

شروط لا إله إلا الله

The Conditions Of Lā-Ilāha-Ilallāh

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About This Book

This book discusses the greatest words given to any messenger from his Lord or pronounced by any human being. Due to it Allāh (swt) created all things, sent His messengers, His books and legislated Jihād and fighting. This testimony outweighs the heavens and the earth. This religion and all human actions are based upon the total acceptance of it. The one who fulfils its duties and conditions is safe to enter paradise regardless of any wrongdoing he may do. The one who fails it will be disappointed and fall into loss entering the hellfire regardless of any good actions he may have performed.

It is indeed the testimony of Tawhīd; the testimony that there is no god but Allāh (swt). How honourable such a statement is. But how do we understand this statement and implement it? Is it sufficient for one to simply utter these words thus marginalising their importance; as we find the case of those who believe that such a statement should be relegated to the use of religious beads in the corner of the mosque whilst claiming that they are the true people of Tawhīd; however, the reality of their life contradicts the very testimony of Tawhīd itself?

Is this sufficient or does the Testimony have conditions and obligations that must be fulfilled? The answer to these questions and more related to this topic will be found in this book. And Allāh (swt) is the only One who can grant success and guidance to the Straight Path.

Foreword

Indeed all praise is due to Allāh (swt) whom we praise, seek help from and guidance. We seek refuge in Allāh (swt) from the evil of ourselves and the evil of our actions. Whosoever Allāh (swt) guides none can misguide and whosoever He (swt) misguides and leaves to be misguided none can guide. And I bear witness that there is no god but Allāh (swt); He is alone without any partners. And I bear witness that the Prophet Muhammad (saw) was His servant and messenger.

Allāh (swt) says in the Qurān,

يا أيها الذين آمنوا اتقوا الله حق تقاته ولا تموتنَّ إلا وأنتم مسلمون

“O you who believe! Fear Allāh as He should be feared, and die not except in a state of Islām.”¹

And Allāh (swt) says,

يا أيها الناس اتقوا ربكم الذي خلقكم من نفسٍ واحدةٍ وخلق منها زوجها وبثَّ منهما رجالاً كثيراً ونساءً واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيباً

“O mankind! Fear your Lord, who created you from a single person, created of like nature His mate, and from them scattered (like seeds) countless men and women; Fear Allāh, through whom you demand your mutual (rights), and (reverence) the wombs (That bore you): for Allāh ever watches over you.”²

And He (swt) also says,

يا أيها الذين آمنوا اتقوا الله وقولوا قولاً سديداً . يُصلح لكم أعمالكم ويغفر لكم ذنوبكم ومن يُطع الله ورسوله فقد فاز فوزاً عظيماً

“O you who believe! Fear Allāh, and (always) say a word directed to the Right: That He may make your conduct whole and sound and

¹ Surah ale-Imrān 3:102

² Surah an-Nisa 4:1

forgive you your sins: He that obeys Allāh and His Messenger, has already attained the highest achievement.”³

To proceed. Indeed the most truthful of speech is the Book of Allāh (swt) and the best of guidance is that of the Prophet Muhammad (saw). The most evil of affairs are the newly invented matters of which all newly invented matters are innovations (*bid'ah*). Each and every innovation is misguidance and every misguidance leads to the fire.

The most great and honourable testimony which Allāh (swt) revealed to the prophets and messengers from the time of Ādam (as) to the Prophet Muhammad (saw) is the testimony of *Tawhīd* that, there is no God but Allāh. It is the greatest statement that mankind has pronounced since the time Allāh (swt) created Ādam (as) until this day today and will continue as such until the end of time.

It is the best form of making *Dhikr* (remembrance) and for its purpose did Allāh (swt) create all creation, sent the prophets and revealed the Divine books. For its purpose did Allāh (swt) beautify the paradise and stoke the flames of the fire. For its purpose Allāh (swt) legislated *Jihād*, fighting and killing, peace and war, *al-Walā'* (affection for believers) and *al-Barā'* (aversion to disbelievers). For its purpose do the battalions of *Jihād* and liberation go forth and fight.

It is the ultimate goal which makes other benefits and interests insignificant in comparison. Such a statement affords protection for the one who says it in this life and may prevent spillage of blood when doubtful matters arise.

It is a testimony which will be the foundation to direct people to enter either the Heavens or the Hellfire. Whoever fulfils its rights and duties truthfully and sincerely will enter paradise. And whoever rejects it, opposes it and does not fulfil its conditions will enter the fire and will be deserved of its punishment.

It is a testimony that will benefit and aid the proclaimer irrespective of the actions of disobedience he may have performed (as long as they are less than *Shirk*). Conversely, if a person does not attest to the *Shahādah* but performs good deeds equivalent to the extent of the heavens and the earth, these will not be of benefit to him one iota.

³ Surah al-Ahzāb 33:70-71

It is such a great testimony that if one were to place the heavens and earth on one side of a scale and the testimony that there is no god but Allāh on the other, it would outweigh them all. As we find such in the statement of Nuh (as) when he was upon his deathbed bequeathing his son saying,

آمرك بلا إله إلا الله؛ فإن السماوات السبع والأرضين السبع لو وضعت في كفة، ووضعت لا إله إلا الله في كفة لرجحت بهن، ولو أن السماوات السبع والأرضين السبع كنَّ حلقةً مبهمةً لقصمتهنَّ لا إله إلا الله

*"I command you to say, 'There is no god but Allāh.' For if the seven heavens and the seven earths were placed on one side of a scale, and the testimony that there is no god but Allāh on the other, it would surely outweigh them. And if the seven heavens and the seven earths were a single dark ring, they would be divided by 'there is no god but Allāh.'"*⁴

Unfortunately, throughout history and even in this day and age, such a testimony has been attacked and its meaning has been twisted and given false interpretations by many deviant groups and the people of *hawā* (desires). From the disbelieving secularists, the *Sūfīs*, the people of *Irjā'* and the followers of Jāhm bin Safwān many have tried to claim the testimony for themselves. Even the modern day so-called *Salafies* who have made themselves the foot soldiers of the *Tawaghīt* defending the criminal rulers over our countries, have played a role in changing and twisting the true meaning of the Shahādah.

By their plots and plans and false interpretations, they wish to empty the meaning of the Shahādah from what was intended by it. They wish for us to deal with it as if it is merely letters and words we fire off upon our tongues when making *Dhikr* with prayer beads in the corner of the mosque; devoid of any outward change in a person's life, or effect on one's heart.

They do not deal with the Shahādah the way it was intended to be, a methodology for one's whole life, a complete system and way to change for the better, to change society from the darkness of *Shirk* into the brightness and guidance of *Tawhīd*, from the oppression of *Jāhiliyah* (days of ignorance) to the justice of Islām, and from the worship of creation, irrespective of its types and categories, to the worship of Allāh (swt) alone without any partners.

⁴ Sahīh Adāb al-Mufrād, Hadīth No.426

They have devoided the Shahādah from its reality and the purpose it was revealed for making it appear to the people as the mere mentioning of cold words which benefit the person only when it is recited or mentioned having no effect either upon their reality or upon their works or their lives. They say, 'Say the Shahādah once in your life and you can do as you wish after that'. Say it once and you will be from the people of success and *Īmān* (belief) in this life and the Hereafter even if you do not perform the pillars of the *Dīn* and their obligations. Say it once and worship after that whatever you wish from the different gods, idols and sinful *Tawaghīt*!!⁵

As long as you have said the Shahādah even once in your lifetime, it will remain for you a protection and prevention against *Takfīr* (being excommunicated from the religion) and from entering Hellfire; and you will be protected from anyone doubting your *Dīn* or *Īmān* irrespective of how grave your actions may be.

This is how they advise and teach the people causing destruction and negative consequences upon their life, worship and religion. However, the reality of such an understanding of the *Shahādah*, is that the people are in one valley and the *Dīn* is in another. Unfortunately, by the deceptive permission of the modern day *Murjiah*, the people think that they are doing good deeds.

What they understand from the *Dīn* and from *Tawhīd* is the mere pronunciation of words and speech of which they do not know its conditions, meanings or duties and it has no bearing upon their lives or actions.

When the matter becomes so easy and simple as mentioned above, and there is a lack of care and respect towards it, we find that each and every person will

⁵ We will be using the terms *Tāghūt* and *Tawaghīt* in numerous places in our article. However, what does this term mean and what is the correct understanding of the term? There are some scholars today who state that *Tāghūt* only refers to the Shaytān and nothing else. Is such a statement correct? The definition of *Tāghūt* which the Ulemā' of the Salaf mention is as follows, 'anything that is made an object for the *Ibadāt* (acts of worship) and is pleased with it is a *Tāghūt*'. *Ibadāt* here includes making *du'a* (petition), performing *rukū'* or *Sujūd* (prostration) and commanding and forbidding. This definition is wide and includes animals, stones, *shayateen* (devils), trees and men. In the definition we mentioned '...and is pleased with it...' this is to exclude the Prophets and messengers of Allāh some of whom such as Isa (as) and Musa (as) have been taken in worship besides Allāh (swt). We know that these Prophets (as) did not call for the people to worship them, rather they only called the people to the real *Tawhīd* and to worship Allāh (swt) alone. Consequently, the Prophets (saw) cannot be called *Tawaghīt* as they are not pleased with being worshipped.

come forth and pronounce the Shahādah without due caution when it is requested of them. Such that we find the ruling *Tawaghīt* saying it, the *Zanādiqa* (apostates) saying it, the secularists saying it, the idol worshippers saying it, even the atheistic Communists pronouncing it. In fact there is no one from amongst the *Kuffār* or *Fujār* (sinful evil-doers) except that we may find them stating the Shahādah. Indeed when two from the evil-doers are found disputing, one will say to the other in order to silence him, “*Wahid Allāh*” – ‘Say there is no god but Allāh’ meaning keep silent and stop arguing!! This is unfortunately how people treat the Shahādah and the word of Tawhīd except those whom Allāh (swt) have favoured.

Each and every one of these people believe that they are the true Muslim believers and are from the people of Jannah as they have been made to believe so by the Murjiah and followers of Jahm bin Safwān. No one is allowed to ever question the correctness of their belief or of their Islām, or even accuse them of disbelief. And anyone who proceeds in such a vein is from the *Khawārij* or from those who have become excessive in making *Takfīr*!!

They build such understandings upon texts and evidences which are in reality not proofs for their case but actually are proof against them. They place these texts outside of their subject matter and in arenas which they were not revealed for, and they give them meanings and false explanations which take them away from the true meanings which was intended by Allāh (swt).

An example of an evidence which they use their sick desires to sway to their understanding is when the Prophet (saw) said,

من قال لا إله إلا الله دخل الجنة

“Whoever says there is no god but Allāh (swt) will enter paradise”⁶

Subsequently, they claim that if you simply say the Shahādah and do naught else, then you will enter Jannah and they claim that this is what the Prophet (saw) taught us and intended by this. Another example which they may use is the Hadīth of the *Bitāqa* (card) which is a Sahīh (correct) hadīth narrated by the Prophet (saw) when he said,

⁶ Narrated by Tabarāni, Ibn Hibbān amongst others.

إن الله سيخلص رجلاً من أمي على رؤوس الخلائق يوم القيامة، فينشر عليه تسعة وتسعين سجلاً، كل سجلٌ مثل مد البصر ثم يقول: أتتكر من هذا شيئاً؟ أظلمك كتيبتي المحافظون؟ يقول: لا يا رب، فيقول: أفلك عذر؟ فيقول: لا يا رب، فيقول: بلى إن لك عندنا حسنة وإنه لا ظلم عليك اليوم، فيُخرج بطاقة فيها أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله، فيقول: احضر وزنك، فيقول: يا رب ما هذه البطاقة، وما هذه السجلات؟! فقال: فإنك لا تُظلم. قال: فتوضع السجلات في كفة والبطاقة في كفة فطاشت السجلات وثقلت البطاقة، ولا يتقل مع اسم الله شيء

“Allāh (swt) will summon one person in front of all His creation in the Day of Judgement. Ninety-nine of his records will be unfolded, each ranging as far as the eye can see. It will be said to him, ‘Do you deny any of these deeds? Did my recorders do any injustice to you?’ The man will reply, ‘No my Lord.’ Then he will be asked, ‘Do you have any excuse (i.e. any good deeds)?’ He will reply, ‘No my Lord.’ It will be said to him, ‘Indeed you do have good deeds! And today no injustice will befall you!’ A card will then be brought to him upon it transcribed, ‘I bear witness that there is no god but Allāh (swt) and that Muhammad (saw) is His messenger and servant.’ He will ask, ‘O my Lord! What is this card? What are these deeds?’ It will be said to him again that he will not be oppressed. The ninety-nine deeds will be placed on one side of the scales and the card on the other, and the card with the Shahādah on it will outweigh the records. And there is nothing that is weightier than the Name of Allāh (swt).”⁷

Using such evidences, the modern day *Murjiah* claim the correctness of their understanding and their methodology and attest to the fallacy of those who oppose them. I state that such evidences are not proof for the correctness of their methodology but rather are proof against them as you the reader *Inshā’Allāh* will discover in this work.

Before we begin speaking about the conditions of the Shahādah, we must make mention of a few necessary introductory principles to dispel some of the doubts and uncertainties which the *Murjiah* amongst others expound. *Inshā’Allāh* this will clarify the matter to the reader and will serve as additional knowledge in relation to the subject matter at hand, that being the conditions of the Shahādah.

We ask Allāh (swt) acceptance and success in our task.

⁷ Sunan Tirmidhi, Hadīth No. 2127

Important Introductions

First Introduction

In relation to the Hadīth we mentioned regarding the ninety-nine deeds full of mistakes, sin and errors and the *ahadīth* which mentions that one will enter paradise without ever performing any good deeds amongst other Hadīth which carry a similar meaning, one must understand that these deeds or mistakes, irrespective of how great and grave they may be, that they definitely are devoid of any action of *Kufr Akbar* or *Shirk*. This is because any *Shirk* action will nullify any good deeds performed even if a person presents with good deeds spanning the heavens and earth. So how then with the person who had plenty of evil deeds as in the Hadīth mentioned previously and never performed a single good action, for a greater reason *Shirk* would nullify all of his actions and his destination will be the fire for eternity.

