

## The Explanation of the Book “Important Lessons For Every Muslim”

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين

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### The second chapter: The pillars of Islām

The Shaykh (رحمه الله) starts the chapter by saying:

الدَّرْسُ الثَّانِي: أَرْكَانُ الْإِسْلَامِ

The second chapter: **The pillars of Islām.**

بيان أركان الإسلام الخمسة، و أولها و أعظمها: شهادة أن لا إله إلا الله، و أن محمداً رسول الله بشرح معانيها، مع بيان شروط لا إله إلا الله، و معناها: (لا إله) نافياً جميع ما يعبد من دون الله، (إلا الله) مثبتاً العبادة لله وحده لا شريك له.

### The first and greatest pillar of Islām: The Shahādah.

In this lesson, the pillars of Islām will be explained and the first and greatest of them is the testification of ( لا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ), that nothing and no one is deserving of worship except Allāh (سبحانه و تعالی) and that Muḥammad (صلى الله عليه وسلم) is the messenger of Allāh (سبحانه و تعالی) along with explaining the meanings of this testification as well as explaining the conditions of Lā ilāha illā Allāh.

The first part: The pillars of Islām ( اَرْكَانُ الْإِسْلَامِ ) uses the word ( اَرْكَانٌ )- pillars, which is the plural form of the word ( رُكْنٌ ) – pillar and it is normally used to indicate the strongest part of an edifice of a building, ( الرُّكْنُ الْأَقْوَى ). This refers to the strongest part or pillar of a building. Just like columns are pillars of a building, this likewise has the same meaning.

### **The definition of Islām.**

The definition that the ‘ulemā’ (from them Shaykh Muḥammad ibn ‘Abdul Wahhāb رحمه الله)) have given is that it is

الاستسلام لله بالتوحيد، والانقياد له بالطاعة، والبراءة من الشريك وأهله

It is submitting to Allāh (سبحانه و تعالى) upon tawḥīd and submitting to Allāh with obedience. This means being obedient to that which He (سبحانه و تعالى) has commanded and being obedient with regards to leaving off that which He has made prohibited and freeing oneself from associating partners with Allāh (سبحانه و تعالى) and (freeing oneself from) the people who do so.

### **Aḥādīth that prove that the first and greatest pillar of Islām is the Shahādah.**

The Shaykh (رحمه الله) then mentioned that the greatest of them is the testification that no one is deserving of worship except Allāh (سبحانه و تعالى) and that is what he meant when he said: ( و أولها و أعظمها: شهادة أن لا إله إلا الله، و أن محمداً رسول الله ) That the first of them (and this is derived from numerous aḥādīth of the prophet (صلى الله عليه ) and from them is the ḥadīth of Ibn ‘Umar (رضى الله عنهما) where the prophet said:

### **Islām is built upon five pillars.**

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ

*"Islām has been built on five [pillars]: testifying that there is no deity worthy of worship except Allāh (سبحانه و تعالى) and that Muḥammad is the Messenger of Allāh (صلى الله عليه ) , establishing the ṣalāh (prayer), paying the zakāt (obligatory charity), making the ḥajj (pilgrimage) to the House, and fasting in Ramaḍān. (Bukhārī and Muslim)*

**Likewise the ḥadīth of Jibrīl (عليه السلام):**

قَالَ يَا مُحَمَّدُ مَا الْإِسْلَامُ قَالَ " شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

'O Muḥammad, what is Islām?' He said: 'To testify that none has the right to be worshipped but Allāh (سبحانه و تعالی), and that I am the Messenger.'" (Ibn Mājah)

**Likewise the ḥadīth of Ibn Abbās (رضى الله عنه) where Muḥammad (صلى الله عليه وسلم) sent Mu'ādh to Yemen and said:**

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

"You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allāh (سبحانه و تعالی), and that I am the messenger of Allāh." (Ibn Mājah)

All these aḥādīth are proof that the Shaykh (رحمه الله) mentioned that show that the first of these pillars is the testification of faith. Likewise this is the greatest of these pillars as the rest of the pillars; establishing ṣalāh, giving zakāt, fasting in ramaḍān and performing ḥajj are not accepted until after a person enters into Islām and a person does not enter into Islām accept after stating the testification of faith.

**The best dhikr is Lā ilāha illā Allāh.**

There also comes in a ḥadīth narrated by Jābir Ibn 'Abdillāh (رضى الله عنه):

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ

'The best of remembrance is Lā ilāha illā Allāh (None has the right to be worshipped but Allāh (سبحانه و تعالی)) (Ibn Mājah).

