

شُرُوطُ

لِلْإِسْلَامِ وَاللَّهِ

UNDERSTANDING YOUR

TESTIMONY *of* FAITH

Seven Essential Points of
UNDERSTANDING

Shaykh al-Islām Muḥammad ibn 'Abd al-Wahhāb (d. AH 1206)

Explained by Shaykh Muḥammad 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 ʿAbd 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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كلمة الحق
محمودة

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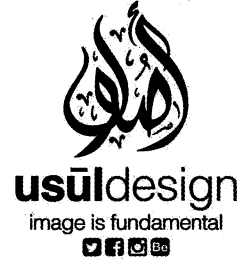
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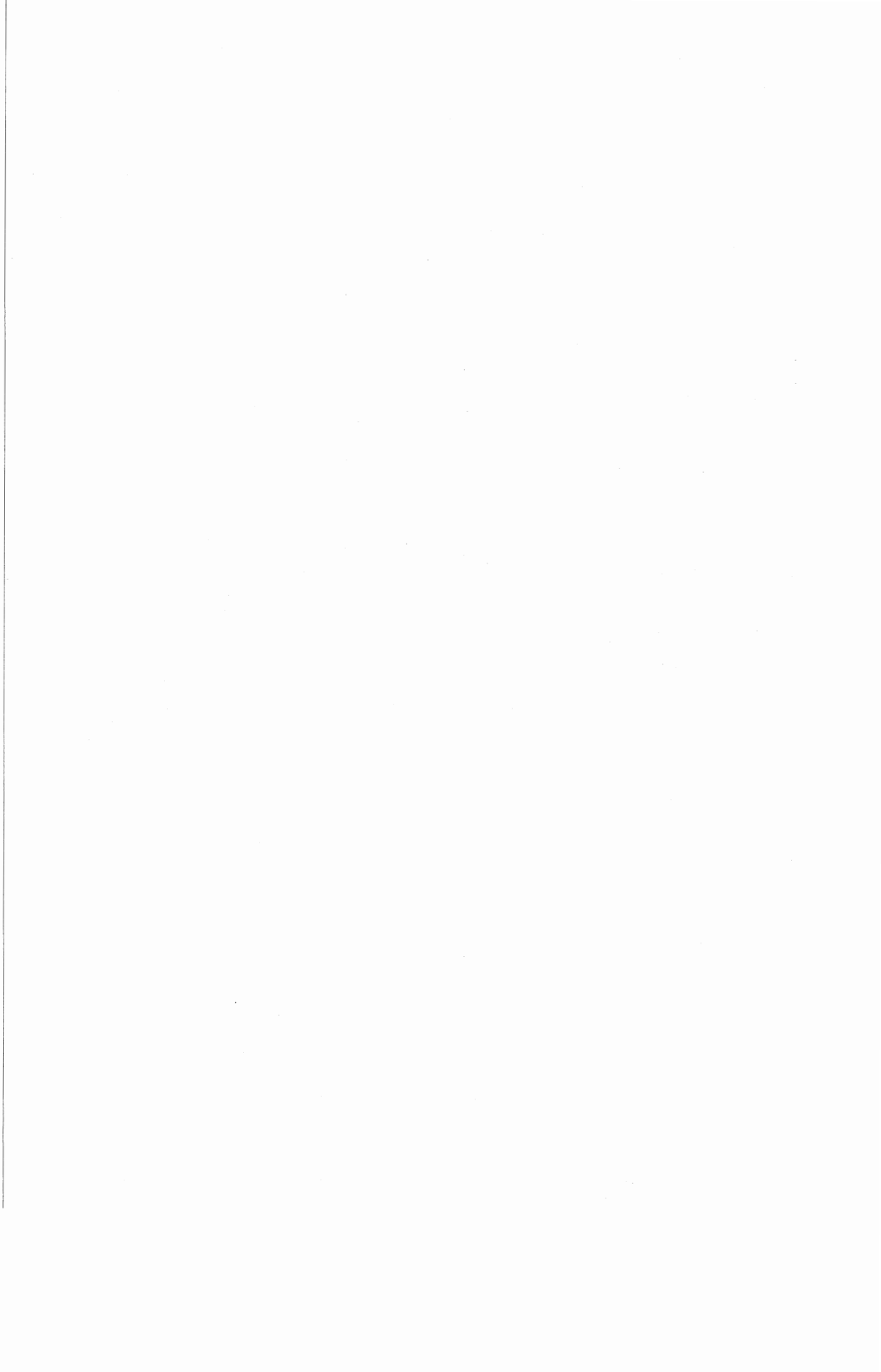
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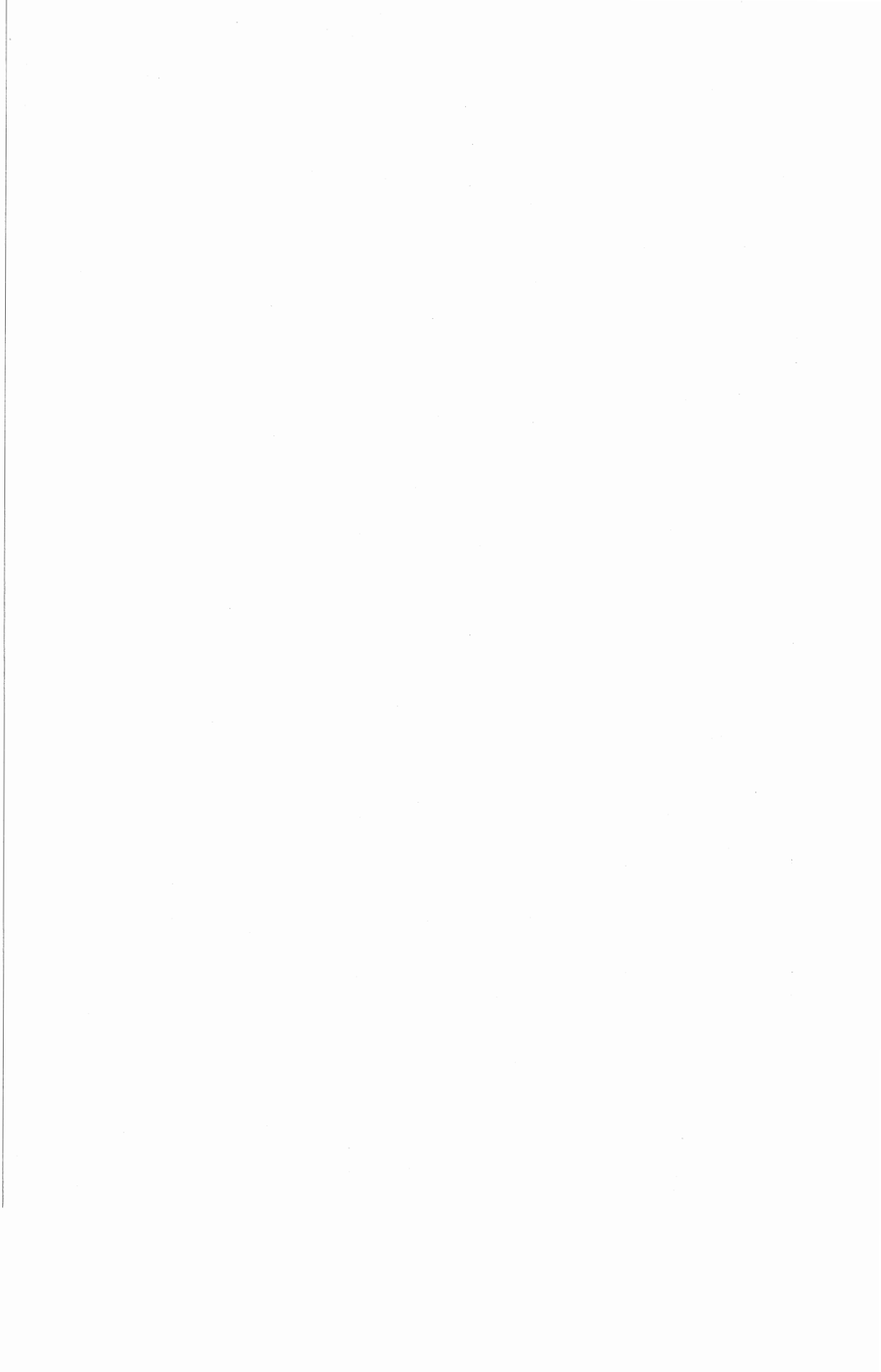
Transliteration Table