This is because Allāh (swt) has said,

إن الله لا يغفر أن يُشرك به ويغفر ما دون ذلك لمن يشاء

“Allāh forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to set up partners with Allāh is to devise a sin most heinous indeed.”⁸

And He (swt) has said,

إنه من يُشرك بالله فقد حرم الله عليه الجنة

“Whoever joins other gods with Allāh (swt), Allāh (swt) will forbid him the garden,”⁹

And He (swt) has said,

لئن أشركت ليحبطن عملك ولتكوننَّ من الخاسرين

“If you were to join gods with Allāh, truly fruitless will be your work (in this life), and you will surely be in the ranks of the failures (in the Hereafter).”¹⁰

⁸ Surah an-Nisa 4:48

⁹ Surah al-Maida 5:76

¹⁰ Surah az-Zumar 39:65

And He (swt) has said,

ولو أشركوا لحبط عنهم ما كانوا يعملون

“If they were to join other gods with Him, all that they did would be vain for them.”¹¹

And He (swt) says,

وقدمنا إلى ما عملوا من عملٍ فجعلناه هباءً منثوراً

“And We shall turn to whatever deeds they did (in this life), and We shall make such deeds as floating dust scattered about.”¹²

There are numerous other texts which carry the same meaning that being the negation of all good deeds and records when coupled with Shirk. In the same way that the true *Tawhīd* benefits the proclaimer despite the evil deeds and actions (less than Shirk) one may have performed, *Shirk* negates the possibility of any benefit from any righteous action one may perform. This is an accepted principal backed by a number of texts from the Qurān and Sunnah and there is no dispute regarding it.¹³

It is reported that the Prophet (saw) said in a *Hadīth Qudsi*,

قال الله تعالى: يا ابن آدم! مهما عبدتني ورجوتني ولم تُشرك بي شيئاً غفرتُ لك على ما كان منك — أي من عمل — وإن استقبلتني بماء السماء والأرض خطايا وذنوباً استقبلتك بماء من السماء، وأغفر لك ولا أبالي

“Allāh (swt) said, ‘O children of Ādam (as)! If you worship me and place your hope in Me and do not associate anyone with Me, I will forgive for you all your deeds. And if you meet me with sinful deeds equivalent in volume to the heavens

¹¹ Surah al-An’ām 6:88

¹² Surah al-Furqān 25:23

¹³ This is the correct understanding of the principal. However, regarding the statement which some people quote, that sinning does not harm ones *Tawhīd* or *Imān*. This statement is incorrect and rejected as it is from the comments and classifications of the people of *Irjā*; so beware. Some of the modern-day Murjiah Salafis state that, ‘*Apparent Kufr (i.e. Kufr of the action) does not harm in the certainty of the belief in the heart in anyway.*’ Such statements are far worse and greater than the statements of the Murjiah of the earlier generations!!

and the earth, I will meet you with complete forgiveness. And I will forgive you without any care or concern.”¹⁴

The matter of importance of this Hadīth is that a person meets Allāh (swt) being from the people of worship and Tawhīd and never associated anyone or anything with Allāh (swt). And the Prophet (saw) also said,

ثنتان موجبتان قال رجل: يا رسول الله ما الموجبتان؟ قال: من مات لا يُشرك بالله شيئاً دخل الجنة،
ومن مات يُشرك بالله شيئاً دخل النار

“Two matters are quite unavoidable’. A person asked, ‘O Messenger of Allāh, what are the two things that are quite unavoidable?’ He replied, ‘He who dies without associating anyone with Allāh would enter Paradise and he who dies associating anything with Allāh would enter the (Fire of) Hell.’”¹⁵

And it is reported upon the authority of A’isha (ra) that she asked the Prophet (saw),

قلت يا رسول الله: ابن جدعان كان في الجاهلية يصل الرحم، ويُطعم المسكين، فهل ذلك نافعه؟
قال: لا ينفعه، إنه لم يقل يوماً: رب اغفر لي خطيئتي يوم الدين

“I said to the Prophet (saw), ‘O Messenger of Allāh (swt)! Ibn Jud’ān used to maintain his blood relations and feed the poor in the time of Jāhiliyah (ignorance); will such actions benefit him?’ The Prophet (saw) replied, ‘They will not help him as he never said on a single day, ‘O my Lord forgive me my sins on the Day of Judgement.’”¹⁶

Imām Nawawi commented upon this Hadīth in his *Sharh* (explanation) of Sahīh Muslim stating,

“No one who dies upon Tawhīd will remain in the fire forever even if he committed sinful deeds. Likewise the one who died upon Kufr (disbelief) even if he committed praiseworthy actions will never enter Jannah. This is a summary of what the Ulema of Truth agree upon in this matter.”¹⁷

¹⁴ Hadīth Sahīh Tabarāni Jāmi’ as-Saghir No.4341

¹⁵ Sahīh Muslim, Chapter of Belief

¹⁶ Sahīh Muslim

¹⁷ Sharh Sahīh Muslim, 1/217

Second Introduction

The second important principal one needs to understand is that the same way *Kufr* and *Īmān* cannot co-exist outwardly or lead to the same path; they cannot co-exist in ones heart. Consequently, if *Kufr* began to take root in someone's heart, the resulting effect would be for *Īmān* to be completely removed. Likewise, *Īmān* cannot take root in one's heart until *Kufr* and *Shirk* have been completely vanquished as the Prophet (saw) has said,

لا يجتمعُ الإيمان والكفر في قلب امرئٍ

*"Īmān (belief) and Kufr (disbelief) cannot co-exist in the heart of a person."*¹⁸

From this Hadīth we can learn to reject the claim of a person who states that he has *Īmān* (belief) in his heart or that he is a true believer whilst outwardly fully immersing himself in *Shirk* or clear-cut *Kufr*. This is because the outer actions of a person is a reflection of his inner and acts as an indicator of what lies therein; each one showing its sign positively or negatively upon the other. This is explained in the Hadīth of the Prophet (saw) when he said,

ألا وإنَّ في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب

*"There is an organ in the body, when it is corrected, the whole body is corrected, and when it is corrupted, the entire body becomes corrupt. Indeed this organ is the heart."*¹⁹

We can therefore conclude that the one who is outwardly a disbeliever is also a disbeliever in his heart and the one who is a disbeliever in his heart is also an outward disbeliever as well.²⁰

However, we must state that it is possible for *Īmān* and sins to co-exist in a single heart or even for *Īmān* and *Kufr Asghar* (lesser type of disbelief) or *Shirk*

¹⁸ Silsalat us-Sahīha for Shaykh Albānī No.1050

¹⁹ Sahih Muslim

²⁰ Even the hypocrite shows his *Kufr* upon his body i.e. acts out *Kufr*. Simply because he conceals such actions from the eyes of the people this does not mean that he performs such *Kufriyāt* when they are not present. Merely concealing a matter does not negate its presence. The evidence for this is that when a *Munāfiq* is with those he is comfortable with i.e. his friends and family or when he is alone, he will reveal the *Kufr* he hides in his heart by way of his actions without any hesitation. Regarding other than the *Munāfiq* i.e. the *Kāfir*, they have no fear to expound the *Kufr* of their heart in their actions as this is what they believe in.

Asghar (lesser type of association). The presence of *Īmān* in this situation will help and benefit the beholder. This matter is known and has been mentioned previously.

Third Introduction

It is incumbent to know that only the Muslim *Muwahid* who unifies Allāh (swt) in all matters alone will enter Jannah. Those who are described as sinners will still enter *Jannah* as their sins will not result in them being non-Muslims or *Mushriks* (associators) as long as they have understood Tawhīd and its conditions. And the *Muwahid* cannot be a *Muwahid* except if he has completely rejected *Shirk Akbar* in all its forms and has made Allāh (swt) the only focus of his worship. As the Prophet (saw) has made mention that,

لا يدخل الجنة إلا نفس مسلمة

*"Only a person who is Muslim will enter Jannah."*²¹

In addition the Prophet (saw) said,

يا ابن الخطاب! اذهب فناد في الناس: إنه لا يدخل الجنة إلا المؤمنون

*"O Umar bin Khattāb! Go and tell the people that only the true Muslim will enter paradise."*²²

And in another narration he (saw) said,

يا ابن عوف! اركب فرسك، ثم ناد: إن الجنة لا تحل إلا للمؤمن

*"O ibn 'Awf! Mount your horse and announce to the people that paradise only accepts the true believers i.e. the Muwahhidīn."*²³

The Prophet (saw) also said,

أُعطيَت الشفاعة وهي نائلة من لا يُشرك بالله شيئاً

*"I was given the capability to intercede (in the Hereafter). But it is only available for those who do not associate partners with Allāh (swt)."*²⁴

²¹ Agreed upon

²² Sahīh Muslim

²³ Sunan Abu Dawood

²⁴ Sunnah, Ibn Abī A'āsīm verified as Sahīh by Shaykh Albānī.

And there are other ahadīth which have similar meanings such as mentioning that the one who has only a mustard seed of *Īmān* will enter *Jannah* as reported by *Sahīh Bukharī* amongst others. However, one should understand such ahadīth regarding *Īmān* being a mustard seed's worth as being in addition to the foundation of *Tawhīd* without which one would never achieve any success. Similarly regarding the one who has never performed any good actions; one must understand it to mean the one who never offered any good deeds over and above the presence of *Īmān* and *Tawhīd*.

In relation to the Prophetic saying,

يقول الله تعالى أخرجوا من كان في قلبه مثقال حبة من خردلٍ من إيمان

“Allāh (swt) will say (to the Hellfire), ‘Release all those who have in their hearts what is equivalent to a mustard seed of Īmān i.e. such that they can go to Jannah.’”

Ibn Hajr in his *Fath* commented,

“And what is meant by a mustard seed here is anything that is extra to the foundation of Tawhīd i.e. belief in the oneness of Allāh (swt). As the Prophet (saw) said in a different narration, ‘Release all those who say there is no god but Allāh (swt) and do good actions equivalent to an atoms weight.’”²⁵

Fourth Introduction

One must also appreciate that whenever we are considering general matters like *Tawhīd*, *al-Wa’ād* (promise of happiness for believers) and *al-Wa’id* (promise of punishment for disbelievers) and whatever is related to the subject matter regarding *Kufr* and *Īmān*, it is incumbent upon us to take into account all of the *Shari’* texts pertaining to the matter making them collaborate with one other, without ever rejecting (without *Shari’* reason) any one from them.

What one may understand from a single text may be specified by another text. In texts which have unclear meanings, another text may help to explain and understand it better. What may be allowed by one text may be abrogated by another. What may be prohibited by one text may be allowed by another. It is from the angle of justice and equality which is in keeping with the precepts of

²⁵ *Al-Fath*, Ibn Hajr, 1/73

knowledge and true understanding that one should deal with all evidences pertaining to a matter before deriving a conclusion.

Those who wish to take texts and evidences in isolation to others whether out of fear or by choice, such that they can make them corroborate with their own opinions on a matter, or to support the position of deviant groups, are the companions of lies and personal desires who cannot be entrusted with matters pertaining to the religion. It is not from the correct principles and understanding of the *Shari'ah* (Islāmic law) to take a solitary Hadīth pertaining to our matter at hand, the Shahādah, such as, "Whosoever says there is no god but Allāh (swt) will enter Jannah," and build upon it other matters regarding *Īmān* without looking at the tens of ahadīth and texts which speak about the Shahādah, its conditions and requirements and offer wider explanations.

Fifth Introduction

The final principle which we wish to mention before we enter into the subject matter of the conditions of the Shahādah is a notion that is agreed upon by all the people of knowledge and which is supported by the texts of the *Shari'ah*. The principle states 'Leave the doubtful matters of the Dīn, by returning to the clear matters.' Thus when one is faced with a text with a doubtful meaning, one should return to the clear-cut texts regarding the same matter and use these non-ambiguous texts to pass judgement upon the doubtful matters; allowing us to explain them and discover what they were meant to mean and not the opposite! This fundamental principal is not only restricted to the matter at hand regarding the Shahādah, but should be used for all matters pertaining to the religion.

Those who wish to twist around the principal and propose to judge the clear-cut matters by the doubtful; using the doubtful as a basis and foundation are from the misguided and seek to create dissention and disputes between the believers as Allāh (swt) has mentioned,

هو الذي أنزل عليك الكتاب منه آياتٌ محكماتٌ هنَّ أمُّ الكتاب وأخرٌ متشابهات فأما الذين في

قلوبهم زيغٌ فيتبعون ما تشابه منه ابتغاء الفتنة وابتغاء تأويله

"It is He (swt) Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is

*perversity follow the part thereof that is allegorical, seeking discord,
and searching for its hidden meanings,"²⁶*

We seek refuge in Allāh (swt) from being amongst the people of perversity and misguidance and we seek protection from their ways and methodologies.

These few introductions should now help give the reader a better understanding as to how we should approach the subject matter of the conditions of the Shahādah and the rulings that pertain to it. Before we go delve into speaking about the conditions of the Shahādah, we will firstly mention the meaning of the Shahādah, and the meaning of what a *Shart* (condition) is according to the *U'lemā'* of *Usūl*.

²⁶ Surah ale-Imrān 3:7

The Meaning of “Lā-Ilāha-Ilallāh”

The testimony of faith (Shahādah) means, “There are no gods or objects of worship which have the right to be worshipped except Allāh.” It is built upon two fundamental pillars; the first which encompasses an absolute rejection and negation (*Nafī*) of the presence of others gods which are worthy to be worshipped which is represented by the statement, “There is no god...” The second pillar encompasses the concept of confirmation (*Ithbāt*) that the only one worthy to be worshipped is Allāh (swt) alone which is represented by the statement, “...except Allāh (swt).”

We have the following observations to be made regarding the above definition of the Shahādah;

Firstly: Whoever fulfils the side of negation solely without confirmation is not a true believer. And conversely, whoever fulfils solely the side of confirmation without negation is also not a true believer. A person can only be a true believer if he has both aspects of negation and confirmation present at the same time in their ‘*Aqīdah* (belief), speech and actions, outward and inner.

As Allāh (swt) mentions regarding the companions of the cave,

وإذ اعتزلتموهم وما يعبدون إلا الله فأووا إلى الكهف

“When you separate from them and the things they worship other than Allāh, betake yourselves to the Cave.”²⁷

The companions of the cave expressed both aspects of rejection and confirmation together, to detach themselves from the disbelievers and whatever they worshipped in terms of false gods instead of Allāh (swt). They did not reject to worship Allāh (swt) since He (swt) is the only One worthy of being worshipped and to Him is the sole right for all obedience and worship.

Similarly Allāh (swt) said regarding the Prophet Ibrāhīm (as),

وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون . إلا الذي فطرنى فإنه سيهدين

²⁷ Al-Qurān, Surah al-Kahf 8:16

“Behold! Ibrāhīm said to his father and his people: ‘I indeed free myself of what you worship. (I worship) only He who made me, and He will certainly guide me.’”²⁸

And Allāh (swt) has mentioned that Ibrāhīm (as) said,

أفرايتم ما كنتم تعبدون . أنتم وآباؤكم الأقدمون . فإنهم عدو لي إلا رب العالمين

“Do you see that which you have been worshipping, you and your fathers before you? For they are (all) enemies to me except the Lord and Cherisher of the Worlds (Allāh).”²⁹

In the previous ayāt, we find that the Prophet Ibrāhīm (as) is publicly proclaiming his enmity and disassociation from all the other false gods which his people worshipped, and then following that, confirming his worship of Allāh (swt) who is the only One worthy to be worshipped.

These verses of the Qurān and others beside them, show that the previous *mushrikīn* (idolators) used to worship Allāh (swt); however they used to associate and take others partners besides Him. Hence, if Ibrāhīm (as) only declared his complete rejection (*barā’*) of all that the *Mushrikīn* had worship without making exception for the Creator (swt), this would imply that Ibrāhīm (as) was rejecting Allāh (swt) as well. However, as we mentioned, Ibrāhīm (as) was clear in his assertion that he is free from all that they took as objects of worship besides Allāh (swt).

Secondly: In the definition we made mention, ‘...have the right...’ The purpose of this statement is to exclude all those false gods which are worshipped instead of Allāh (swt) devoid of any of the attributes which grant them the right to be worshipped. They neither have the ability nor the functions to be included as gods encompassing the essence of *Ulūhiyyah* (divinity) which would afford them the right to be worshipped instead of, or along side Allāh (swt). Some one may claim that we do find other gods and *Tawaghīt* present which are worshipped besides Allāh (swt), how can we answer such an assertion? We say, you are correct that there are many things which are worshipped besides Allāh (swt). However, each and every one of these objects do not have the attributes nor the qualities to be considered as objects of worship. In fact they

²⁸ Al-Qurān, Surah az-Zukhruf 43:26-7

²⁹ Al-Qurān, Surah ash-Shua’ra 26:75-77

are being worshipped fallaciously. Allāh (swt) has all the attributes and the functions of *Ulūhiyyah* such as Creating, Providing, giving life and taking it etc. which designates Him to have the sole claim for worship and subsequently, the only One we must direct all our acts of worship to.

Thirdly: The definition of the Shahādah we stated illustrates the falsity of accepting the understanding which unfortunately most of the Muslims have today, that, ‘*There is no god but Allāh,*’ solely means there is no *Khāliq* (Creator), no *Dār* (Harmer), no *Nāfi* (Benefitter), no *Rāziq* (Provider), no *Mumīt* (causes death), no *Muhyī* (cause life) and no *Mālik* (Sovereign) except Allāh (swt). This definition, even though it may be partially correct from the angle that Allāh (swt) is the One and only who is described by all these Names and Attributes, it does not encompass the essence of what the Shahādah was intended. The evidence for this is that the *Mushrikīn* of old used to confirm such facts and affirmed that Allāh (swt) had these attributes and never once did they disagree with the Prophets (as) in this matter. However, their dispute with the Prophets was regarding who was worthy of being worship and for that reason, they would offer worship to their gods and idols besides Allāh (swt) despite being in full knowledge that Allāh (swt) was *al-Khāliq* (the Creator), and *al-Mālik* (Sovereign)!

In spite of this belief in Allāh (swt) they were still considered *Mushrikīn* (associators) and *Kuffār* (disbelievers) who were deserving of being fought against by the Prophets and the messengers (as).

