

LESSON WORKBOOK

THE KEY TO PARADISE

UNDERSTANDING THE SHAHADAH:
“LAA ILAHA ILLALLAH”

أَدِلَّةُ شُرُوطِ الْإِلَهَاءِ إِلَهَ الْإِلَهِ

لِلشَّيْخِ الْإِسْلَامِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ
رَحِمَهُ اللهُ تَعَالَى

EXPLANATION OF
SHAYKH UBAYD AL-JAABIREE
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المركز
السلفي

FACILITATION BY ALLAH IN EXPLAINING THE EVIDENCES OF THE CONDITIONS OF "LA ILAHA ILL ALLAH"

SHAYKH `UBAID BIN `ABDULLAH BIN SULAYMAN AL-JABIREE

“

Wahb ibn Munabbih was asked:

“Isn't the key to Paradise the *kalimah La ilaha illallah* (the testification that 'none has the right to be worshipped save Allah')?”

He replied:

“Of course, but every key has its teeth: if you bring a key that has the right teeth, the door shall open; but if not, it will not.”

”

(Ibn Rajab al-Hanbali, The Key to Paradise Pg 32 Daar us-Sunnah Publishers)

What are the Conditions of "*La ilaha ill Allah*"?

We will begin a new course, which will be over a period of 10 weeks, starting 22nd of November and every Saturday after *inshaa 'Allah*. Wherein we will study and learn the correct understanding and implications of the Shahaadah: *Laa ilaha illa Allah*. This course is ideal for new Muslims, a reminder for others and will be suitable for the young and old, those new to *Salafiyyah* and those who have been Salafi for a while. This is an extremely important topic for all Muslims as the *Shahaadah* is the key to Jannah and every key has teeth; so to know what these teeth (conditions) are, we must learn and study them. We will provide worksheets online and to those present in the Masjid to aid the learning process, *inshaa 'Allah*.

Please do not hesitate to ask if you require help, even if it is simply the meanings of words and their definitions.

We pray you are able to attend and benefit. Do not hesitate in calling friends and families to attend and listen; and may this action of yours and the knowledge learnt tip the scales in your favour on the day of resurrection.

We ask Allah for beneficial knowledge and righteous action and for sincerity upon the Sunnah, so that our deeds may be accepted.

In explaining the testimony of faith, Muslim scholars have listed seven conditions of the *shahaadah*, which a Muslim must fulfil so that he or she may be acknowledging the unity of Allah in open and in secret.

These seven are:

Al-`Ilm (Knowledge of the meaning of the *Shahaadah*, its negation and affirmation)

Al-Yaqeen (Certainty – perfect knowledge of it that counter-acts suspicion and doubt)

Al-Ikhlaas (Sincerity which negates *shirk*)

Al-Sidq (Truthfulness that permits neither falsehood nor hypocrisy)

Al-Mahabbah (Love of the *Shahaadah* and its meaning, and being happy with it)

Al-Inqiad (Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure)

Al-Qubool (Acceptance that contradicts rejection).

The following pages will contain these as headings followed by the Arabic text of the book. There are also pages for notes, followed by questions on each section of this topic.

Q1: When we say the "conditions" of the *Shahaadah*, what do we mean by the word "conditions?"

Q2: How many conditions are there?

Q3: What is meant by knowledge of "affirmation" and "negation" in regards to the *Shahaadah*?

Q4: Is one sufficient without the other? I.e. affirmation alone without negation and vice versa?

Q5: Mention five proofs from the Qur'an that ALL the previous Prophets and messengers called their people to this *Tawhid* based upon affirmation and negation.

Q6: Is the translation "There is no God but Allah" correct for the *Shahaadah*? Explain why.

Q7: Mention eight ways that aid a person in understanding and having knowledge of the *Shahaadah*.

Q8: What is promised to those who die upon Tawhid?

SECOND CONDITION: AL-YAQUEEN (CERTAINTY)

(CERTAINTY – PERFECT KNOWLEDGE OF IT THAT COUNTER-ACTS SUSPICION AND DOUBT)

الشرط الثاني

[[الشرط الثاني : اليقين وهو كمال العلم بها المنافي للشك والريب .

ودليل اليقين : قوله تعالى { إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون } (1). فاشترط في صدق إيمانهم بالله ورسوله كونهم لم يرتابوا ، أي لم يشكوا فأما المرتاب فهو من المنافقين .

