness though, is the illness of hypocrisy.

⁹ Sūrah al-Baqarah [28-10].
(So Allâh increased them in disease): As a punishment for them, according to the nature of their deeds.

(And they shall have a painful torment, due to the lies they used to tell): Because they were not honest with Allâh.

"وَمِنَ السَّنَةِ مَا فَهِّطَ فِي الْصَّحِيحَينَ عَنْ مُعَاذْ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ النَّبِيِّ ﴿صَلِّى اللَّهُ عَلَيْهِ وَسَلَّمُ - (( مَا مِنْ أَحَدٍ يَشْهَدْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَدَقًا مِنْ فَتْيَتِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ. ))"

"And from the Sunnah is an authentic report in the two Sahîh [Collections], on the authority of Mu‘âdh ibn Jabal (may Allâh be pleased with him), from the Prophet (may Allâh raise his rank and grant him peace): ((There is no one who testifies to La ilâha illallâh and that Mu‘âmd is the Messenger of Allâh, honestly, from his heart, except that Allâh will make him impermissible for the Hellfire [to burn]"))

((He will be impermissible for the Hellfire [to burn]): This means he will not enter the Hellfire initially, and thus it will never touch him. Or perhaps Allâh will make the Hellfire of the disbelievers, the Fire of eternity, unable to burn him, and thus he will not burn eternally if he does enter it due to some sins he needs to be purified from. The punishment of the disobedient people of tawhîd comes to an end, as opposed to the never-ending eternal punishment of the disbelievers.

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4 Sahîh al-Bukhârî (no. 129), Sahîh Muslim (no. 32).
The Fifth Essential Component

"The fifth essential component is love of the utterance and what it means, as well as being pleased with it."

This is the crux of the whole matter. Loving Allāh is the very spirit of faith. In its absence, faith is merely a hollow shell. A believer can detect the love for Allāh in his heart when his desires match what Allāh wants, as it relates to both:

- Al-Irādah al-Shar‘iyah al-Diniyyah (الإرادة الشرعية الدينية): What Allāh has legislated as religion
- Al-Irādah al-Kawniyyah (الإرادة الكونية): Everything Allāh has decreed to take place (whether good or bad)

This means that a (true) servant (of Allāh) loves to please Him, and he loves what Allāh loves, such as faith, good deeds, and Allāh’s allies (righteous people). He also hates who and what Allāh hates. In this way, his desires are in accordance with what his Beloved (i.e., Allāh) wants. This is true love. Love is not attained through mere speech, narrations, or storytelling. Rather, it is real action within the heart, along with an internal struggle, testing oneself to see if one’s desires match what Allāh, the Mighty and Majestic, wants. Such a person opposes his own whims, desires, and familiar comforts, seeking to refine himself and attain the pleasure of Allāh, the Most High. When this occurs, such a person is true to his (claim to) love (Allāh). He loves tawḥīd and its people, as he loves faith and its people. He hates disbelief and its people, as he hates hypocrisy and its people as well. Through this, his desires correspond with what the Lord of all the worlds,
the Exalted and Most High, wants.

Truly loving that all acts of worship be dedicated only to Allāh, the Owner, the Source of Blessings, the Bestower, is something within the heart. It does not allow hatred of anything in Islām. Hating something of Allāh’s legislation which the Messenger of Allāh (may Allāh raise his rank and grant him peace) came with has an adverse effect on someone’s love and beliefs. If it were something from the established practices (of the Prophet), his claim to love Allāh would not be honest. That is because loving Allāh, the Most High, includes that a person loves what He loves. He must love Islām entirely, including all its beliefs and practices. He must not feel uncomfortable with its beliefs or view them as too heavy. Instead, he must love the beliefs of Islām and those who hold them. He must love tawhīd and its adherents. He must love the Islamic Shari‘ah law system and those who judge by it. Through this, a person is honest in his claim to love Allāh.

When someone stops loving Allāh, he loses faith entirely. Thus, associating partners with Allāh, as it relates to love, is one of the most dangerous manifestations of shirk. When a person loves others as he loves Allāh, honouring others as he honours Allāh, lowering himself in submission to others as he does to the Lord of all the worlds, this is major shirk (which nullifies a person’s Islām), one of the most dangerous ways shirk is manifested.

At this point, it is essential for us to explain this matter in more detail. Loving others along with Allāh is major shirk and one of the most dangerous manifestations of shirk, since it is a form of worship. Not only is it a form of worship, it is the very essence of worship. Through it, a person lowers himself unto his beloved, honouring him and submitting fully to him. Loving Allāh is a form of worship, and it is not allowed to appropriate (any of) it to other than Allāh. Whoever appropriates this love to someone other than Allāh, the Exalted and Most High, has committed shirk in his worship.

There is another type of love known as natural love. A person loves his car, his
money, his children, and his family. This is natural love which does not affect his tawḥīd, since this kind of love does not include the meaning of submission to, or glorification of one’s beloved. To distinguish between the two, love that is counted as worship is that which includes submission and glorification. When a person loves his wealth, children, or family in a natural way, none of those (richer) meanings (of love) are involved, so it does not affect his tawḥīd.

A third type of love is for the sake of Allāh, in the way of Allāh. This is one of the greatest actions through which a servant draws close to Allāh. An example of love for the sake of Allāh, in the way of Allāh, would be when a Muslim assumes good things about a good person known for righteousness and piety. He assumes that such a person loves Allāh, the religion of Allāh, and His legislation. Due to that, he loves him for the sake of Allāh. He even informs him that he loves him for the sake of Allāh. This display of love is a great action through which a servant draws near to Allāh, the Glorified and Exalted. As a result of such love, both parties become among those whom Allāh shades on the day when there will be no shade other than His, based on what is mentioned in the Ḥadīth:

(Two people who love each other for Allāh’s sake, they come together and leave each other upon that.)

(The evidence for love is the statement of Allāh, the Most High: (Some people

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1 In an authentic Ḥadīth collected by Abū Dāwūd in his Sunan (no. 5124), and others. On the authority of Miqdām ibn Maḥdī Karīb (may Allāh be pleased with him), the Prophet (may Allāh raise his rank and grant him peace) said:

(When a man loves his brother, let him inform him that he loves him.)

2 From a longer Ḥadīth found in Sahih al-Bukhārī (no. 660).
worship rivals along with Allah, loving them as much as Allah. The people who believe are stronger in their love of Allah".

(Some people worship rivals...): Rivals are loved, worshipped, and submitted to in humility by polytheists.

(Loving them...): They love those rivals.

(As much as Allah): They love their rivals as they love Allah. Their love is distributed between Allah and the rivals (they set up). They raise these rivals to the level of the Lord of all the worlds, loving them and submitting to them in humility as they do with Allah. This is shirk in love, one of the most dangerous manifestations of shirk.

(While the people who believe are stronger in their love for Allah): This is because the hypocrites’ love for Allah, the Glorified and Exalted, is shared. It is not purely for Allah alone. This is one meaning (of this part of the verse). The believers’ love for Allah is dedicated purely (to Allah).