As Allāh (swt) says in the Qurān,

ولئن سألتهم من خلق السماوات والأرض ليقولنَّ الله

“If you ask them, who is it that created the heavens and the earth. They will certainly say, ‘(Allāh)’”³⁰

And He (swt) also said,

قل لمن الأرض ومن فيها إن كنتم تعلمون سيقولون لله أفلا تذكرون

“Say: ‘To whom belong the earth and all things therein if you know?!’ They will say, ‘To Allāh.’ Say: ‘Yet will you not receive admonition?’”³¹

³⁰ Al-Qurān, Surah al-Luqmān 31:25

Subsequently, any person who takes the Shahādah believing that it only carries the above meaning has not understood the Shahādah correctly as ordered by Allāh (swt) and His messenger Muhammad (saw); and this testimony will not benefit him in the Hereafter and there is no doubt that they will remain amongst the disbelieving folk.

Fourthly: The testimony of faith also comprises the complete *Tawhīd* in all its forms namely, *Tawhīd al-Ulūhiyyah* (the Oneness in Divinity), *Tawhīd al-Rubūbiyyah* (Oneness in Lordship) and *Tawhīd al-Asmā' was-Sifāt* (Oneness in Names and Attributes).³²

³¹ Al-Qurān, Surah al-Mu'minūn 23:84-85

³² The false claimants to Salafiyah (who are really the Scholars of *Irijā'*) claim that the callers to *Tawhīd* of this age have invented a fourth division of *Tawhīd* which they call *Tawhīd al-Hākimiyyah* (Oneness is Ruling / Judgement). My answer is that this false allegation is full of lies and deceptions for the following reasons: firstly, this type of *Tawhīd* which is known as *Tawhīd al-Hākimiyyah* is correct and one's *Īmān* cannot be complete except by believing in it. It essentially means making Allāh (swt) One in matters relating to ruling and legislation. To Allāh (swt) belongs the right to ordain the destiny and the right to lay down legislation. Nothing from creation can associate themselves with Allāh (swt) in these matters. In the way that the creation and managing of all things is for Allāh (swt) alone, similarly, all matters of judgement and command is for Allāh (swt) alone. This definition of *Tawhīd al-Hākimiyyah* is derived from numerous clear-cut, unambiguous evidences; for example when Allāh (swt) says, "*The command is for none but Allāh. He has commanded that you worship none but He: that is the right religion, but most men do not understand*" [Surah Yusuf 12:40], and He (swt) says, "*Nor does anybody share with His Command*" [Surah Kahf 18:26] and He (swt) said, "*(Where) Allāh commands, there is none to put back His Command*" [Surah ar-Rad 13:41] and He (swt) said, "*Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allāh*" [Surah al-Maida 5:51] and He (swt) said, "*For Allāh commands as He pleases*" [Surah Maida 5:1] and He (swt) said, "*Whenever you differ in a matter, the final decision is with Allāh (swt)*" [Surah al-Shura 42:10] and He (swt) said, "*No! By your Lord, they can have no (real) Faith, until they make you the judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.*" [Surah an-Nisa' 4:65]. And it is reported in a Sahīh Hadith that the Prophet (saw) said, "*Allāh (swt) is the Judge and to Him (alone) returns the judgement.*" These are but a few of the numerous texts which indicate and provide evidence for *Tawhīd al-Hākimiyyah*. Whosoever rejects this type of *Tawhīd* rejects *Īmān* (belief) in its totality and disregards the Qurānic injunctions we have mentioned above. Secondly, none of the scholars who speak about *Tawhīd al-Hākimiyyah* necessitate that it is made a compulsory fourth category in addition to the three agreed upon. In fact the concept of *al-Hākimiyyah* transcends all three levels, with aspects of it relating to *Ar-Rubūbiyyah*, some to *Al-Ulūhiyyah* and also to *al-Asmā' wa-Sifāt*. However, we must note that when the *Shirk* of legislating by other than what Allāh (swt) has revealed and arbitrating to the laws and orders of the Tawaghit, becomes widespread amongst this Ummah it becomes incumbent upon the Muslims to warn and highlight this aspect of *al-Hākimiyyah* to their fellow brethren. One can equate the statement of saying, '*Tawhīd al-Hākimiyyah*' to those who call the people to be aware of '*Tawhīd al-Talab wa Dua'* (Oneness of seeking help from and asking Allāh (swt) alone), or the '*Tawhīd of Mahaba wa Tā'ah*' (Oneness of loving and obedience to Allāh (swt) alone) amongst other examples whenever you find the Muslims disregarding these aspects of *Tawhīd* and instead associating with Allāh (swt) in these actions. This is indeed the correct way the 'Ulemā' have explained this. However, we

Fifthly: What we see nowadays is that many people including the *Tawaghīt* have memorised the testimony of faith (Shahādah) as we have defined previously, such that if one were to ask them regarding the meaning of such a testimony they would reply swiftly, without hesitation that, 'there is no one worthy of worship except Allāh (swt)!!' They bring forth such a definition without

never found a single scholar charge others that by stating these types of Tawhīd one is bringing an additional fourth or fifth type of Tawhīd and newly innovating in this matter. Rather the one who brings such terms relating to Tawhīd does so to give importance of the matter in view of the lack of knowledge of the people and their need to realise these fundamental aspects of the Deen. If this is the real intent and purpose then there is no harm in mentioning it as a separate category. Indeed, many of the people in our day and age when you tell them, 'Do not forget Tawhīd al-Ulūhiyah' do not understand what you mean. However, if you explain it a different way making mention of its details such as saying, 'Be mindful of Tawhīd ud-Dua (petition) wa Talab (asking)' or 'Be mindful of Tawhīd ul-Mahaba (love) and that Allāh (swt) is the only One we are allowed to love for His own sake' one finds it easier to understand and appreciate. This is the same reason why people make mention of Tawhīd al-Hākimiyah to remind the people that the rule and judgement is for Allāh (swt) alone and He has no partners in it. If you understand the matter in this way, then you can realise the grave mistake which befalls the scholars of *Irjā'* who wish to lessen the importance of this aspect of *Tawhīd* and *Īmān*. They wish to deceive the people telling them that the crimes that the *Tawaghīt* in charge over our countries in changing the law and order from that of Allāh's (swt) *Shari'ah* to the law of *Kufr* (disbelief) is not so great that it affects one's *Tawhīd* and *Īmān*, nor does it affect one's *Aqīdah* as such actions do not fit into one of the three divisions of Tawhīd, nor is there any such thing as Tawhīd al-Hākimiyah; consequently, one is not allowed to declare such people disbelievers making *takfīr* upon them! Unfortunately, such persons do not do this for the purpose of sincerely seeking the truth but rather do so to argue on behalf of the tyrants in charge over our countries; lessening their crimes and beautifying their condition in the eyes of the people. And if you ever seek such people, you can almost guarantee to find them perched at the gates of the rulers vying for any scraps or morsels which are tossed at them. At this juncture I would like to mention, by way of example, that on one occasion I was in the company of one of those 'Ulemā' of *Irjā'* and I warned him from what I termed, "*Ash-Shirk ul-Qusūr*" (associating the palaces as partners besides Allāh (swt)). He did not rest except to reject such a notion asking, 'Where did you bring this type of *Shirk* from?... What is your evidence stating it?... We only know about *ash-Shirk ul-Qubūr*! Not a single of our scholars have ever made mention of that type of *Shirk*!' So I responded by asking him where does he get his evidence to back up the concept of *Shirk ul-Qubūr* (the associating with Allāh (swt) which takes place at the graves). He answered, 'When people begin to worship the graves from the angle of asking assistance, blessings or making *dua'a* at them then they are committing association (*shirk*) and therefore we call it *Shirk ul-Qubūr*'. I told him that he spoke the truth and that he should apply the same principal for the palace. He replied, 'How do people worship the palaces so that we can call it a form of *Shirk*?' I replied that the palaces are worshipped besides Allāh (swt) because the people refer and arbitrate to the laws and orders which emanate from them and their inhabitants, instead of the Law of Allāh (swt). And that it is worshipped besides Allāh (swt) by people making allegiance (*Walā'*) to it and its tyrannical inhabitants and protecting them, come what may, until they die. It is worshipped from the angle of the people's fear and dread of both it and its inhabitants; some people even fear the palace more than they fear their graves! It is also worshipped by those sick hearted people whose hearts are inclined towards it in the hope that they can get some paltry material benefit. Just think for a moment about the statements we hear from the general public and the media which talk about, 'the guards of the palace', 'the soldiers of the palace', 'the servants of the palace', 'that we should offer our allegiance and obedience to the palace', 'this is what the palace has decided', 'the peace and security of the palace.' Such terms, if we were to truly investigate their meanings we would find the stench of *Shirk* permeating through such words! Everything we have mentioned is from the actions of *Shirk* when one directs them to or alongside other than Allāh (swt).

correctly pondering upon what it means nor considering the consequences and duties attached with it. They give you such a response whilst simultaneously worshipping other gods besides Allāh (swt); they answer whilst they themselves are objects of worships besides Allāh (swt); they respond by words only, devoid of meaning, such that they can deflect and protect themselves from the attacks or accusations of ignorance by others.

The example of such people is like the one who states the Shahādah but does not understand what he is saying or like the one who states it but does not undertake any of its duties or obligations. The mere statement of the Shahādah will be of no benefit for such people, nor for the one who has simply memorised it, nor will it protect them from the accusation of others in this life and the hereafter.

The Meaning of Ash-Shart (Condition)

The scholars of *Usūl* have defined *ash-Shart* as follows,

'The presence of a certain matter depends on the condition's fulfilment, and its negation necessitates the negation of the matter. However the mere presence of the condition (solitarily) does not necessitate the absolute presence of the matter.'

For example, one of the conditions of the Shahādah is testifying and pronouncing it and ones Shahādah cannot be correct without it. By performing this condition in isolation, without fulfilling the other conditions does not necessitate the correctness of one's Shahādah. However, if the condition of pronouncement on its own is not enacted, then ones Shahādah is rejected in its entirety, whatever other conditions you may have fulfilled.

And this is the same for the rest of the conditions of the Shahādah, which *Inshā'Allāh* we will go on to present in more detail in this work. Ones Tawhīd and Shahādah can only be correct with the presence and fulfilment of all the conditions collectively. The mere lacking of any one of the conditions prevents the realisation of the Shahādah in its completeness.

The Conditions of the Shahādah

The Shahādah has numerous conditions of which one's belief and faith cannot be correct without them. They include;

The First Condition: Verbal Pronouncement

When one wishes to enter into Islām and for the attribution and rulings of Islām to be applicable to him, they must state by word the testimony of Tawhīd, 'I bear witness that there is no god but Allāh and that Muhammad (saw) is the Prophet of Allāh (swt).'

Whosoever rejects by their own free will not to pronounce the Shahādah is not a Muslim whose blood is protected from being spilled. The evidence for this is according to the Hadīth reported by Sa'īd bin Musayyab (ra) from his father who said,

لما حضرّت أبا طالب الوفاة، جاءه رسولُ الله فوجد عنده أبا جهل، وعبد الله بن أبي أمية بن المغيرة، فقال رسول الله: يا عم قل لا إله إلا الله، كلمة أشهدُ لك بها عند الله، فقال أبو جهل وعبد الله بن أبي أمية: يا أبا طالب أترغب عن ملة عبد المطلب؟! فلم يزل رسول الله يعرضها عليه ويُعيد له تلك المقالة، حتى قال أبو طالب آخر ما كلمهم: هو على ملة عبد المطلب وأبي أن يقول: لا إله إلا الله، فقال رسول الله: أما والله لأستغفرنَّ لك ما لم أُنْزَل الله (ما كان للنبي والذين آمنوا أن يستغفروا للمشركين ولو كانوا أولي قربى من بعد ما تبين لهم أنهم أصحاب الجحيم)، وأنزل الله تعالى في أبي طالب قوله لرسول الله (إنك لا تهدي مَن أحببتَ ولكن الله يهدي من يشاء وهو أعلمُ بالمهتدين)

"When Abu Tālib was entering his deathbed the Prophet (saw) came to his side and found Abu Jahl and Abdullah ibn Abie Ummayah al-Mughira. He (saw) said, 'O my uncle! Say: there is no god but Allāh (swt) by which I will be able to testify for you in front of Allāh (swt). Abu Jahl responded, 'O Abu Tālib! Are you going to reject the religion of Abdul Muttalib?' The Prophet (saw) continued to encourage his uncle to say the Shahādah until Abu Tālib said his final words to them, 'He is on the religion of Abdul Muttalib,' and refused to say there is no god but Allāh (swt). When this came to pass, the Prophet (saw) said, 'By Allāh! I will continue to beseech Allāh (swt) for Abu Tālib's

forgiveness until I am ordered to do otherwise.’ Allāh (swt) then revealed, ‘It is not fitting, for the Prophet and those who believe, that they should pray for forgiveness for Pagans, even though they be of kin, after it is clear to them that they are companions of the Fire.’ [Surah at-Tauba 9:133] and Allāh (swt) also revealed to the Prophet (saw), ‘You cannot guide whoever you so will, it is Allāh (swt) who guides whom He wishes.’ [Surah Qasas 28:56]”³³

And upon the authority of Abu Hurayra (ra) who reported that the Prophet (saw) said to his uncle,

قال رسول الله لعنه: قل لا إله إلا الله أشهدك بما يوم القيامة قال: لولا أن تعيرني قريش يقولون إنما حملة على ذلك الجزع لأقررت بما عينك !! فأنزل الله: (إنك لا تهدي من أحببت ولكن الله يهدي من يشاء)

“Say: there is no god but Allāh and I will bear witness for you on the Day of Judgement.’ Abu Tālib replied, ‘If Quraysh did not reproach me by saying that I said this statement out of fear, I would have repeated it for your sake!’ Then Allāh (swt) revealed, ‘You cannot guide whoever you so will, it is Allāh (swt) who guides whom He wishes.’³⁴

And the Prophet (saw) said,

أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إلا الله وأن محمداً رسول الله، ويُقيموا الصلاة، ويؤتوا الزكاة، فإذا فعلوا ذلك عصموا مني دماءهم وأموالهم إلا بحق الإسلام وحسابهم على الله

“I have been commanded (by Allāh) to fight the people until they testify that there is no god but Allāh and that Muhammad is the messenger of Allāh, and they establish regular prayer and pay Zakāh. If they do that, then their lives and

³³ Agreed upon

³⁴ Narrated by Sahih Muslim. The fact that Abu Tālib the uncle of the Prophet (saw) did not enter Islām despite the perseverance of the Prophet (saw) is one of great signs of Allāh (swt) for those who ponder about it. The person who stood trying to guide Abu Tālib to Islām was the Prophet (saw) himself. In spite of what Allāh (swt) had given the Prophet (saw) from knowledge, the best manners and greatest wisdom, and in spite of his insistence and great perseverance with his uncle hoping for his guidance, he was unable to realise this and Allāh (swt) had written for Abu Tālib to die upon *Kufr* and the religion of *Shirk*. This example clearly demonstrates that the matter of guidance and guiding is completely in the Hands of Allāh (swt) alone and no one can even participate in this. He (swt) alone guides whomever He (swt) wishes and misguides whomever He (swt) wishes, and no one is equal in this, not even the Prophet (saw). As Allāh (swt) said, *“Not for you, (but for Allāh), is the decision: Whether He turns in mercy to them, or punishes them.”* [Surah ale-Imrān 3:128].

property are protected from me except for the Islāmic laws and then their reckoning will be with Allāh."³⁵

Imām Nawawi commented in his *Sharh* of Sahīh Muslim,

*"From this we understand that one of the conditions of Īmān is to pronounce the two testimonies of faith in addition to believing in them and believing in all that the Prophet (saw) came with".*³⁶

Ibn Taymiyya commented in his *Fatāwa*,

*"If one has capability to, but does not say the two testifications of faith he is a disbeliever by the unanimous agreement of all Muslims; and he is a Kāfir inwardly and outwardly according to the Salaf of the Ummah, their leaders and the Jumhour (vast majority) of the scholars."*³⁷

Shaykh Ibn Taymiyya in his *Fatāwa* mentions, '*...capability...*' to exclude those who are disabled or infirm in particular those who are mute and are unable to speak or vocalise the *Shahādātān* (two testimonies). Such persons are excused this responsibility by agreement of the people of knowledge.

None from the Muslim scholars disagree regarding pronouncement being a condition for the correctness of one's *Shahādah* except the misguided *Jahmeyer*; who restrict *Īmān* to conviction of the heart alone. Such a definition carrying them to the reverse conclusion that *Kufr* can only be of the heart as well. Consequently, they do not believe in anything called *Kufr* of actions or *Kufr* of speech.

