

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 4 – The Conditions of لا اله الا الله (La Ilaaha ill Allaah)

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The shaykh began with the Khutbatul Haajah.

THIRD CONDITION: ACCEPTANCE – القبول

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

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEH 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 أَأَنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

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 (ﷺ) 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.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah (subhaana wa ta’laa) has given the news of the nations that have preceded us, the ones who accepted this word, this statement of ﷻ, لا اله الا الله, and how Allaah (subhaana wa ta’laa) recompensed and retributed those who refused and denied this statement.

Allaah’s statement in the Qur’aan:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

And similarly, We sent not a warner before you [O Muhammad (ﷺ)] to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps." (Az-Zukhruf 43:23)

The Messengers responded to them:

قَالَ أُولُو جِنَّتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ
(The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, We disbelieve in that with which you have been sent." (Az-Zukhruf 43:24)

The shaykh mentioned that Allaah (subhaana wa ta’laa) has informed us what He has promised to those who accepted this statement, and the reward He has prepared for them, and what He has promised and prepared for the ones who rejected this statement.

With regards to those who rejected this statement:

Allaah’s statements in Qur’aan:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship. (As-Saffat 37:22)

مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْحَكِيمِ

"Instead of Allāh, and lead them on to the way of flaming Fire (Hell); (As-Saffat 37:23)

وَقَفُّوهُمْ إِنَّهُمْ مَسْتُولُونَ

"But stop them, verily they are to be questioned. (As-Saffat 37:24)

مَا لَكُمْ لَا تَنْصُرُونَ

"What is the matter with you? Why do you not help one another (as you used to do in the world)?" (As-Saffat 37:25)

Until the statement of Allaah (subhaana wa ta'laa):

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 Allāh)," they puffed themselves up with pride (i.e. denied it). (As-Saffat 37:35)

وَيَقُولُونَ أَأَنْتَا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ

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

The shaykh then mentioned the reward for the ones who accepted this statement.

Allaah's statements in the Qur'aan:

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

Save the chosen slaves of Allāh (faithful, obedient, true believers of Islāmic Monotheism). (As-Saffat 37:40)

أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ

For them there will be a known provision (in Paradise). (As-Saffat 37:41)

فَوَاكِهُ وَهُمْ مُكْرَمُونَ

Fruits; and they shall be honoured, (As-Saffat 37:42)

فِي جَنَّاتِ النَّعِيمِ

In the Gardens of delight (Paradise), (As-Saffat 37:43)

عَلَى سُرُرٍ مُتَقَابِلِينَ

Facing one another on thrones, (As-Saffat 37:44)

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ

Round them will be passed a cup of pure wine; (As-Saffat 37:45)

بَيِّضَاءَ لَذَّةٍ لِلشَّارِبِينَ

White, delicious to the drinkers, (As-Saffat 37:46)

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُتْرَفُونَ

Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom. (As-Saffat 37:47)

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عَيْنٌ

And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes. (As-Saffat 37:48)

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ

(Delicate and pure) as if they were (hidden) eggs (well) preserved. (As-Saffat 37:49)

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ

Then they will turn to one another, mutually questioning. (As-Saffat 37:50)

The shaykh then read the hadeeth of Abee Moosa al-ash'aree (radiyAllaahu anhu) in its entirety, and described to us that this is the condition of the people who accept the statement of لا اله الا الله, and work in accordance to it, and teach the people, and benefit themselves and other than themselves; this is the example of the land that takes in its water and grows vegetation and the people benefit from it, this is the example of the one who accepts the guidance of Allaah (subhaana wa ta'laa) and the deen of Allaah that was sent with Muhammad (صلى الله عليه وسلم).

The shaykh then explained the rest of the hadeeth, with regards to the land that does not take in its water, therefore not benefiting itself and not benefiting other than itself, this is example of the one who refuses the statement of لا اله الا الله, and who does not accept the deen of Allaah (subhaana wa ta'laa) that Muhammad (صلى الله عليه وسلم) was sent with.

العنقياد – FOURTH CONDITION: SURRENDER

Believing and submission (surrender) and recognition to the meaning of this statement of لا اله الا الله, which is contrary to the abandonment and the leaving off of this statement.

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

Allaah's statement in the Qur'aan:

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

And whosoever submits his face (himself) to Allâh [i.e. (follows Allâh's Religion of Islâmic Monotheism), worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities], while he is a Muhsin (gooddoer i.e. performs good deeds totally for Allâh's sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allâh's Messenger

Muhammad (ﷺ), then he has grasped the most trustworthy handhold [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision. (Luqman 31:22)

In the text there is a brief tafseer of this aayah, the statement of Shaykh Muhammad ibn Abdul Wahhaab:

And the meaning of “submits his face” is submission and obedience. And the meaning of “Muhsin” is that he is a monotheist (a muwahhid – affirmer of Tawheed). And the meaning of “the most trustworthy handhold,” is the statement لا اله الا الله, that there is no deity worthy of worship besides Allaah.

Then it is mentioned in the text the statement of Allaah (subhaana wa ta’laa):

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ

"And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm), before the torment comes upon you, then you will not be helped. (Az-Zumar 39:54)

And this means to turn back towards Allaah and submit to Him.