Another meaning is that they love their rivals as much as the believers love Allah, the Lord of all the worlds. The love of the believers for Allah, the Glorified and Exalted, is stronger and more honest. The assumed love of other deities is a false, contrived love. These are both (possible) meanings (of the verse).

In any case, whoever sets up a rival along with Allah, loving it, obeying it, following it, and/or referring to it for judgement has reached the level of the love of the believers for Allah, the Lord of all the worlds, love that combines submission, humility, and glorification. This is something that nullifies a person’s Islam, as

3 Sūrah al-Baqarah [2:165].
4 It is important to note that even when a person’s love for other than Allah (which includes these meanings of worship) does not reach the level of one’s love for Allah, it is still an act of shirk. Since this kind of love is worship, no worship may be offered to other than Allah, whether it rivals the level of
we know. It is one of the most severe and dangerous ways shirk manifests, since it is proof of a corrupt heart. The corruption of the heart is disbelief in and of itself. Whoever’s heart is corrupt, having the love for Allāh absent from it or weakened, is destroyed.⁵ We ask Allāh to grant us and you safety.

"وَقَوْلُهُ: (بِأَيْهَا الْذِّينَ آمَنُوا مِنْ يَرْتَدُّونَ مِنكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقُوَّةٍ يُعْقِبُهُمْ وَيُحْبِنُونَ أَذْلاً عَلَى الْمُؤْمِنِينَ أَعْزَةً عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَحْفَظُونَ لُوْمَةً لَّا إِثْمٍ.")

“And His statement: (O you who believe! If any of you abandons his religion, Allāh shall bring about a people whom He loves and they love Him, humble unto the [other] believers, mighty against the disbelievers, fighting in battle in the way of Allāh, not fearing the blame of anyone).”

The second verse is the statement of Allāh, the Most High (which means): (O you who believe! If any of you abandons his religion): Such a person does not harm Allāh in any way; he only harms himself.

(Allāh shall bring about a people whom He loves) because of the strength and honesty of their faith.

(Whom He loves and they love Him): Allāh, the Glorified and Exalted, loves His righteous worshippers and they love Him. The proof of (their) love is obedience and submission. This is the greatest kind of mutual love—people whom Allāh loves, while they love Him. Allāh loves His righteous servants.

This great Love (from Allāh) is something which the Ash’arīs do not accept, and I have no idea what kind of condition their hearts could be in. An Ash’arī claims that Allāh does not love (anyone), nor is He loved (by anyone), speaking with

⁵ A weakness that allows the love of others along with Allāh with the kind of love which is an act of worship, is something that nullifies a person’s Islām entirely, and destroys him. The author is not referring to the weakness of one’s love for Allāh that leads him to disobey Allāh or neglect an obligation.

⁴Sūrah al-Mā’idah [5:54].
philosophy about the relationship between a servant and his Lord and how it does not include loving or being loved!

Are you more knowledgeable, or is Allah?
[Sūrah al-Baqarah, 2:140]

Allah (Himself) has informed us that He would bring about a people whom He loves, because of the strength of their faith and their honesty, righteousness, and piety. These people love Allah, the Exalted, because He is the One who extended His favour upon them.

Love is an action of the heart as it relates to the creation. As it relates to Allah, love is a confirmed Attribute of His, and we do not know its complete reality. We are, however, able to describe Him with it. He loves and hates. Also, He is pleased with some things, and He dislikes others. These are Attributes of action that are affirmed for Allah, the Lord of all the worlds. The people of the Sunnah affirm them without delving into their exact meanings, without considering them similar to the creation in any way, and without twisting their meanings, as done by the Ash'arīs, who explain away the Attributes of love, pleasure, mercy, anger, hatred, and revenge. They explain all of these Attributes to be irādah (wanting, intending), claiming that these Attributes are emotions not befitting to Allah. However, their position is merely based on conclusions derived from trying to understand (the Creator's) Attributes through (human) attributes. They are self-contradictory in their opinion, since even the human act of intending is still itself an emotion. As it relates to us, there is no difference between intending and loving, being pleased with, or hating something. They are all emotions and internal changes (of our psychological states). However, the Attributes of Allah are befitting to Him, and they do not resemble the attributes of the creation. Being pleased, disliking, and other Attributes of Allah are not similar to the attributes of the creation. All of them are Attributes which are befitting to Allah, the Most High, the Lord, who is
described with them.

Allāh is to be described by everything He has described Himself with, as well as everything His trustworthy Messenger (may Allāh raise his rank and grant him peace) described Him with. We must accept the reports of Allāh, as there is no safety (in the Hereafter) except upon the grounds of submission and acceptance.⁷ Whoever seeks safety in his religion and beliefs must submit to Allāh and His Messenger (may Allāh raise his rank and grant him peace), and he must not contend with the reports of Allāh and His Messenger (may Allāh raise his rank and grant him peace). One must describe Allāh with what He has described Himself with, as well as with what His Messenger (may Allāh raise his rank and grant him peace) described Him with.

From the attributes of the believers is that they are (humble unto the [other] believers). They humble themselves around the other believers, have mercy on them, and care about them with mutual compassion.

(Mighty against the disbelievers): As it relates to the disbelievers, they are stern and firm, behaving resolutely with them, without flattering them, taking them as allies, or loving them. This is because they (the disbelievers) are enemies to Allāh. Whoever truly loves someone must dislike those whom his beloved dislikes,⁸ and he must love those whom his beloved loves. Allāh, the Glorified and Most High, loves faith and its people; He loves obedience and its people. So Muslims must also love faith and its people, as well as obedience and its people. This is how they correspond with what Allāh wants and thus actualize tawḥīd, aligning their desires with what their Beloved wants. When this is not fulfilled, a person has not actualized tawḥīd.

Furthermore, from the descriptions of the believers is (fighting in battle in the

⁷ The remaining two essential components (submission and acceptance) explain this point in more detail.

⁸ Love and hatred for the sake of Allāh do not justify any act of transgression against the property or safety of any people outside of clear military confrontations between recognized military forces.
way of Allāh, not fearing the blame of anyone). This is the final characteristic of the believers (mentioned in this Qur’anic passage) whom Allāh, the Exalted and Most High, loves—those who love the people, as well as the actions and statements, that Allāh loves.

"...kān min al-sabāh min al-adhām. Allāh’s Messenger (may His peace and blessings be upon him) said: ‘This is the highest level of faith. A man loves Allāh and His Messenger more than anything else. He will never love another until he loves the other more than anything else. He will never seek toplease another until he seeks to please Allāh more than anything else. He will never say anything until he speaks words that will be pleasing to Allāh, the Most High, and by doing that, he will be pleasing to Allāh.’" 

"And from the Sunnah is the authentic Ḥadith in the Ṣaḥīḥ [Collection], on the authority of Anas (may Allāh be pleased with him), who said that the Prophet (may Allāh raise his rank and grant him peace) said: (When three matters are found within a person he tastes the sweetness of faith: [1] He loves Allāh and His Messenger more than anything else, [2] he loves another only for the sake of Allāh, and [3] he detests returning back to disbelief as much as he would detest being thrown into a fire)."