Although such statements are clearly rejected, opposing the *Shar'iah* texts and is not what the '*Aqīdah* of *Ahlu-Sunnah wal-Jamā'ah* is based upon, they still have affected a great number of the students of knowledge from our times in particular, those who falsely claim to follow the methodology of the *Salaf*. Such a way of thinking having also infiltrated most of the schools and universities found in the Muslim lands.³⁸

³⁵ Agreed Upon

³⁶ *Sharh Sahīh Muslim*, 1/212

³⁷ Shaykh ul-Islām Ibn Taymiyya, *Majmou' al-Fatāwa* 7/609

³⁸ Please refer to our books, '*Supporting the people of Tawhīd*' and '*Refining Sharh Aqīdah Tahawīyah*' if you wish further details refuting such a concept.

However, if one were to investigate the situation of these people more closely, one finds that they have different methodologies in matters relating to *Kufr* and *Īmān*. If you were to ask such a person, ‘when does a person become *Kāfir*?’ or, ‘what leads a person to *Kufr*?’ you will find then leaning towards the ‘*Aqīdah of Jahm*, implying that anyone who has conviction of the heart is a believer irrespective of committing *Kufr* actions or uttering *Kufr*. By way of example if you say such and such a person has committed clear *Kufr* by swearing against Allāh (swt), the Prophet (saw) or against the Dīn of Islām, they will answer you, ‘*did they make such an action permissible in their hearts? What is important to us is the completeness of his conviction. This is only Kufr of the outer but does not represent his inner! And we have no way to gain access to know what is in his heart. Consequently we must call him a Muslim!*’ According to them he is a Muslim irrespective of how grave the *Kufr* such a person may state!

This is regarding matters of *Kufr*. If one were to ask the same people regarding matters pertaining to belief and when a person is a believer or not, you find them following a different methodology, that of the *Murji al-Karamiya*. This states that whoever simply states and pronounces the Shahādah then he is a believer even if inside his heart he is a *Munāfiq* (hypocrite) disbeliever, neither believing in nor confirming his Islām!³⁹

If you say to them regarding the Communist atheist who believes in *Kufr* and denies that God exists, and who is a disbeliever even according to the definition of the deviant Jahm bin Safwān, you find them answering, ‘*But he said the statement, ‘there is no god but Allāh!’ How do you want us to make Takfīr upon them and his apparent shows Islām and Allāh (swt) ordered us to judge the apparent; and to*

³⁹ We discovered such statements regarding these people through our own dealings with them and from their own works. We would like to mention what Shaykh Muhammad Qutb (may Allāh (swt) preserve him) said in his book, ‘*There is no god but Allāh, Belief and methodology for life*’ regarding a person afflicted with such an understanding, “*I am still astonished by a particular person, soft hearted in al-Tayba, may Allāh forgive him, when he was a leader in charge of Islāmic works, he said, ‘We never make Takfīr on anyone who says there is no god but Allāh even if they are Communist!’ May Allāh have mercy on the one who said this and forgive him!*” Just think for a second, this statement, which is the core of the *Murji’a Karamiya* belief, is being made by people who are in charge over the Muslim, what hope is there for the general masses who follow blindly without any insight or evidences? If we have any grievance it is for Shaykh Muhammad Qutb (may Allāh protect him) for asking mercy for that famous leader’s grave mistake and crime in which he does not make *Takfīr* upon the atheist Communist because perhaps once in his life he said the testimony of faith! The least the Shaykh should have done was to mention his shock at this ugly statement without speaking good or bad about the person, neither making *du’a* for him nor *du’a* against him! Ibn Taymiyya counted the *Karamiyyah* as part of the *Murji’a* when he said in his *Fatāwa*, ‘*The Karamiyyah are the followers of Muhammad bin Karām who claim that Īmān is the testification and confirmation of the tongue without the heart.*’ [*Fatāwa Ibn Taymiyya* 7/548].

Allāh (swt) are the internal secrets. We were not ordered to open the hearts and check what was inside!

If you were to ask them in relation to one of the *Tawaghīt* alive today that performs *Kufr* openly, they would immediately repudiate you using the words and beliefs of *al-Jahm* i.e. did they permit such *Kufr* in their hearts? And if you show them another of the *Tawaghīt* who holds hatred to Islām and permits the *Kufr* in their hearts, they reject what you say about them by the belief of the deviant *Karamiyyah* i.e. they will claim that such people had said the *Shahādah* once in their lives, what is in their heart does not matter!!!

They are *Batineyīn* (mention the inner) *Jahmiyoun* if you ask them about someone whose apparent is *Kufr* and *Dhahiryoun* (mention the outer) *Karamiyoun* if you ask them about someone whose heart is full of *Kufr* and atheism yet proclaims the *Shahādah* when it is requested of him.

These individuals are amongst the worst types of people by which this *Ummah* has been tested, employing all manner of misguidance and distortion. They often parade themselves under the guise of *Salafiyyah* or *Ahl us-Sunnah wal-Jamā'ah* to spread their ideas amongst the general public. However, *as-Salafiyyah* and *Ahl us-Sunnah wal-Jamā'ah* are free from their propaganda in the same way the wolf was free from the blood of *Yusuf (as)*!

Topic: *Is there anything which can substitute the Shahādah as evidence for a person's Islām?*

The correct understanding of this question is that there is nothing that can fulfil such a role except the *Salāh* (prayer). If you were to see someone pray and prior to that you had no knowledge of them saying the Shahādah, you must judge him as a Muslim and deal with him according to the duties of Islām as mentioned by the Divine texts. This is because the Prophet (saw) said as recorded in Sahīh Bukharī,

من صلى صلاتنا، واستقبل قبلتنا، وأكل ذبيحتنا، فذلك المسلم له ذمة الله وذمة رسوله

"Whoever prays our prayer, faces our Qibla and eats our slaughtered meat is a Muslim under the protection of Allāh (swt) and His Prophet (saw)."

Imām Qurtubi commented in his Tafsīr,

"Īmān cannot exist except by declaring there is no god but Allāh and nothing can be equivalent to it from ones actions or statements except the prayer. Ishāq bin Rahaway said, '(The scholars) have unanimously declared that if a person who is previously known as a Kāfir is seen to pray the prayers of the Muslim on time and regularly and no-one had previously heard from him the confirmation (of the Shahādah) upon his tongue, then he is judged as someone with Īmān (i.e. he is Muslim). However, they did not judge likewise in the case of fasting or giving Zakāh.'"⁴⁰

Someone may ask if the Shahādah and the *Salāh* are the only two things that can make one Muslim why then did the Prophet (saw) disown the action of Khālid bin Walīd when during the conquest of Makkah he killed some Arabs who said, '*Saba'na! Saba'na! (we have come out of one religion to another)*' trying to imply that they became Muslim. However, mistakenly instead of saying, '*Aslamna (we have submitted i.e. become Muslim)*' they said '*Saba'na*'. So how can one reconcile the fact that the Prophet (saw) reprimanding Khālid bin Walīd for killing people who did neither of these, but who appeared to be considered as Muslims?

⁴⁰ Imām Qurtūbi, Tafsīr Jāmi' Qurān 8/207

My answer is that there is a difference between a statement that makes a person enter Islām and a doubtful statement that prevents the drawing of the sword upon a person during the midst of fighting.

The matters which enters one into Islām is as we have mentioned previously i.e. pronouncing the Shahādah and the *Salāh*, and the matters that remove the sword upon a person is any expression or action that may imply that the one who is saying it is a Muslim; for example by someone saying, ‘*Assalāmu Alaykum wa Rahmatullah.*’ This is because Allāh (swt) says,

يا أيها الذين آمنوا إذا ضربتم في سبيل الله فتيبنوا ولا تقولوا لمن ألقى إليكم السلام لست مؤمناً
تبتغون عرض الحياة الدنيا

“O you who believe! When you go out in the cause of Allāh, investigate carefully, and say not to any one who offers you a salutation: ‘You are not a believer!’ Seeking the perishable goods of this life: with Allāh are profits and spoils abundant.”⁴¹

This ayah is indicating that when one wishes to go out to fight one must verify and check the situation of the people before they are killed seeking the spoils of war. So such statements and anything of a similar nature removes the sword upon a person until further verification. However, having said that, the simple stating of such speech do not in themselves make these persons Muslim.

Regarding the situations in the lands of the *Kuffār*, if a person living there meets another he should always carry a good opinion about his fellow Muslim and should not be hasty in declaring one another *Kāfir*. As by making *Takfir* this is like killing a person as the Prophet (saw) said,

ومن رمى مسلماً بكفر فهو كقتله

“Whosoever declares a Muslim to be a disbeliever, it is as if he killed him.”⁴²

And the Prophet (saw) said,

إذا قال الرجل لأخيه يا كافر فهو كقتله

“If a man says to his brother, ‘O disbeliever!’ It is as if he killed him.”⁴³

⁴¹ Al-Qurān, Surah an-Nisa 4:94

⁴² Sahīh Bukharī

And he (saw) said,

و قتل المؤمن أعظم عند الله من زوال الدنيا

“Killing a Muslim is greater in front of Allāh (swt) than the destruction of the whole earth.”⁴⁴

Consequently, the one who is quick to declare someone a disbeliever without verifying a person’s situation is like the one who is quick to kill and spill blood before verifying and making confirmation. This is because, what follows the pronouncement of *Takfīr* is not less serious than the sin of killing unlawfully.

Topic: *Regarding the one who performed Kufr which has no relation to the pronouncement of the Shahādah, does pronouncing the Shahādah thereafter benefit him?*

The answer is that whoever has committed *Kufr* from an angle other than the pronouncement of the Shahādah, i.e. if he rejects any matter that is known from the Dīn by necessity, his spelling out of the Shahādah again will not benefit him in the least, unless and until he retracts the matter which was the cause for him to leave the Dīn in the first place.

So for example, if he says fasting in *Ramadhān* is not an obligation or was not ordered by Allāh (swt), he becomes a disbeliever by such a statement, and saying the Shahādah after this will not help him, except if he retracts his rejection of the obligation of fasting in *Ramadhān*. Similarly for the *Tawaghīt* who replace the laws of Allāh (swt) with their own man-made laws and those who fight against Allāh’s (swt) Dīn, such actions causing them to be disbelievers. Even if they were to repeat the Shahādah every second of the day, this will not help them as they are still entrenched in the actions which caused them to leave the Dīn in the first place. For such people to return back into the fold of Islām, they must repeat the Shahādah along with seeking forgiveness and publicly declaring their disassociation to those actions which caused them to become apostates. This example can be used as an analogy for any other situation which one finds an apostate in wishing to return to the circle of Islām.

⁴³ Agreed upon.

⁴⁴ Sunan Nisā’ī

Indeed, Abu Bakr (ra) and the Sahābah alongside him fought against those who rejected to pay the *Zakāh*, declaring them as apostates despite their saying of the Shahādah and bearing witness that there is no god but Allāh (swt) and that Muhammad (saw) was His messenger.

Shaykh Kashmīrī commented in his book, '*Ikfār al-Mulhidīn*',

"Whoever's Kufr is by rejecting a known matter such as the prohibition of alcohol, he must declare disassociation from this belief as he used to believe such and state the two Shahādahs at the same time before it; as Imām Shafī'ī explained in 'Jami'a Fasoulayn'. If he were to only state the Shahādah as normal, this will not help him one bit as long as he did not reject the Kufr which he fell into in the first place."

And Shaykh Muhammad bin Abdul Wahāb stated,

"Whosoever prays night and day to Allāh (swt) and then goes to a grave and makes Duā (petition) to the Prophet (saw) or the Azwilyā' (those close to Allāh), it is as if they have taken another lord besides Allāh (swt) and they have rejected the Shahādah. This is because the Lord is the only One who can be called upon for Duā. The one who gives another man the status of the Prophet (saw) has disbelieved and his blood is lawful to be spilt; neither his repeating of the Shahādah nor his Salāh will benefit him."⁴⁵

The last statement indicates that the testimony of the Shahādah will neither benefit nor prevent the judgement of *Takfīr* or apostasy befalling a person until they were to reject the very matter that was the root cause of their expulsion from the Dīn.

⁴⁵ Ar-Risāla Ash-Shaksiya, P.166 and Majmou'a at-Tawhīd P.82

The Second Condition: Declaring Disbelief in Tāghūt

Amongst the conditions which one needs to fulfil to ensure the correctness of one's *Tawhīd* is that of declaring disbelief in *Tāghūt*. There can be no *Īmān* in one's heart except after declaring disbelief inwardly and outwardly to all the *Tawaghīt*. We will present the evidences regarding this condition as follows;

Allāh (swt) says in the Qurān,

فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالعروة الوثقى لا انفصام لها والله سميع عليم

“Whoever rejects evil and believes in Allāh has grasped the most trustworthy hand-hold, that never breaks.”⁴⁶

The '*trustworthy hand-hold*' mentioned here is the testimony that there is no god but Allāh (swt), as stated by the scholars of knowledge and *Tafasīr* (Quranic exegesis). The above *ayah* shows that whoever declares disbelief in the *Tāghūt* and then follows this by declaring *Īmān* (belief) in Allāh (swt) they are amongst those who have attained the trustworthy hand-hold i.e. the *Shahādah*.

Conversely, regarding the person who does not declare disbelief in *Tāghūt* even if they go on to declare belief in Allāh (swt), they have not fulfilled its conditions and it cannot be said of them that they have '*...grasped the most trustworthy hand-hold...'*'.

It is reported in the *Tafsīr* of Ibn Kathīr in relation to the above verse,

*“This means whoever rejects the false rivals (andād) to Allāh (swt), the idols (awthān) and everything that the Shaytān calls people to worship besides Allāh (swt) and then makes Allāh (swt) the only One worthy of worship in all matters, and bears witness that there is no god but Allāh (swt) he has '**grasped the most trustworthy hand-hold**' meaning that he has become firm upon the best and the straightest path and he has come to grasp the Dīn from its strongest way. The use of the word **hand-hold** is to indicate something that is constantly fixed, that will never break and which has been secured firmly. Mujāhid said that the hand-hold is *Īmān* (true belief). Saīd bin Musayab and Al-Dahāk said that the hand-hold means there is no god but Allāh (swt) i.e. the *Shahādah*.”*

⁴⁶ Al-Qurān, Surah al-Baqara 2:256

I see no contradiction or inconsistency between the two explanations given by Mujāhid or al-Dahāk for the meaning of *al-Urwa tu Wuthqa*. Imām Qurtubi commented in his Tafsīr,

“Whoever rejects evil and believes in Allāh’ this is the assertion of the condition and ‘has grasped the most trustworthy hand-hold’ is the response of the condition.”

Allāh (swt) said,

ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت

*“For We assuredly sent to each nation an apostle, (with the Command),
Worship Allāh, and shun the Tāghūt.”⁴⁷*

This was the work of the Prophets and the messengers throughout the previous generations and subsequently this is also the message of those who claim to tread upon and follow their methodology and path in calling to Allāh (swt).

In a *Sahīh* Hadīth it is reported that the Prophet (saw) said,

من قال لا إله إلا الله وكفر بما يُعبد من دون الله حرم ماله ودمه وحسابه على الله

“Whoever says there is no god but Allāh, rejects and disbelieves in all that is worshipped besides Allāh (swt); his wealth and blood will be protected and his account will be with Allāh (swt).”⁴⁸

When the Prophet (saw) said, ‘And disbelieves in all that is worshipped besides Allāh (swt)’, that infers the condition of *Kufr-bit-Tāghūt*. Someone may argue that the first part of the Shahādah already contains the condition of *Kufr-bit-Tāghūt* in the form of negation when one says, ‘there is no god,’ so why did the Prophet (saw) stipulate this condition twice as in the Hadīth mentioned above?

My answer is that the Prophet (saw) did this to reiterate the gravity of the matter and to further explain it accordingly as Shaykh Muhammad bin Abdul Wahāb explained in his *Majmou’ at-Tawhīd*,

⁴⁷ Al-Qurān, Surah an-Naml 16:36

⁴⁸ Narrated in *Sahīh* Muslim and by Tabarāni

“To declare disbelief in all objects of worship besides Allāh (swt) is proof of negation. One’s wealth and blood cannot become protected except by doing so. If a person has any doubt or hesitation regarding this then his wealth and blood will not be protected... Know that a person can only remain a true believer except by declaring disbelief in Tāghūt and the evidence for this is when Allāh (swt) says, ‘Whoever rejects evil and believes in Allāh has grasped the most trustworthy hand-hold.’”

