

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 2 – The Conditions of La Ilaaha ill Allaah

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

The shaykh started off by asking two questions to see if the students in Toronto have benefited from the dars that took place last week. The first of these questions was what are the pillars of la ilaaha ill Allaah and the second question was what is the highest branch of imaan and the proof for it.

The shaykh finished off last weeks dars by mentioning few facts. He mentioned that Allaah (subhaana wa ta'laa) has raised the messengers and ordered them to call the people to the realization and the affirmation and the practise of the meaning of La ilaaha ill Allaah, by worshipping Allaah exclusively and solely with no partners.

Allaah's statement in the Qur'aan:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

*And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc. i.e. do not worship Tāghūt besides Allāh)." (An-Nahl 16:36)*

Allaah has informed us that he has raised up in every nation and every generation and every people a messenger from the people. A messenger calling them to the worship of Allaah solely and exclusively and forbidding them from the worship of what shaytaan has made beautiful to them and what has made them fall into the beliefs of shirk. And He has put on the tongues of the messengers the call to tawheed of Allaah and his worship and the obedience of his messengers.

And He has mentioned that from these people who were called, the ones who had the words of misguidance fallen upon them, they have been worthy of the punishment of Allaah and have worshipped with Allaah other than him and have not received the guidance that Allaah (subhaana wa ta'laa) has sent the messengers with.

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)*

And this is the tawheed that they were created for and that they were called to, and this is called the tawheed of intention and petition.

This is the tawheed that the people have been created for and have been called to, and it is the tawheed of intention and petition. As for Tawheed ar-Ruboobeeyah (Tahweed of Lordship) and Tawheed al-Asmaa was-Sifaat (Tawheed of Names and Attributes of Allaah and the Actions of Allaah), then this is called the tawheed of knowledge belief. And most of the nations have affirmed these two types of tawheed to Allaah (subhaana wa ta'laa). As for Tawheed al-Ulooheeyah (Tawheed of Worship), then the nations have denied this and have fought against this.

Allaah's statement in the Qur'aan in reference to the Qam ul-Hud (the people of the Prophet Hud), that they said to Hud (alayhis salaam):

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ مِنَ الصَّادِقِينَ

*They said: "You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So bring us that wherewith you have threatened us if you are of the truthful." (Al-A'raf 7:70)*

And when the Prophet (صلى الله عليه وسلم) called the people of Quraysh to the worship of Allaah (subhaana wa ta'laa) solely and exclusively, they responded by saying:

أَجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

*"Has he made the âlîba (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!" (Sad 38:5)*

They realized that the Prophet (صلى الله عليه وسلم) is calling to the worship of Allaah solely and exclusively and this necessitated that they leave off the worship of other than Allaah.

The greatest right of Allaah (subhaana wa ta'laa) upon his creation, which is the worship of Him solely and exclusively.

*It is narrated on the authority of Mu'adh bin Jabal that he observed: I was riding behind the Messenger of Allaah (صلى الله عليه وسلم) on a donkey known as 'Ufair. He (Mu'adh) observed: He (the Prophet) said: Mu'adh, do you know what right has Allaah over His bondsmen and what right have His bondsmen over Him? Mu'adh added: I replied: Allaah and his Messenger know best. Upon this he (the Prophet) remarked: The right of Allaah over His bondsmen is that they should worship Allaah and should not associate anything with Him, and the right of His bondsmen over Allaah, Glorious and Sublime, is that He does not punish him who associates not anything with Him. He (Mu'adh) added: I said to the Messenger of Allaah: Should I then give the tidings to the people? He (the Prophet) said: Do not tell them this good news, for they would trust in it alone. (Muslim, no. 47).*

The shaykh made a notification about the aforementioned hadeeth of Mu'adh bin Jabal, that Mu'adh responded to Messenger (صلى الله عليه وسلم) by saying that Allaah and his Messenger know best. The shaykh mentioned that in this time and day, after the death of the Prophet (صلى الله عليه وسلم), this statement is no longer applicable, and it is only said that Allaah knows best (Allahu alam). During

the Prophet's time, Allaah and his Messenger knows best what was said because the Prophet was informed by revelation of Allaah (subhaana wa ta'laa), however today, it is only said that Allaah (subhaana wa ta'laa) is most knowing.

The shaykh then mentioned the greatness of this statement, La ilaha illa Allaah, and that whosoever makes Allaah (subhaana wa ta'laa) one sincerely from his heart, that Allaah (subhaana wa ta'laa) makes the fire forbidden upon him.

*Itbaan bin Malik narrated from the Prophet (صلى الله عليه وسلم) that: Indeed Allaah has forbidden for Hell the person who says: 'There is none worthy of being worshipped but Allaah,' seeking thereby the Face of Allaah (Bukhari and Muslim).*

*Imaam Tirmidhee narrates from Abee Hurayrah that the Prophet (صلى الله عليه وسلم) said: There is not a servant that says La ilaha illa Allaah sincerely, except that the doors of Heaven are upon to him until it reaches the Arsh.*

This statement is the reason and the cause of the servant entering the Paradise.

*Ubaadah bin As-Saamit narrated that Allaah's Messenger (صلى الله عليه وسلم) said: If anyone testifies that None has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Apostle, and that Jesus is Allah's Slave and His Apostle and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junada, the sub-narrator said, "Ubaadah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Bukhari, no. 3202).*

The realization of this statement, La ilaha illa Allaah, is the reason for salvation.

*Imaam Muslim narrates that the Prophet (صلى الله عليه وسلم) heard the muadh'in calling to the prayer, and when he said Ash-hadu an la ilaha illa Allaah, the Prophet said that he has exited from the Fire.*

*In the hadeeth of the intercession, where Allaah (subhaana wa ta'laa) says: remove from the Fire the ones who have said la ilaha illa Allaah, and in his heart is the least amount of imaan.*

## THE CONDITIONS OF LA ILAAHA ILL ALLAAH

الشروط لا اله الا الله

In the book Al-Qawl-ul-Mufeed fee Adillatit Tawheed, Shaykh Muhammad ibn Abdil-Wahhaab Al-Wasaabee (hafidhahullahu ta'laa) has mentioned eight conditions of la ilaaha ill Allaah.

1. Knowledge (Ilm) - العلم
2. Certainty (Yaqeen) - اليقين
3. Sincerity (Ikhlaas) - الاخلاص
4. Truthfulness (Sidq) - الصدق
5. Love (Muhabbah) - المحبه
6. Surrender (Inqiyaad) - العنقياد
7. Acceptance (Qabool) - القبول
8. Disbelief (in what is worshipped other than Allaah) (Kufraan) - الكفران

Some of the scholars have put these into poetry, consisting of two lines of poetry:

علم يقين واخلاص وصدق كم محبت وعنقياد وقبول له  
وذيد ثامنه الكفران منت بم ف الاله من الاشياع قدوله

*Ilmun yaqeenun wa ikhlaasun wa sidqu kama, mahabbatin wa inqiyaadin wa qabooli laba  
Wadheeda thaaminuha al kufraanu minta bima, fee al-ilaahi min al-ashyaaee qaduliha*

*Knowledge and certainty and sincerity and truthfulness with love and surrender and acceptance to this word,  
and increase the eight one which is disbelief from you of with what is worshipped other than Allaah from the things  
that are worshipped*

### **FIRST CONDITION: KNOWLEDGE - العلم**

Knowledge of the meaning of la ilaaha ill Allaah in its negation and its affirmation. This is opposite and contrary to ignorance to the meaning of la ilaaha ill Allaah.

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).*