Faith has a kind of sweetness, yet the sweetness of faith is not tasted by anyone until he fulfils three descriptions:

1. The first one is that (he loves Allāh and His Messenger more than anything else), so that he does not put seeking anyone else’s pleasure first, nor does he consider anyone’s guidance more of a priority than that of the Messenger of Allāh (may Allāh raise his rank and grant him peace). He gives no priority to other speech, thought, or opinion. Instead, he suffices himself with seeking only the pleasure of Allāh, the Most High, and applying and following only the Sunnah of the Messenger of Allāh.

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9 This is an encouragement for able-bodied male citizens of an established and recognized Islamic country to enlist in its military services (jihād), only when such service defends and advances the cause of Islām.

10 Ṣaḥīḥ al-Bukhārī (no. 16) and Ṣaḥīḥ Muslim (no. 43).

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(may Allâh raise his rank and grant him peace).

This love is an action of the heart, as mentioned. The honesty behind actions of the heart must be confirmed by obedience to Allâh, the Exalted and Most High, by fulfilling His orders and refraining from what He has prohibited. These matters are proof of one’s love for Allâh, the Most High. Loving Allâh is the very essence of faith. Faith without loving Allâh, the Most High, is like a dead body with no soul. It is merely an outer shell of faith. True love expresses the honesty behind someone’s faith in Allâh, the Exalted and Most High.

Similarly, loving the Messenger of Allâh (may Allâh raise his rank and grant him peace) is not expressed properly through giving gifts and serving food at religious parties and “Islamic” events, as some people call them. There are no parties in Islâm that express real love for the Prophet (may Allâh raise his rank and grant him peace). These are merely contrived celebrations held in many Muslim countries, where masses of people gather, men and women together, all perfumed and dressed up, under the guise of a birthday celebration for the Prophet. You find people at such parties who do not even pray, and others who are the furthest people from Islamic teachings, far removed from any real attachment to Islâm. Such people wish to express their love for the Messenger of Allâh (may Allâh raise his rank and grant him peace) at such parties by mingling, dining, and even performing cultural dances which they count as a kind of “remembrance of Allâh”? Exalted be Allâh! Look how truly strange Islâm has become (in comparison)!

Loving the Messenger of Allâh (may Allâh raise his rank and grant him peace) is to be expressed through learning his Sunnah. Knowledge precedes statements and actions. So lift your head up to learn and do not turn away from his Sunnah (may Allâh raise his rank and grant him peace). Learn how to be a person of knowledge and understanding in the
religion of Allâh and shun the following of your desires and the opinions of people in contradiction to his (the Prophet’s) Sunnah (may Allâh raise his rank and grant him peace). No matter how many opinions a man learns, so long as he does not weigh those opinions with the Sunnah of the Prophet (may Allâh raise his rank and grant him peace) and submits to it (the Sunnah), it does not prove he has any true love. So long as a person does not know about the guidance of the Prophet (may Allâh raise his rank and grant him peace), act upon it, and call to it, he cannot possess true love.

Even if someone loved the person of the Messenger of Allâh (may Allâh raise his rank and grant him peace), without loving the Message (of Revelation he was given), it is still useless. Abû Ṭâlib\(^{11}\) truly loved the Messenger of Allâh (may Allâh raise his rank and grant him peace), openly manifesting his devout love, even defending him. He was even willing to die for him! He even knew that his religion was correct, due to him being so close within the family. He used to announce this openly. However, it was the fear of blame and the traditional blind following of his forefathers that prevented him from having faith in him (may Allâh raise his rank and grant him peace) and following him! In a line of poetry, he said:

\[
\text{وَلَقَدْ عَلَمْتُ بِأَنَّ دِينِ مُحَمَّدٍ مُنْ خَيْرٌ أَدَيْنَا الْبَريَّةِ دِينًا}
\]

*I have come to know that the religion of Muḥammad;*  
*Is from the best of the religions of mankind.*

This knowledge did not benefit him however. Look at the next line:

\[
لَوْلَا المَلَائِكَةُ أَوْ حَدَّارِ مُسْنَبٍ لَوْجَدَتْنَى سَمَحَ بِهَا بَذَالِكَ مَبَتِّعًا
\]

\(^{11}\) Abû Ṭâlib was one of the uncles of the Prophet (may Allâh raise his rank and grant him peace). While he loved his nephew, affirmed the correctness of his religion, and defended him devoutly, he never denounced the worship of his tribe’s deities, and died as a non-Muslim.
Had it not been for fear of being blamed or insulted,  
You would have found me graciously upon that, openly.

It was fear of blame and insult that kept him from having faith. Had he believed, they would have blamed him. He was a man of status among his people. He was afraid of them blaming him and saying that he replaced the religion of ‘Abd al-Muṭṭalib. This was a very serious thing to them—a man replacing the religion of his forefathers. This is why he did not believe.

We must know that faith is something beyond mere knowledge and awareness. The mere awareness about Muḥammad being the Messenger of Allah (may Allah raise his rank and grant him peace) is not sufficient. Rather, a person must have love for him based on him being the Messenger of Allah. In summary, true love is a combination of loving, submitting, and obeying, all together. This is the love which counts in favour of a person.

* The second (condition for tasting the sweetness of faith) is that (*he loves another only for the sake of Allah*). When it is known about another person who is not from one’s family, nor is there any (worldly) advantage in gaining his favour, that he (apparently) loves Allah, behaves as righteous people do, fears Allah, and follows the guidance of the Messenger of Allah (may Allah raise his rank and grant him peace), and a good opinion of him is held that he is from the dedicated worshippers of Allah, the Most High, we love him for the sake of Allah. We do not love him along with Allah (as a rival). An example of this is when one’s beloved is the shaykh of a Sufi path or some celebrated leader, someone claimed to be upright and pious, people love them along with Allah, honouring them as they honour Allah.

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12 *Abd al-Muṭṭalib was a prominent chief of the Quraysh, the grandfather of the Prophet (may Allah raise his rank and grant him peace), and the father of his uncle, Abū Ṭalīb. The pagan religion of idol worship was referred to as “the religion of ‘Abd al-Muṭṭalib” at that time.*
and even humbling themselves in front of such people (as worship). This is major shirk (which nullifies a person’s Islām). Love which is for Allāh’s sake is when a person loves another who deserves to be thought well of. He loves that person, an act which draws him near to Allāh. It is from the Sunnah in such a case for someone to inform his beloved that he loves him for the sake of Allāh. Through this, he tastes the sweetness of faith in his actions.

- Thirdly: (He detests returning back to disbelief as much as he would detest being thrown into a fire). He fears apostasy and returning back to disbelief. He fears that and stays on guard against it. He learns about the causes of apostasy in order to avoid them. He seeks refuge with Allāh from them, day and night, in fear of returning back to disbelief or falling into it one way or another. When a person’s fear of disbelief and apostasy reaches this level, he becomes worried and seeks refuge with Allāh.