One’s wealth and blood not being protected is a clear indication of the annulment of a person’s *Īmān* (belief) regarding the one who believes in Allāh (swt) but does not declare disbelief in *Tāghūt*. Irrespective of how often a person may repeat the *Shahādah*, if he does not reject the *Tāghūt*, he is like a person who believes in one thing and believes in the exact opposite of it simultaneously. He may declare there is no god but Allāh, but remains concurrently worshipping other false deities with or besides Allāh (swt).

We have previously mentioned that the heart of a person cannot hold belief and disbelief at the same time, nor can it hold *Tawhīd* and *Shirk* simultaneously as the Hadīth states, ‘*Īmān* (belief) and *Kufr* (disbelief) cannot co-exist in the heart of a person.’⁴⁹ However, someone may ask, ‘What is the wisdom behind placing the aspect of negation before confirmation in the statement of the *Shahādah*?’

I answer that there are a number of different wisdoms behind placing the negation prior to the confirmation in the *Shahādah* and some of these are as follows;

- a) The person who is not careful in implementing the negation prior to the affirmation may be afflicted with worshipping Allāh (swt) and by worshipping the *Tāghūt* at the same time or by having *shirk* and *Tawhīd* at the same time. In so doing, this person is following the religion of the *Mushrikīn* (idol worshippers) who combine between worshipping Allāh (swt) and others besides Allāh (swt) concurrently. Despite believing in Allāh (swt) they remained *Mushrikūn* and Allāh (swt) said regarding them,

وما يؤمن أكثرهم بالله إلا وهم مشركون

⁴⁹ Silsalat us-Sahīha for Shaykh Albānī No.1050

“Most of those who believe in Allāh (swt) do not do so except with associating (other as partners) with Him.”⁵⁰

- b) Failing to comply with the aspect of making negation before affirmation would cause all of one’s actions to be rejected and redundant in the Hereafter. If one began to worship Allāh (swt) without firstly rejecting all other false deities, then one may perform all manner of *Shirk* actions in addition to their actions of obedience to Allāh (swt). And as we have mentioned previously, by committing actions of *Shirk* this will cause all of one’s actions to be rejected and subsequently prevents its companion from deriving any benefit from them. Therefore, the one who prays, fasts and performs the hajj, if he does so before declaring disbelief in *Tāghūt* and disassociating from them, such actions of worship will not benefit him a single bit and he will be amongst the regretful people in the Hereafter.

Shaykh Muhammad bin Abdul Wahāb said,

“Whosoever prays night and day to Allāh (swt) and then goes to a grave and makes Duā (petition) to the Prophet (saw) or the Awliyā (those close to Allāh), it is as if they have taken another lord besides Allāh (swt) and they have rejected the Shahādah since the Lord is the only One who can be called upon for Duā. As the Mushrikīn do such at the graves of Zubair and Abdul Qādir amongst others... Whosoever slaughters 1,000 sacrificial animals in the name of Allāh (swt) and then sacrifices a sole animal in the name of the Prophet (saw) or anyone else for that matter, he has taken that person as a second lord besides Allāh (swt) as Allāh (swt) says, ‘Say: Surely, my prayer, my sacrifice, my life and my death are for Allāh (swt), the Lord of the worlds who has no partner.’”⁵¹

Topic: The Meaning of At-Tāghūt

Having presented the evidence indicating how declaring disbelief in *Tāghūt* is a fundamental condition for the correctness of one’s *Īmān*, we need to study what the definition of *Tāghūt* is so that we know what is defined as *Tāghūt* and comes under its description and what does not. In addition to this, we also need to study the characteristics of how to declare disbelief in *Tāghūt* so that we know

⁵⁰ Al-Qurān, Surah Yusuf 12:106

⁵¹ Ar-Risāla Ash-Shaksiya, P166

how to distinguish between a person who truly declares disbelief in *Tāghūt* against those who do not fulfil the condition.

The definition of *at-Tāghūt* is as follows,

*'All things that are worshipped besides Allāh (swt) even from a single aspect of worship, and they are accepting of that status is a Tāghūt.'*⁵²

We can understand from the above definition that whatever is worshipped from the angle of being prostrated to (*sujūd*) or bowed towards (*rukū'*) is a *Tāghūt*. Whoever is worshipped from the angle of *Duā* and requesting (*talab*) besides Allāh (swt) is a *Tāghūt*. Whoever is worshipped from the angle of fear (*khawf*) and hope (*rajā'*) besides Allāh (swt) is a *Tāghūt*. Whoever is worshipped from the angle of obedience (*tā'ah*) and arbitration (*tahākum*) besides Allāh (swt) is a *Tāghūt*. Whoever is worshipped from the angle of love (*mahaba*), allegiance (*walā'a*) and disassociation (*barā'a*) besides Allāh (swt) is a *Tāghūt*.

Everything that is worshipped for its own sake is *Tāghūt* and under this definition may come the rulers, the priests and monks, scholars, leaders of political parties amongst others. The one who follows such peoples for their own sake are worshipping *Tawaghūt* besides Allāh (swt) knowingly or unknowingly.

Similarly, everything that is loved for its own sake instead of Allāh (swt) is a *Tāghūt*. Objects and persons who are loved for their own sake will specify whom allegiance should be made to and whom to disassociate from without caring what Allāh (swt) had ordered, nor whether such requests agree with truth or falsehood.

Shaykh Ibn Taymiyya commented,

"If a person who is worshipped besides Allāh (swt) does not reject such a status then he becomes a Tāghūt. The Prophet (saw) labelled the idols Tawaghūt in a Sahīh Hadīth when he (saw) said, 'The one who follows the worshippers of Tawaghūt will follow the Tawaghūt (in the Hereafter).' The one who is obeyed in

⁵² The specification of, '*...is accepting...*' is to exclude the Prophets (as), the Angels and the Sālihīn, those who the people may worship besides Allāh (swt), from being described as *Tāghūt* as they obviously reject being worshipped besides Allāh (swt) and prohibited people for doing such.

*transgressing Allāh's (swt) order, or the one who is obeyed in a matter which is not based upon the guidance but acceptable to the people, if it contravenes the order of Allāh (swt) then he is a Tāghūt. For this reason those people who arbitrate using other than the Qurān are called Tāghūt. And Allāh (swt) also called Firaoun and the people of Aā'd Tughāt."*⁵³

Ibn Qayyim said,

"The Tāghūt are all things that go beyond their boundaries in respect of being worshipped, followed or obeyed. Therefore, the Tāghūt include all those whom the people refer to arbitrating instead of Allāh (swt) or His Prophet (saw), or whom they worship besides Allāh (swt), or they follow 'revelation' other than from Allāh (swt), or they follow them blindly even in matters which are obedience to Allāh (swt). These are examples of the Tawaghūt of the world. If you ponder about the affairs of the people of this time, you would find that most of them have deserted the worship of Allāh (swt) to worship these Tawaghūt; and have left the arbitration to Allāh (swt) and His Prophet (saw) to arbitrate to the Tāghūt; as well as abandoning the following and obeying the Prophet (saw) to obey the Tawaghūt and their followers."

If this was the situation at the time of Ibn Qayyim what can be said about the current times we are living in? The various types and forms of *Tawaghūt* have increased manifold! The Divine texts from the *Sunnah* indicate that there is not a generation except that the one following it is worse. We ask Allāh (swt) to protect us and give us a good ending!

Shaykh Muhammad bin Abdul Wahāb commented,

"Tāghūt generally is anything that is worshipped besides Allāh (swt) and is happy with such worship including the one who is worshipped, followed or obeyed besides Allāh (swt); these are all Tāghūt."

And Sayyid Qutb said in 'The Shade of the Qurān' regarding the verse, ***'some He transformed into apes and swine and those who worshipped Tāghūt,***⁵⁴

"The Tāghūt is any authority that contravenes the ruling of Allāh (swt); and any judgement that is not based upon the Shari'ah of Allāh (swt). Any

⁵³ Ibn Taymiyya, Fatāwa 28/200.

⁵⁴ Al-Qurān, Surah al-Maida 5:60

onslaught against the Ulūhiyyah (divinity) or Hākimiyyah (right to rule and judge) of Allāh (swt) is the worst type of assault and the most evil Tughyān. Such types of actions enter fully under the definition of Tāghūt by word and meaning. The Jews and Christians (Ahlul-Kitāb) never physically worshipped their Priests and Monks; however they followed their judgements and laws instead of the law of Allāh (swt) yet Allāh (swt) called them Mushrikīn (associators). They are worshippers of Tāghūt meaning that they follow an authority that went beyond its boundaries. They do not worship it by the meaning of making prostration or bowing towards it; however they are worshipping them by the meaning of following and obedience. Such type of actions remove one from the worship of Allāh (swt) and subsequently even from the Dīn of Allāh (swt)."

So be careful! O servant of Allāh from being a worshipper of Tāghūt, or from being their helpers, knowingly or unknowingly as this will destroy all your deeds and make you lose whatever you have in this life and the hereafter!

***Topic:** A Description of how to perform disbelief in Tāghūt*

Having now learnt about what Tāghūt is and what it means, we must also learn how to make *Kufr* in them; so that each one of us can adjudicate whether we are amongst those who truly make disbelief in Tāghūt or are amongst the false claimants. To make *Kufr* in Tāghūt is not simply a wish nor a claim of the tongue devoid of any signs or actions; it can only be achieved by performing disbelief in *Kufr* in one's belief, in one's speech and in one's actions concurrently.

Kufr-bit-Tāghūt by 'Aqīdah

This aspect of *Kufr-bit-Tāghūt* is accomplished by holding enmity, hatred and detest to *Kufr* in one's heart; and to believe that the Tāghūt and whoever worships him are disbelievers. One must believe such and there can never be any excuse for one's heart, since the realms of the heart and its belief cannot be forcibly changed by any person. A person's belief is personal between him and Allāh (swt) and cannot be interfered or encroached upon by anyone. Consequently, there is no excuse of compulsion for the one who believes in *Kufr* or who is pleased with a Tāghūt since compulsion is an excuse for the apparent actions and not for the inner beliefs. In relation to this matter, every single person who calls himself a Muslim must perform this as the opposite of this means that one is happy with *Kufr* and is happy with the particular

Tāghūt's crimes and *Kufr*. There is no disagreement that the one who is pleased with *Kufr* is himself a *Kāfir* (disbeliever).

Kufr-bit-Tāghūt by Speech

This can only be accomplished by declaring *Takfīr* (excommunication) upon the *Tāghūt* by one's tongue. One must also declare disassociation from it (the *Tāghūt*), its religion, followers and worshippers. One must also expose why such a *Tāghūt* is upon falsehood and disbelief. As Allāh (swt) says in the Qurān,

قل يا أيها الكافرون

"Say O disbelievers!" [al-Kāfiroun]

One must use clear language when facing the *Tāghūt* without lessening or twisting their reality. One should declare, 'O *disbelievers! O Mushrikīn! O criminals!*' Allāh (swt) also said,

قد كانت لكم أسوة حسنة في إبراهيم والذين معه إذ قالوا لقومهم إنا برآء منكم ومما تعبدون من

دون الله كفرنا بكم وبدا بيننا وبينكم العداوة والبغضاء أبداً حتى تؤمنوا بالله وحده

*"There is for you an excellent example (to follow) in Ibrāhīm and those with him, when they said to their people: 'We dissociate ourselves from you and of whatever you worship besides Allāh. We have rejected (kafarna) you all, and there has arisen, between us and you, enmity and hatred for ever - unless you believe in Allāh alone.'"*⁵⁵

In which aspect did Allāh (swt) specify that Ibrāhīm (as) and those with him are to be taken as an excellent example for us? Regarding what they said to their people and the *Tawaghīt* who were worshipped besides Allāh (swt) - *we are free from you, from your religion and from your Tawaghīt... we have disbelieved in you and what you worship besides Allāh (swt)... and between us and yourselves there is enmity and hatred forever.* This last statement is the clear and announced intention, a continuing enmity (one of the body and the inner belief) which cannot be abated or reduced except by one condition, that being for the people to reject all the false deities and *Tawaghīt* worshipped besides Allāh (swt) and to surrender to Allāh (swt) alone.

Similarly, Allāh (swt) said regarding Ibrāhīm (as),

⁵⁵ Al-Qurān, Surah al-Mumtahina 60:4

وإذ قال إبراهيم لأبيه وقومه إنني براء مما تعبدون . إلا الذي فطرنى فإنه سيهدى

“Behold! Ibrāhīm said to his father and his people: ‘I indeed free myself of what you worship. (I worship) only Him who made me, and He will certainly guide me.’”⁵⁶

This is the true religion of Ibrāhīm (as). All those who claim to follow Ibrāhīm (as) path and religion must fulfil it the same way he (as) did and utter such words and speech. And who can reject such an example except the one who has no mind as Allāh (swt) has described,

ومن يرغب عن ملة إبراهيم إلا من سفه نفسه

“And who turns away from the religion of Ibrāhīm but such as debase their souls with folly?”⁵⁷

In a Hadīth related by Muā’wiyah bin Hayda who said,

قلت يا نبي الله، بما بعثك ربك إلينا ؟ قال: بالإسلام قال: قلت وما آيات الإسلام ؟ قال: أن تقول: أسلمت وجهي إلى الله عز وجل وتخلّيت، وتقيم الصلاة وتؤتي الزكاة، كل مسلم على مسلم محرم، أخوان نصيران، لا يقبل الله عز وجل من مشرك بعدما أسلم عملاً، أو يفارق المشركين إلى المسلمين
“I said to the Prophet (saw), ‘O Prophet of Allāh! What did Allāh (swt) send with you to us?’ He (saw) replied, ‘With Islām’. I said, ‘And what are the signs of Islām?’ He (saw) said, ‘To say: I have surrendered myself to Allāh (swt) the most High and I have forgone everything else; to establish the prayer and to pay the alms; a Muslim to another Muslim is sacred; and they help one another...’⁵⁸

When the Prophet (saw) said, ‘I have forgone everything else’ this means that they have given up all forms of *shirk* and worshipping of the *Tawaghīt* besides Allāh (swt). Therefore, one of the signs which confirms one’s Islām is to say clearly and without any hesitation to all the *Tawaghīt* upon the earth, ‘we have rejected you and we do not worship you.’

Ibn Taymiyya commented,

⁵⁶ Al-Qurān, Surah al-Zukhruf 43:26

⁵⁷ Al-Qurān, Surah al-Baqara 2:130

⁵⁸ Sunan An-Nisā’i, Hadīth no. 2408

“A person cannot be a Muwahhid except by rejecting Shirk, declaring his disassociation from it and declaring Takfir (excommunication) upon the one who falls into Shirk.”

Kufr-bit-Tāghūt by Actions

This can only take place by withdrawing from and avoiding the *Tāghūt* and fighting against it and its supporters. Refusing to take them as friends or supports since Allāh (swt) says,

والذين اجتنبوا الطاغوت أن يعبدوها وأنابوا إلى الله لهم البشري فبشر عباد

“Those who shun the Tāghūt, and fall not into its worship, and turn to Allāh (swt), for them is Good News: so announce the Good News to My Servants.”⁵⁹

And Allāh (swt) has said,

فقاتلوا أئمة الكفر إهم لا إيمان لهم

“And fight the leaders of Kufr.”⁶⁰

All the leaders of *Kufr* are *Tawaghīt*. Allāh (swt) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً

“O you who believe! Fight the unbelievers who gird you about, and let them find firmness in you.”⁶¹

And Allāh (swt) says,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ

“O you who believe! Take not for friends the unbelievers rather than believers.”⁶²

And Allāh (swt) has said,

⁵⁹ Al-Qurān, Surah az-Zumar 39:16

⁶⁰ Al-Qurān, Surah at-Tawba 9:12

⁶¹ Al-Qurān, Surah at-Tawba 9:123

⁶² Al-Qurān, Surah an-Nisa 4:144

ومن يتولهم منكم فإنه منهم

“And whoever makes allegiance with them is of them.”⁶³

And Allāh (swt) has said,

لا تتخذوا عدوي وعدوكم أولياء تلقون إليهم بالمودة

“O you who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you.”⁶⁴

These are but few of the plentiful verses found in the Qurān which teach and show us how we should perform *Kufr-bit-Tāghūt* by speech and actions.

Summary

We have described how one should go about making *Kufr-bit-Tāghūt* through speech, actions and the heart; whoever performs *Kufr-bit-Tāghūt* in this fashion in its entirety without any deficiency, he is the one who has truly fulfilled the condition of performing *Kufr-bit-Tāghūt*. Whoever does not fulfil this condition in the way we have mentioned has not declared *Kufr-bit-Tāghūt* even if he repeats this condition upon his tongue over a thousand times!