It is the greatest of things that a person can verbalize and say. Without a doubt this is the greatest of sentences and the most noble of things that a person can say. There comes in the ḥadīth of Ibn 'Umar (رضى الله عنهما):

خَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَخَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

*“The best supplication is that on the day of ‘Arafah, and the best thing which I and the prophets before me have said is, ‘There is nothing deserving of worship except Allāh Alone who has no partner; to Him belongs the dominion, to Him all praise is due, and He is able to do all things.” (Aḥmad and Tirmidhī)*

The ‘ulemā’ have differed over the authenticity of the following ḥadīth, nonetheless the meaning, without a doubt is correct. It is the ḥadīth of Abī Dharr (رضي الله عنه), that he came to the prophet and stated: *“ya rasūl Allāh, give me advise. The prophet (صلى الله عليه وسلم) said: “If you do a bad action, follow it with a good action and the good action will erase the bad action.” Then Abu Dharr asked: “Is Lā ilāha illā Allāh from al-ḥasanāt-the good actions?” He (صلى الله عليه وسلم) replied: “It is the best of al-ḥasanāt.”*

### **The meaning of the Shahādah.**

What does it mean when a person says ‘Ash-hadu? Linguistically this is a verb in the Arabic language and the ‘ulema’ stated that the meaning of this verb revolves around 4 words:

1. **Al- Ḥukm** ( الحُكْم ) which is to pronounce a judgment on something.
2. **I ‘lān** ( اعلان ): To inform about something or to make something known.
3. **Al-bayān**. ( التبيان ) which is a clarification.
4. **Ikhbār** ( اخبّار ) which is an explanation.

When a person testifies then all the above four terms apply to the individual and are necessitated by his testification. The person is outwardly announcing, making known and explaining. When a person says: “I testify,” then the meaning of that revolves around these four terms.

### **The Shahādah is the first thing that is obligatory upon the mukallaf.**

The ‘ulema’ have said that the Shahādah is the first thing that is obligatory on the person who will be taken to account for his actions. The first thing that is obligatory on the Muslim is that he verbally makes this testification and that he is upon tawḥīd. This differs from the people of ahlul-kalām.

### **The false explanation of Lā ilāha illā Allāh according to Ahlul Kalām.**

The people of Ahlul kalām said the first obligation upon the individual is **an-nazr**, that a person should investigate the proofs for Allāh (سبحانه و تعالى) 's existence or al qast ilā an-nazr, that he has the intention to do so. Some even go to the extreme and say the first obligation upon an individual is to doubt and refuge is sought from Allāh (سبحانه و تعالى). All of these are falsehood. The correct position which is the position of Ahlul Sunnah is that the first obligation upon the individual is the shahādah; the tawhīd and the testification of faith. Tawhīd is the first obligation in Islām.

### **Tawhīd is the last obligation that is incumbent upon an individual before he leaves this dunya.**

It is a condition that he dies upon tawhīd in order to enter Paradise. There is an authentic narration:

من كان آخر كلامه لا إله إلا الله دخل الجنة

"He whose last words are: `Lā ilāha illā Allāh (There is no true god except Allāh (سبحانه و تعالى) will enter Jannah." (Abū Dāwūd)

### **The meaning of Lā ilāha illā Allāh.**

It is to negate everything that is worshipped besides Allāh (سبحانه و تعالى). When the individual says illā Allāh, he affirms that Allāh (سبحانه و تعالى) Alone is deserving of worship. Linguistically the 'ulema' said that it means there is nothing worshipped in truth except Allāh. The 'ulema' also mentioned that this statement is based upon two pillars.