Consonants

ء	ب	ت	ث	ج	ح	خ	د	ذ	ر	ز	س	ش	ص	ض	ط	ظ	ع	غ	ف	ق	ك	ل	م	ن	ه	و	ي	k	l	m	n	h	w	y				
	b	t	th	j	ḥ	kh	d	dh	r	z	s	sh	ṣ	ḍ	ṭ	ẓ	ʿ	gh	f	q																		

Vowels

Short	اَ	ا	اِ	اِي	اُ	اُو
Long	اَ	ā	اِي	ī	اُو	ū
	اِ	á				
Diphthongs	اَو	aw	اِي	ay		





Translator's Preface

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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:

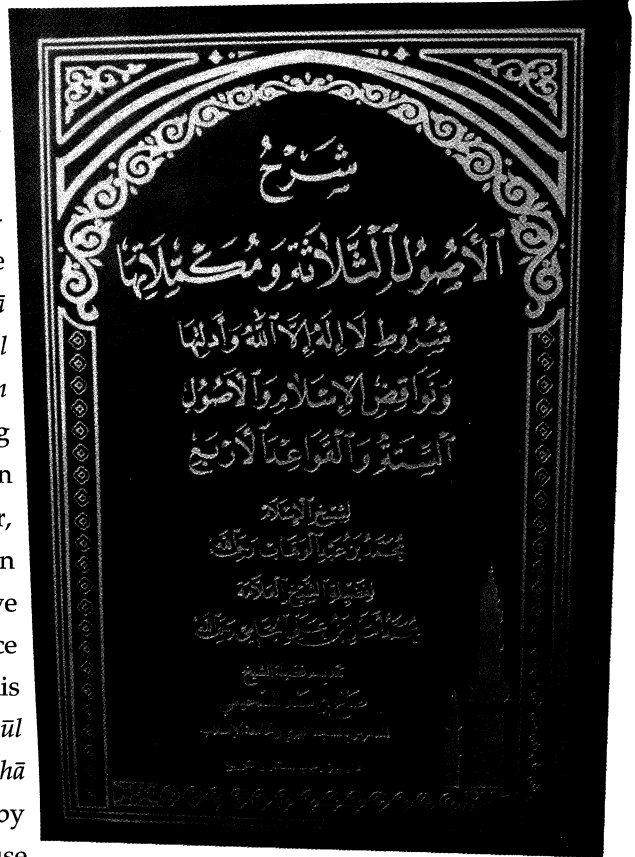
فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

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 Salafī 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'anic 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 'Abd 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 *Shurūṭ Lā ilāha illallāh*. 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 'Umar Abū Zakī for proofreading and overseeing the printing of the publication, and to Aḥmad Abū Sakīnah 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 'Abd 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

Translator's Preface



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-Tamīmī, was born in the year AH 1115 (about 1703 CE).

He was first educated by his father in his home village, al-ʿUyaynah 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-Madīnah 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-ʿUyaynah, 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 Muḥammad 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-ʿUyaynah 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-Khattāb.¹ 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-ʿUyaynah. He wrote to many scholars requesting their support. Many of the scholars of Najd, Makkah, al-Madīnah, 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-ʿUyaynah, 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 Aḥsāʾ 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-Dirʿiyyah. There, he met a local leader named Muḥammad ibn Suʿūd, who honoured him as a person of knowledge by coming out to meet him personally, shortly after his arrival. Muḥammad ibn Suʿūd pledged his generous support, and Shaykh Muḥammad

¹ Zayd ibn al-Khattāb [d. AH 12]: A noble Companion who died fighting against Musaylimah the Liar in or near al-ʿUyaynah. May Allāh be pleased with him.

agreed to remain with him in al-Dirʿiyyah and to stand firm in his missionary work there. Allāh 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-Dirʿiyyah. He became widely respected, loved, and supported there. He gave lectures on creed, tafsīr, fiqh, ḥadīth, 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, Hāʾil, Washam, and elsewhere. His missionary work eventually reached Makkah and al-Madīnah, 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 Islām, but not knowledgeable enough to support it, gained important knowledge, insight, and firmness from his writings, by the permission of Allāh. He inspired many to stand up for Islām 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 Muḥammad. Many of those claims still exist today through efforts of confused individuals who wish to scare people away from his work of restoring Islām to its original state. The label, *Wahhābī*, remains a common tool used by the people of falsehood to warn against the Shaykh's call to pure Islamic monotheism. Those whom Allāh 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 Allāh.

The Shaykh continued his jihād 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-Suʿūd 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 Qurʾān 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.²

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-Ḥarārī in Taghā Tāb. There, he also completed memorizing the Qurʾān, and began studying the locally favoured Shāfiʿī 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-Uṣūl 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 Ṣūfi-Ashʿarī cults that influenced his earlier studies. He then enrolled in Dār al-Arḡam in Makkah, along with the likes of another future scholar, Shaykh Yahyá ibn ʿUthmān al-Mudarris. Dār al-Arḡam 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-Amīn 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-Raḥmān ibn Nāṣir al-Sa'dī (through correspondence), Shaykh Muḥammad Khalīl Harās, and Shaykh 'Abdullāh al-Qar'āwī (may Allāh have mercy on all of them).

In AH 1377 (about 1957 CE), after the death of the great scholar, Hāfiẓ al-Hakmī (may Allāh have mercy on him), who headed the Academic Institute of Ṣāmiṭah in southern Saudi Arabia, Shaykh Ibn 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 Salafī 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."¹

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.²

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

I only knew Shaykh Muḥammad Amān to be a believing man of tawḥīd, a Salafī 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-Ḥamawiyah* 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.³

¹ From a letter written by Shaykh Ibn Bāz in Ramaḍān 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-Madkhalī
- ✿ Shaykh Bakr ibn ʿAbdillāh Abū Zayd
- ✿ Shaykh Rabīʾ ibn Hādī al-Madkhalī
- ✿ Shaykh ʿAlī ibn Nāṣir al-Faqīhī
- ✿ Shaykh Ṣāliḥ ibn Saʿd al-Suḥaymī

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-Qawāʿid al-Muthlá (recorded classes)
- ✿ Two explanations of al-ʿAqīdah al-Wāsiyyah (recorded classes)
- ✿ Explanation of the Forty Ḥadīth of al-Nawawī (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 Rīyaḍ in AH 1412 (about 1991 CE), when someone falsely accused him of allowing ribā (interest), he said: "May Allāh excuse him, whether he honestly misunderstood or had ill intentions. I ask Allāh not to punish anyone because of me, as I only work to rectify matters."⁴ He would pardon anyone who sought to apologize. May Allāh 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 Rīyaḍ, he continued to sleep in the maṣjid. 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 Allāh's servants. One sign of the love Allāh 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 Ṣāmiṭah 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 Allāh, maintain family ties, and to be steadfast upon the Salafī 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 Allāh, and Muḥammad is the Messenger of Allāh."**

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

⁴ Refer to the recording: "al-Ijābah al-'Ilmiyyah 'alā Risālat man Tāba min al-Hizbiyyah."



