

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 1 – The Meaning and Pillars of La Ilaaha ill Allaah

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The shaykh began with the Khutbatul Haajah.

The shaykh started off by commenting on the book that we are studying, which is Al-Qawl-ul-Mufeed fee Adillatit Tawheed, which is written by Shaykh Muhammad ibn Abdil-Wahhaab Al-Wasaabee (hafidhahullahu ta'laa).

Shaykh Ahmed started by mentioning that the servants great concern and the great importance for the deen of islaam places in him the desire to learn his aqeedah, and that it is waajib upon him to learn his aqeedah and issues of his deen. The first and foremost being aqeedah, and the asal of this is the tawheed of Allaah (subhaana wa ta'laa). Being on clarity and certain knowledge in these affairs.

The Shaykh mentioned the hadeeth of Abee Hurayrah (radiAllahu anhu) where the Prophet (sallallaahu alayhi wasallam) said: *Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is none worthy of worship (in truth) but Allaah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith (Muslim, no. 56).*

The Shaykh went on and mentioned that this great word (La ilaaha ill Allaah), when a person says it enters the deen of islaam. Because of this word the world was created and the messengers were sent to mankind conveying Allaah's (subhaana wa ta'laa) message. And because of this word the book was sent down to the Messenger.

The Shaykh went on and mentioned that the Messenger (sallallaahu alayhi wasallam) remained in the beginning of his dawah for 13 years in Makkah, calling the people to this great statement, which is La ilaaha ill Allaah. And during the response of the polytheists in Makkah at that time, he made the object of worship one, meaning to Allaah sincerely, and this is an amazing thing.

The person who says this word embraces Islaam and his blood, honour, and wealth becomes forbidden. And the opposite of this, the one who does not say this statement, then his blood and his wealth and his honour are open grounds. *The hadeeth by Abee Hurayrah (radiAllahu anhu) were Allah 's Messenger (sallallaahu alayhi wasallam) said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for*

Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)” (Bukhari, no. 2754).

The Shaykh then went on and mentioned the ramifications of saying this great word, which is there is no one worthy of worship except Allaah, and he mentioned the story of Usama bin Zaid. *It is narrated on the authority of Usama bin Zaid: The Messenger of Allaah (sallallaahu alayhi wasallam) sent us to Huraqat, a tribe of Juhaina. We attacked that tribe early in the morning and defeated them and I and a man from the Ansar caught hold of a person (of the defeated tribe). When we overcame him, he said: there is none worthy of worship (in truth) but Allaah. At that moment the Ansari spared him, but I attacked him with my spear and killed him. The news had already reached the Prophet (sallallaahu alayhi wasallam), so when we came back he (the Prophet) said to me: usama, did you kill him after he had made the profession: there is none worthy of worship (in truth) but Allaah? I said. Messenger of Allaah, he did it only as a shelter. The Prophet observed: Did you kill him after he had made the profession that there is none worthy of worship (in truth) but Allaah? He (the Prophet) went on repeating this to me till I wished I had not embraced Islam before that day (Muslim, no. 177).*

The Shaykh then described that the meaning of La ilaaha ill Allaah, that there is none worthy of worship except Allaah, this necessitates that the servant makes Allaah (subhaana wa ta’laa) the sole object of worship, not directing any worship to other than him, whether that worship be khawf, or khas’yah, or tawakkul (which means putting ones trust solely in Allaah), and the other meanings of ibaadah. It is binding upon a servant to realize the greatness of this word and to make it a reality in his life, and that he does not say the statement emptily without meaning it.

Allaah’s statement in the Qur’aan:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Adh-Dhariyat 51:56)

Allaah’s statement in the Qur’aan:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else).” (Al-Anbiya 21:25)

The Shaykh commented on the meaning of La ilaaha ill Allaah, which is laa ma’booda bi haqqin ill Allaah. And he commented on the “haqq,” and that Allaah (subhaana wa ta’laa) is the one worshipped in truth and He is the one that deserves to be solely worshipped, because he is the sole creator (Khaliq), and the sole provider (Raziq).

There are several ayyaats pointing this great reality that Allaah (subhaana wa ta’laa) is the sole creator.

From the ayyaats he mentioned are:

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ

Who created you, fashioned you perfectly, and gave you due proportion; (Al-Infitar 82:7)

Allaah says in the Qur'aan:

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and], - behold you are human beings scattered! (Ar-Rum 30:20)

And then the Shaykh said that it is waajib upon a servant to make Allaah (subhaana wa ta'laa) one and the only one solely allowed for worship to be directed to.

Allaah says in the Qur'aan:

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ

Were they created by nothing, or were they themselves the creators? (At-Tur 52:35)

Meaning that insaan deep in himself knows that there is no creator except Allaah. The proof points to the fact that Allaah (subhaana wa ta'laa) is solely worthy of worship.

The Shaykh then mentioned the hadeeth of Amr ibn Aas, which is called the hadeeth of the card, and in this narration of *the Prophet (sallallaahu alayhi wasallam)*, it is mentioned that the servant is brought on the day of judgement, and the servant has 99 tablets that are filled with his numerous sins, and the servant believes that he is destroyed, and it is said to him that you have with us a great and good deed, and it is said to him to bring his scales, and his scales are brought and it is brought out another card and in this card, the statement that there is none worthy of worship except Allaah is present, and the servant says what can this card do in regards to these 99 cards that are filled with sins, and it is placed in the scale, and the statement that La ilaaha ill Allaah outweighs the 99 tablets that are filled with sins of this servant. And it is mentioned that nothing can outweigh the name of Allaah (subhaana wa ta'laa).

The statement La ilaaha ill Allaah has two fundamental pillars, and this statement is not correct until they are fulfilled, and the first statement is the negation (La ilaaha) of worship to other than Allaah (subhaana wa ta'laa) – taraka ibaadatu maa siwa Allaah. And the second pillar is the affirmation (ill Allaah) of all worship to Allaah (subhaana wa ta'laa) – ibaadatu Allaah waahidah.

Then the Shaykh recited the two verses that are in the first chapter of the book:

Allaah says in the Qur'aan:

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bâtil (falsehood) And verily, Allâh He is the Most High, the Most Great. (Al-Hajj 22:62)

And, Allaah says:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

So know (O Muhammad sallallahu alayhi wasallam) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes). (Muhammad 47:19)

The Shaykh made reference and pointed out the importance of having knowledge about this statement, first and foremost, and he mentioned the chapter of Imaam Bukhaari, in the Book of Knowledge, that knowledge precedes actions and deeds.