1. (النَّفْي) **An-Nafī** – Negation.
  2. (الإثبات) **Al-Ithbāt** – Affirmation.
- (النَّفْي) **An-Nafī** –Negation means when a person says Lā ilāha, he is negating that anything other than Allāh (سبحانه و تعالى) is deserving of worship. Then the person makes Ithbāt that Allāh (سبحانه و تعالى) Alone is the only one deserving of worship. The first part, the negation is essentially (الكفر بالطَّاعُوت): disbelieving anything that is worshipped other than Allāh (عز و جل)

- The second part: ( الإِثْبَات ) **Al-Ithbāt** – Affirming ones imān and tawhīd that only Allāh (سبحانه و تعالى) is deserving of worship. Allāh mentions in the Qur’ān:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ﴾

**"Whoever disbelieves in Ṭāghūt and believes in Allāh (سبحانه و تعالى), then he has grasped the most trustworthy handhold" [Sūrah Al-Baqarah 2:256]**

This āyah is an example of this negation and affirmation. We see this in numerous verses in the Qur’ān, for example when Allāh (سبحانه و تعالى) mentions about Ibrāhīm (عليه السلام), that he said to his father:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾﴾

**"And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship. Except Him (i.e. I worship none but Allāh (سبحانه و تعالى) Alone) Who did create me, and verily, He will guide me." [Sūrah Al-Zukhruf 43: 26-27]**

### **Ibrāhīm (عليه السلام) negated the false deities that his people worshipped.**

Allāh (سبحانه و تعالى) mentioned that Ibrāhīm (عليه السلام) said "I am free from what you worship." This is the meaning of Lā ilāha and Ibrāhīm negated that those false deities were deserving of worship. Ibrāhīm affirmed "except for the One who created me," this represents 'illā Allāh,' the affirmation that Allāh (سبحانه و تعالى) Alone is deserving of worship.

When the individual mentions this negation and affirmation, he should be cognizant and have knowledge of that which he is disavowing and negating. He is negating anything that is worshipped other than Allāh (سبحانه و تعالى). He is negating them being deserving of any worship and he is affirming that only Allāh (سبحانه و تعالى) is deserving of worship.

### **( لَا نَافِيَةَ لِلْجِنْسِ ) The 'Lā' in Lā ilāha negates everything that comes after it.**

When a person says this sentence *Lā ilāha illā Allāh*, the Arabic grammarians have said that the 'Lā' in *Lā ilāha* is called ( لَا نَافِيَةٌ لِلْجِنْسِ ) it negates what comes after it in the absolute sense. This negation from *Lā* normally comes before a nominal sentence ( الْجُمْلَةُ الْإِسْمِيَّةُ ) and the nominal sentence in Arabic is comprised of two things:

1. **Al-Mubtada'** ( الْمُبْتَدَأُ ) –The subject
2. **Al-Khabr** ( الْخَبْرُ ) – The predicate (or information about the subject)

### **The (خَبْر) Khabr has been omitted in the sentence Lā ilāha illā Allāh.**

In the sentence *Lā ilāha*, the (خَبْر) is not there and the people of Ahlul Sunnah state that what is understood by this sentence is ( لَا إِلَهَ بِحَقِّ إِلَّا اللَّهُ ), nothing is worshipped in truth except Allāh (سبحانه و تعالى). The 'ulema' of Ahlul Sunnah said that the (خَبْر) in this sentence is ( مَحْذُوفٌ ) – inferred, meaning it is not verbalized. It is not verbalized because it is well known what is meant by this sentence. This omission of the (خَبْر) is something that is common in the Arabic language.

Imām Mālik (رحمه الله) has a book of poetry regarding Arabic Grammar called *Al-Afiyyah* which is used as a reference for Arabic Grammar. In it he says:

وشاع في ذا الباب اسقاط الخبر \* إذا المراد مع سقوطه ظهر

He said that this is common in the Arabic language with regards to ( لَا نَافِيَةٌ لِلْجِنْسِ ): the 'Lā' that negates everything that comes after it. The (خَبْر) is frequently not mentioned if the apparent meaning is known. In the sentence *Lā ilāha illā Allāh*, it (خَبْر) was common and it was known.

### **Why do we say (بِحَقِّ إِلَّا اللَّهُ)- [worshipped](#) in truth except Allāh?**

The 'ulema' of Ahlul Sunnah stated that the meaning which has been deleted in this sentence, that none is worthy of worship except Allāh (سبحانه و تعالى) is because first of all, the point of contention between the prophets and their people was not the existence of Allāh (سبحانه و تعالى) because Allāh mentions about the mushrikīn of Quraysh:

﴿وَلَيْنُ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ﴾

“And if you ask them who created them, they will surely say: "Allāh (سبحانه و تعالى).”  
[Sūrah Az-Zukhruf 43: 87]

﴿وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ﴾

“And if you (O Muḥammad (صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allāh (سبحانه و تعالى).” [Sūrah Luqmān 31: 25]