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 *Ṣaḥīḥ* [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 [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 *Ṣaḥīḥ* [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 [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.))** 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 Allāh, with conviction in his heart)).**

[3] The third essential component is **sincerity**, which negates associating partners (with Allāh). The evidence for sincerity is the statement of Allāh, the Most High [which means]: **(Nay, to Allāh [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 Allāh, making the religion sincerely for Him [alone], as devout people of monotheism).**

From the Sunnah is the authentic Ḥadīth in the *Ṣaḥīḥ* [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) [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 *Ṣaḥīḥ* [Collection], on the authority of 'Itbān ibn Mālik (may Allāh be pleased with him), from the Prophet (may Allāh raise his rank and grant him peace) [what means]: **((For verily Allāh has forbidden the Fire [to consume] anyone who says "Lā ilāha illallāh", seeking the Face of Allāh by [saying] that)).** And in al-Nasā'ī in [his book], *ʿAmal al-Yawmi wa-al-Laylah* [is a report] from the Ḥadīth of two Companions, from the Prophet (may Allāh raise his rank and grant him peace) who said [what means]: **((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 All-Capable over 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)).

[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 *Ṣaḥīḥs* [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]**

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**

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 *Ṣaḥīḥ* [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) [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)).

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



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:

“فَصَلِّ فِي شُرُوطِ لَا إِلَهَ إِلَّا اللَّهُ”

“A Discourse on the Essential Components of Lā 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

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.¹ 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 tawhīd⁴ and our beliefs are not founded upon people's

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 'Abd al-Wahhāb (may Allāh have mercy on him).

² Tajdīd (تجدید): the act of restoring something to its original state of newness; renewal.

³ Mujaddid (مجدد): someone who restores a thing to its original state of newness; renewer; reviver.

⁴ Tawhīd (توحيد): 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 authentic⁵ in issues of belief and everything else. Authentic narrations are to be accepted even if they are āḥād,⁶ 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 mutawātir⁷ 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 ṣaḥīḥ,⁸ ḥasan,⁹ and ḍaʿīf¹⁰ 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 ṣaḥīḥ one (as it relates to using them as proofs).

A student of knowledge may come across something in the books of Uṣūl al-Fiqh¹¹ or Ḥadīth Terminology that āḥād narrations are not to be used as proofs in issues of belief. This is not correct. Imām al-Shāfiʿī¹² (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 (آحاد): 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 Ṣaḥīḥ (صحيح): a classification of authentic narrations.

⁹ Ḥasan (حسن): a classification of authentic narrations, slightly lesser in strength than ṣaḥīḥ.

¹⁰ Ḍaʿīf (ضعيف): a classification of inauthentic narrations.

¹¹ Uṣūl al-Fiqh (أصول 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 Idrīs, 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.¹³ 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 Muʿtazilah¹⁴ 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 Ashʿarīs¹⁵ partially agreed with them (the Muʿtazilah) in this regard, as they

¹³ 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.

¹⁴ Muʿtazilah (معتزلة): 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 Wāṣil ibn ʿAtāʾ [d. AH 131 (about 748 CE)] as its founder.

¹⁵ Ashʿarīs (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”)

”شُرُوطَ لَا إِلَهَ إِلَّا اللَّهُ“

”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,¹ and this is not correct. Instead, Tawḥīd al-

¹ Tawḥīd al-Rubūbiyyah (توحيد الربوبية): 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

The Essential Components of "Lā Ilāha Illallāh"
("There is none worthy of worship other than Allāh")

Ulūhiyyah² (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 Jahl³ 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-ʿIbādah.⁴ There are many other examples of this.

to Allāh alone.

² Tawḥīd al-Ulūhiyyah (توحيد الألوهية): The exclusive right of Allāh to be worshipped alone referred to in the previous footnote.

³ Abū Jahl: ʿAmr ibn Hishām ibn Mughīrah al-Makhzūmī, a staunch enemy of Islām who worked against its spread until he was killed in the Battle of Badr.

⁴ Tawḥīd al-ʿIbādah (توحيد العبادة): Another term for Tawḥīd al-Ulūhiyyah.



The First Essential Component

«الشَّرْطُ الْأَوَّلُ : الْعِلْمُ بِمَعْنَاهَا نَفْيًا وَإِثْبَاتًا.»

“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 shā³ Allāh wa shi³ta,” meaning: “It is as Allāh and you both

¹ Shirk akbar (الشرك الأكبر): 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 (الشرك الأصغر): 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:

((أَلَا إِنَّ اللَّهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، وَإِلَّا فَلْيَصْمُتْ!))

((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 Quraysh⁴ 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:

((فَمَنْ كَانَ حَالِفًا فَلْيَحْلِفْ بِاللَّهِ، وَإِلَّا فَلْيَصْمُتْ!))

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

³ *Ṣaḥīḥ al-Bukhārī* (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 *Ṣaḥīḥ al-Bukhārī* (no. 6646).

((مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ.))

((Whoever swears by other than Allāh has indeed committed shirk.))⁶

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 Ṣūfis.⁷ 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,⁸ or by his head or the entranceway to his house,⁹ 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.

⁶ *Jāmi' al-Tirmidhī* (no. 1535). Al-Tirmidhī graded it ḥasan, and Al-Albānī graded it ṣaḥīḥ.

⁷ Ṣūfi (صوفي): A deviant who follows innovated practices of piety and supplications. Many Ṣūfis end up in gravesite-related fanaticism and "saint" worship.

⁸ Shaykh (شيخ): 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 Ṣūfī 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-Ḥākimiyyah,¹⁰ which we call Tawḥīd al-Ṭāʿah wa-al-Mutābaʿah,¹¹ is included in the meanings of Tawḥīd al-ʿibādah, and all of this is from knowledge (which must be known).

”وَدَلِيلُ الْعِلْمِ: قَوْلُهُ تَعَالَى (فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ).“

“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-Ḥākimiyyah (توحيد الحاكمية): The obligation of judging by the Divine Laws of Allāh.

¹¹ Tawḥīd al-Ṭāʿah wa-al-Mutābaʿah (توحيد الطاعة والمتابعة): 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:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

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.

”وَقَوْلُهُ (إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ)، أَي: بِ”لَا إِلَهَ إِلَّا اللَّهُ“ (وَهُمْ يَعْلَمُونَ) بِقُلُوبِهِمْ مَا نَطَقُوا بِهِ أَلْسِنَتُهُمْ.“

“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 مَنْ شَهِدَ 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 Allāh). 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.¹² Hypocrisy did not appear until after the Prophet (may Allāh raise his rank and grant him peace) went to Madīnah and (the spread of) Islām 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.