The most surprising of people are those who claim that they make *Kufr-bit-Tāghūt* and are sickened to be considered worshippers of *Tāghūt*. However at the same time you find such persons making allegiance to the *Tāghūt*, whether by actions or speech, defending them and fighting on their behalf, entering into their service and armies and attending to them for arbitration. Some of them even fight and have enmity towards the *Muwahhidīn* because of the *Tawaghūt*. Those sorts of people have not realised the true meaning of *Kufr-bit-Tāghūt* even if they claim otherwise. Their reality denies and refutes their own false claims.

Topic: *Is it allowed to call a Muslim Tāghūt or is such a term restricted only to the Kuffār and Mushrikīn who fulfil its criteria?*

In the Arabic language, a *Tāghūt* is any oppressor who has exceeded its limits. So whoever commits oppression and tyranny, which is less than the level of *Kufr Akbar*, can be linguistically called a *Tāghūt* i.e. the one who has exceeded

⁶³ Al-Qurān, Surah al-Maida 5:51

⁶⁴ Al-Qurān, Surah al-Mumtahina 60:1

his limits. And we have reports from the *Salaf* that some of them used to call and label Hajāj bin Yusuf as *Tāghūt* without making *Takfir* upon him. This term is only the linguistic meaning and does not carry the meaning of a *Kāfir* who is worshipped besides Allāh (swt).

If on the other hand, a person commits oppression and tyranny that reaches the level of *Kufr*, then by branding him *Tāghūt* this takes the (*Shari'ah*) meaning of the *Kāfir* who is worshipped besides Allāh (swt) as well as the linguistic meaning of the one who has exceeded their limits. Therefore, in order to be able to distinguish which meaning the '*Aālim* or the scholar is referring to when he mentions the term *Tāghūt*, it is necessary that one looks at the whole context such a term is being mentioned and the evidences presented that can specify the meaning.

However, whenever one finds the word *Tāghūt* and any similar words in the evidences of the Qurān and Sunnah the meaning intended is always of the one who is a *Kāfir* and worshipped besides Allāh (swt). And Allāh (swt) knows best.

The Third Condition: Knowledge

Knowledge of *Tawhīd* is a condition for its correctness because the one who is ignorant of *Tawhīd* does not possess it. The one who does not possess *Tawhīd* does not believe in it; and the one who does not believe in *Tawhīd* can never be a Muslim believer; rather they are *Kuffār* without any disagreement amongst the *Ulemā'*. The evidences that necessitate knowledge as a condition of the correctness of one's *Tawhīd* are as follows;

Allāh (swt) says,

فاعلم أنه لا إله إلا الله

*“Know, that there is no god but Allāh”*⁶⁵

And in a *Sahīh* Hadīth, it is reported by Imām Muslim that the Prophet (saw) said,

من مات وهو يعلم أنه لا إله إلا الله دخل الجنة

*“Whosoever dies knowing that there is no god but Allāh (swt) will enter Paradise.”*⁶⁶

The Hadīth is clear in its meaning and one may understand from it that the one who dies and does not know about Allāh (swt) or the *Tawhīd* will never enter Paradise. Whosoever is prevented from entering Paradise cannot ever be a Muslim because only a Muslim can enter Paradise as we learnt from the Hadīth mentioned previously,

*“Only a person who is Muslim will enter Jannah.”*⁶⁷

An important issue regarding having knowledge of *Tawhīd* is that it must precede acting upon or by it, because having knowledge is fundamental before one can act. In fact knowledge must precede actions in all matters, and the opposite of that is not correct. This is because the one who does so worships Allāh (swt) based upon ignorance and not upon guidance and thus will fall into misguidance from the straight path and innovation of new matters in the *Dīn*.

⁶⁵ Al-Qurān, Surah Muhammad 47:16

⁶⁶ *Sahīh* Muslim

⁶⁷ Agreed upon

There is no doubt that the one who is prevented from seeking knowledge about *Tawhīd* accordingly is also prevented from acting upon the *Tawhīd*. And for this reason the Sahābah (ra) sought knowledge regarding *Tawhīd* initially before seeking any other type of knowledge. As we can see from the *Hadīth* narrated by Jundub bin Abdullah who said,

كنا مع النبي ونحن فتيان، فتعلمنا الإيمان قبل أن نتعلم القرآن، ثم تعلمنا القرآن فازددنا به إيماناً

*“When we were young, we were with the Prophet (saw); and we learnt Īmān (Tawhīd) before we learnt the Qurān. Then we learnt the Qurān and our Īmān increased accordingly.”*⁶⁸

Whenever the Prophet (saw) used to send an emissary to another land, he would order them to firstly invite the people to *Tawhīd* before they would call them to anything else. As mentioned in the *Hadīth* when the Prophet (saw) sent Mu’ādh to Yemen, he (saw) said,

إنك تقدم على قوم أهل كتاب، فليكن أول ما تدعوهم إليه عبادة الله - وفي رواية لا إله إلا الله -

فإذا عرفوا الله، فأخبرهم أن الله فرض عليهم خمس صلوات في يومهم وليلتهم

“You are being sent to the People of the Book (Jews or Christians). The first thing you should invite them to is the worship of Allāh (swt) - and in another narration, ‘There is no god but Allāh (swt) - When they know Allāh (swt) then tell them that Allāh (swt) has ordered them to pray five times in a day.’”

When the Prophet (saw) said, ‘*When they know*’ this encompasses knowing Allāh (swt) through His Names, Attributes, Functions, to know His Right over us regarding *Tawhīd* and making Him the sole object of worship in all matters of ‘*Ibādah*. Once they are aware of all these matters, *then* teach them that Allāh (swt) ordered the five daily prayers.

The instruction of the Prophet (saw) when he ordered his emissaries to teach *Tawhīd* first is the complete opposite of what many Islāmic *Duāt* (preachers) and groups are doing today. You find many of them calling people to pray, give *Zakāh* and fast before they invite them to the sincere and correct *Tawhīd* and teaching them its true meaning.

⁶⁸ Sahīh Ibn Mājah

It is no surprise therefore to find those same Islāmic preachers falling into matters of *Shirk*, wittingly or unwittingly since their attention is not turned towards being aware of *Shirk* or protecting themselves from it. Similarly, they do not give *Tawhīd* much importance due to their own ignorance about it and its meaning.

How much *Shirk* has permeated into this Ummah without due care or attention, meeting no resistance, rather being accepted with blessings and agreement? Like the example of how the call for this new innovation of Democracy⁶⁹ which raises man to be lords (ruling and legislating besides Allāh (swt)); making the slave worship the slave instead of worshipping Allāh (swt); has now affected most of the Muslim lands.

- For example: how the *Tawaghīt* in our lands have usurped the rule and law and made their castles and palaces into places of arbitration where they rule by man-made law.
- Like the *Shirk* of those deviated groups which claim to be of Islām such as the *Rawāfid*, the *Shia* amongst others. How many (Sunni) scholars do you find praising the *Shia* and the Iranian revolution so that they can seek some pittance of help and material assistance despite the blatantly obvious *Shirk* and *Kufr* such groups fall within.
- Like the *Shirk* committed by those *Sūfī* groups which have the assistance and backing of the *Tawaghīt* in our countries.

Such are but a few examples of the *Shirk* and the *Kufr* that can be found in the Muslim lands which the Muslim nation has accepted and not rejected nor worked to change it. The reasons for this are due to the Ummah's ignorance of *Tawhīd*, their ignorance regarding the conditions and obligations of the Shahādah and their busying themselves with matters pertaining to the branches of faith and permissible matters as well as seeking knowledge about lesser matters over and above that of understanding *Tawhīd* and its conditions.

Shaykh Muhammad bin Abdul Wahāb commented,

⁶⁹ If you wish to learn more about this *Shirki* concept of Democracy and the scholars who give it their blessings through their speeches and works, read our book entitled '*The Islāmic ruling pertaining to Democracy and the plurality of political parties.*'

“The Dīn of the Prophet (saw) was Tawhīd. And this is the firm knowledge that there is no god but Allāh (swt) and that Muhammad (saw) is His messenger and to work and act according to all that it stands for. If it is said that all people say and believe this; answer, and amongst those who you claim to do so, you find those who believe that Tawhīd only means there is no creator but Allāh (swt) or that there is no provider but Allāh (swt) and such statements. Then there are those who do not understand its meaning. Others who do not act by what the Tawhīd has instructed and those who do not understand its true meaning and reality. However, what is the most surprising of these people are those who know Tawhīd and its meanings but simultaneously has enmity towards it and the people of Tawhīd! What is stranger than that are those who claim to be from the people of Tawhīd but they do not distinguish between the supporters of Tawhīd and the enemies of Tawhīd! O Allāh (swt)! The most Glorified the most Great! Can there be two disagreeing parties in the same Dīn and both of them be upon the absolute Truth? By Allāh (swt) definitely not! Whatever is other than the Haqq is falsehood!”

I say: how many Islāmic preachers do we find today who claim to have arrived at the correct understanding of ‘Aqīdah and Tawhīd yet at the same time we find them allying themselves with the enemies of Tawhīd, disputing on their behalf, expanding the justification of excuses and interpretation for their actions. However towards the people of Tawhīd they hold enmity and are not forgiving, rather they hold contempt and harbour evil doubts about them, throwing all manner of demeaning names at them and narrowing any excuses and interpretation for their actions.

At this juncture I would like to clarify regarding what ‘Ilm means as a condition of the Shahādah. Is it simply the knowledge of definitions which do not affect the heart or is the knowledge of Tawhīd that carries the bearer to act by Tawhīd and its requirements?

I say: there is no doubt that what is meant by knowledge is the type of knowledge that causes one’s Īmān (belief) and Yaqīn (certainty) to increase; the knowledge which carries the person to act and work to raise the banner of the Dīn; the knowledge that carries the person to ally for the sake of Allāh and to have enmity and disassociation for His (swt) sake; to love for His (swt) sake and to hate for His (swt) sake.

The type of knowledge that leads a person to have enmity against those who are enemies of *Tawhīd* and its carriers and to have love and association to the people of *Tawhīd*; the type of knowledge that leads a person to have the true understanding of *Tawhīd* and its requirements; the knowledge that leads to action and steadfastness.

The knowledge derived solely from the Qurān and the Sunnah distant from the ways and methodologies of the people of *Kalām* (rhetoric) and their complex questions and hypotheses.

Regarding the cold knowledge of definitions which do not move the heart nor do they carry the person to act and be firm, this type of knowledge does not benefit the bearer and only causes one's sins to be increased. This type of knowledge is the type which was attributed to *Iblīs* (devil) upon whom is Allāh's (swt) Curse in addition to the Priests and Rabbis from the Jews and Christians which did not bring forth any benefit for them. As Allāh (swt) says,

الذين آتيناهم الكتاب يعرفونه كما يعرفون أبناءهم

*"The people of the Book recognise it the way they know their own sons."*⁷⁰

Despite the Jews and Christians having knowledge, when this did not lead them to follow the *Sharī'ah* and guidance, such knowledge was of no benefit to them. As Imām Ibn Kathir mentioned in his *Tafsīr*,

"Allāh (swt) informs us that the scholars of the Jews and Christians knew and recognised that whatever the Prophet (saw) came with was the Truth, in the same way one of them would be able to recognise their own son between the children of others. Then Allāh (swt) informed us that despite this realisation and deep knowledge they would conceal with full knowledge the descriptions of the Prophet (saw) as recorded in their books from the people."

Shaykh Ibn Taymiyya mentioned,

*"Disbelief can either be by denying what the Prophet (saw) informed us of or by preventing oneself from following him knowing that he is truthful as was the Kufr of Pharoah, the Jews and such likes."*⁷¹

⁷⁰ Al-Qurān, Surah al-Baqara 2:146

Therefore, the mere knowledge of *Tawhīd* is one thing and the knowledge of *Tawhīd* that leads one to be firm and strict with the correct understanding is a completely separate matter. This second definition is the one we intend and imply as a condition of the correctness of one's testimony of faith.

It has been said in the past, '*O Abu Basīr you have made the matter very complicated! Leave the people to believe as the common person believes and upon the 'Aqīdah of their elders as it has been mentioned that some of the Scholars such as Al-Juwainī would say that they wished they could die upon the Īmān and 'Aqīdah of the elders of Naysabūr or the 'Aqīdah of the simple person!!!'* So how can we reach agreement between such statements and the obligation upon us to understand and learn *Tawhīd* the way we mentioned previously? My answer is as follows;

Firstly: The condition of knowledge of the Shahādah and its requirements has its evidences entrenched in the Qurān and the Sunnah as we have stated and it is not a statement made by a person which one may reject or not pay importance to.

Secondly: These statements which have been mentioned from al-Juwaynī and other scholars simply show the unpleasant depth to which they reached by busying themselves with *'Ilm ul-Kalām* (rhetoric) and philosophy detached from the guidance of the Qurān and Sunnah. They were left with unanswered concerns, lingering doubts in their mind and the feeling of being overwhelmed and subsequently they made such statements of hoping that they died upon the *'Aqīdah* of the elders of Naysabūr or upon the *'Aqīdah* of the general Muslim masses; i.e. meaning people who had not dirtied themselves with the doubts thrown up due to the lowly science of *'Ilm Kalām*. Such statements in no way mean that the *Īmān* of the elders or the general masses are a standard we seek to attain or that their *Īmān* is stronger and greater than the *Īmān* of the *'Ulema* of *Tawhīd* who base their *'Aqīdah* upon the Qurān and Sunnah. We will present some of the statements of the *'Ulema* to prove that this is what they meant when they made these statements.

Shaykh Ibn Abī Izz al-Hanafī stated in his explanation of *'Aqīdah at-Tahāwīyah*,

⁷¹ Ibn Taymiyya, *Dirā' Ta'arād al-'Aql wan-Naql*, 1/242

“Al-Ghazalī’s (may Allāh have mercy on him) situation of wandering in the questioning of rhetoric ceased and he rejected this course. Instead he accepted the ahādīth of the Prophet (saw) and he died with Sahīh Bukharī upon his chest.

*The same for Abu Abdullah Muhammad bin Umar al-Rāzī, who said in his own works that, ‘Our souls are in a state of anarchy in our bodies, and our lives have been filled with harm and damage. We did not benefit from our laborious studies throughout our life except the gathering of statements such as ‘he said’ and ‘it is said’. I studied the way of rhetoric and the philosophical methodology, in them I found no cure for ills, nor any satiation; in fact I found that the closest and correct path is that of the Qurān. So read with affirmation (of Allāh’s Attributes), **“Most Gracious is firmly established on the throne” [Taha 20:5] and “To Him mount up (all) Words of Purity” [Al-Fātir 35:10]. And read with negation (of comparison), “There is nothing whatever like unto Him” [Ash-Shoura 42:11] and “But they shall not compass it with their knowledge.” [Taha 20:110]. And then Rāzī commented, ‘whoever tries my experiment will attain the same conclusion as I have reached’.***

Shaykh Abu Abdullah Muahmmad bin Abd Al-Karīm ash-Sharastānī said that he did not find anything of benefit with the philosophers and people of rhetoric except wandering and sorrow.

Abu al-Ma’lī Al-Juwaynī commented, ‘O my companions! Do not busy yourself with rhetoric! For if I knew before embarking upon this knowledge where this knowledge would arrive me at, I would never have busied myself with it’. And it is said that before he passed away, ‘I travelled to the middle of the ocean, leaving the people of Islām and their knowledge, and I entered into the arena which they warned me against, if now (at my death) Allāh (swt) does not encompass me with His Mercy, woe to Ibn Juwaynī! And now I am going to die upon the ‘Aqīdah of my mother!’ And it is also reported that he said, ‘Upon the ‘Aqīdah of the elders of Naysabūr.’

Similarly for Shamsudīn al-Khasrūshahī when he asked a nobleman, ‘What do you believe?’ he replied, ‘What the Muslims believe.’ He then continued, ‘Do you have full certainty in what you believe?’ The nobleman replied, ‘Yes.’ Al-Khasrūshaī then said, ‘Thank Allāh (swt) for this great blessing. But for me, by Allāh I do not know what I believe! I do not know what I believe!’ And he cried until his beard was soaked with his tears.”

