

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 3 – The Conditions of لا اله الا الله (La Ilaaha ill Allaah)

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The shaykh began with the Khutbatul Haajah.

REVIEW

1. List the eight conditions of لا اله الا الله
2. What are the two lines of poetry outlining the eight conditions of لا اله الا الله

The shaykh continued from where he left off last week, with the first condition of لا اله الا الله which is علم (ilm). He also placed emphasis on memorizing the two lines of poetry that contain the eight conditions of لا اله الا الله. He went over the first condition, which is knowledge of the meaning of لا اله الا الله in both its negation and affirmation, which is opposite and contrary to ignorance. And this is what is mentioned in the text of the book that we are studying. Shaykh Muhammad ibn Abdil-Wahhaab mentioned:

Allaah's statement in the Qur'aan:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

So know (O Muhammad sallallahu alayhi wasallam) that Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh). (Muhammad 47:19)

It is narrated on the authority of Uthmaan (radiAllaahu anhu) that the Messenger of Allaah (صلى الله عليه وسلم) said: He who died knowing (fully well) that there is none worthy of worship (in truth) but Allaah entered Paradise (Muslim, no. 39).

The shaykh then talked about the great position of knowledge in our deen. Knowledge of aqeedah and knowledge of tawheed. And this being waajib on every muslim. And he mentioned another

group of poetry that al-Haafidh al-Hakamee has combined in his book Ma'ribul Qubool containing the conditions of لا اله الا الله:

العام واليقين والقبول والانقياد تدري ما اقول
وصدق والاخلاص والمحبة
وتفقه الله لما احبه

(Al-ilmu, wal-yaqeenu, wal-qaboolu, wa-inqiyaadu, tadri maa aqoolu
wa-sidqu, wal-ikhlaasu, wal-muhabbah
wa-tafaqa Allaahu lima ahabbah)

*Knowledge and certainty and acceptance along with submission, and be aware of what I am saying
And truthfulness along with sincerity and love,
Allaah grant you tanfeeq to what He loves*

This poetry is by another scholar by the name of al-Haafidh al-Hakamee, he is from the scholars of Saudi Arabia, and died in the last 100 years, has combined this group of lines of poetry.

The shaykh then talked about the greatness of knowledge and the people of ilm, and that Allaah (subhaana wa ta'laa) has raised them in rank and in degree.

Allaah's statement in the Qur'aan:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

Say: "Are those who know equal to those who know not?" (Az-Zumar 39:9)

He mentioned that the people of knowledge are the people of fear, fear of Allaah.

Allaah's statement in the Qur'aan:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

It is only those who have knowledge among His slaves that fear Allāh. (Fatir 35:28)

He also mentioned that the people of knowledge are the ones that understand the affairs of the people.

Allaah's statement in the Qur'aan:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allāh and His Signs, etc.). (Al-'Ankabut 29:43)

The shaykh then went on to the second condition of لا اله الا الله.

SECOND CONDITION: CERTAINTY – اليقين

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH FEE ADILLATIT TAWHEED:

The second condition is certainty, which is the opposite of doubt, and this is achieved by the one saying this word being certain of the meaning of لا اله الا الله. And in the text it is said that belief is not sufficient enough if it does not contain certainty, and supposed belief or assumptions are not enough in the knowledge of لا اله الا الله and the meaning of لا اله الا الله, and if supposed belief or assumptions are not enough, then of course doubt is also not enough. And in the text, it is mentioned,

Allaah's statement in the Qur'aan:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ
أُولَئِكَ هُمُ الصَّادِقُونَ

Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful. (Al-Hujurat 49:15)

Then in the text it is mentioned that Allaah (subhaana wa ta'laa) has made a condition for the truthfulness of belief in Him and His Messenger that they do not doubt (that they do not have any uncertainty). And the one who doubts, is considered to be from the hypocrites, and we seek refuge in Allaah from this.

Allaah (subhaana wa ta'laa) said concerning them:

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ

It is only those who believe not in Allāh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from Jibād). So in their doubts they waver (At-Tawbah 9:45)

Then it is mentioned in the text the following hadeeth:

Abu Hurayrah (radiyAllaahu anhu) said, The Prophet (صلى الله عليه وسلم) said: "Whomever you meet behind this wall testifying that there is no deity worthy of worship besides Allaah, being certain about it in his heart, then give him glad tidings of Paradise (Muslim, no. 31).

It is a condition for the one entering Paradise that he must have certainty in his heart concerning the meaning of the statement لا اله الا الله, and not have any doubt. And if this condition is not met, then that which is conditional is also not met.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

It is waajib and mandatory upon a Muslim to have certainty in this statement لا اله الا الله, both in its negation and affirmation. And to realize and perfect this certainty, and to resolve all sorts of doubts and uncertainties that may try to enter into this statement of لا اله الا الله. And he mentioned that the one who has certainty of this statement, then this is his salvation and his way into entering Paradise. He then mentioned the hadeeth that was mentioned in class 1:

The hadeeth of Amr ibn Aas, which is called the hadeeth of the card, and in this narration of the Prophet (صلى الله عليه وسلم), 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 لا اله الا الله 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 shaykh mentioned that the realization and perfection of these conditions concerning the statement of لا اله الا الله are mandatory upon the Muslim to learn and to practise, and therefore being granted salvation.

The shaykh stressed great importance on memorizing the text of the book we are studying, Al-Qawl-ul-Mufeed fee Adillatit Tawheed. And great concern and concentration with the text. The shaykh made great praise of the text, saying that it is very short and brief and to-the-point. The shaykh said that the title of the book, Al-Qawl-ul-Mufeed (beneficial speech), is also what is found in the text of the book, and he encourages all the students of knowledge to try to memorize this text and the proofs that are mentioned in this text from the Quraan and the Sunnah. And then he described the methodology of Shaykh Muhammad ibn Abdil-Wahhaab in this book, and how he describes the title, and follows it up by mentioning proofs from the Quraan and the Sunnah.

The shaykh then went onto the third condition.

THIRD CONDITION: ACCEPTANCE – القبول

Acceptance of what this statement of لا اله الا الله necessitates. Acceptance of the heart and of the tongue of what this word and this statement of لا اله الا الله necessitates. This is opposite and contrary to refusal, and rejection, and denial.

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED FEE ADILLATIT TAWHEED:

Allaah's statement in the Qur'aan:

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

Truly, when it was said to them: Lâ ilâha ill-Allâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it). (As-Saffat 37:35)

وَيَقُولُونَ أَأَنْتَا لَتَأْرِكُوا آلِهَتَنَا لِشَاعِرٍ مَجْنُونٍ

And (they) said: "Are we going to abandon our âliha (gods) for the sake of a mad poet? (As-Saffat 37:36)

And then it is the mentioned in the text the following hadeeth:

Abee Moosaa al-Ash'aree (radiyAllaahu anhu) said, The Messenger of Allaah (صلى الله عليه وسلم) said, The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)" (Bukhari, no. 79).

However, the shaykh abridged the hadeeth and came to the point where the hadeeth says: "The first is the example of the person who comprehends..." The shaykh said that this hadeeth is in the context of the similitude that the Prophet (صلى الله عليه وسلم) has used concerning the land that receives water and the land that does not receive water. The land that receives water is beneficial for the people, providing for them vegetables and benefits for their livestock, and the land that does not receive water is non-beneficial to the people.