Allāh has said:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ

Except for those who testify to the Truth

[Sūrah al-Zukhruf, 43:86]

(The Truth) is what the Prophet (may Allāh raise his rank and grant him peace) came with. It is “Lā ilāha illallāh”, as well as his guidance (may Allāh raise his rank and grant him peace). All of that is (divine) truth.

وَهُمْ يَعْلَمُونَ

Whilst they have knowledge

[Sūrah al-Zukhruf, 43:86]

¹² Review Sūrah al-Munāfiqūn to ponder over Allāh’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 Madīnah, 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 Islām offered people many worldly advantages, which led to many people (hypocrites) professing Islām 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.

”وَمِنَ السُّنَّةِ الْحَدِيثِ الثَّابِتُ فِي الصَّحِيحِ عَنْ عُمَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ)) .“

“And from the Sunnah is the authentic Ḥadīth in the *Ṣaḥīḥ* [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 *Ṣaḥīḥ Muslim*.¹⁴ Let us understand how it coincides with the meaning of another Ḥadīth:

((فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغَى بِذَلِكَ وَجْهَ اللَّهِ .))

((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

¹⁴ *Ṣaḥīḥ Muslim* (no. 26).

¹⁵ *Ṣaḥīḥ al-Bukhārī* (no. 99).

do not seek ruqyahs,¹⁶ 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 tawḥīd; 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 Allāh, 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-Jamā'ah, established in the sources of the Honoured Book (the Qur'ān) and the purified Sunnah. They also believe that no one from the sinful people of tawḥīd 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 Allāh (may Allāh raise his rank and grant him peace). One of the ways he will intercede (may Allāh 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 (Allāh), 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.

¹⁶ Ruqyah (رقية) : The reading of Qur'anic passages or supplications over a sick or afflicted person, asking Allāh to heal that person.



The Second Essential Component

”الشَّرْطُ الثَّانِي : الْيَقِينُ، وَهُوَ كَمَالُ الْعِلْمِ بِهَا، الْمُنَافِي لِلشَّكِّ 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.

”وَدَلِيلُ الْيَقِينِ : قَوْلُهُ تَعَالَى (إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا 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 truthful¹).”

(Regarding His statement:)

¹ Sūrah al-Ḥujurāt, 49:15.

إِنَّمَا الْمُؤْمِنُونَ ...

The believers are only...

[Sūrah al-Ḥujurāt, 49:15]

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

(The believers) refers to the true believers.

الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

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:

ثُمَّ لَمْ يَرْتَابُوا

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 ḥākimiyyah. 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.

”فَاشْتَرَطَ فِي صِدْقِ إِيمَانِهِمْ بِاللَّهِ وَرَسُولِهِ كَوْنَهُمْ لَمْ يَرْتَابُوا – أَيْ: لَمْ يَشْكُرُوا – فَأَمَّا الْمُرْتَابُ فَهُوَ مِنَ الْمُنَافِقِينَ.“

“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.”

Some people have knowledge which does not reach the level of conviction in all matters of the religion which must be affirmed without doubtful wavering 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”,³ not true faith.

True faith which proves beneficial when one meets Allāh 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.

(... وَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ .)

(...And they take part in jihād with their wealth and persons in the way of Allāh. Such are the truthful.)⁴

From their distinguishing characteristics which prove the truthfulness of their faith and the strength of their conviction is that they take part in jihād⁵ in the way of

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

⁴ Sūrah al-Ḥujurāt, 49:15.

⁵ Jihād (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 fulfil the commands of their Lord, implement the Sunnah of His Prophet (may Allāh raise his rank and grant him peace) and implement His legislation.

”وَمِنَ السُّنَّةِ : الْحَدِيثُ الثَّابِتُ فِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ)) وَفِي رِوَايَةٍ : ((لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ عَنِ الْجَنَّةِ)) .“

“And from the Sunnah is the authentic Ḥadīth in the *Ṣaḥīḥ* [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] Paradise⁶)).”

(...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 *Ṣaḥīḥ Muslim* [no. 27].

people of tawhīd 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.

”وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا مِنْ حَدِيثٍ طَوِيلٍ : ((فَمَنْ لَقِيَْتِ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشَّرُهُ بِالْجَنَّةِ)) .“

“And from another report of Abū Hurayrah, from a long Ḥadith: ((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.

⁷ *Ṣaḥīḥ Muslim* [no. 31].



The Third Essential Component

“الشَّرْطُ الثَّلَاثُ: الْإِخْلَاصُ، الْمُنَافِي لِلشُّرْكَ.”

“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.

“وَدَلِيلُ الْإِخْلَاصِ: قَوْلُهُ تَعَالَى (أَلَا لِلَّهِ الدِّينُ الْخَالِصُ).”

“And the evidence for sincerity is the statement of Allāh, the Most High: (Nay, to Allāh [alone] is the Sincere Religion¹).”

(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.

¹ Sūrah al-Zumar, 39:3.

”وَقَوْلُهُ سُبْحَانَهُ (وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ “

“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 monotheism²).”

(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 sincerity³ and love. No faith exists without love.⁴

”وَمِنَ السُّنَّةِ الْحَدِيثُ الثَّابِتُ فِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ - أَوْ : نَفْسِهِ .))“

“And from the Sunnah is the authentic Ḥadīth in the *Ṣaḥīḥ* [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 soul⁵)).”

This Ḥadīth 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 *Ṣaḥīḥ al-Bukhārī* (no. 99).

him peace) said:

((لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوْلَ مِنْكَ لِمَا رَأَيْتُ مِنْ حِرْصِكَ عَلَى الْحَدِيثِ !))

((I was certain, O Abū Hurayrah, that no one would come before you to ask about this Ḥadīth, 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 Allāh raise his rank and grant him peace) said:

((أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ - أَوْ: نَفْسِهِ .))

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

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

مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

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

[Sūrah al-Baqarah, 2:255]

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا

Say: To Allāh [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).⁶

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

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

((اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ وَأَبْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ.))

((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 Allāh, the Chief of Intercessors (may Allāh raise his rank and grant him peace). He will say:

((أَنَا لَهَا !))

((I am [designated] for this!))

This is because he (may Allāh raise his rank and grant him peace) knows that Allāh 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 Allāh) with a lengthy prostration, the likes of which he had never performed in his life. Allāh will then give him certain phrases of praise, humility, and supplication which he did not know of before, just as the Prophet (may Allāh 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 Allāh raise his rank and grant him peace) deserves:

((اِرْفَعْ رَأْسَكَ ، وَسَلْ تُعْطَهُ ، وَقُلْ يُسْمَعْ ، وَاشْفَعْ تُشَفَّعْ !))

((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 Ḥadīth, 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 Allāh's permission. This is based on the clear textual proof found in the verse (already mentioned) and in this Ḥadīth. 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 Muḥammad (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.

”وَفِي الصَّحِيحِ عَنْ عَتَبَانَ بْنِ مَالِكٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - :
 ((فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ .))“

“And in the *Ṣaḥīḥ* [Collection], on the authority of ʿItbān 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 ilāha illallāh’, seeking the face of Allāh by [saying] that)).”

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

((يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ .))

((...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.