ومن السنّة : الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم (أشهد أن لا إله إلا الله وأني رسول الله لا يلقي الله بهما عبد غير شاك فيهما إلا دخل الجنة) (2).

وفي رواية (لا يلقي الله بهما عبد غير شاك فيهما فيحجب عن الجنة) (3).

وعن أبي هريرة أيضاً من حديث طويل (من لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقناً بها قلبه فبشره بالجنة) (4) . [[

Certainty it is perfect knowledge of it that counter-acts suspicion and doubt.

The evidence of certainty is His, the Exalted, saying:

“Only those are the believers who have believed in Allah and his Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the Truthful.” (Al-Hujurat 49:15)

Allah made certainty, without doubt (or suspicions), a condition of true belief (in Allah and His Messenger), since the doubter is from the ranks of the hypocrites.

It is narrated from Abu Hurairah – May Allah be pleased with him – that The messenger of Allah – *sallallaahu alihi wa sallam* – said “The servant meeting Allah having testified that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, not doubting them, shall enter *Al-Jannah*. (Muslim)

In another narration “... meeting Allah having testified” Is not excluded from *Al-Jannah*. (Muslim)

It is also narrated from Abu Hurairah – May Allah be pleased with him – in a long narration that The Messenger of Allah – *sallallaahu alihi wa sallam* – said “ ...whomever you meet behind this wall, testifying that there is no deity worthy of worship except Allah, his heart certain of it, give him the glad tidings of *Al-Jannah*. (Muslim)

NOTES

- (1) سورة الحجرات آية 15 .
- (2) مسلم كتاب الإيمان باب الدليل على أن من مات على التوحيد دخل الجنة قطعاً .
- (3) المصدر نفسه .
- (4) المصدر نفسه .

THIRD CONDITION: AL-IKHLAAS (SINCERITY)

(SINCERITY WHICH NEGATES SHIRK)

الشرط الثالث

[[الشرط الثالث: الإخلاص المنافي للشرك.

ودليل الإخلاص: قوله تعالى { ألا لله الدين الخالص }⁽²⁾.

وقوله سبحانه وتعالى { وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء }⁽³⁾.

ومن السنّة: الحديث الثابت في الصحيح عن أبي هريرة عن النبي صلى الله عليه وسلم [أسعد الناس بشفاعتي من قال لا إله إلا الله خالصاً من قلبه أو نفسه]⁽⁴⁾.

وفي الصحيح عن عتبان بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم قال: [إن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله عز وجل]⁽⁵⁾.

وللنسائي في " اليوم والليلة " من حديث رجلين من الصحابة عن النبي صلى الله عليه وسلم قال [من قال لا إله إلا الله وحده لا شريك له ، له الملك وله الحمد وهو على كل شيء قدير مخلصاً بها قلبه يصدق بها لسانه إلا فتق الله لها السماء فتقاً حتى ينظر إلى قائلها من أهل الأرض ، وحق لعبد نظر الله إليه أن يعطيه سؤله]⁽¹⁾.

Sincerity which negates *shirk*.

The evidence of sincerity: His the Exalted, saying:

“Is it not to Allah that sincere devotion is due...” (Az-Zumar 39:3)

And His, the Gracious, the Exalted, saying:

“And they have been commanded no more than this, but that they should worship Allah alone offering Him sincere devotion being true in faith.” (Al-Bayinah 98:5)

It is narrated from Abu Hurairah (May Allah be pleased with him) – that the Messenger of Allah – *sallallaahu alihi wa sallam* – said “The happiest person who will have my intercession will be the one who said sincerely (from his heart): None is worthy of worship except Allah. (Bukhari: Book of Knowledge)

Also narrated by ‘Utban ibn Malik (May Allah be pleased with him) that the Messenger of Allah – *sallallaahu alihi wa sallam* – said “Allah has forbidden hell for those who say: None has the right to be worshipped (in truth) except Allah. (Bukhari: Book of Mosques)

An-Nisaai in his book “The Day and the Night” quoted a hadith narrated by two companions (may Allah be pleased with them) that the Messenger of Allah – *sallallaahu alihi wa sallam* – said “He who says there is no deity worthy of worship except Allah without partners, His is the domain, all praise is due to Him and He has power over all things, sincerely from the heart, his tongue pronouncing it truthfully; except that Allah causes the heavens to split so that He may look at the person of the people of the earth who is saying it. Anyone whom Allah looks at will be granted whatever he asks (Allah for). (Actions of the day and the night: p150)

(2) سورة الزمر آية 3 ع .

