

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 6 – The Conditions of لا اله الا الله (La Ilaaha ill Allaah), Requirements of لا اله الا الله (La Ilaaha ill Allaah), Meaning of مُحَمَّدًا رَسُولُ اللَّهِ (Muhammad Rasoolullaah)

By Shaykh Ahmed al-Wasaabee

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The shaykh began with the Khutbatul Haajah.

SEVENTH CONDITION: LOVE – المحبة

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

Love for this great and blessed statement and what is required by it and what it proves. And it is upon the people to work for it and to adhere to its conditions, and to hate whatever contradicts (negates) it.

Allaah's statement in the Qur'aan:

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). (Soorah Al-Baqarah 2:165)

And Allaah's statement in the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him. (Al-Ma'idah 5:54)

And from Anas ibn Maalik (radiyAllaahu anhu) who said, the Messenger of Allaah (صلی الله علیه وسلم) said, "If three qualities are found in a person, then he has tasted the sweetness of eemaan, that Allaah and His Messenger is more beloved to him than anyone else, and that a person does not love, except for Allaah, and he does not hate, except for Allaah, and he hates to return to disbelief after Allaah has saved him from it, just as he hates to be thrown into the Fire." (Bukhari, no. 16 and Muslim, no. 43)

So the people of لا اله الا الله love Allaah with a sincere love, and the people of shirk love Allaah and they love others besides Him as well, and this negates a prerequisite for لا اله الا الله.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh mentioned that Allaah (subhaana wa ta'laa) has described the believers in the first verse (2:165) as being more tremendous in their love for Allaah, and those who are the polytheists, love Allaah and love along Allaah other than him.

The shaykh then mentioned some signs of love. And from the signs of love is that a person puts what Allaah (subhaana wa ta'laa) loves and what His Messenger loves before anything else, even though his desires may go against it. And from the signs of love is the following of the Messenger in all issues. And from the signs of love is to love what Allaah (subhaana wa ta'laa) and His Messenger love and to hate what Allaah (subhaana wa ta'laa) and His Messenger hate.

Allaah's statement in the Qur'aan:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَٰ عَلَىٰ بَصَرِهِ غِشَاوَةً
فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

Have you seen him who takes his own lust (vain desires) as his ilâh (god), and Allâh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember? (Al-Jathiyah 45:23)

It is waajib on a believer to put the love of Allaah (subhaana wa ta'laa) before his desires.

Narrated Abu Huraira, that Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children." (Bukhari, no. 13).

This is the trait of the believers who are more tremendous in their love for Allaah (subhaana wa ta'laa), loving Allaah and His Messenger foremost before anyone else. And the Messenger informed us of this in this hadeeth and negated belief from the people until they have this trait, that they love Allaah and his Messenger more than anyone else, even though it may his father, mother, or children, who are the closest of people to him.

The shaykh mentioned the statement of al Hasan al Basree, that a group of people during the time of the Prophet (صلى الله عليه وسلم) claimed that had love for Allaah (subhaana wa ta'laa), so Allaah (subhaana wa ta'laa) tested them and revealed the statement:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you of your sins. And Allâh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

On the authority of Abu Hurayrah, that the Messenger said: "All of you will enter Paradise, except the one who refuses." They [the companions] said, "And who would refuse, O Messenger of Allaah?" He replied: "Whoever obeys me, enters Paradise; And whoever disobeys me, then verily he has refused." (Bukhaari, no. 7280).

Narrated Jabir bin 'Abdullah, 'Some angels came to the Prophet while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." (Bukhari, no. 6812).

The shaykh referred us to the well-known book Ma'aarijul-Qubool, which is written by Shaykh Haafidh al-Hakamee, and referred the students of knowledge to this book specifically concerning this condition of Muhabbah. And he said that the design and the intent and of the purpose of the writer of this book (Al-Qawl ul-Mufeed), Shaykh Muhammad ibn Abdil-Wahhaab, was being concise and to provide a summary with proofs so that it may be easy for the students to memorize the proofs for tawheed.

EIGHT CONDITION: DISBELIEF IN THE TAWAAGHEET – الكفران

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

So the tawaagheet are things that are worshipped besides Allaah, yet Allaah is the Lord, Creator and the True object of worship.