”وَلِلنَّسَائِيِّ فِي الْيَوْمِ وَاللَّيْلَةِ مِنْ حَدِيثِ رَجُلَيْنِ مِنَ الصَّحَابَةِ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
 ((مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، يُحْيِي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، مُخْلِصًا بِهَا رُوحَهُ ، مُصَدِّقًا بِهَا لِسَانَهُ وَقَلْبَهُ ، إِلَّا فُتِقَتْ لَهُ أَبْوَابُ السَّمَاءِ فَتَقًا ،

⁷ *Ṣaḥīḥ al-Bukhārī* (no. 425).

حَتَّى يَنْظُرَ الرَّبُّ إِلَى قَائِلِهَا مِنْ أَهْلِ الدُّنْيَا، وَحَقٌّ لِعَبْدٍ إِذَا نَظَرَ اللَّهُ إِلَيْهِ أَنْ يُعْطِيَهُ سُؤْلَهُ.))

“And with al-Nasā’ī in [his book, *‘Amal*], *al-Yawmi wa-al-Laylah* [is a report] from the Ḥadīth 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 for⁸).”

This Ḥadīth 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 Ḥadīth 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 ‘Abdillāh ibn Maymūn, whose reliability as a narrator was never established. Furthermore, his version of the narration contradicts what was narrated by others. See: *Silsilat al-Aḥādīth al-Ḍa‘īfah* (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

“الشَّرْطُ الرَّابِعُ : الصَّدْقُ، الْمُنَافِي لِلْكَذِبِ، الْمَانِعُ مِنَ النِّفَاقِ.”

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

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

Honesty and dishonesty are often undetectable, known only to Allāh. This issue was thoroughly discussed by the great scholar Ibn al-Qayyim (may Allāh 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 Allāh 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 Allāh. The cure is to read much from the Book of Allāh, 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 *Miftāh Dār al-Sa‘ādah*, and another small booklet, *al-Wābil al-Sayyib min al-Kalim al-Tayyib*. He also talked about some of these issues in his book, *al-Fawā'id*.

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.

”وَدَلِيلُ الصِّدْقِ قَوْلُهُ تَعَالَى: (أَلَمْ أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ).“

“The evidence for honesty is the statement of Allāh, the Most High: (Alif-lām-mīm.¹ 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 liars²).”

(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 Allāh surely knows those who were truthful): Allāh, 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 Allāh’s knowing (intended in the verse), making things apparent to His servants. So Allāh, the Glorified and Most High, is Ever-Knowledgeable, always and forever, regarding the hidden affairs of honesty and dishonesty within His servants.

¹ Alif-Lām-Mīm: These are three letters which act as reminders of Allāh’s unanswerable challenge to mankind to try to produce something like the Qur’ān, and Allāh knows best.

² Sūrah al-ʿAnkabūt [29:1-3].

”وَقَوْلُهُ تَعَالَى: (وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يُخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ).“

“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.

³ Sūrah al-Baqarah [2:8-10].

(So Allāh 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 Allāh.

”وَمِنَ السُّنَّةِ مَا ثَبَتَ فِي الصَّحِيحَيْنِ عَنِ مُعَاذِ بْنِ جَبَلٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ .))“

“And from the Sunnah is an authentic report in the two *Ṣaḥīḥ* [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): ((There is no one who testifies to Lā ilāha illallāh and that Muḥammad is the Messenger of Allāh, honestly, from his heart, except that Allāh will make him impermissible for the Hellfire [to burn]⁴)).

((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 Allāh 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 tawḥīd comes to an end, as opposed to the never-ending eternal punishment of the disbelievers.

⁴ *Ṣaḥīḥ al-Bukhārī* (no. 129), *Ṣaḥīḥ Muslim* (no. 32).



The Fifth Essential Component

«الشَّرْطُ الْخَامِسُ: الْمَحَبَّةُ لِهَذِهِ الْكَلِمَةِ وَمَا دَلَّتْ عَلَيْهِ وَالسُّرُورُ بِذَلِكَ.»

“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‘iyyah al-Dīniyyah (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 tawhīd 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 tawḥīd 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 tawhīd, 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 tawhīd.

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.¹ 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:

((رَجُلَانِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ .))

((Two people who love each other for Allāh's sake, they come together and leave each other upon that.))²

”وَدَلِيلُ الْحَبَّةِ قَوْلُهُ تَعَالَى: (وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ) .“

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

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

((إِذَا أَحَبَّ الرَّجُلُ أَخَاهُ فَلْيُخْبِرْهُ أَنَّهُ يُحِبُّهُ))

“When a man loves his brother, let him inform him that he loves him.”

² From a longer Ḥadīth found in *Ṣaḥīḥ al-Bukhārī* (no. 660).

worship rivals along with Allāh, loving them as much as Allāh. The people who believe are stronger in their love of Allāh³.”

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

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

(As much as Allāh): They love their rivals as they love Allāh. Their love is distributed between Allāh 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 Allāh. This is shirk in love, one of the most dangerous manifestations of shirk.

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

Another meaning is that they love their rivals as much as the believers love Allāh, the Lord of all the worlds. The love of the believers for Allāh, 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 Allāh, loving it, obeying it, following it, and/or referring to it for judgement has reached the level of the love of the believers for Allāh, the Lord of all the worlds, love that combines submission, humility, and glorification.⁴ This is something that nullifies a person’s Islām, as

³ Sūrah al-Baqarah [2:165].

⁴ It is important to note that even when a person’s love for other than Allāh (which includes these meanings of worship) does not reach the level of one’s love for Allāh, it is still an act of shirk. Since this kind of love is worship, no worship may be offered to other than Allāh, 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: (يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ).“

“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 anyone⁶).”

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

that worship offered to Him or not.

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.

⁶Sūrah 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!

أَأَنْتُمْ أَعْلَمُ أَمَّ اللَّهُ

Are you more knowledgeable, or is Allāh?

[Sūrah al-Baqarah, 2:140]

Allāh (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 Allāh, 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 Allāh, 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 Allāh, 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 Allāh. 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 Allāh are befitting to Him, and they do not resemble the attributes of the creation. Being pleased, disliking, and other Attributes of Allāh are not similar to the attributes of the creation. All of them are Attributes which are befitting to Allāh, 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).⁹ 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.

”وَمِنَ السُّنَّةِ مَا ثَبَتَ فِي الصَّحِيحِ عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ : قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : ((ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ : أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا ، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَذَّفَ فِي النَّارِ“

“And 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: ((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 fire¹⁰)).”

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

- ❁ 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

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).

(may Allāh 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 Allāh, 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 Allāh, the Most High. Loving Allāh is the very essence of faith. Faith without loving Allāh, 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 Allāh, the Exalted and Most High.

Similarly, loving the Messenger of Allāh (may Allāh 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 Islām that express real love for the Prophet (may Allāh 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 Islām. Such people wish to express their love for the Messenger of Allāh (may Allāh 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 Allāh"! Exalted be Allāh! Look how truly strange Islām has become (in comparison)!