(3) سورة البينة آية 5 ع .

(4) البخاري كتاب العلم باب الحرص على الحديث .

(5) البخاري كتاب المساجد باب المساجد في البيوت .

(1) عمل اليوم والليلة ص 150 .

Q1: What is the meaning of "*ikhlaas*" linguistically in Arabic?

Q2: What is the meaning of "*ikhlaas*" islamically [in regards to the legislative meaning]?

Q3: What is the *tafsir* of ayat five from *Surah al-Bayyinah* that mentions sincerity?

Q4: What are the types of "intercession" that will occur on the Day of Judgement?

Q5: Is pronouncing the *Shahaadah* upon the tongue enough or is more required?

UNDERSTANDING THE *SHAHAADAH*: CONDITION 4 - TRUTHFULNESS: OPPOSITION TO LYING THAT LEADS TO HYPOCRACY [WORKSHEET 4]

Q1: What is the *tafsir* of *Surah al-'Ankabut*, *ayat*: 1-3 that mentions the condition of "truthfulness"?

Q2: What is "*nifaaq*" [Hypocrisy]?

Q3: Mention some of the characteristics of the hypocrites.

Q4: What are the two types of hypocrisy?

Q5: Mention the story of the "*masjid*" the hypocrites built as part of their plan against the Muslims

Q6: What is the proof that simply saying the *Shahaadah* without the belief in it is false?

FIFTH CONDITION: AL-MAHABBAH

(LOVE OF THE SHAHAADAH AND ITS MEANING, AND BEING HAPPY WITH IT)

الشرط الخامس

[[الشرط الخامس: المحبة لهذه الكلمة ولما دلت عليه والسرور بذلك.

ودليل المحبة : قوله تعالى : { ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله والذين آمنوا أشد حبا لله } (1).
وقوله { يا أيها الذين آمنوا من يرتد منكم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزة على الكافرين يجاهدون في سبيل الله ولا يخافون لومة لائم } (2).

ومن السنّة : ما ثبت في الصحيح عن أنس رضي الله عنه قال : قال رسول الله صلى الله عليه وسلم : [ثلاث من كن فيه وجد حلاوة الإيمان : أن يكون الله ورسوله أحب إليه مما سواهما وأن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقذف في النار] (3).

Love for this statement (Kalimah) and its meaning and happiness with it.

The evidence for love: His, the Exalted, saying:

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

And His saying:

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the accusers...” (Surah Al-Ma'idah (5):54)

It is narrated from Anas (*radhi Allaahu anhu*) who said: "The Messenger of Allah (*sallallaahu 'alaihi wa sallam*) said: Whoever possesses the following three qualities will attain the sweetness of faith:

- Allah and His Messenger are dearer to him than anything else
- To love a person for nothing except the sake of Allah
- To hate to revert to disbelief (kufr) after having been saved from it by Allah, as he hates to be thrown into the Hell-Fire (Muslim: Book of Eemaan)

NOTES

(1) سورة البقرة آية 165 .

(2) سورة المائدة آية 54 .

(3) مسلم كتاب الإيمان باب بيان خصال من اتصف بهن وجد حلاوة الإيمان .

UNDERSTANDING THE *SHAHAADAH*: CONDITION 5 - LOVE: FOR WHAT THE *SHAHAADAH* INDICATES AND DELIGHT UPON THAT [WORKSHEET 5]

Q1: How is this 'love' actualised?

Q2: What are the two foundational principles of the religion of Islam?

Q3: The believers love Allah more than the *Mushrikoon* do; what does that mean?

Q4: What is the meaning of tasting the "Sweetness of Eemaan"?

