

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 5 – The Conditions of لا اله الا الله (La Ilaha ill Allaah)

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

### REVIEW

1. What is the meaning of العُرْوَةَ الْوُثْقَى (the trustworthy handhold)?
2. What is the fourth condition of لا اله الا الله?
3. What is the meaning of the statement of Allaah: يُسَلِّمُ وَجْهَهُ (submits his face)?
4. What is the meaning of وَهُوَ مُحْسِنٌ (while he is a Muhsin)?

### **FIFTH CONDITION: TRUTHFULNESS – الصدق**

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

This is opposite of deicet and untruthfulness. And it is to say this statement affirming it and believing in it truthfully in the heart. And if it is said by the tongue only, the heart not attesting it or believing in it, then this is a hypocrite and a liar.

Allaah's statement in the Qur'aan:

الم

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

أَحْسَبَ 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 الْكٰذِبِينَ

*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)*

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

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

*And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. (Al-Baqarah 2:8)*

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

*They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! (Al-Baqarah 2:9)*

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

*In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. (Al-Baqarah 2:10)*

*And from Anas (radîyAllaahu ta'laa anhu) who said, The messenger of Allaah (صلى الله عليه وسلم) said, "There is no one who testifies that there is no deity worthy of worship besides Allaah and that Muhammad is the Messenger of Allaah truthfully from his heart, except that Allaah has made the Fire unlawful for him." (Bukhari, no. 128, and the wording is from him, and Muslim, no. 32)*

### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

The shaykh gave an explanation of the first three aayaats of Soorah al-Ankabut. The shaykh mentioned that Allaah (subhaana wa ta'laa) tests his servants to distinguish the truthful ones from the liars, and the ones who are steadfast and hold on to the deen of Allaah truthfully. The three aayaats in Soorah al-Baqarah (8-10) describe the attributes of the hypocrites. And when they say that they believe, they say is untruthfully. And they say it trying to fool the people. Shaykh Ahmed mentioned that this category of people, the hypocrites, are the most hazardous upon the believers being that they are amongst the believers, and they are untruthful to them. The believers are apparent and the disbelievers are apparent, but the hypocrites are more hazardous and threathful to the believers than the disbelievers, who are apparent in their mistakes.

The shaykh then gave an explanation of the hadeeth of Anas ibn Maalik. The shaykh mentioned that the words and deeds of the heart are hidden, and no one knows them except Allaah (subhaana wa ta'laa). And the one who says this statement and he is not truthful, and he is in doubt, is the one who has gone against the command of Allaah (subhaana wa ta'laa) of being truthful in all words, and

in all statements, and in all doings, and in all actions with Allaah (subhaana wa ta'laa) and with the Messenger and with the believers.

Allaah's statement in the Qur'aan:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds). (At-Tawbah 9:119)*

This is a call from Allaah (subhaana wa ta'laa) to be truthful and to be with the truthful ones.

*Narrated Talha bin 'Ubaidullah: A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Apostle replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramadaan." The man asked, "Is there any more fasting?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can)." Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Apostle said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)." (Bukhari, no. 44 and Muslim, no. 7)*

In this hadeeth is call of Allaah (subhaana wa ta'laa) and the Messenger to be truthful in all actions and in all deeds with Allaah and his creation. And in this statement of لا اله الا الله, when a person says it truthfully, in it is salvation and protection from the Fire. This can be found in the hadeeth of Anas ibn Maalik. So the main condition for salvation and protection from the Fire is truthfulness in the saying of this statement.

The one who verbalises this statement while not being truthful in it, then this statement does not benefit him. It is waajib and mandatory upon a person to have truthfulness in this statement.

*As mentioned in the hadeeth: "Leave that which makes you doubt for that which does not make you doubt, for verily sidq and truthfulness is serenity and peacefulness."*

If the people want to have serenity and peace in their lives, then they must have truthful in all their doings and all their actions.

Allaah's statement in the Qur'aan:

فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

*Then if they had been true to Allāh, it would have been better for them. (Muhammad 47:21)*

*Narrated 'Abdullah ibn Mas'ood: The Prophet said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar." (Bukhari, no. 5700).*

It is upon the believers to have truthfulness in all their actions, and their doings, and their buying, and their trading, and their ordering of good and forbidding of evil. And the happiness in the Hereafter is by truthfulness. The status of truth in the deen of al-Islam is a great status.

Allaah's statement in the Qur'aan:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

*Allāh will say: "This is a Day on which the truthful will profit from their truth. (Al-Ma'idah 5:119)*

And the well-known story of Ka'ab ibn Maalik, when he did not go out with the Prophet and the Companions during the excursion of Tabook, and Allaah (subhaana wa ta'laa) saved Ka'ab ibn Maalik and the two Companions due to truthfulness. And the hard turmoil's and tribulations that they went through being that the Prophet and the Companions did not give them salaams, and in the end it was their truthfulness that saved them from destruction.