Loving the Messenger of Allāh (may Allāh 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 Allāh raise his rank and grant him peace). Learn how to be a person of knowledge and understanding in the

religion of Allāh and shun the following of your desires and the opinions of people in contradiction to his (the Prophet's) Sunnah (may Allāh 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 Allāh 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 Allāh 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 Allāh (may Allāh raise his rank and grant him peace), without loving the Message (of Revelation he was given), it is still useless. Abū Ṭālib¹¹ truly loved the Messenger of Allāh (may Allāh 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 Allāh raise his rank and grant him peace) and following him! In a line of poetry, he said:

وَلَقَدْ عَلِمْتُ بِأَنَّ دِينَ مُحَمَّدٍ مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ 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 الْمَلَأَةُ أَوْ حِذَارُ مَسْبِيَةٍ لَوَجَدْتَنِي سَمَحًا بِذَلِكَ مُبِينًا

¹¹ Abū Ṭālib was one of the uncles of the Prophet (may Allāh 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 ʿAbd al-Muṭṭalib.¹² 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 Allāh (may Allāh 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 Allāh. 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 Allāh))**. 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 Allāh, behaves as righteous people do, fears Allāh, and follows the guidance of the Messenger of Allāh (may Allāh raise his rank and grant him peace), and a good opinion of him is held that he is from the dedicated worshippers of Allāh, the Most High, we love him for the sake of Allāh. We do not love him along with Allāh (as a rival). An example of this is when one’s beloved is the shaykh of a Ṣūfī path or some celebrated leader, someone claimed to be upright and pious, people love them along with Allāh, honouring them as they honour Allāh,

¹² ʿAbd al-Muṭṭalib was a prominent chief of the Quraysh, the grandfather of the Prophet (may Allāh raise his rank and grant him peace), and the father of his uncle, Abū Ṭālib. The pagan religion of idol worship was referred to as “the religion of ʿAbd 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.¹³ 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.

¹³ Please refer to footnote 1, on page 37.



The Sixth Essential Component

«الشَّرْطُ السَّادِسُ : الْإِنْقِيَادُ حَقُوقِهَا، وَهِيَ الْأَعْمَالُ الْوَاجِبَةُ؛ إِخْلَاصًا لِلَّهِ وَطَلَبًا لِمَرْضَاتِهِ.»

“The sixth essential component is compliance to its requirements, which are the obligations, out of sincerity, seeking His pleasure.”

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.

«وَدَلِيلُ الْإِنْقِيَادِ مَا دَلَّ عَلَيْهِ قَوْلُهُ تَعَالَى: (وَأَنبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ) . وَقَوْلُهُ: (وَمَنْ أَحْسَنُ دِينًا مِّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ) . وَقَوْلُهُ: (وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ

فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى (أَي : بِإِلَهٍ إِلَّا اللَّهُ .“

“The evidence for compliance is what is indicated in the statement of Allāh, the Most High: (Devote yourselves fully to Allāh and submit to Him).¹ And in His statement: (Who is better in religion than one who submits his face to Allāh whilst he performs good deeds?)² And in His statement: (Whoever submits his face to Allāh, whilst performing good deeds, has taken hold of the firmest handhold).”³

“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 Allāh, the Most High (which means): (Devote yourselves fully to Allāh and submit to Him).” The meaning of this is to return back to (the obedience of) Allāh and to hasten in repentance and submission to Him.

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

“And His statement: (And whoever submits his face to Allāh, 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”.

”وَقَوْلُهُ تَعَالَى : (فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْلَمُوا تَسْلِيمًا) .“

“And the statement of Allāh, the Most High: (But no, by your Lord, they shall

¹Sūrah al-Zumar [39:54].

²Sūrah al-Nisā³ [4:125].

³Sūrah Luqmān [31:22].

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].

⁵Review: Sūrah al-Nisā’ [4:58-64].

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 تَكْلِيمًا

And Allāh spoke to Mūsá, with real Speech⁷

[Sūrah al-Nisā², 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

⁶Notice the affirmation of the verb “yusallimū” 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.

⁷Notice 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.

”وَمِنَ السُّنَّةِ قَوْلُهُ — صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ — ((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ))، وَهَذَا هُوَ تَمَامُ الْإِنْقِيَادِ وَغَايَتُهُ.“

“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.))⁸ 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 Ḥadīth has been criticized by some of the scholars, the criticism does not harm it, since its meaning is correct.

From the technical aspect (of Ḥadīth sciences), there does exist valid criticism (against this Ḥadīth), and there is weakness (in the chain). However, its meaning is correct, whether it be because of support from an authentic Ḥadīth, 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 to 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,

⁸[Not authentic] It was collected by Abū al-Fat’h Naṣr ibn Ibrāhīm al-Maqdisī in his book, *al-Hujjah ‘alā Tārik al-Maḥajjah*. It was mistakenly called authentic by al-Nawawī in his *Forty Ḥadīth*. It is from the report of Nu‘aym ibn Ḥammād 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-‘Ulūm wa-al-Hikam*.

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

«الشَّرْطُ السَّابِعُ: الْقَبُولُ الْمُنَافِي لِلرَّدِّ.»

“The seventh essential component is acceptance, in opposition to rejection.”

“The seventh essential component is acceptance” of the orders of Allāh and those of His Messenger (may Allāh raise his rank and grant him peace), without any objection or hesitation. Acceptance of tawhīd and “Lā ilāha illallāh” means to accept the orders of Allāh and those of His Messenger (may Allāh raise his rank and grant him peace) and to fulfil them. It also includes refraining from the prohibitions of Allāh and those of His Messenger (may Allāh raise his rank and grant him peace). Furthermore, you accept the verdicts of Allāh 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 Allāh. Just as verdicts in his favour are pleasing, so must verdicts against him be. A true believer is pleased with (Allāh’s) verdicts whether they are in his favour or not. Allāh says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ
حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

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.

[Sūrah al-Nisā³, 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.¹ 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.

”وَدَلِيلُ الْقَبُولِ قَوْلُهُ تَعَالَى : (وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ قَالَ أُولُو جِثَّتِكُمْ بَاهِدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ فَانْتَقَمْنَا مِنْهُمْ فَانظُرْ 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).”²

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

¹ The reference here is to the verb “yusallimū” being affirmed by the verbal noun “taslīm” (from the same root) after it in the Arabic wording, as discussed previously.

² Sūrah al-Zukhruf [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.

”وَقَوْلُهُ تَعَالَى: (إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَأَنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ).“

“And the statement of Allāh, the Most High: (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?’).³

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

³ Sūrah al-Şāffāt [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-Shāfiʿī (may Allāh have mercy on him) said:

”رَضَا النَّاسَ غَايَةٌ لَا تُدْرَكُ.“

“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 daʿwah. Someone who is incapable of this should simply stay home.⁴

”وَمِنَ السُّنَّةِ مَا ثَبَتَ فِي الصَّحِيحِ عَنْ أَبِي مُوسَى _ رَضِيَ اللَّهُ عَنْهُ _ عَنِ النَّبِيِّ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قِيلَتِ الْمَاءُ فَأَنْبَتَتِ الْكَلَأَ وَالْعُشْبَ الْكَثِيرَ . وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَفَنَعَ اللَّهُ بِهَا النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا . وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ لَا تَمْسُكُ مَاءً

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

((مَنِ التَّمَسَّ رِضَا اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ، وَأَرْضَى النَّاسَ عَنْهُ، وَمَنِ التَّمَسَّ رِضَا النَّاسِ بِسَخَطِ اللَّهِ سَخَطَ اللَّهُ عَلَيْهِ، وَأَسَخَطَ عَلَيْهِ النَّاسَ .))

((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 Ḥadīth was collected by Ibn Hibbān in his *Ṣaḥīḥ* (no. 276), and others. Refer to: *Silsilat al-Aḥādīth al-Ṣaḥīḥah* (no. 2311).

وَلَا تُنْبِتُ الْكَلَاءُ . فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ .))