SIXTH CONDITION: AL-INQIAD (SUBMISSION)

(SUBMISSION TO ITS RIGHTFUL REQUIREMENTS, WHICH ARE THE DUTIES THAT MUST BE PERFORMED WITH SINCERITY TO ALLAH (ALONE) SEEKING HIS PLEASURE)

الشرط السادس

[[الشرط السادس : الانقياد بحقوقها : وهي الأعمال والواجبة إخلاصاً لله وطلباً لمرضاته .
ودليل الانقياد : لما دلت عليه قوله تعالى { وأنبيوا إلى ربكم وأسلموا له }⁽²⁾.
وقوله : { ومن أحسن قولاً ممن أسلم وجهه لله وهو محسن }⁽³⁾.
وقوله : { ومن يسلم وجهه إلى الله وهو محسن فقد استمسك بالعروة الوثقى }⁽⁴⁾. أي بلا إله إلا الله.
وقوله : { فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليماً }⁽⁵⁾.
ومن السنة : قوله صلى الله عليه وسلم [لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به]⁽⁶⁾. وهذا تمام الانقياد وغايته.]]

Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure.

The evidence for submission from the Quran is what Allah, the Exalted, says:

Turn to your Lord (in repentance) and submit to His (Will) ... (Surah Az-Zumar (39):54)

And His saying:

“And who can be better in religion than one who submits his face (himself) to Allah and does good ...” (Surah An-Nisa (4): 125)

Also His saying:

“And whoever submits his face (himself) to Allah and is a doer of good, then he has grasped the most trustworthy handhold [i.e. La Ilaha Illa Allah] ...” (Surah Luqman (31):22)

And His saying:

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

The Prophet (*sallallaahu 'alaihi wa sallam*) said: "None of you shall believe until his desires follow what I have come with." (Al Baghawi – “Sharh as Sunnah”). This mean total submission and compliance and its objective.

NOTES

- (2) سورة الزمر آية 45 .
- (3) سورة النساء آية 125 .
- (4) سورة لقمان آية 22 .
- (5) سورة النساء آية 65 .
- (6) البيهقي شرح السنة 1 / 213.

SEVENTH CONDITION: AL-QUBOOL (ACCEPTANCE)

(ACCEPTANCE THAT CONTRADICTS REJECTION).

الشرط السابع

[[الشرط السابع: القبول المنافي للرد .

ودليل القبول : قوله تعالى : { وكذلك ما أرسلنا من قبلك في قرية من نذير إلا قال مترفوها إنا وجدنا آباءنا على أمة وإنا على آثارهم مقتدون * قال أولو جنتكم بأهدى مما وجدتم عليه آباءكم قالوا إنا بما أرسلتم به كافرون * فانقمنا منهم فانظر كيف كان عاقبة المكذبين } (1).

وقوله تعالى : { إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون ويقولون أئنا لتاركوا آلِهتنا لشاعر مجنون } (2).
ومن السنّة ما ثبت عن أبي موسى رضي الله عنه عن النبي صلى الله عليه وسلم قال : (مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضاً فكان منها نقية قبلت الماء فأنبتت الكلاً والعشب الكثير وكانت منها أجادب أمسكت الماء فنفع بها الله الناس فشربوا وسقوا وزرعوا ، وأصاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تنبت كلاً ؛ فذلك مثل من فقه في دين الله ونفعه ما بعثني الله به فعلم وعلم ، ومثل من لم يرفع بذلك رأساً ولم يقبل هدى الله الذي أرسلت به (3) .

Acceptance that contradicts rejection. The evidence for acceptance from the Quran is the Exalted's saying:

“And similarly, We sent not a warner before you (O Muhammad (sallallaahu 'alaihi wa sallam) to any town (people) but that the luxurious ones amongst them said: "We found our fathers following a certain way and religion and we will indeed follow their footsteps." (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." So we took revenge of them, then see what was the end of those who denied (Islam).” (Surah Al-Zukhruf (25):23-25)

The Exalted also says:

“Truly when it was said to them: "La Ilaha Illa Allah (there is no deity worthy of worship except Allah)", they puffed themselves up with pride. And they said: "Are we going to abandon our gods for the sake of a mad poet?"” (Surah As-Saffat (37):35-36)

From the Sunnah: what has been confirmed that Abu Musa (*radhi Allahu anhu*) reported that the Prophet (*salallaahu 'alaihi wa sallam*) said: "The similitude of the 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 the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigated their land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit (from that knowledge) which Allah, the Exalted, has revealed through me and learns 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." (Al Bukhari: Book of Knowledge)

(1) سورة الزخرف آية 23 .

(2) سورة الصافات آية 35 .

(3) البخاري كتاب العلم باب فضل من عِلِمَ وَعَلِمَ .