If these three matters are found within a person, he tastes the sweetness of faith, something which can be seen in his deeds and acts of worship. You find such a person energetic when it comes to worship, not lazy at all. He patiently persists in acts of worship, upon obedience to Allāh, patiently resisting urges to disobey Allāh. He perseveres through trials for the sake of Allāh. This is real faith.

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13 Please refer to footnote 1, on page 37.
Compliance is the opposite of abandonment; so he fulfils all the requirements of “Lā ilāha illallāh”. This compliance means that he does not do anything which nullifies the testimony. Rather, he submits and complies to “Lā ilāha illallāh”, its wording as well as its meaning. He utters “Lā ilāha illallāh”, knowing its meaning, that none has the right to be worshipped other than Allāh. Then, he does not fall into acts of worshipping other than Allāh, by supplicating to other than Allāh for example. He does not seek help in times of hardship and desperation from other than Allāh. He does not seek judgements from outside the legislation of Allāh, nor is he pleased with it or allow it for others. He knows that being pleased with and accepting Allāh’s legislation is obligatory, and that submitting to rulings outside of Allāh’s legislation is clear disbelief.

Compliance to Allāh, as well as loving His legislation and being pleased with it, are matters essentially understood from “Lā ilāha illallāh”. It is to compliantly submit to Islām in all beliefs and legislation. Anyone who opposes Allāh’s legislation or falls into something which nullifies his testimony—like someone who is pleased with the ruling of other than Allāh, no matter what the source, local or distant—is someone who does not uphold “Lā ilāha illallāh”, but rather contradicts and nullifies it.
The evidence for compliance is what is indicated in the statement of Allah, the Most High: (Devote yourselves fully to Allah and submit to Him). And in His statement: (Who is better in religion than one who submits his face to Allah whilst he performs good deeds?) And in His statement: (Whoever submits his face to Allah, whilst performing good deeds, has taken hold of the firmest handhold)."

"The evidence for compliance" regarding the statement “Lā ilāha illallāh” and what proves the need to comply with it and submit to it humbly is "the statement of Allah, the Most High (which means): (Devote yourselves fully to Allah and submit to Him)." The meaning of this is to return back to (the obedience of) Allah and to hasten in repentance and submission to Him.

"And His statement: (Who is better in religion than one who submits his face to Allah whilst he performs good deeds?)": This is exactly what is meant by compliance.

"And His statement: (And whoever submits his face to Allah, whilst performing good deeds, has taken hold of the firmest handhold.)": Submission, compliance, and surrender to one thing—"Lā ilāha illallāh".

(The firmest handhold) has been explained as "Lā ilāha illallāh".

"And the statement of Allah, the Most High: (But no, by your Lord, they shall
not believe until they refer to you for judgement in all affairs they differ over, and then find no difficulty within themselves regarding your decision, as they submit themselves in full compliance.)"4

This is a great verse by which a person can gauge his faith.

(But no, by your Lord...): The (no) here means there is no faith for those who assume they have believed in Allāh and His Messenger, yet they refer to false legislators for judgement, whilst they have been ordered to disbelieve in them. This is based on the context of the previous verses leading into this one.5

(By your Lord): The Lord, Most Glorified and Exalted, swears by Himself, referring to Himself as the Lord of His Prophet and Messenger and addressing him directly, with an address that emphasizes the forthcoming content. Whatever Allāh informs us of is always true, whether it begins by swearing (by someone or something) or not. The reports of Allāh are not like ordinary reports which may or may not be accurate. The reports of Allāh and His Messenger (may Allāh raise his rank and grant him peace) are always true. Yet, when something is emphasized by swearing (by something), it is only for further confirmation.

Those who claim to have faith do not truly believe (until they refer to you for judgement in all affairs they differ over...) and abandon seeking judgement from false legislators, (such as) Jews; rabbis; monks; opinions of people; or opinions of scholars, referring only to you (the Prophet). This is because you alone are the only messenger sent to them, and you are the Seal of All the Prophets (may Allāh raise his rank and grant him peace).

(In all affairs they differ over...): In every type of discord, disagreement, and differing. They are required to return all of that back to the Messenger of Allāh (may Allāh raise his rank and grant him peace) and what he came with. This is the

4Sūrah al-Nisā’ [4:65].
first step (in solving disputes).

The second step is: (And then find no difficulty within themselves regarding your decision). Once your judgement is sought and you give the verdict for or against someone, he must not harbour any difficulty or resentment over it, so long as he knows it was the verdict of Allāh and His Messenger (may Allāh raise his rank and grant him peace). It must be welcomed with acceptance, satisfaction, and peace of mind. This kind of success is only granted by Allāh.

Then, the concept of submission is further emphasized through repetition of the wording: (As they submit themselves in full compliance.)6 They comply totally without any kind of hesitation.

Here, the verb is repeated as a verbal noun, something which stresses the literal reality of something and dispels any possibility of figurative usage. Another example of this would be:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً

And Allāh spoke to Mūsá, with real Speech 7

[Sūrah al-Nisā', 4:164]

So they submit in full compliance, not partially or with hesitation. This is how true faith is. The Messenger of Allāh (may Allāh raise his rank and grant him peace) was not sent to us so we could affirm historical facts about him, like his birth date, and then celebrate it. These are merely celebrations with contrived names invented by people who lie on Islām. They say “Islamic events” and “Islamic celebrations”, while none of that is from Islām in any way. It is merely a lie against the religion of Islām. True compliance is only accomplished by following the Messenger (may

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6 Notice the affirmation of the verb “yusallīmu” by the verbal noun “taslīm” (from the same root) after it in the Arabic wording. To fully understand the author’s intention here, an intermediate level of Arabic is needed.

7 Notice the affirmation of the verb “kallama” by the verbal noun “taklīm” after it.
Allāh raise his rank and grant him peace) and holding to the Book and the Sunnah. Compliance to, and faith in Allāh and His Messenger (may Allāh raise his rank and grant him peace) are only accomplished through this.

"وَمَنْ السُّنَّةُ قُوَّلُهُ - صَلَّى اللهُ عَلَيْهِ وَسَلَّمُ - : (لا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوْاَةً تَبَعَا لَمَّا جِنَّتُ بِهِ) ، وَهَذَا هُوَ قَانُونُ الْإِنْقِبَادِ وَعَائِبَتُهُ."

"And from the Sunnah is the statement of the Prophet (may Allāh raise his rank and grant him peace): (None of you truly believes until his desires are in accordance with what I have come with.)" This is total submission in its most complete intended form."

"And from the Sunnah..." of evidence which proves the obligation of compliance, "is the statement of the Prophet (may Allāh raise his rank and grant him peace): (None of you truly believes until his desires are in accordance with what I have come with)." While this Ḥadith has been criticized by some of the scholars, the criticism does not harm it, since its meaning is correct.