**The point of contention was not the existence of Allāh (سبحانه و تعالى).**

The point of contention was that Allāh (سبحانه و تعالى) Alone was worthy of worship because these individuals associated partners with Allāh with regards to Allāh (سبحانه و تعالى)'s worship. The proof of this is Allāh (سبحانه و تعالى)'s statement:

﴿أَجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنِّي هَذَا لَشَيْءٌ عَجَابٌ﴾

**"Has he made the āliha (gods) (all) into One Ilāh (God - Allāh)? Verily, this is a curious thing! [Sūrah Ṣād 38:5]**

The point of contention was that Allāh (سبحانه و تعالى) Alone was worthy of worship and nothing and no one else was worthy of worship. Likewise there comes in other verses of the Qur'ān where Allāh (سبحانه و تعالى) mentioned that Allāh Alone is deserving of worship and that nothing else is deserving of worship. Allāh (سبحانه و تعالى) says:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ﴾

**“That is because Allāh (سبحانه و تعالى) He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bāṭil (falsehood).” [Sūrah Al-Ḥajj 22: 62]**

In this verse Allāh (سبحانه و تعالى) coupled the fact that Allāh is the only One deserving of worship and that anything that is worshipped besides Allāh is done so in falsehood. This means that nothing is deserving of worship except Allāh (سبحانه و تعالى). This is the proof with Ahlul Sunnah that the (حَبْر) has been deleted in this sentence, which is inferred



when we say *Lā ilāha illā Allāh* (لَا إِلَهَ إِلَّا اللَّهُ), due to the fact that this was the point of contention. Likewise the fact that Allāh (سبحانه و تعالى) mentioned that Allāh Alone is the Truth and the only One deserving of worship and anything else that is worshiped besides Allāh (سبحانه و تعالى) is falsehood.

### **The false explanation of Ahlul Kalām for the word ‘ilāh’**

The ‘ulema’ indicated that the people of Ahlul Kalām have stated in their explanation of *Lā ilāha illā Allāh* that the word ‘ilāh means Ar-Rabb- The Lord or Al-Khāliq- The Creator, or Al-Qādir ‘alā al-ikhtirā’ - The One who has the ability to create something from nothing or to create something new. Ahlul Kalām stated that the word that was inferred was the word ‘existence.’ (وُجُودٌ). What they said is essentially that there is no Lord in *existence* except Allāh (سبحانه و تعالى) and this is a false explanation of *Lā ilāha illā Allāh*. This explanation is not correct from a linguistic point of view, nor is it correct in light of the verses that have come regarding this as well as the aḥādīth of the prophet (صلى الله عليه وسلم). This is because the point of contention between the anbiyā’ and their people was this point; that only Allāh (سبحانه و تعالى) is worthy of worship. The point of contention was not the existence of Allāh (سبحانه و تعالى) as the mushrikīn affirmed the existence of Allāh (سبحانه و تعالى). The point of contention was that Allāh (سبحانه و تعالى) was the only God worthy of worship and this is why the verse was mentioned earlier:

﴿ أَجْعَلُ الْإِلَهَةَ إِلَهًا وَاحِدًا ۖ إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴾

**"Has he made the āliha (gods) (all) into One Ilāh (God – Allāh)? Verily, this is a curious thing!" [Sūrah Ṣād 38:5]**

Tawḥīd and *Lā ilāha illā Allāh* establish the fact that nothing is worthy of worship except Allāh (سبحانه و تعالى) and anything that is worshiped other than Allāh (سبحانه و تعالى) is done so in falsehood.

### **The call of tawḥīd is the reason why Allāh created jinnkind and mankind.**

Tawḥīd is the reason why Allāh (سبحانه و تعالى) sent messengers. Allāh (سبحانه و تعالى) stated with regards to creating jinnkind and mankind:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**“And I did not create the jinns and humans except to worship Me” [Sūrah Adh-Dhāriyāt 51: 56]**

The tafsīr of this āyah is that they should single out Allāh (سبحانه و تعالى) with all worship, meaning that they worship only Allāh and that they should not associate any partners with Allāh (سبحانه و تعالى) in regards to His worship.