Imām Ibn Abī Izz al-Hanafī then commented,

“You find those philosophers and people of rhetoric, when death befalls them, returning back to the understanding of the elders. Their end result will be – if Allāh (swt) protects them from the torment – the same level as those common youth, women, children and Bedouins who follow the scholars!!”⁷²

I say: you the reader are able to appreciate now, through reading the above statements the level of degradation some of the scholars reached. And in addition, this is a clear indication of the fallacy of seeking knowledge, specifically in relation to matters of *‘Aqīdah* and *Tawhīd*, upon the methodology of the people of rhetoric and philosophy. Indeed, the seeking of the true knowledge can only be from the pure sources of the Qurān and Sunnah only.

And you also learned that these statements have no correct understanding because their carriers are ignorant of *Tawhīd*. In addition, it is not allowed to take such statements as an excuse or cause to prevent one from taking the understanding of *Tawhīd* from its true sources.

Topic: *An important matter pertaining to the ruling and the condition of a person who is ignorant of Tawhīd*

Be aware that this issue is one of the matters which many people have fallen into error over; whereby some have fallen into exaggeration and excess whereas others have left it wayward and considered it unimportant. It is also important to realise that there is not a simple single answer to this question, that some one is a disbeliever or a believer (with or without excuse) except with further explanation and details; and utilising the methodology of moderation which the *Shari‘ah* texts indicate and upon which the *‘Aqīdah* of Ahl Sunnah wal Jamā‘ah are based.

Using these principles I say, that the one who is ignorant of *Tawhīd* can be one of two; the original disbeliever (*Kāfir Aslī*) i.e. born non-Muslim and the Muslim who is ignorant of *Tawhīd*. The original disbeliever who is ignorant of *Tawhīd* can be of two situations, the one who an excuse of ignorance of *Tawhīd* and the disbeliever who does not have any excuse.

⁷² Abu Basīr Mustapha Halīma, *‘Tahdhīb Sharh al-Aqīdah at-Tahāwīyah’*, P.128

The Original Disbeliever who has Excuse: This is the disbeliever who the warm message of Islām has never reached in any way, shape or form. Nor is it possible for the person to go out in search of Islām due to the harsh circumstances they are in preventing them from such. The strongest opinion relating to this type of person is that they will neither be punished nor guaranteed Paradise, rather they will be considered amongst the people of excuses such as the one who is deaf, the mentally insane and the person who died upon the natural disposition (*Fitra*) without any message reaching him. Such cases were mentioned by the Prophet (saw) in the famous Hadīth narrated by Ahmed from Abu Huraira (ra) and other Sahābah.

However, just because a person is in such a situation this does not prevent one to rule or judge him to be a *Kāfir* in this life; rather the title and attributes of *Kufr* still applies to him.⁷³

The Original Disbeliever who has no Excuse: This is in relation to the disbeliever who has no excuse of ignorance of *Tawhīd* and is labelled a disbeliever in this world and the Hereafter; if he dies upon his *Kufr* and *Shirk* he will be punished by Allāh (swt). This type of person is a disbeliever, whom the message has reached, but he has rejected it, not entering upon it and you find him preferring laziness and ignorance over seeking knowledge. Similarly, this also applies to the disbeliever who finds himself in ignorance, but he is able to go out and seek knowledge if he so wished. However, he prefers to remain ignorant and keeps busy with the life of this world.

The ignorance of *Tawhīd* these types of disbelievers hold, does not prevent them from the promise of punishment in the Hereafter and the declaration that they are disbelievers applies to them in this world and the next. One cannot conclude that all types of ignorance is an excuse for its bearer (to prevent punishment) nor can one say that every ignorance is not an excuse for its bearer.

The Muslim: there are four situations which a Muslim who is ignorant about *Tawhīd* may fall in; we will consider them as follows:

⁷³ A word of warning: in relation to the *Kuffār* (disbelievers) whom the message of *Islām* has not yet reached them, it is not allowed to initiate fighting against them before carrying the call of *Islām* to them. This is opposite to the *Kāfir* whom the message of *Islām* had already reached but they met the call with rejection and opposition. In relation to them, it is allowed to initiate fighting without warning them prior.

The first division is regarding those Muslims who are ignorant of some of the foundations of *Tawhīd* or regarding specific aspects of worship due to some impediment which cannot be prevented such as a person who is new to *Islām*, or a person who lives in a remote place far away whereby the Islāmic knowledge is unable to reach him nor is he able to reach it. If such a person were to err committing mistakes that could be described as *Kufr*, it is not permissible to rule such a person to be a *Kāfir* nor do the rulings pertaining to this apply to him. Similarly, to claim that he will be punished with eternal hellfire in the Hereafter is not allowed except after establishing the clear proofs (*Hujjah*) upon him which would effectively remove the impediment which prevented him from seeking knowledge about the *Tawhīd* of Allāh (swt) in the first place.

The second division pertains to those Muslims who are ignorant of some of the fundamentals of *Tawhīd* and its necessary conditions - without which one's belief in *Islām* can never be correct or complete - without any prevention from acquiring knowledge about them or they have some impediment preventing them from such. However if they wished they could repel such problems but they do not do so as they are attracted by the luxury and splendour of this world. Such a person if he were to fall into mistakes of *Kufr* (disbelief) due to his ignorance, this will not suffice him as an excuse and he is judged to be a disbeliever in this life and in the Hereafter (if he were to die upon it) and it is not a binding condition in his case to establish the proofs upon him before excommunicating (making *Takfīr*) from the fold of *Islām*. This is because the evidence is established and is offering itself to him day and night, however, he is the one who refuses to seek and embrace it.

The third division pertains to those Muslims who have erred in some matters relating to the branches of the Islāmic belief like the rhetoric used in some of the attributes of Allāh (swt) as is the case with the *Ashā'era*. They are indeed sinful due to these mistakes but are to be described as misguided and innovators and not disbelievers. In relation to their condition in the Hereafter as they are sinners but from the people of *the* Qibla (Muslims) we do not testify about individuals as to whether they will be punished or rewarded; their affair is with Allāh (swt) if He (swt) wishes He will forgive them or if He wishes He (swt) may punish them. However, generally speaking numerous Islāmic texts indicate that those who profess the same beliefs that the *Ashā'era* hold, are deserved of the punishment in the Hereafter.

The fourth division pertains to those Muslims who fall into error due to interpretation (*Ta'wīl*) or via performing recognised *Ijtihād* (exerting effort) or because of an excused type of ignorance, such a person is not to be described as an innovator nor misguided even if the subject matter which they err can be described as such. Rather such types of people can only be labelled as misguided or innovators in the *Dīn* once the *Sharī'ah* proofs have been established upon them removing any excuse of interpretation, incorrect *Ijtihād* and ignorance the person fallen in.

We have presented this short summary for the reader to appreciate the matter as a brief summary. However, if one wishes to research more about the matter and particular details pertaining to each division please refer to the books, '*The Excuse of Ignorancy*' and '*Rules relating to making Takfīr*' written by the author (only in the Arabic language at present).

Topic: How to establish the proofs upon an ignorant person?

In order to establish proofs upon an ignorant person one must fulfil numerous conditions including,

1. That the ignorant person who falls into mistake is amongst those who are given an excuse by the *Sharī'ah* such that his mistake is due to ignorance which he is unable to prevent. However, if his ignorance was due to a disability which he was able to propel but does not do so then he is not excused of ignorance and if he were to fall into clear-cut *Kufr*, establishing the evidence against him will no longer be a binding condition to declare him a disbeliever. Again this is because the evidence is present in front of him, however, he does not make the effort to seek it nor does he want it.
2. In establishing the evidence upon a person one must use the correct *Sharī'ah* evidences and knowledge in respect to the area the person is ignorant of and which he has opposed. So for example, if a person falls into *Kufr* by believing that alcohol is allowed if we were to establish the proofs upon him by quoting the *Sharī'ah* evidences as to why fornication is prohibited or why interest is not lawful we would not be establishing anything upon him. Rather, the proofs have only been established on a person when he is shown why alcohol is prohibited. The reason for this is because by quoting

evidence that fornication is prohibited does not remove the person's ignorance about alcohol being prohibited and therefore his prevention still remains.

3. Upon establishing proofs upon a person, one must make the idea and concepts reach them in a language that they understand. However, it is not a condition for the ignorant person to attain conviction or satisfaction with the arguments for *Hujjah* to have been established. Understanding what is said is one thing, and conviction leading to commitment and practising is something quite different.
4. The important matter is communicating to the person in a way that they understand and can access irrespective of the specific methods or materials used so that their excuse of ignorance can be repelled. Some of the methods that can be employed to achieve this may be through books, magazines, television presenters, through the internet or via sincere *Duāt* (Islāmic preachers) for the sake of Allāh (swt). Any such method used must carry the correct *Sharī'ah* understanding which removes the ignorance of an ignorant person and this is the binding condition.

It is not a condition that the person carrying such knowledge must be an *Aālim* (knowledgeable person), or a *Mujtahid* (someone capable of making *Ijtihād*), or *Usūlī* (fundamentalist) to the end of the list which the modern day *Murjah* make a prerequisite condition before one can establish the *Hujjah* upon another person. However, if it is said that it is a condition for the person establishing the *Hujjah* to be knowledgeable in the matter he wishes to establish evidence in, then this is a correct statement. This is because the person who is ignorant about something is like the one who has not grasped a matter; how can they explain to others what they themselves do not have?

5. In establishing the *Hujjah* upon an original disbeliever, it is sufficient for the non-Muslim who has never heard anything about *Islām* to accomplish this by using the following declaration; *Muhammad (saw) is the messenger of Allāh (swt) for all the worlds and he calls to the testify that there is no god but Allāh (swt)*. If this message was conveyed to the non-Muslim in question in a language they understood then the *Hujjah* has been established upon him, he would no longer be given the excuse of ignorance if he were to meet this call with coldness or rejection and he is a *Kāfir* (disbeliever) in this world

and the Hereafter and the promise of eternal punishment applies to him if he were to die upon his disbelief. The evidence for this is the statement of the Prophet (saw) who said,

والذي نفس محمد بيده لا يسمعُ بي أحدٌ من هذه الأمة، يهودي، ولا نصراني، ثم يموت ولم يؤمن بالذي أُرسِلت إلا كان من أصحاب النار

“By the One whose Hand is my soul! Any person of the Jewish or the Christian nations who hears about me and dies without believing in the message I was sent with, will be amongst the companions of the fire.”⁷⁴

This evidence indicates that whoever hears about the Prophet (saw) in the way we presented previously and does not believe in him except that he will be punished in the fire for eternity.

6. In relation to the statement that is sufficient to establish the proof upon a Muslim who is ignorant; there is no such single statement. Rather the statements of establishing proof upon a Muslim differs depending upon the issue they are ignorant about, their circumstances of ignorance and any doubtful matters which may encompass them. Such that one may establish the proofs upon a person with a single statement, or a single *Ayāh* or *Hadīth* but conversely there may be situations that in order to establish the *Hujjah* one needs clarification via statements, details and explanations and perhaps even debating and reviewing according to the *Shubahāt* (doubtful matters) surrounding the person.

There are many issues of disagreement in which making *Takfir* upon a person is neither clear nor obvious. In such situations one must be clear about the person's intent and to investigate whether they mean in their speech or words the angle of *Kufr* or not. Specifically, if such matters originated from a person known to have knowledge and one who is capable of making *Ijtihād*, or if they had participated in the *Jihād* in the past and had been tested in their *Dīn*, we should widen the excuse of interpolation (*ta'wīl*) to understand the meaning in what they say and what had brought them to this understanding in the first place before launching the *Hukm* (judgement) upon them.

⁷⁴ Sahīh Muslim

However, such carefulness and precaution in relation to the intended meaning is not permissible if the person in question, whatever their standing in society or past fame and accomplishments, committed clear-cut open *Kufr* (disbelief).

The Fourth Condition: Truthfulness and Sincerity

Amongst the conditions for the correctness of the *Tawhīd* is being truthful and sincere. This is because the Prophet (saw) said,

ما من أحدٍ يشهد أن لا إله إلا الله، وأن محمداً رسول الله صدقاً من قلبه إلا حرمه الله على النار

“There is not a single person who bears witness that there is no god but Allāh (swt) and that the Prophet (saw) is His messenger truthfully from his heart except that Allāh (swt) will prohibit the fire from touching him.”⁷⁵

And the Prophet (saw) also said,

أبشروا وبشروا من وراءكم أنه من شهد أن لا إله إلا الله صادقاً بما دخل الجنة

“I give good tidings and give glad tidings to those not present that whosoever bears witness that there is no god but Allāh (swt) truthfully will enter the paradise.”⁷⁶

The opposite meaning of the *Hadīth (Maḥnūm al-Mukhālafā)* implies that whoever states the statements of faith unfaithfully will not enter Paradise and will be from the people of the fire.

Allāh (swt) said,

فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يُشرك بعبادة ربه أحداً

“Therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the worship of his Lord.”⁷⁷

When Allāh (swt) mentions, *‘and not join any one in the worship of his Lord’* this indicates the need for sincerity and this is a condition of the correctness of one’s *Tawhīd*. Whoever proclaims the *Shahādah* without sincerity is a hypocrite and his statement will never be accepted.

When Allāh (swt) said,

⁷⁵ Saḥīḥ Bukharī

⁷⁶ Saḥīḥ Bukharī

⁷⁷ Al-Qurān, Surah al-Kahf 18:100

ليلوكم أيكم أحسن عملاً

“That He may try you which of you is best in deeds.”⁷⁸

The scholars of *Tafasīr* (quranic exegesis) mention that this is talking about the deed which is the most correct and the most sincere.

Allāh (swt) said,

وما أمرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ

“And they have been commanded no more than this: To worship Allāh, offering Him sincere devotion, being true (in faith).”⁷⁹

Allāh (swt) has ordered His servant to worship Him and to do *Tawhīd* in all matters sincerely and truthfully. The one who were to worship Allāh (swt) without any sincerity would not have his deeds accepted of him.

Another evidence proving the necessity of this condition is that the one who is not sincere in their *Tawhīd* to Allāh (swt) is a hypocrite falling into greater hypocrisy (*Nifāq Akbar*) which would result in the bearer residing in the lowest depths of the fire as Allāh (swt) has said,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا

“Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.”⁸⁰

Similarly, Allāh (swt) has said,

وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ وَلَهُمْ عَذَابٌ

مَقِيمٌ

“Allāh promises the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allāh has cursed them, and theirs is lasting torment.”⁸¹

⁷⁸ Al-Qurān, Surah al-Mulk 67:2

⁷⁹ Al-Qurān, Surah al-Bayyinah 98:5

⁸⁰ Al-Qurān, Surah an-Nisa 4:145

⁸¹ Al-Qurān, Surah at-Tawba 9:68

This condition also benefits us in refuting the falsehood of the *Murjiah* school of thought which states that, the one who professes that there is no god but Allāh (swt) is a true believer even if he were not truthful to it nor believed it in their heart. We have already mentioned some of the signs of the *Murjiah* and also the *Murjiah* of our time who use their statements even though they do not attribute themselves as being of this school of thought.

This school of thought is a false, rejected *Kufrī* school of thought since it indicates that the heretic (the one who states the Shahādah whilst at the same time containing his rejection and hatred in his heart) is a true believer and will enter into Paradise. This understanding consists of clear rejection of the numerous clear Islāmic texts which state that the hypocrite will never enter Paradise but instead is in the lowest depths of the fire.

We also benefit from this condition that those who say the Shahādah playfully and in jest without being serious are not *Mu'minīn*, nor *Muslimīn* because they do not state the Shahādah with truthfulness nor with sincerity. The same is for the *Tawaghīt* in charge over our affairs who state the Shahādah for political gains or to misguide their people gaining their obedience and allegiance building their excuses upon their evil advisors from the scholars of the *Murjiah*; those who work instead of them to convince the people that the rulers remain Muslim as long as they state the Shahādah.

I say: in relation to those *Tawaghīt* who pronounce the Shahādah for political gains only, their testimony will never benefit them as they conceal disbelief and hypocrisy which are the antithesis to this very statement of belief.