From the technical aspect (of Ḥadith sciences), there does exist valid criticism (against this Ḥadith), and there is weakness (in the chain). However, its meaning is correct, whether it be because of support from an authentic Ḥadith, support from a verse with a similar meaning, or a general principle based on texts from the Book and the Sunnah. So its meaning is authentic, while its chain is not.

((None of you truly believes until his desires are in accordance with what I have come with.)) The intended angle of proof from it is how the completeness of a person’s compliance is found in having his desires in accordance with what the Prophet (may Allāh raise his rank and grant him peace) came with. In such a case,

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8[Not authentic] It was collected by Abū al-Fatḥ Naṣr ibn Ibrāhīm al-Maqdisī in his book, al-Hujjah ‘alā Tūrīk al-Maḥāfījah. It was mistakenly called authentic by al-Nawawi in his Forty Ḥadīths. It is from the report of Nu‘aym ibn Ḥammad al-Marwazī, a narrator whose report would normally only be accepted when supported by others, yet he is alone in reporting this Ḥadīth, as explained by Ibn Rajab in his book, Jāmi‘ al-‘Uṣūm wa-al-Ḥikam.
a person does not seek, crave, or wish to act upon other than his guidance (may Allāh raise his rank and grant him peace). This cannot be accomplished except through knowledge.

Based on that, knowledge is the foundation! Knowledge precedes all statements and actions. Knowledge is the basis (of everything), so let students of knowledge occupy themselves gaining knowledge and teaching it, as well as memorizing and rehearsing what they have memorized unto men (of knowledge), so as to learn (properly), in a way that helps preserve the future of the ummah. The youth of today are the men of tomorrow. If Allāh so wills, they will be men of knowledge, responsible for (teaching) beliefs and practices, responsible for the entire ummah and its leadership. We ask Allāh for stability upon the truth, for us and you.
"The seventh essential component is acceptance, in opposition to rejection."

"The seventh essential component is acceptance" of the orders of Allâh and those of His Messenger (may Allâh raise his rank and grant him peace), without any objection or hesitation. Acceptance of tawhîd and "Lâ ilâha illallâh" means to accept the orders of Allâh and those of His Messenger (may Allâh raise his rank and grant him peace) and to fulfil them. It also includes refraining from the prohibitions of Allâh and those of His Messenger (may Allâh raise his rank and grant him peace). Furthermore, you accept the verdicts of Allâh and those of His Messenger. All of that must be with peace of mind and without the slightest hesitation. A real Muslim must be pleased with the verdicts of Allâh. Just as verdicts in his favour are pleasing, so must verdicts against him be. A true believer is pleased with (Allâh’s) verdicts whether they are in his favour or not. Allâh says:

 فلا وَزِّبْنَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوا فِي مَثَلِهِمْ مَثَلَهُمْ ثُمَّ لَا يَبْدِعُونَ فِي أَنفُسِهِمْ خَرَجًا مَعَ مَعَ قَضَيْتٌ وَتُسَاءَلُوا تَسَلُّبًا.

But no, by your Lord, they shall not believe until they refer to you for judgement in all affairs they differ over, and thereafter find no difficulty within themselves regarding your decision, as they submit themselves in full compliance.

[Sûrah al-Nisâ', 4:65]

Here is true acceptance, as He says: (And thereafter find no difficulty within themselves regarding your decision, as they submit themselves in full
compliance). He emphasizes this submission by repeating the verbal noun. They submit in complete and total compliance, without any hesitation, embarrassment, or awkwardness. This is how the orders of the Lord of all the worlds and His Prophet are to be accepted. Similarly, the prohibitions (are avoided) without hesitation or wavering, but rather with a soul that is fully pleased with that.

"وَذَلِكَ الْقُبُولُ قَوْلُهُ تَعَالَى: 'وَكَذَلِكَ مَا أُرْسِلْنَا مِنْ فَتْحٍ فِي قُرْءَانِنَا إِلَّا قَالَ مُتَرَفُّوْهَا إِنَّا
وَجَدْنَا آبَاءَنَا عَلَى أَمْرِنَا وَإِنَّا عَلَى أَثَرِهِمْ مُقَتَّدُونَ قَالَ أَرْسَلْنَاهُمْ تَمْرِيْمًا بَعْدَهُمْ وَجَدْنَاهُمْ عَلَى أَبَاءَنَا كَمْ
قَالُوا: 'إِنَّا مَا أُرْسِلْنَا بِكَافِرٍ فَانْتَقَفْنَا مِنْهُمْ فَانْتَظِرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ'."

"The evidence for acceptance is the statement of Allāh, the Most High: (Likewise, We sent not a warner before you to any village except that its extravagant ones said: 'Verily, we found our fathers upon a certain way, and we shall follow in their footsteps.' He [each previous warner] said: 'Even if I came to you with a way more rightly guided than what you found your fathers upon?' They said: 'Verily we are disbelievers in what you have been sent with.' Then We punished them in retribution. So contemplate over the end result of those who disbelieve.')

This shows how extravagant and arrogant people are always the first to disbelieve in what the prophets came with, just as they reject those who rectify (erroneous understandings). Those who most commonly respond favourably to the Islamic missionary work of the messengers and those who rectify (errors) are the meagre. The problem with extravagant people is an age-old one, not a modern one at all. They are the most ignorant of the people, as well as the most misguided, save those whom Allāh extends His favour upon and grants them knowledge; status; wealth; and influence, all together. Such people are rare cases.

(He [each previous warner] said: 'Even if I came to you with a way more rightly guided than what you found your fathers upon?'): You would not leave your

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1 The reference here is to the verb "yusallīmu" being affirmed by the verbal noun "tasīm" (from the same root) after it in the Arabic wording, as discussed previously.
2 Sūrah al-Zūhrūf [43:23-25].
forefathers and abandon blindly following them even if I came to you with something more rightly guided than that?

(They said: ‘Verily we are disbelievers in what you have been sent with.’): This is how they would proclaim their disbelief, right in the faces of the messengers. This is likewise how they interact with callers to rectification.

"And the statement of Allāh, the Most High: (When it was said to them, ‘Lā ilāha illāllāh’, they would behave arrogantly and say, ‘Shall we abandon our objects of worship for an insane poet?’)."  

The chosen messengers of Allāh would be referred to by extravagant and arrogant people as insane. They would call them insane, as well as liars. With everything such people would say, the messengers would remain patient and continue in their missionary work. Some of the prophets from the tribes of Israel were even killed by their own people. Those who call to rectification follow (the same path as) the messengers, and thus they face (similar) harm from the people of extravagance and disbelief, and they are likewise lied upon.

While Allāh is fully capable of guiding all of humanity, He leaves (many of) them due to wisdom-based reasons which only He, the Exalted and Most High, knows. To Him belongs all praise as it relates to all things He has decreed. He is the most deserving of praise in all situations. He is praised throughout all affairs, the ones we like as well as those we do not.

