Class 4 – The Conditions of لا اَلٰهِ الاَلٰهُ (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 اَلٰهِ الاَلٰهُ necessiates. Acceptance of the heart and of the tongue of what this word and this statement of لا اَلٰهِ الاَلٰهُ necessiates. This is opposite and contrary to refusal, and rejection, and denial.

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

Allaah’s statement in the Qur’aan:

إِنَّهُمْ كَانُوا إِذَا قَبَلَ لَهُمْ نُورًا إِلَّا أَنْ يَكُونُوا أُولُوْيَاءَ مُهْتَمِينَ

Truly, when it was said to them: La 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)

وَفَيْقَوْنُ أَنَّا لَنُأَاوِرُوكُمْ أَيُّهَا الَّذِينَ آمَنُوا أَنتُمْ لَشَاعِرٌ مَجْحُونٌ

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 Allaah 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 Allaah’s religion and gets benefit (from the knowledge) which Allaah 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 Allaah’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 Allaah ﷺ, 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 أُرْسِلْنَا مِنْ فِرْقَةٍ فَيَقُولُنَّ لَنَزِيدُهُمُ الْمَطَامِعَ وَلَنِنْهَاجُهُمْ عَلَى أَمْثَالِهَا وَإِنَّا عَلَى ٱللَّهِ مِثْلَ مَا آمَنُوا

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 أَوَلَوْ نَذَجَّتْكُمْ بِأَهْدَايْ مُمَّا وَجَدْتُمُ عَلَيْهِ آبَاهُمْ كَمْ قَالُوا إِنَّا بِمَا أُرْسِلْنَا بِهِ كَافُونَ (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verify, 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:

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

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

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):

 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)

And (they) said: "Are we going to abandon our âliha (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:

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

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

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

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

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

Round them will be passed a cup of pure wine; (As-Saffat 37:45)
White, delicious to the drinkers, (As-Saffat 37:46)


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)

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

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

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 Allaah, 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 Allaah, and who does not accept the deen of Allaah (subhaana wa ta’laa) that was sent with Muhammad ( صلى الله عليه وسلم). [i.e. (follows Allaah’s Religion of Islāmic Monotheism), worships Allaah ( 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 Allaah’s sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allaah’s Messenger]

The statement of Allaah in the Qur’aan:

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\text{And whosoever submits his face (himself) to Allāh, i.e. (follows Allāh’s Religion of Islāmic Monotheism), worships Allāh ( 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 Allāh’s sake without any show-off or to gain praise or fame etc. and does them in accordance with the Sunnah of Allāh’s Messenger.}
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The translation of the text in Al-Qawl-ul-Mufeed Fee Adillatit Tawheed:

Believing and submission (surrender) and recognition to the meaning of this statement of Allaah, which is contrary to the abandonment and the leaving off of this statement.
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 نَّلَّهَا إِلَّا اللّهُ، 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):

وَأَنْبِئُوا إِلَىٰ رَبِّكُمْ وَأَسْلَمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الطَّغْرُابُ نَّتَصَرَّبُونَ

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), 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 نَّلَّهَا إِلَّا اللّهُ, is:

From ‘Abdullaah ibn ‘Amr, that the Prophet (صلى الله عليه وسلم) 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 (sahceh). And that this hadeeth has been narrated in Kitaabul-Hujjah with a saheeh isnaad (authentic narration). Also, Shaykh Haafidh al-Hakamee is his book Ma’aarijul-Qubool (2/422) has graded this hadeeth authentic. And Ibn Katheer has used this hadeeth as a proof in his tafseer of the statement of Allaah:

وَمَا كَانَ لِمُؤْمِنٍ مَّنْ وَلَدَهُ أَفْتَرَى إِلَّا قَضَى اللّهُ وَرَسُولُهُ أَمَرَهُ أَنْ يَكُونُ لَهُمُ الخَيْرُ مِنْ أَمْرِهِمْ

It is not for a believer, man or woman, when Allaah and His Messenger have decreed a matter that they should have any option in their decision. (Al-Ahzab 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-Waajibaatul-Mutahimaat li Ma’rufatul-Umoorul-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 Hammaad 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 Adiyy, 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 unauthenticity. He then mentioned that the scholars have said the Na‘aym ibn Hammaad is strong and acceptable in the sunnah of the Prophet (صلى الله عليه وسلم), 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 ayaats 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:

"البِنَاتُ وَالرُّبُرَ وَأَنْزَلْنَا إِلَيْكَ الْذِّكْرُ لِتَشْبَهَ النَّاسَ مَا نَرَى إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ"

*With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad [صلى الله عليه وسلم]) the reminder and the advice (the Qur’an), that you may explain clearly to men what is sent down to them, and that they may give thought.* (An-Nabîl 16:44)

So the Prophet (صلى الله عليه وسلم) is the one that made clear to the people what is to be followed. Therefore, the shaykh mentioned that these few ayaats 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 لاَّ اللَّهِ الَّتِي.

Allaah’s statement in the Qur’aan:

"فَلا َوَرَبّكَ لَّا يُؤْمِنُونَ حَتَّى يُحَكَّمَواْ فِي مَا شَرَّبُواْ نَمَّ لَا يَحْدَوَا فِي أَنْفُسِهِمْ حَرَّجاً مَّعَةُ قُضُّيَّتِهِمْ وَيُسَلَّمُواْ بَسْطِيَّمَا"

*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 in the Qur’aan:

وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا مُؤْمِنَاتٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخَيْرَةُ مِنْ أَمْرِهِمْ وَمِنْ يَغْضُبُ اللَّهُ

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. And whoever disobeys Allâh 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):

فَلْيُحَذَّرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبُهُمُ الْعَذَابُ عَدَابًٌ أَلِيِّمً

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:

أَتَّبِعُوهَا مَا أَتُّبِعَ إِلَّا كَمْ مِنْ رَكَّمَهُمْ أَوْ لَا تَتَّبِعُوا مِنْ ذُو نَهَايَةٍ أَوْ لَا يَتَّبِعُونَ

[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’an and Prophet Muhammad’s Sunnah), and follow not any Anliya’ (protectors and belpers, 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:

وَمَا آتَاَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَعْلَمُ عَنْهُ فَانْتَهُوا

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