“And from the Sunnah is what has been authentically recorded in the *Ṣaḥīḥ* [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

“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 *Ṣaḥīḥ* [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...)).” The Prophet (may Allāh raise his rank and grant him peace) compared the guidance, knowledge, light, and mercy he came with to abundant rainfall which comes down in consistent plentiful showers, without periods of drought and without causing damage to the earth. When this kind of abundant rainfall takes place, the (surface of the) earth is of three types, as it relates to how much it absorbs and benefits from the rain.

⁵ *Ṣaḥīḥ 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 Allāh 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 Allāh, 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 Allāh (may Allāh raise his rank and grant him peace) explained it. From his concise words with abundant meanings, he explained that what he (may Allāh 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 Allāh raise his rank and grant him peace) came with. They do not accept the necessary components of "Lā ilāha illallāh", even if they utter it verbally. They only try to deceive people with that (uttering "Lā ilāha illallāh"), or flatter or satisfy those they interact with. However, their hearts have not accepted "Lā ilāha illallāh", and they have not accepted what the Messenger of Allāh (may Allāh raise his rank and grant him peace) came with. Their utterance of "Lā ilāha

⁶ *Tariq al-Hijratayn wa Bāb al-Sa'adatayn* (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.

¹Title added by translator.

Conclusion



Appendix I: Glossary of Transliterated Arabic Terms Used

āhād	آحاد	A category of narrations that have not reached the level of mutawātir; see mutawātir.
Ahl al-Sunnah wa-al-Jamā'ah	أهل السنة والجماعة	Literally "The People of the Sunnah and the Main Body", the Muslims who practice Islām correctly.
akbar	أكبر	Greater; of greater significance.
al-Irādah al-Kawniyyah	الإرادة الكونية	Everything Allāh wills into existence.
al-Irādah al-Shar'iyah al-Dīniyyah	الإرادة الشرعية الدينية	Everything Allāh requests from His servants.
aṣghar	أصغر	Lesser; of lesser significance
Ash'arīs	الأشاعرة	A widespread deviant group that ascribes to 'Abū al-Ḥasan al-Ash'arī. They consider the vast majority of Allāh's Attributes to be figurative.
da'wah	الدعوة	Invitation; preaching, teaching, missionary work.

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ḍaʿīf	ضعيف	[1] Unauthentic (when describing a report or its chain of narration); [2] physically or otherwise weak.
Ḥākimiyyah	الحاكمية	Allāh's sole right to legislate and rule.
Ḥadīth	حديث	A report containing information about the Prophet (may Allāh raise his rank and grant him peace).
ḥasan	حسن	[1] Authentic of a lesser status than ṣaḥīḥ (when describing a report or its chain of narration, see ṣaḥīḥ); [2] nice, fine, good.
Imām	إمام	[1] A title given only to top scholars; [2] one who leads the prayer.
In shāʾ Allāh	إن شاء الله	"If Allāh so wills", a statement said when a Muslim talks about his future plans.
jihād	الجهاد	[1] Struggle of good against evil, both physical and ideological; [2] military service under the recognized leader of a Muslim country.
La ilāha illallāh	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.

Appendix I: Glossary of Transliterated Arabic Terms Used

mutawātir	متواتر	A classification of narrations that have reached collectors of Ḥadīth by an overwhelmingly large number of chains of transmission.
Muʿtazilah	المعتزلة	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 Wāṣil ibn ʿAṭāʾ [d. AH 131] as its founder.
ribā	الربا	Usury, interest.
Rubūbiyyah	الربوبية	Allāh's sole Lordship over the creation as the only Creator, Owner, Provider, and Giver of life and death.
ruqyah	رقية	Supplications done in order to relieve ailments or cure the sick.
ṣaḥīḥ	صحيح	[1] Authentic, meeting the highest standards of Ḥadīth scholars; [2] valid, legitimate, legally effective; [3] correct, accurate.
Salaf	السلف	The early predecessors, beginning with the Companions, and including the early prominent Scholars who remained on their way.
Shaʿbān	شعبان	The eighth month of the Islamic calendar.

Appendix I: Glossary of Transliterated Arabic Terms Used

Shari'ah	الشريعة	Islamic legislation; Islamic law.
Shaykh	شيخ	[1] Title given to a scholar; [2] an old person.
shirk	شرك	Polytheism; worshipping someone or something along with the worship of Allah.
Shirk akbar	الشرك الأكبر	An act of polytheism which invalidates a person's Islām and renders all his deeds invalid.
Shirk aṣghar	الشرك الأصغر	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.
Ṣūfi	صوفي	[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).
Sunnah	السنة	The way of the Prophet Muḥammad (may Allāh raise his rank and grant him peace), his statements, actions, and approvals.
tafsīr	التفسير	Explanation, exegesis; the Islamic science of deriving the intended meanings of passages from the Qur'ān.

Appendix I: Glossary of Transliterated Arabic Terms Used

tajdid	تجديد	Revival or renewal of original beliefs and practices after they have become widely neglected.
Tawḥīd al-ʿIbādah	توحيد العبادة	The sole right of Allāh to be worshipped alone.
Tawḥīd al-Ḥākimiyyah	توحيد الحاكمية	Allāh’s sole right to legislate and rule.
Tawḥīd al-Ulūhiyyah	توحيد الألوهية	Another word for Tawḥīd al-ʿIbādah; see Tawḥīd al-ʿIbādah.
Tawḥīd al-Rubūbiyyah	توحيد الربوبية	Allāh’s sole Lordship over the creation as the only Creator, Owner, Provider, and Giver of life and death.
Tawḥīd al-Ṭāʿah wa-al-Mutābaʿah	توحيد الطاعة والمتابعة	Allāh’s sole right to be obeyed and followed in an unrestricted way.
Ulūhiyyah	الألوهية	Allāh’s sole right to be worshipped alone.
ummah	الأمة	[1] Nation of followers; [2] nation addressed with a common message, whether they respond favourably or not.
Uṣūl al-Fiqh	أصول الفقه	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

From the poetry¹ of the great scholar, Ḥāfiẓ ibn Aḥmad ibn ʿAlī al-Ḥakamī (d. AH 1377 (about 1957 CE), may Allāh have mercy on him:

وَيْشُرُوطِ سَبْعَةٍ قَدْ قُيِّدَتْ وَفِي نُصُوصِ الْوَحْيِ حَقًّا وَرَدَّتْ
فَأِنَّهُ لَمْ يَنْتَفِعْ قَائِلُهَا بِالنُّطْقِ إِلَّا حَيْثُ يَسْتَكْمِلُهَا
الْعِلْمُ وَالْيَقِينُ وَالْقَبُولُ وَالْإِنْقِيَادُ فَادِرِ مَا أَقُولُ
وَالصِّدْقُ وَالْإِخْلَاصُ وَالْمَحَبَّةُ وَفَقَّكَ اللَّهُ لِمَا أَحَبَّهُ

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.

[1] Knowledge, [2] conviction, [3] acceptance,
[4] And compliance, know what I'm talking about.

[5] And honesty, [6] sincerity, and [7] love,
May Allāh grant you success in attaining what He loves.

¹ His excellent poem, "Sullam al-Wuṣūl ilá ʿIlm al-Uṣūl."

الشَّرْطُ السَّابِعُ : القَبُولُ المُنَافِي لِلرَّدِّ

وَدَلِيلُ القَبُولِ قَوْلُهُ تَعَالَى : ﴿ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ قَالَ أُولَٰئُوا حِينُتُكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ فَاثْتَمَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ المُكذِّبِينَ ﴾ وَقَوْلُهُ تَعَالَى : ﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَنُتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴾ .

وَمِنَ السُّنَنِ مَا ثَبَّتَ فِي الصَّحِيحِ عَنْ أَبِي مُوسَى _ رَضِيَ اللَّهُ عَنْهُ _ عَنِ النَّبِيِّ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الهُدَى وَالْعِلْمِ كَمَثَلِ الغَيْثِ الكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ المَاءَ فَأَنْبَتَتِ الكَلَّاءَ وَالغُشْبَ الكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبٌ أَمْسَكَتِ المَاءَ فَنَفَعَتِ اللَّهُ بِهِ النَّاسَ فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَىٰ إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ المَاءَ وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَّهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ)) .

الله، صدقًا من قلبه، إلاً حَرَمَهُ اللهُ عَلَى النَّارِ)).

الشَّرْطُ الْخَامِسُ: الْمَحَبَّةُ لِهَذِهِ الْكَلِمَةِ، وَلِمَا دَلَّتْ عَلَيْهِ، وَالسَّرُورُ بِذَلِكَ

وَدَلِيلُ الْمَحَبَّةِ قَوْلُهُ تَعَالَى: ﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾ وَقَوْلُهُ: ﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَزِدْكُمْ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ﴾.

وَمِنَ السُّنَّةِ مَا ثَبَّتَ فِي الصَّحِيحِ عَنْ أَنَسٍ _ رَضِيَ اللَّهُ عَنْهُ _ قَالَ: قَالَ رَسُولُ اللَّهِ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَفُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقَدَّفَ فِي النَّارِ)).

الشَّرْطُ السَّادِسُ: الْإِنْقِيَادُ لِحُقُوقِهَا، وَهِيَ الْأَعْمَالُ الْوَاجِبَةُ، إِخْلَاصًا لِلَّهِ، وَطَلَبًا لِمَرْضَاتِهِ

وَدَلِيلُ الْإِنْقِيَادِ مَا دَلَّ عَلَيْهِ قَوْلُهُ تَعَالَى: ﴿ وَأَنْبِئُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾ وَقَوْلُهُ: ﴿ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾ وَقَوْلُهُ: ﴿ وَمَنْ يَسْلَمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى ﴾ أَي: بِ " لَا إِلَهَ إِلَّا اللَّهُ "، وَقَوْلُهُ تَعَالَى: ﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾.

وَمِنَ السُّنَّةِ قَوْلُهُ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ)) وَهَذَا هُوَ تَمَامُ الْإِنْقِيَادِ وَغَايَتُهُ.

وَرَاءَ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَقِينًا بِهَا قَلْبُهُ فَبَشِّرُهُ بِالْجَنَّةِ ((.

الشَّرْطُ الثَّلَاثُ : الإِخْلَاصُ الْمُنَافِي لِلْكَذِبِ

وَدَلِيلُ الإِخْلَاصِ قَوْلُهُ تَعَالَى : ﴿ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾ وَقَوْلُهُ سُبْحَانَهُ : ﴿ وَمَا أَمْرًا إِلَّا لِيُعْبَدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءً ﴾ .

وَمِنَ السُّنَّةِ الْحَدِيثُ الثَّابِتُ فِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ _ رَضِيَ اللَّهُ عَنْهُ _ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ)) أَوْ : ((نَفْسِهِ)) ، وَفِي الصَّحِيحِ عَنْ عَثْمَانَ بْنِ مَالِكٍ _ رَضِيَ اللَّهُ عَنْهُ _ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ)) وَلِلنَّسَائِيِّ فِي النَّوْمِ وَاللَّيْلَةِ مِنْ حَدِيثِ رَجُلَيْنِ مِنَ الصَّحَابَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمَلَكُ ، وَلَهُ الْحَمْدُ ، يُحِبِّي وَيُمِيتُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، مُخْلِصًا بِهَا رُوحَهُ ، مُصَدِّقًا بِهَا لِسَانَهُ وَقَلْبَهُ ، إِلَّا فَتَقَتْ لَهُ أَبْوَابُ السَّمَاءِ فَتَقًا ، حَتَّى يَنْظُرَ الرَّبُّ إِلَى قَائِلِهَا مِنْ أَهْلِ الدُّنْيَا ، وَحَقُّ لِعَبْدٍ إِذَا نَظَرَ اللَّهُ إِلَيْهِ أَنْ يُعْطِيَهُ سُؤْلَهُ)) .

الشَّرْطُ الرَّابِعُ : الصِّدْقُ الْمُنَافِي لِلْكَذِبِ الْمَانِعِ مِنَ النِّفَاقِ

وَدَلِيلُ الصِّدْقِ قَوْلُهُ تَعَالَى : ﴿ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يَتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴾ وَقَوْلُهُ تَعَالَى : ﴿ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴾ .

وَمِنَ السُّنَّةِ مَا ثَبَتَ فِي الصَّحِيحَيْنِ عَنْ مُعَاذِ بْنِ جَبَلٍ _ رَضِيَ اللَّهُ عَنْهُ _ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)) .



Appendix III: The Seven Essential Components of the Testimony of Faith and Their Evidences (Arabic Text Only)

شروط لا إله إلا الله لشيخ الإسلام محمد بن عبد الوهاب رحمه الله

الشَّرْطُ الْأَوَّلُ : الْعِلْمُ بِمَعْنَاهَا نَفْيًا وَاثْبَاتًا

وَدَلِيلُ الْعِلْمِ قَوْلُهُ تَعَالَى : ﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾ وَقَوْلُهُ : ﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾ أَيْ بِـ " لَا إِلَهَ إِلَّا اللَّهُ " ﴿ وَهُمْ يَعْلَمُونَ ﴾ بِقُلُوبِهِمْ مَا نَطَقُوا بِهِ بِأَلْسِنَتِهِمْ .

وَمِنَ السُّنَّةِ الْحَدِيثُ الثَّابِتُ فِي الصَّحِيحِ عَنْ عَثْمَانَ _ رَضِيَ اللَّهُ عَنْهُ _ قَالَ : قَالَ رَسُولُ اللَّهِ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ)) .

الشَّرْطُ الثَّانِي : الْيَقِينُ ، وَهُوَ كَمَالُ الْعِلْمِ بِهَا ، الْمُنَافِي لِلشَّكِّ وَالرَّيْبِ

وَدَلِيلُ الْيَقِينِ قَوْلُهُ تَعَالَى : ﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾ فَاسْتَرَطَفَ فِي صِدْقِ إِيمَانِهِمْ بِاللَّهِ وَرَسُولِهِ كَوْنَهُمْ لَمْ يَرْتَابُوا ، أَيْ : لَمْ يَشْكُوا ، فَأَمَّا الْمُرْتَابُ فَهُوَ مِنَ الْمُنَافِقِينَ .

وَمِنَ السُّنَّةِ الْحَدِيثُ الثَّابِتُ فِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ _ رَضِيَ اللَّهُ عَنْهُ _ ، قَالَ : قَالَ رَسُولُ اللَّهِ _ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ _ : ((أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ)) وَفِي رِوَايَةٍ : ((لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبُ عَنِ الْجَنَّةِ)) . وَعَنْ أَبِي هُرَيْرَةَ أَيْضًا مِنْ حَدِيثِ طَوِيلٍ : ((فَمَنْ لَقِيتَ مِنْ