When callers to the Truth are harmed they should remember how the people of the past treated the messengers. Any caller who attempts to be loved by all the people, despite their varying social levels, agendas, affiliations, and groups, is

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3 Sūrah al-Ṣāfīt [37:35-36].
merely a person of (compromising) mutual flattery. A caller who tries to please all the people and not upset anyone from the various sects, parties, groups, and trends of thought is merely a mutually flattering hypocrite. There is no doubt about that, since pleasing everyone is impossible, just as Imām al-Shāfi‘ī (may Allāh have mercy on him) said:

"رضي الله عنهم، وهم الناس عابثون لا تدرك." "Pleasing everyone is an unreachable goal."

Pleasing all the people is not a goal we could hope to achieve. Meanwhile, pleasing Allāh is a real goal that can be attained, something we are able to seek, for those whom Allāh grants success to and leads to what pleases Him. A caller must keep this in mind throughout his work in the field of da‘wah. Someone who is incapable of this should simply stay home.⁴

⁴On the authority of ‘A‘ishah (may Allāh be pleased with her), the Messenger of Allāh (may Allāh raise his rank and grant him peace) said:

(من الناس رضي الله عنه، ورضي الله عنه، ومن الناس ورسال الله) ( Whoever seeks the pleasure of Allāh while angering the people will have Allāh pleased with him, who shall make the people pleased with him [anyway]. Whoever seeks to please the people while angering Allāh will have Allāh angry with him, who shall make the people angry with him [anyway].)

This Hadīth was collected by Ibn Hibbān in his Sahih (no. 276), and others. Refer to: Sīsilat al-Ahādīth al-Sahīhah (no. 2311).

56
“And from the Sunnah...”: The evidence from the Sunnah which proves that acceptance is a necessary component of “Lā ilāha illallāh” is: “What has been authentically recorded in the Šaḥīḥ [Collection], from the narration of Abū Mūsá (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace): ((The example of what Allāh has sent me with of guidance and knowledge is like how abundant rainfall comes down upon different types of earth. Some surfaces are pure soil; they absorb the water and produce abundant vegetation and herbs. Other types of earth are infertile, yet they hold water for Allāh to benefit people by; they drink from it, give some to their animals, and use it to water their crops. Rain also falls on surfaces that neither retain any water [for others to benefit], nor produce any vegetation at all. Thus is the example of someone who gains understanding in the religion of Allāh. What Allāh has sent me with benefits him, and so he learns and teaches others, compared to someone who never shows the slightest concern, refusing to absorb the guidance of Allāh I have been sent with.).)"5

5Šaḥīḥ al-Bukhārī [no. 79].
The first type is good soil that absorbs all the water and produces a lot of vegetation. Some of the water is preserved in lower areas of valleys, after the water has taken its course, for the benefit of the people (there). This type of good fertile ground benefits from the rain (itself) by absorbing it and producing a lot of vegetation and herbage. People benefit from such herbage, from this goodness, and from the effects of this mercy, personally and financially, as they provide water (for their livestock), care for their crops, and benefit (in general). Firstly, it (the soil) benefits itself; then it benefits other things. This is similar to the hearts of the servants of Allāh and their relationship with what the Prophet (may Allāh raise his rank and grant him peace) came with. There are hearts that are like this kind of good soil, hearts that absorb the guidance, light, and knowledge. Allāh grants people with such hearts success in benefiting from knowledge by implementing it themselves, and then benefiting others by inviting them to what they know and practice. These are the best hearts people can possibly have.

The second type has a firm surface which holds the water, preserving it with integrity. It does not absorb any of the water itself, and so no water is lost. It retains the water upon its surface, and the people benefit from the water. However, such a surface does not have the ability to produce any vegetation. Similarly, some people’s hearts take in the guidance, knowledge, and light, yet they are not given success in implementing that knowledge and guidance. People benefit from their knowledge even when they themselves do not benefit. This is similar to the kinds of earth with firm surfaces that preserve water without producing any vegetation. They are good at preserving, so they preserve that water for people to benefit from. People drink from it and provide water for their animals.

The third type is like flat drylands or sandy areas that retain no water. They neither preserve water on their surface, nor absorb any themselves. The water is just lost in the depths of the underlying earth, or in the sand. This is actually the case with most of the hearts in the world. Most people
are not Muslims.

The great scholar Ibn al-Qayyim (may Allah have mercy on him) said:

Some types of earth are like flatlands that do not produce any vegetation, because they are either drylands or deserts, nor does water remain upon their surfaces. When water lands on this type of earth, it is all lost: not retained for people to drink, and not used to produce any vegetation. This is because these surfaces have not been prepared to preserve water, nor to absorb it to produce vegetation or herbage. This is the case with most of the creation. Most people are miserable; they do not accept the guidance of Allah, nor do they show any concern for it at all. People of this type are not Muslims, since every Muslim has revelation actively purifying his heart [to some degree], producing righteous actions and good speech. He benefits himself and others according to his ability. Whoever’s heart does not produce any goodness at all is one of the most miserable people in existence.⁶

This is how the Messenger of Allah (may Allah raise his rank and grant him peace) explained it. From his concise words with abundant meanings, he explained that what he (may Allah raise his rank and grant him peace) came with was like abundant rain, and that hearts and their relationships to the abundant good (of the revelation) are of three types. This is exactly how they are in reality.

What is intended is that there exist (people with) hearts that do not accept what the Prophet (may Allah raise his rank and grant him peace) came with. They do not accept the necessary components of “La ilaha illallah”, even if they utter it verbally. They only try to deceive people with that (uttering “La ilaha illallah”), or flatter or satisfy those they interact with. However, their hearts have not accepted “La ilaha illallah”, and they have not accepted what the Messenger of Allah (may Allah raise his rank and grant him peace) came with. Their utterance of “La ilaha

⁶ Tarîq al-Hijratayn wa Bîb al-Saadatayn (p.99), paraphrased.
illallāh; Muḥammad Rasūl Allāh” does not benefit them. Thus, acceptance is a basic and essential component of a believer’s faith.
Conclusion

With this, we have completed our explanation of the essential components of “Lā ilāha illallāh” and their evidences.

Our youth should memorize these components along with their evidences. More so, each and every one of us should memorize them and implement them within ourselves. Every time a Muslim notices a flaw within himself related to any of these components, he should take account of himself and his faith. We should all know that faith increases and decreases, and thus each one of us must fear its decrease, as we must fear hypocrisy. The one who does not fear hypocrisy for himself does not really know Islām. Everyone can fall into hypocrisy. Thus, it is befitting that a person continually reviews these components along with their evidences, protecting his faith and trying to increase it by obeying Allāh, the Most High, remembering Him, the Most High, and reciting His words much, along with contemplation and reflection.

For us and you, we ask Allāh for stability upon the proper understanding and implementation of these components.

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1Title added by translator.
Conclusion
Appendix I: Glossary of Transliterated Arabic Terms Used

āhād  
A category of narrations that have not reached the level of mutawātir; see mutawātir.