Allaah's statement in the Qur'aan:

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلِفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ

*And (He did forgive also) the three [who did not join the Tabūk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allāh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allāh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allāh is the One Who accepts repentance, Most Merciful. (At-Tawbah 9:118)*

This verse is followed by the statement of Allaah (subhaana wa ta'laa) previously mentioned:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

*O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds). (At-Tawbah 9:119)*

## SIXTH CONDITION: SINCERITY – الاخلاص

The shaykh emphasized that the brothers should understand and recognize the difference between the text (matn) and the explanation (sharh) that we are studying.

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

This is opposite to shirk, hypocrisy, showing off (ar-riyaa’), and striving to be seen (sum’ah).

Sincerity (al-Ikhlaas) is purifying the deed with a righteous intention from all of the blends of shirk.

Allaah said in the Qur’aan:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

*So worship Allāh (Alone) by doing religious deeds sincerely for Allāh's sake only, (and not to show-off, and not to set up rivals with Him in worship). (Az-Zumar 39:2)*

And the statement of Allaah (subhaana wa ta’laa):

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

*And they were not commanded, except to worship Allaah, making the Religion sincerely for Him (Al-Bayyinah 98:5)*

*And from Abee Hurayrah (raiy>Allaahu anhu) who said, the Messenger of Allaah (صلى الله عليه وسلم) said, “Whomever from amongst the people says that there is no deity worthy of worship besides Allaah sincerely from his heart, he will be aided by my intercession.” (Bukhari, no. 99)*

*And from Utbaan ibn Maalik (radiy>Allaahu anhu) who said, the Messenger of Allaah (صلى الله عليه وسلم) said, “Allaah has forbidden the Fire from the one who says that there is no deity worthy of worship besides Allaah, seeking thereby the Face of Allaah.” (Bukhari, no. 415 and Muslim, no. 263)*

### EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

This condition is one of the most important conditions of لا اله الا الله. There being no escape from the realization and perfection of this condition, which is sincerity.

*As is mentioned in the hadeeth of Anas ibn Maalik, that is present in the books of the Sunnah, that the Prophet (صلى الله عليه وسلم) would seek refuge from sickness, lazyness, hypocrisy, from showing off and being seen, and from disbelief.*

This hadeeth has been summarized by Shaykh Ahmed. The shaykh mentioned that the Prophet (صلى الله عليه وسلم) would seek refuge from these things, because they oppose and are opposite to Ikhlâas. In addition, Allaah (subhaana wa ta'laa) has ordered the believers to be sincere in his deen, and in his tawheed.

The shaykh then mentioned some of the attributes and the conditions of the polytheists (mushrikeen), that when they are in a time of ease, they are polytheists, and when evil and tribulations tough them, they turn to Allaah and make their deen sincerely for him.

Allaah says in the Qur'aan:

هُوَ الَّذِي يُسِيرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَحَرِينَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنِ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

*He it is Who enables you to travel through land and sea, till when you are in the ships and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein, they invoke Allâh, making their Faith pure for Him Alone, saying: "If You (Allâh) deliver us from this, we shall truly be of the grateful." (Yunus 10:22)*

فَلَمَّا أَجَاهُمْ إِذَا هُم يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

*But when He delivered them, behold! They rebel (disobey Allâh) in the earth wrongfully. (Yunus 10:23)*

The salvation and the happiness of the people depend on their sincerity to Allaah (subhaana wa ta'laa). And the purification of this statement from shirk, and from hypocrisy, and from riyaa (showing off), and from being seen or heard is through sincerity.

*And from Abee Hurayrah (radiyAllaahu anhu) who said, the Prophet (صلى الله عليه وسلم) said that Allaah (subhaana wa ta'laa) said (in a qudsee hadeeth): "I am free of needing an associate! Whoever does a deed (intending it) for Me along with someone else, I have abandoned him and his shirk." (Muslim, no. 7400).*

*Narrated Abu Huraira: We were in the company of Allah's Apostle in a Ghazwa, and he remarked about a man who claimed to be a Muslim, saying, "This (man) is from the people of the (Hell) Fire." When the battle started, the man fought violently till he got wounded. Somebody said, "O Allah's Apostle! The man whom you described as being from the people of the (Hell) Fire fought violently today and died." The Prophet said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet had said) while they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His*

*Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'* (Bukhari, no. 2855)

*And in another narration of the same hadeeth, the Prophet (صلى الله عليه وسلم) said, "Verily the deeds are in accordance to the last deeds performed in a persons life."*

Therefore, the shaykh emphasised the great importance of a person having sincerity in the statement of لا اله الا الله, and sincerity in all deeds and in all actions.

## **SEVENTH CONDITION: LOVE – المحبه**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEED 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 أَنْدَاداً 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 مَنْ 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 (صلى الله عليه 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.