And the hadeeth that is mentioned as a proof for this condition of لا اله الا الله, is:

From ‘Abdullaah ibn ‘Amr, that the Prophet (ﷺ) said: “No one from you amongst you has believed, until his desire is in compliance with what I have come with.”

Shaykh Muhammad ibn Abdul Wahhaab mentions in the text that Imaam an-Nawawee has mentioned this hadeeth in al-Arba’een (Forty Hadeeths), the hadeeth being number 41, and it is mentioned in al-Arba’een that this hadeeth is authentic (saheeh). And that this hadeeth has been narrated in Kitaabul-Hujjah with a saheeh isnaad (authentic narration). Also, Shaykh Haafidh al-Hakamee in his book Ma’aarijul-Qubool (2/422) has graded this hadeeth authentic. And Ibn Katheer has used this hadeeth as a proof in his tasfeer of the statement of Allaah:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ

It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision. (Al-Ahzaab 33:36)

And Shaykh Muhammad ibn Abdul Wahhaab al-Tameemee (rahimahullaah), the author of Kitaab at-Tawheed, has also mentioned this hadeeth in one of his numerous books (al-Waajibatul-Mutahimaat li Ma’rifatul-Umooril-Muhimmaat [page 7]), and has mentioned that it is authentic.

Shaykh Muhammad ibn Abdul Wahhaab has mentioned that in the chain (isnaad) of this hadeeth is man by the name of Nu’aym ibn Hamaad al-Khuzaa’ee. And there is a difference of opinion on whether his narrations are authentic or unauthentic (some people declared him weak, while others considered him reliable). And he is hasan (acceptable) in hadeeth if what he narrates has not been rejected or criticized by the scholars of hadeeth. One of the scholars of hadeeth, Ibn Adiy, in his al-Kaamil (7/2485), does not mention the hadeeth in question as one of the narrations that have been

criticized by this narrator, Na'aym ibn Hammaad. And he said in the end of the biography, "And I believe that the rest of his hadeeth are confirmed" [meaning the hadeeth in question].

And Ibn Hajr, said in his book at-Tahdheeb (10/463), which is to do with narrations and men of narrations, "Indeed, it has already preceded that Ibn Adiyy, followed up that which he (Na'aym) was weak in, so this is the decisive statement concerning him." And he said in at-Taqreeb, "Indeed, Ibn Adiyy followed up that which he (Na'aym) was mistaken in, and he said that the rest of his hadeeth are confirmed."

And Shaykh Muhammad ibn Abdul Wahhaab mentions that he is also on the opinion of Ibn Adiyy and Ibn Hajr (that he considers the hadeeth in question to be authentic).

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Shaykh Ahmed then went on and described that this hadeeth, there is a difference of opinion amongst the scholars of hadeeth concerning its authenticity or unauthencity. He then mentioned that the scholars have said the Na'aym ibn Hammaad is strong and acceptable in the sunnah of the Prophet (ﷺ), and he is weak in the narrations of hadeeth. The shaykh said that whoever takes the opinion of Shaykh Muhammad ibn Abdul Wahhaab, and al-Haafidh ibn Hajr, and other scholars of hadeeth, who accept this hadeeth, then this is not something to be taken against them. The shaykh then mentioned numerous aayaats and numerous hadeeths that point to the authenticity of the meaning of the hadeeth in question, irrespective of whether the hadeeth itself is authentic or unauthentic.

Allaah's statement in the Qur'aan:

الْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad [ﷺ]) the reminder and the advice (the Qur'ân), that you may explain clearly to men what is sent down to them, and that they may give thought. (An-Nahl 16:44)

So the Prophet (ﷺ) is the one that made clear to the people what is to be followed. Therefore, the shaykh mentioned that these few aayaats indicate that the meaning of the hadeeth in question is authentic, regardless of the authenticity of the actual hadeeth.

The shaykh then went on to give an explanation of this condition of لا اله الا الله.

Allaah's statement in the Qur'aan:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad [ﷺ]) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

And His statement in the Qur'aan:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا

It is not for a believer, man or woman, when Allāh and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allāh and His Messenger, he has indeed strayed in a plain error. (Al-Ahzab 33:36)

Then the shaykh mentioned the statement of Allaah (subhaana wa ta'laa) with regards to the one that rejects and abandons the order of Allaah and the order of the Messenger of Allaah (صلى الله عليه وسلم):

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

And let those who oppose the Messenger's (Muhammad [صلى الله عليه وسلم]) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them. (An-Nur 24:63)

Aisha narrated that Allaah's Apostle said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected." (Bukhari, no. 2523).

The shaykh said that there is no escape and it is upon the person to have submission and obedience to the order of Allaah (subhaana wa ta'laa) and the order of His Messenger, and that he does not come with something from himself, so that he is not affected in his deen by tribulations.

Allaah's statement in the Qur'aan:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ

[Say (O Muhammad [صلى الله عليه وسلم]) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ân and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember! (Al-A'raf 7:3)

And His statement:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

And whatsoever the Messenger (Muhammad [صلى الله عليه وسلم]) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. (Al-Hasbr 59:7)