Ahl al-Sunnah wa-al-Jamā‘ah  
Literally “The People of the Sunnah and the Main Body”, the Muslims who practice Islām correctly.

akbar  
Greater; of greater significance.

al-Irādah al-Kawniyyah  
Everything Allāh wills into existence.

al-Irādah al-Sharī‘iyah al-Dīniyyah  
Everything Allāh requests from His servants.

aşghar  
Lesser; of lesser significance

Ash‘arīs  
A widespread deviant group that ascribes to ʿAbū al-Ḥasan al-Ash‘ari. They consider the vast majority of Allāh’s Attributes to be figurative.

da‘wah  
Invitation; preaching, teaching, missionary work.
Appendix I: Glossary of Transliterated Arabic Terms Used

ذايف
ضعيف [1] Unauthentic (when describing a report or its chain of narration); [2] physically or otherwise weak.

 hakkimiyah
الخاكمية Allāh’s sole right to legislate and rule.

hadith
حديث A report containing information about the Prophet (may Allāh raise his rank and grant him peace).

hasan
حسن [1] Authentic of a lesser status than šahīḥ (when describing a report or its chain of narration, see šahīḥ); [2] nice, fine, good.

imām
إمام [1] A title given only to top scholars; [2] one who leads the prayer.

in shā’ Allāh
إن شاء الله “If Allāh so wills”, a statement said when a Muslim talks about his future plans.

jihād
جهاد [1] Struggle of good against evil, both physical and ideological; [2] military service under the recognized leader of a Muslim country.

La ilāha illāllāh
لا إله إلا الله The testimony of faith which means: There is no one truly deserving of any type of worship other than Allāh.

madh’hab
مذهب A school of Islamic jurisprudence.

Mujaddid
مجدد A reviver or renewer; someone who returns Islamic teachings back to their original state on a large scale.
<table>
<thead>
<tr>
<th>Term</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>mutawātir</td>
<td>متواتر</td>
<td>A classification of narrations that have reached collectors of Ḥadīth by an overwhelmingly large number of chains of transmission.</td>
</tr>
<tr>
<td>Muḥtazilah</td>
<td>المعتزلة</td>
<td>One of the early deviant groups that opposed Islām’s foundational beliefs by making human rationale the basis upon which texts of revelation are understood, and even accepted or rejected. This cult is commonly traced back to Wāsil ibn ʿAtā’ [d. AH 131] as its founder.</td>
</tr>
<tr>
<td>ribā</td>
<td>الربا</td>
<td>Usury, interest.</td>
</tr>
<tr>
<td>Rubūbiyyah</td>
<td>الروبية</td>
<td>Allāh’s sole Lordship over the creation as the only Creator, Owner, Provider, and Giver of life and death.</td>
</tr>
<tr>
<td>ruqyah</td>
<td>رقية</td>
<td>Supplications done in order to relieve ailments or cure the sick.</td>
</tr>
<tr>
<td>Salaf</td>
<td>السلف</td>
<td>The early predecessors, beginning with the Companions, and including the early prominent Scholars who remained on their way.</td>
</tr>
<tr>
<td>Shaʿbān</td>
<td>شعبان</td>
<td>The eighth month of the Islamic calendar.</td>
</tr>
<tr>
<td>Arabic Term</td>
<td>English Term</td>
<td>Explanation</td>
</tr>
<tr>
<td>-------------------</td>
<td>-------------------------------------------</td>
<td>---------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>شريعة</td>
<td>Islamic legislation; Islamic law.</td>
<td></td>
</tr>
<tr>
<td>شرك</td>
<td>Shirk</td>
<td>Polytheism; worshipping someone or something along with the worship of Allah.</td>
</tr>
<tr>
<td>الشرك الأكبر</td>
<td>Shirk akbar</td>
<td>An act of polytheism which invalidates a person’s Islām and renders all his deeds invalid.</td>
</tr>
<tr>
<td>الشرك الأصغر</td>
<td>Shirk aşghar</td>
<td>Lesser shirk; an act of polytheism of lesser significance than that of shirk akbar. The act itself is not accepted by Allāh, but it does not render the person’s remaining deeds invalid nor nullify his Islām.</td>
</tr>
<tr>
<td>صوفي</td>
<td>Sufi</td>
<td>[1] A deviant who engages in any number of blameworthy excesses in religious practices under the guise of asceticism, often reaching the level of shirk; see shirk [2] person with little concern for worldly matters (ancient usage).</td>
</tr>
<tr>
<td>السنة</td>
<td>Sunnah</td>
<td>The way of the Prophet Muḥammad (may Allāh raise his rank and grant him peace), his statements, actions, and approvals.</td>
</tr>
<tr>
<td>التفسیر</td>
<td>tafsīr</td>
<td>Explanation, exegesis; the Islamic science of deriving the intended meanings of passages from the Qur’ān.</td>
</tr>
</tbody>
</table>
Appendix I: Glossary of Transliterated Arabic Terms Used

tajdid  
Revival or renewal of original beliefs and practices after they have become widely neglected.

Tawhid al-`Ibadah  
The sole right of Allah to be worshipped alone.

Tawhid al-`Alamiyyah  
Allah’s sole right to legislate and rule.

Another word for Tawhid al-`Ibadah; see Tawhid al-`Ibadah.

Tawhid al-Rububiyyah  
Allah’s sole Lordship over the creation as the only Creator, Owner, Provider, and Giver of life and death.

Allah’s sole right to be obeyed and followed in an unrestricted way.

Uluihiyyah  
Allah’s sole right to be worshipped alone.

Ummah  

Usuli al-Fiqh  
Islamic science focusing on the methods by which rulings are derived from the legislative texts of Revelation.
Appendix I: Glossary of Transliterated Arabic Terms Used
Appendix II: The Seven Essential Components in Poetry Form

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From the poetry of the great scholar, Ḥāfiz ibn Ḥamid ibn ʿAlī al-Ḥakamī (d. AH 1377 (about 1957 CE), may Allāh have mercy on him:

وَبِهِ نُصْوِصُ النَّحَيِّ حَقًا وَرَدَّتْ
فَأَلَّا مَّا يَتَسَقَّعُ قَالِبَهَا
بِالْبُلْطِ إِلَّا حَيْثُ يُسْتَقِبْلَهَا
الْعِلْمُ وَالْبَيْنَينَ وَالْقُبُولَ وَالإِنْقِيَاذُ قَاتِرُ مَا أَقْوَلُ
وَالصَّدِّقُ وَالإِخْلَاصُ وَالْمُحَبَّةُ وَقَفَّاً اللهِ لَمَا أَحْبَبَ

With seven conditions it [the testimony] has been restricted,
And in texts of Revelation, in truth, they are found.

Since it does not benefit the one who [merely] states it,
As an utterance [alone] without thereafter completing it.

[4] And compliance, know what I'm talking about.

May Allāh grant you success in attaining what He loves.