Allaah's statement in the Qur'aan:

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.
(Al-Baqarah 2:256)

And from Taariq ibn Asheem (radiyAllaahu anhu) who said, I heard the Messenger of Allaah (صلى الله عليه وسلم) say, "Whoever says that there is no deity worthy of worship besides Allaah, and he disbelieves in whatever is worshipped besides Allaah, then Allaah has made his blood and wealth unlawful. And his reckoning if with Allaah." (Muslim, no. 23 and Musnad Imaam Ahmed, 4/372).

I (Shaykh Muhammad ibn Abdil-Wahhaab) say: the statement of لا اله الا الله combines between negation and affirmation. So لا اله (Laa ilaahah) is a negation of everything that is worshipped besides Allaah. And الا الله (ill Allaah) is an affirmation of worshipping Allaah alone without any associate.

Indeed, these eight conditions were gathered up in the following lines of poetry:

*'Knowledge, certainty and sincerity and your truthfulness with,
Love and submission and acceptance of it;
And the eight added to them is your disbelief in;
Anything besides the True Deity.'*

For the conditions of لا اله الا الله, refer back to the book Ma'aarijul-Qubool bi Sharh Salimul-Wusool ilaa Ilmil-Usool fir-Tawheed by Shaykh Haafidh ibn Ahmed al-Hakamee (2/417/424). And refer to ad-Duroorul-Muhimmah li Aammatil-Ummah (Important lessons for the Muslim ummah) by His eminence, Shaykh Abdul Azeez ibn Abdullaah ibn Baaz (rahimahullaah), especially the second lesson.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh said that the meaning of the word 'taaghoot' in the Arabic language is 'going overboard' or 'over the known boundaries.'

One of the best and well-known definitions of taaghoot is by Imaam ibnul Qayyim (rahimahullaah): all of that which because of which the servant oversteps his boundaries in concern to that which is worshipped other than Allaah or followed other than Allaah or obeyed other than Allaah.

Then Shaykh Ahmed described and mentioned some examples of taaghoot. Examples of taaghoot are the idols that are worshipped along with Allaah or other than Allaah. And the evil scholars who call to bid'ah, they are considered to be from the tawaaghoot. And those who make that which is halaal haraam, and that which is haraam halaal, these are considered to be from the tawaagheet. Also, the 'ullema of evil who surround the ruler and push the ruler to leaving off the ruling of Allaah and His Messenger, and making them rule by other than Allaah and His rulings, these scholars considered to be from the taaghoot. It is upon the scholars, who are the inheritors of the Prophet, to follow in his steps, in his character, and in his laws, and in their beliefs, and what he ordered and forbade.

And he mentioned a point from the Book of Aqeedah by Shaykh Muhammad ibn Saalih al-Uthaymeen (rahimahullaah), that Shaykh Uthaymeen also mentioned that the definition of Imaam ibnul Qayyim is from the best definitions of taaghoot.

A person can be a taaghoot when he oversteps the boundaries of Allaah, and the guidance of Allaah, and the laws of Allaah (subhaana wa ta'laa). And it is upon us to always following the rules and

commands of Allaah, and answering the call of Allaah and His Messenger, and staying away and leaving off that which Allaah and His Messenger have forbidden for us.

Shaykh Ahmed then went over briefly the eight conditions of لا اله الا الله, and he stressed and emphasized the students of knowledge to memorize the two lines of poetry that contain the conditions of لا اله الا الله.

REQUIREMENTS OF THE TESTIFICATION - لا اله الا الله

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

So the demands and requirements of the witnessing of لا اله الا الله are: to abandon the worship of everything besides Allaah from all the things that are worshipped. The evidence for this is the negation in our statement لا اله (Laa ilaahah). And the worship of Allaah alone without any associate. The evidence for affirmation of this is our statement الا الله (ill Allaah).