**All the messengers (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) were sent with the message of Tawhīd.**

Likewise with regards to sending messengers, the prophet (صلى الله عليه وسلم) mentioned numerous aḥādīth which exemplify and illustrate that Allāh (سبحانه و تعالى) has sent the messengers (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) with the message of tawhīd. Allāh says:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

**“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (سبحانه و تعالى) (Alone), and avoid (or keep away from) Ṭāghūt (all false deities, etc.i.e. do not worship Ṭāghūt besides Allāh و سبحانه و تعالى)." [Sūrah An-Naḥl 16: 36]**

Allāh (سبحانه و تعالى) also said:

﴿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 Muḥammad صلى الله عليه وسلم) but We inspired him (saying): La ilāha illā Ana [none has the right to be worshipped but I (Allāh)], so worship Me (Alone and none else)." [Sūrah Al-Anbiyā’ 21: 25]**

**Specific examples of Allāh sending different prophets with the same message: Tawhīd.**

There are other āyāt where Allāh (سبحانه و تعالى) specifically mentions different anbiyā’ and their messages to their respected people. From the clearest verses with regards to this is what is mentioned in Sūrah Al-A’rāf where Allāh (سبحانه و تعالى) mentions numerous anbiyā’ and their messages to their people, starting with Nūḥ (عليه السلام):

﴿ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

Indeed, We sent Nūḥ (Noah) to his people and he said: "O my people! Worship Allāh (سبحانه و تعالى)! You have no other Ilāh (God) but Him. (La ilāha ill-Allāh): none has the right to be worshipped but Allāh). [Sūrah Al A'raf 7: 59]

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

"And to 'Ād (people, We sent) their brother Hūd. He said: "O my people! Worship Allāh (سبحانه و تعالى)! You have no other Ilāh (God) but Him. (La ilāha ill-Allāh): none has the right to be worshipped but Allāh)." [Sūrah Al A'raf 7: 65]

﴿ وَإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

"And to Thamūd (people, We sent) their brother Ṣāliḥ (Saleh). He said: "O my people! Worship Allāh! You have no other Ilāh (God) but Him. (La ilāha ill-Allāh): none has the right to be worshipped but Allāh)." [Sūrah Al A'raf 7: 73]

﴿ وَإِلَىٰ مَدْيَنَ أَخَاهُمْ شُعَيْبًا ۖ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

"And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, "O my people, worship Allāh; you have no deity other than Him." [Sūrah Al A'raf 7: 85]

All of these messengers; Nūḥ, Hūd, Ṣāliḥ and Shu'ayb all came with a message of tawḥīd. Allāh (سبحانه و تعالى) mentioned this in a general sense and then gave specific examples of different messengers (عليهم الصَّلَاةُ وَالسَّلَامُ) and the messages that they came with which was the message of tawḥīd. Likewise Allāh (سبحانه و تعالى) mentions with regards to what 'Īsā (عليه السلام) said in Sūrah Al-Mā'idah:

﴿ مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ﴾

"Never did I say to them aught except what You (Allāh) did command me to say: 'Worship Allāh, my Lord and your Lord.'" [Sūrah Al Mā'idah 5: 117]

We mentioned earlier the ḥadīth when the prophet (صلى الله عليه وسلم) sent Mu'ādh Ibn Jabal (رضى الله عنه) to Yemen.

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ

*“You are going to some people among the People of the Book. Call them to bear witness that none has the right to be worshipped but Allāh (سبحانه و تعالی), and that I am the messenger of Allāh.” (Ibn Mājah)*

The prophet told Mu'ādh that if they accept the testification of faith then inform them that Allāh (سبحانه و تعالی) has obligated five daily prayers and then he mentioned the rest of the ḥadīth.

### **A clear sign that a person or group giving da'wah is upon misguidance.**

This is the message of the anbiyā' and the messengers. Any person who is giving da'wah and does not call the people to tawḥīd, and explain what tawḥīd and shirk is and what nullifies that **tawḥīd is upon misguidance**. If the person knows what he is negating when he says Lā ilāha illā Allāh and knows that nothing is worthy of worship except Allāh (سبحانه و تعالی), he disbelieves in Ṭāghūt (all the false deities that are worshiped other than Allāh (سبحانه و تعالی), if a person knows this, he can avoid it. If he knows what tawḥīd is and what nullifies tawḥīd, then this is the call of the anbiyā'. So if a person is involved in da'wah or if there is a group that is involved in da'wah but they do not call to tawḥīd, this is a clear sign that they are calling to misguidance because they are not upon the da'wah of the prophet (صلى الله عليه وسلم) and the messengers and prophets before him (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ). This is the clearest indication that these people are upon falsehood.