---

1 His excellent poem, “Sullam al-Wuṣūl ilā Ilm al-Uṣūl.”
الشروط السبعة: القبول المتناهي للذر
وذكرنا القول قولنا تعالى: «وَكَذَلِكَ مَا أُرِسِلْنَا مِن قَبِلٍ لِنَذِيرٍ إِلَّا قَالَ مَنْ يُقَالُ لَهُ إِنَّا جَنَّتَكُمْ فَأَخَذْنَاهُ مِنْ خَيْرِهَا مَا وَجَدْنَاهُ عَلَيْهِ آباهُمْ قَالُوا إِنَّا بِمَا أُرِسِلْنَا بِهِ كَافِرُونَ فَأَخَذْنَاهُ مِنْ خَيْرِهَا فَانَظِرُ كُيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ»
وقولنا تعالى: «إِنَّهُمْ كَانُوا إِذَا قَيلَ لَهُمْ لَا إِلَهَ إِلَّا الَّذِي أَرَسَلْنَا وَقَالُوا إِنَّهُ نَكُونَ إِلَى الْحَيَاةِ الدُّنْيَا لَشَاعِرًا مُجْتَلِدًا»
ومن السنن ما نثبت في الصحيح عن أبي موسى رضي الله عنه عن النبي صلى الله عليه وسلم: ((من لمن باعتني الله به من الهدى والعلم كمثل الغياث الكبير أضاب أرضًا، فكان منها نقيبة قبض الفداء فأثبت الكلا والغيب الكبير، وكانت بها أجابة أسدق الأمة فلقيت الله به الناس فشبرا وسفوا ورذوا، وأصاب منها طالفة أخرى أبدا هي فيعان لا تمسك النواه ولا تثبيت كلها، فذلك مثل من فقته في حكم الله ونقته ما تعبثي الله به فعلم وعلم، ومثل من لم يرَق في ذلك راسا ولم يقبل هدى الله الذي أرسله به)).
الله، صلّفًا من قلبه، إلا حُرمة الله على النار)).

الشرط الخامس: المحبة لهذه الكلمة، وَلَمْا ذَلَّتْ عَلَيْهِ، وَالشّرّور بِذلِّكْ
وزَدِّلَ المحبة قُوَّةً تَعَالَى: (وَمِنَ النَّاسِ مَن يَتُّبِعُونَ مِن ذُوْنِ اللَّهِ أَنْدَأَءًا يَجْبُوْنَهُمْ كَحَبِّ اللَّهِ
وَذَلِكْ أَنْصَمْ أَشْدَدْ حُبَّاً لِّلَّهِ) وَقُوْلُهُ: (يَا أَيُّهَا الْقَانِنِينَ أَنْصَمْ أَنْصَمْ عَنْ ذِي بِيْنَيْ
يَأْتِي الله يَقْبُمُ يَجْلِبُهُمْ وَيَجْبَوْنَهُ أَيْلَةً عَلَى الْمُؤْمِنِينَ أَعْزَى عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيل
اللَّهِ وَلَا يَخْفَفُونَ لُؤْمَةَ لَا يَقْبُلُونَ).

وَمِن السِّنَةِ ما تُبْتُ في الصَّحِيحِ عِنْ أَسْرٍ رَضِيَ الله عَنْهُ_ قال: قال رسول الله_ صلى الله عليه وسلم_ (وَمَنْ كَفَا طَرَفَ الْبَيْنَاءَ الْمُقْسَمَةَ: أَنْ يَكُونَ اللَّهُ وَرَسُولُ اللَّهِ أَحْبَابٌ
إِلَيْهِ مَا سَوَاهُما، وَأَنْ يَجْبُلُ الْمَزْرَةَ لَا يَجْبُلُهُ إِلَّا اللَّهُ، وَأَنْ يَكُرُّهَ أَنْ يَغْوَدَ فِي الْكُفْرِ كَمَا يَكُرُّهُ أَنْ
يَغْفَلَ فِي النَّارِ).

الشرط السادس: الإلتقاءُ لِحَفْقُهُا، وَهِيَ الْأَعْمَالِ الْوَاجِبَةِ، إِخْلَاصًا لَهُ، وَطَلَبًا
لِمَرْضَاهُ. نِعْمَاءً
وَذُلِّلَ الإلتقايات ما ذَلَّ عَلَيْهِ قُوَّةً تَعَالَى: (وَأَيْنَبُوا إِلَى زَيْكَمْ وَأَسْلَمُوا لِهَا) وَقُوْلُهُ: (وَمِن
أَحْسَنْ دَينَهُ مِنْ أَعْمَلْ مُسْلِمَةً وَجَهَةَهَا وَوُهُ مُخْسِنَ) وَقُوْلُهُ: (وَمِنْ يُسْلِمَ وَجَهَةَهَا إِلَى اللَّهِ وَوُهُ
مُخْسِنَ فَقَادَ إِسْتِمْعَتَ بِالْعَزْوَةِ الْمُؤْتِىٖ) أي: بَلْ إِلَّا اللَّهُ، وَقُوْلُهُ تَعَالَى: (فَلا
وَزَيَّدْ لَهُمْ إِنَّهَا وَلَا يُؤْمَنُونَ حَتَّى يَجْعَلْنَكُمْ دِينَهُمْ ثُمَّ لا يَجْعَلُوا فِي أنْفُسِهِمْ حُرْجًا بِمَا قَضِيتْ
وَيُسْلِمُوا تَسْلِيمًا).

وَمِن السِّنَةِ قُوَّةً_ صلى الله عليه وسلم_: (لا يَؤْمَنُ أَحْتَكَمْ حَتَّى يَكُونَ هُواةً تَبْعَأ لِمَا
جَلَّتْ بِهِ) _وُجُودُهُ هُوَ بِذَا النَّافِعِ الإلتقاياتِ وَغَارِبَةُ.
Appendix III: The Seven Essential Components of the Testimony of Faith and Their Evidences (Arabic Text Only)
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شروط لا إله إلا الله

لمحمد بن عبد الوهاب رحمه الله

الشروط الأول: العلم بمثانا نفيًا وإنكارًا

وذكر العلم قوله تعالى: "قلعبان أنثى لا إله إلا الله" وقوله: "إلا من شهد بالحق وفعلم يعلمون " أي "لا إله إلا الله " وفعلم يعلمون يقلوبهم ما طفوا به ينشيطهم.

ومن السنة الحديث الثابت في الصحيح عن عثمان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((من مات وهو يعلم أن لا إله إلا الله فهو يدخل الجنة)).

الشروط الثاني: اليقين، وهو كمال العلم بها، المتنافين للشريك والزناج

وذكر اليقين قوله تعالى: "إذما المؤمنون الذين آمنوا بالله ورسوله ثم لم يزتابوا وأجازوا بآموالهم وآثاؤهم في سبيل الله وجاهدوا فاشترط في صدق إيمانهم بالله ورسوله كونهم لم يزتابوا، أي: لم يشكت، فأما المزتاب فهو من المنافقين.

ومن السنة الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: ((أشهد أن لا إله إلا الله وأني رسول الله، لا يلقي الله بهما عنيشي فيها إلا دخل الجنة)) وفي رواية: ((لا يلقي الله بهما عنيشي فيها إلا دخل الجنة)) وعليه الصلوات و السلام و السهوب.

وعلم أبي هريرة أيضاً من حديث طويل: ((فمن لقيت من...))