Allaah (subhaana wa ta'laa) says in the Qur'aan:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship none but Him. (Al-Isra 17:23)

And His statement:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allâh and join none with Him in worship (An-Nisa 4:36)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

After a person says this statement of لا اله الا الله, then it is upon him and there is no escape for him from doing the works that this statement necessities and requires and demands. And to apply the works this statement demands. Which is working in accordance to the meaning of لا اله الا الله, making the sole worship of Allaah (subhaana wa ta'laa) realised, and apparent, and perfecting the worship and this goes along with perfecting the meaning of لا اله الا الله.

The shaykh then mentioned the two pillars of لا اله الا الله, affirmation and negation. And that Allaah (subhaana wa ta'laa) is the One that is worthy of worship. Allaah being the Creator (Khaaliq), the Provider (Raaziq), the One who gives life, and the One who gives death. So the One that is

described with these great attributes is the One that is worthy of worship, and this what the statement of لا اله الا الله demands and requires. The one who says this statement has to worship Allaah (subhaana wa ta'laa) according to what Allaah and His Messenger ordered him to do.

It is upon us to be truthful in this, and we will be tested in our statement of لا اله الا الله.

Allaah's statements in the Qur'aan:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Blessed is He in Whose Hand is the dominion, and He is Able to do all things. (Al-Mulk 67:1)

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْعَفُورُ

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving; (Al-Mulk 67:2)

And Allaah's statements:

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AlifLâmMîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.] (Al-'Ankabut 29:1)

أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

Do people think that they will be left alone because they say: "We believe," and will not be tested. (Al-'Ankabut 29:2)

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). (Al-'Ankabut 29:3)

So the shaykh is emphasizing that we must realize this statement and apply it, and applying it is by working in accordance to the deen of al-Islaam. And we must be truthful in this statement, and what is requires and demands. And it is upon us to obey and answer the call of Allaah (subhaana wa ta'laa).

Allaah (subhaana wa ta'laa) says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

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

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا

I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (Adb-Dhariyat 51:57)

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (Adb-Dhariyat 51:58)

THE MEANING OF THE TESTIFICATION - مُحَمَّدًا رَسُولُ

اللَّهُ (MUHAMMADAN RASOOLULLAAH)

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

That is to say that there is no one worthy of being followed, except for the Messenger of Allaah (صلى الله عليه وسلم). And if anyone other than the Messenger of Allaah (صلى الله عليه وسلم) is followed, then he is being followed in falsehood.

Allaah (subhaana wa ta'laa) says:

اتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ 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 Allâh), besides Him (Allâh). Little do you remember! (Al-A'raf 7:3)

And His statement:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا 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 (صلى الله عليه وسلم)) 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:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ 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)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

Allaah (subhaana wa ta'laa) has ordered the believers to follow the Prophet (صلى الله عليه وسلم) in all their affairs (7:3).

Allaah's statement in the Qur'aan:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

And We have also sent down unto you (O Muhammad [صلى الله عليه وسلم]) 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 Allaah (subhaana wa ta'laa) has made the Messenger the one who clarifies the message of Allaah. And when Allaah and His Messenger gave decreed a matter, then there is no escape for the believer except to submit and surrender to the order of Allaah and His Messenger.

And the shaykh mentioned the reason for the revelation of the verse in Soorat An-Nisa (4:65). Shaykh Muqbil (rahimahullaah) has mentioned in one his books, which is called Saheeh al-Musnad, a hadeeth mentioned in volume no. 9 of Saheeh al-Bukhaaree, the number being 323.

Shaykh Ahmed then mentioned that it is not upon anyone to have a choice in this affair, to choose for himself and have his opinion. He must obey and submit all of his affairs to the Prophet (صلى الله عليه وسلم), not having any choice over the choice of the Prophet (صلى الله عليه وسلم). And the one who disobeys Allaah and disobeys His Messenger, then he has been promised and has been told that he has strayed in plain error. So there is no escape for the believers except that they submit themselves to Allaah and His Messenger in all their affairs.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh gave us a great faa'idah (benefit) of witnessing that Muhammad is the Messenger of Allaah. He mentioned some benefits from one of the books from the scholars of this day, in his explanation of Kitaab at-Tawheed.

Inshaa'Allaah, the translation of this kalaam by Shaykh Ahmed will follow next week.