### **Major Shirk nullifies all of a person's good deeds.**

Not only are they upon falsehood but they are cheating the Muslims and cheating their communities. This is because they are not explaining to them the greatest of affairs and the greatest good deed which is tawḥīd and explaining the most severe of the major sins and that is associating partners with Allāh (سبحانه و تعالی) and if a person does so, it nullifies all of his actions. Allāh (سبحانه و تعالی) mentioned:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

**“Verily, whosoever sets up partners in worship with Allāh (سبحانه و تعالى), then Allāh has forbidden Paradise for him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers.”**

[Sūrah Al-Mā'idah 5: 72]

Likewise Allāh (سبحانه و تعالى) mentioned another verse:

﴿ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

**"If you join others in worship with Allāh (سبحانه و تعالى), (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." [Sūrah Az-Zumar**

39:65]

﴿ وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ ﴾

**"But if they had joined in worship others with Allāh (سبحانه و تعالى), all that they used to do would have been of no benefit to them." [Sūrah Al-An'ām 6:88]**

So the call of the prophets is tawḥīd and calling to this testification of faith. Lā ilāha illā Allāh negates everything that is worshiped other than Allāh (سبحانه و تعالى) and affirms that only Allāh (سبحانه و تعالى) is deserving of worship.

**The second half of the shahādah وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ That Muhammad is the messenger of Allāh (صلى الله عليه وسلم).**

Shaykh Al-Islām Muḥammad Ibn 'Abdul-Wahhāb (رحمه الله) gives a very beautiful explanation of the second half of the shahādah and said it is comprised of four things:

1. **Believing in everything that he informed us of.** There is an authentic narration that says that the prophet is aṣ-ṣādiq, al-maṣdūq; the truthful one that is believed.
2. **Obeying the prophet in that which he has commanded.** Allāh (سبحانه و تعالى) says:

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ ﴾

“And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it” [Sūrah Al- Ḥashr 59: 7]

﴿ فُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ ﴾

“If you (really) love Allāh (سبحانه و تعالى) then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allāh will love you.” [Sūrah Āl- ‘Imrān 3: 31]

Allāh (سبحانه و تعالى) has commanded the Muslims to follow the prophet (صلى الله عليه وسلم). Allāh says in another verse.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ﴾

“O you who have believed, obey Allāh and obey the Messenger.” [Sūrah An-Nisā’ 4: 59]

Muḥammad (صلى الله عليه وسلم) said:

مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ

“Whoever obeys me, obeys Allāh (سبحانه و تعالى), and whoever disobeys me, disobeys Allāh.” (An-Nasā’)

3. Avoiding what the prophet (صلى الله عليه وسلم) said was impermissible.

﴿ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا ﴾

“And whatsoever the Messenger (Muḥammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)” [Sūrah Al- Ḥashr 59: 7]

4. The Muslim should not engage in any act of worship except that it is in agreement with the Sunnah of Muḥammad (صلى الله عليه وسلم). The ‘ulema’ have mentioned that the affairs of worship are **tawqifiyyah** and it is not permissible for the Muslim to engage in any act of worship unless he has proof that it is an act of worship from the Sunnah of the prophet (صلى الله عليه وسلم)

(وسلم) and in doing this act of worship, the individual should adhere to the Sunnah of the prophet (صلى الله عليه وسلم).

### **The two conditions for the acceptance of any act of worship.**

The 'ulema' have mentioned that there are two conditions for any act of worship **to be accepted by Allāh** (سبحانه و تعالی).

- 1. Ikhlās.** The act of worship is done strictly for Allāh (سبحانه و تعالی). The individual has sincerity in doing so.
- 2. Mutāba'ah.** The individual adheres to the Sunnah of the prophet when he carries out that action.

### **The branches of Lā ilāha illā Allāh should be explained after its conditions.**

The Shaykh (رحمه الله) mentioned that after the teacher explains the meaning of Lā ilāha illā Allāh and what it means with regards to negating anything and everything that is worshipped besides Allāh (سبحانه و تعالی) and affirming that only Allāh is deserving of worship, he should explain the conditions (shurūṭ) of Lā ilāha illā Allāh as well.

Next week's lesson will begin with the seven or eight conditions that have been mentioned by the 'ulema' with regards to Lā ilāha illā Allāh and what these conditions mean and necessitate. We will also carry on with the other arkān al-Islām mentioned by the Shaykh (رحمه الله) in these treaties.

وصلى الله على نبينا محمد وعلى آله وصحبه وسلم