The Fifth Condition: Cessation of doubt and attainment of Certainty

Amongst the conditions for the correctness of one's *Tawhīd* is the necessity to remove all doubts regarding it and to attain certainty in it and in its subsequent conditions and requirements. As Allāh (swt) has said,

وقالوا إنا كفرنا بما أرسلتم به وإنا لنفي شكاً مما تدعونا إليه مريب . قالت رسلهم أفي الله

شكاً فاطر السماوات والأرض

“They said, ‘Surely we have disbelieved in that with which you are sent, and most surely we are in serious doubt as to that to which you invite us. Their messengers said: ‘Is there any doubt about Allāh, the Maker of the heavens and the earth?’”⁸²

They became disbelievers because they harboured doubt in the correctness of what the messengers had brought them and invited them to. As we know, the call of all the Prophets throughout all the ages has been the call to *Tawhīd* and the request for the people to testify that there is no god but Allāh (swt) as Allāh (swt) says in the Holy Qurān,

وما أرسلنا من رسولٍ إلا نوحى إليه أنه لا إله إلا أنا فاعبدون

“And We did not send before you any messenger but We revealed to him, ‘there is no god but Me, therefore worship Me.’”⁸³

And there is not a single Prophet sent to this earth except that he said to his people,

اعبدوا الله مالكم من إله غيره

“Worship Allāh, you have no god other than He.”⁸⁴

And as Allāh (swt) has mentioned,

ولقد بعثنا في كل أمة رسولاً أن اعبدوا الله واجتنبوا الطاغوت

⁸² Al-Qurān, Surah Ibrāhīm 14:9-10

⁸³ Al-Qurān, Surah al-Anbiyā 21:25

⁸⁴ Al-Qurān, Surah al-A'rāf 7:59

“For We assuredly sent amongst every People a messenger, (with the Command), ‘Serve Allāh, and shun any false-gods.’”⁸⁵

So when the people before doubted in *Tawhīd* i.e. taking Allāh (swt) alone in all actions and matters of worship, they were actually having doubt in the ‘essence’ of Allāh (swt) Himself, the One who created and originated them, fashioning them in the best manner. As Allāh (swt) said, *‘Is there any doubt about Allāh, the Maker of the heavens and the earth?’* They did not deny or doubt the existence of Allāh (swt) rather they doubted in the *Tawhīd* of Allāh (swt) and subsequently doubted that Allāh (swt) is the only one worthy of worship.

Whosoever doubts in the *Tawhīd* of Allāh (swt) or in any matter known from *Islām* by necessity has in reality cast doubt upon his belief in Allāh (swt) and in the truthfulness of His Prophets and messengers who conveyed what Allāh (swt) had revealed to them. The Prophet Muhammed (saw) has said as reported in Sahīh Muslim,

أشهد أن لا إله إلا الله وأني رسول الله، لا يلتقى الله بهما عبد غير شاك فيهما إلا دخل الجنة

“I bear witness that there is no god but Allāh and that I am the messenger of Allāh. Any person who meets Allāh (swt) with these two statements, without harbouring any doubt in them will be entered into Paradise.”

The understanding of this Hadīth is that any person who meets Allāh (swt) with any doubt in his testimony of *Tawhīd* or any doubt in its requirements and obligations will never enter Paradise and be of its inhabitants. And such a person has not given the testimony of faith its true due.

The Prophet Muhammed (saw) said as reported,

من يشهد أن لا إله إلا الله مستيقناً بها قلبه فيشهره بالجنة

“Whosoever testifies that there is no god but Allāh (swt) with full certainty in his heart, give him the glad tidings of Paradise.”

We can understand from this Hadīth that any person who testifies that there is no god but Allāh (swt) without full certainty in his heart nor with certainty in

⁸⁵ Al-Qurān, Surah an-Naml 16:36

its obligations and requirements, then such a person does not have the tidings of Paradise, rather his abode would be that of the fire of *Jahannam*; and we seek refuge in Allāh (swt) from such an end.

Having certainty in the Oneness of Allāh (*Tawhīd*) is defined as having *al-'Ilm ul-Jāzim* or decisive knowledge which removes the least amount of doubt that Allāh (swt) is unique and alone in relation to the matters peculiar to Him, in His divinity and Lordship, in His Names and Attributes, not associating anyone with Him, and that Allāh (swt) is the only One worthy of worship.

The Sixth Condition: To Work According to it

Amongst the conditions for the correctness of one's Tawhīd is the condition to implement it and to act according to its obligations inwardly and outwardly. This is its very purpose and the purpose why it was revealed to the Prophets and messengers before us as Allāh (swt) has informed us,

وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء ويقيموا الصلاة ويؤتوا الزكاة وذلك دين القيمة
*"And they were not ordered anything except that they should worship Allāh, being sincere to Him in obedience, upright, and establish the prayer and pay the Zakāh, and that is the right religion."*⁸⁶

And Allāh (swt) has said,

وما خلقت الجن والانس إلا ليعبدون
*"And I have not created the jinn and the men except that they should worship Me."*⁸⁷

Whosoever does not include working by *Tawhīd* as one of its conditions has negated the whole Dīn and killed its essence and has negated the right of Allāh (swt) over His servant; removing the whole purpose which Allāh (swt) created the creation, revealed the Divine scriptures, sent the Prophets and messengers. Allāh (swt) has informed us,

وما أرسلنا من رسولٍ إلا نوحى إليه أنه لا إله إلا أنا فاعبدون
"And We did not send before you any messenger but We revealed to him, 'there is no god but Me, therefore worship Me.'"

And Allāh (swt) has also said,

ولقد بعثنا في كل أمة رسولٍ أن اعبدوا الله واجتنبوا الطاغوت
*"For We assuredly sent amongst every People a messenger, (with the Command), 'Serve Allāh, and shun any false-gods.'"*⁸⁸

⁸⁶ Al-Qurān, Surah al-Bayyinah 98:5

⁸⁷ Al-Qurān, Surah ad-Dhāriyāt 51:56

⁸⁸ Al-Qurān, Surah an-Naml 16:36

These *Ayāt*, amongst others, indicate to us the whole purpose and importance of the Prophets that being the realisation that *Tawhīd* is the right of Allāh (swt) over His servants and there is no other duty that has a comparable status. As borne out by what the companion Rabe'e bin Aāmīr (ra) said to the *Tāghūt* of Persia when he was asked about what the reason behind the Muslims declaring war against them,

لقد ابتعثنا الله لنخرج العباد من عبادة العباد إلى عبادة رب العباد، ومن جور الأديان إلى عدل الإسلام، ومن سجن الدنيا إلى سعة الدنيا والآخرة!

“Allāh (swt) has sent us to lead his servants from the worship of other servants to the worship of the Lord of the servants; from the oppression of the other religions to the justice of Islām and out of the prison of this world to the expanses of this world and the Hereafter.”

In a *Hadīth* narrated by Imām Bukharī upon the authority of Mu'ādh ibn Jabal (ra) who said,

كنت رديف النبي على حمار فقال لي: يا معاذ أتدري ما حق الله على العباد وما حق العباد على الله؟ قلت: الله ورسوله أعلم، قال: حق الله على العباد أن يعبدوه ولا يُشركوا به شيئاً، وحق العباد على الله أن لا يُعذب من لا يُشرك به شيئاً قلت: يا رسول الله أفلا أبشر الناس؟ قال: لا تبشروهم فيتكلوا
“I was a companion rider of the Prophet on a donkey. The Prophet asked, ‘O Mu'ādh! Do you know what Allāh's Right upon His slaves is, and what the right of His slaves upon Him?’ I replied, ‘Allāh and His Apostle know better.’ He said, ‘Allāh's Right upon His slaves is that they should worship Him (Alone) and should not associate in His worship anything besides Him. And the slave's right upon Allāh is that He should not punish he who worships none besides Him.’ I said, ‘O Allāh's Apostle! Should I not inform the people of this good news?’ He said, ‘Do not inform them of it, lest they should depend on it (absolutely).’”

The Right of Allāh (swt) over His servants are for them to worship Him outwardly and inwardly and not to associate any partners with Him explicitly or implicitly. In this *Hadīth*, what the Prophet (saw) intended by the Right of Allāh (swt) was the *Shahādah*; as this was elucidated by the following *Hadīth* narrated by Anas bin Mālik (ra) who said that the Prophet (saw) said to Mu'ādh bin Jabal (ra) whilst he was riding,

يا معاذ: ما من أحدٍ يشهد أن لا إله إلا الله وأن محمداً رسول الله صدقاً من قلبه إلا حرمه الله على النار، قال: يا رسول الله، أفلا أخبر الناس فيستبشروا؟ قال: إذا يتكلموا

“O Mu’ādh! There is not a single person who bears witness that there is no god but Allāh (swt) truthfully in their heart except that Allāh (swt) forbids the hellfire upon him. Mu’ādh replied, ‘O Prophet of Allāh (swt) should I not give glad tidings to the people?’ The Prophet (saw) replied, ‘They will depend on it.’”

This Hadīth further explains the one mentioned previously and shows what the intended meaning of bearing the Shahādah is. When the Prophet (saw) said, *‘There is not a single person who bears witness that there is no god but Allāh (swt) truthfully in their heart except that Allāh (swt) forbids the hellfire upon him,’* this statement explains the earlier Hadīth when the Prophet (saw) said, *‘Allāh’s Right upon His slaves is that they should worship Him (Alone) and should not associate in His worship anything besides Him.’* In both *ahadīth*, the Prophet (saw) prevented Mu’ādh from spreading this information amongst the people as he (saw) was fearful that they would depend solely upon it and abandon performing any extra action in addition to working by Tawhīd.

So what is intended in the *Hadīth* by bearing the Shahādah is not simply stating it but rather one must realise the Shahādah (which is Allāh’s (swt) Right upon His servants) in one’s life through acting according to it, inwardly and outwardly. One cannot take a single *Hadīth* in isolation since the *ahadīth* explain and elucidate one other. Being fair and just in knowledge necessitates one to take all the *ahadīth* together placing them side by side and accepting all that they express without leaving one over the other.

If the matter were so simple that one needed only say the mere words of the Shahādah and one did not need to act according to it to benefit from it; then the *Kuffār* of Quraysh would have responded to the call (*Da’wah*) of the Prophet by giving him the words, *‘There is no god but Allāh’* whilst remaining upon their *Shirk* and idol worship. This would have allowed both them and the Prophet (saw) and his companions to rest since they had responded to his (saw) call. There would have been no need then, for the Quraysh to spend their souls and wealth trying to prevent the word of *Tawhīd* from being spread henceforth.

However, they knew that by saying the Shahādah they would be obliged to act upon it and fulfil that which it entails; and amongst its obligations was to break the idols and false deities, shunning their worship. It obliges one to completely

eschew all forms of *Shirk* and worship of false rivals besides Allāh (swt). It orders one to change all the *Jahiliyya* customs which oppose the very spirit of *Islām* and embrace the Islāmic practices. The Shahādah obliges its adherents to disperse of all forms of divisions between the people; such that there is no difference between the rich and the poor, the master and the slave, between the nobleman and the pauper; rather people are only distinguished by their fear of Allāh (*Taqwa*), their character and their knowledge of the *Dīn*. It obliges the person to leave their base desires and wants in addition to all the ill-gotten earnings for the sake of Allāh (swt) the Lord of all the worlds.

However, as witnessing the Shahādah obliges all the matters mentioned above, the Quraysh faced the call of the Prophet (saw) with war, stubbornness and such a degree of opposition that history had never testified prior to it. In addition to this, they offered the Prophet (saw) all manner of wealth, adornments and such things that the soul would yearn for, in order to excuse them from testifying that there is no god but Allāh (swt). However, the Prophet (saw) rejected all such offerings and would not accept anything less than a complete response in testifying the Shahādah.⁸⁹ He (saw) rejected all their proposals until they were to accept the word of *Tawhīd* completely in their belief, their speech, acting upon it and the performance of this inwardly and outwardly.

Topic: An Action which is a binding condition for Īmān

Amongst the actions which is necessitated for the correct belief and *Tawhīd* is *as-Salāh* (the five daily prayers); in that a person cannot have complete faith without it. Whosoever abandons it has negated their *Tawhīd* and left the *Dīn* of *Islām*, falling into *Kufr* (disbelief) and *Shirk* (association). As the Prophet (saw) said in a *Sahīh Hadīth*,

⁸⁹ This is a warning and reminder to those ‘scholars’ who throw themselves on the footsteps of the palaces of the *Tawaghīt* in charge over the affairs of the Muslims, hoping to get thrown some morsels of food in the name of this *Dīn*. They claim to take such offerings in the name of the greater benefit, that being for *Da’wah*; and this is over and above the ‘lesser’ benefit in their eyes that being the true realisation of *Tawhīd*! In this is a clear warning to those who postpone the testimony of faith from being one of their pressing priorities, or they lessen its importance in their partisan programs and invitations. Instead, busying themselves, with the recommended or preferable matters, possibly out of fear or even because of their own desires, quoting what people say and their opinions, thinking that they are performing good deeds, and that they are following the methodology of the Prophet (saw) in his *Da’wah* to the people!

بين الرجل وبين الشرك والكفر ترك الصلاة. فإذا تركها فقد كفر

“What is between a man and falling into shirk and kufr is the abandonment of the prayers. Whosoever abandons the prayer has become a disbeliever.”

And in another narration,

فإذا تركها فقد أشرك

“And if he were to abandon it, he has associated with Allāh (swt).”

There are many other such texts narrated by the Prophet (saw) which carry the same meaning that the one who abandons the *Salāh* becomes a disbeliever leaving the fold of *Islām*. This is also in addition to the absence of any *Shari’ah* text or specification reducing the *Kufr* from its apparent meaning of the greater disbelief to that of a lesser *Kufr* or one of a *Kufr* less than *Kufr*.⁹⁰

Topic: The Abandonment of Actions

Know that a person becomes a disbeliever, from the angle of abandoning performing actions in two situations; the **first** of which is to abandon the whole concept of obedience and performing actions. So that a person never prays, never fasts, does not perform the *Hajj*, nor do they purify their wealth through the *Zakāh*; in fact they do not perform any of the acts of obedience which have been obliged upon the Muslims. Such a person is a disbeliever who has left the fold of *Islām* irrespective if he claims that he is a believer or a Muslim.

Ibn Taymiyya commented in his *Fatāwa*,

“Hanbal said, al-Hamidi reported that he heard some people saying, ‘The one who believes in praying, fasting, giving Zakāh, and performing the Hajj, but does not perform any of these acts before they die, and even prays with their back facing the Qibla,⁹¹ they are believers as long as they do not reject these duties. Hāmidī continued, ‘This is clear disbelief and opposes the Book of Allāh (swt) and the Sunnah of the Prophet Muhammad (saw) and the opinion of the

⁹⁰ We have spoken about this matter at length in our book entitled, *‘The ruling pertaining the one who abandons the Salāh’* and in it we have refuted the arguments and evidences presented by those who dispute this opinion. So please refer to the text (Arabic only) regarding this matter for those who require more information.

⁹¹ One may argue that the one who prays with their back to the *Qibla* is better than the one who does not pray at all!

Muslim scholars; since Allāh (swt) has said, **'And they have been commanded no more than this: To worship Allāh, offering Him sincere devotion, being true (in faith)'**. [Surah Bayinnah 98:5]. And Hanbal said, 'I heard Abu Abdullah Ahmed bin Hanbal say, 'Whoever says such (i.e. what we mentioned prior) has disbelieved in Allāh (swt) and rejected His commands and rejected what the Prophet (saw) has brought from Allāh (swt).'⁹²/⁹³

Imām Aajiri commented in his book, 'Akhlaq al-Ulemā',

*"The actions of the limbs testify to the belief in the heart and the speech of the tongue. Whosoever does not confirm their belief (Īmān) with actions, such as performing Tahāra (purification), praying, giving Zakāh, fasting, performing the Hajj, going out in Jihād, and things similar to these, and they feel that it is sufficient to have knowledge about these things without acting upon them, they are not believers; and their knowledge and speech will not benefit them in the slightest. Rather, their abandonment of actions shows the falsehood of their belief since actions confirm their Īmān. This is the understanding of the Muslim scholars, previous and current. So whoever, says other than this is a filthy Murji'i, who you need to be careful with your Dīn. The evidence for this is Allāh's (swt) saying, **"And they were not ordered anything except that they should worship Allāh, being sincere to Him in obedience, upright, and establish the prayer and pay the Zakah, and that is the right religion."**⁹⁴*

And Ibn Taymiyya said in his *Fatāwa*,

"If a people came to the Prophet (saw) and said, 'Our hearts believe in everything that you have been sent with, without a shred of doubt and we pronounce the two testimonies of faith; except that we will not obey you in anything that you have ordered us to do, nor what you have forbidden us against - so we will not pray, nor fast, nor perform the Hajj, we will not speak the truth, nor will we maintain security and trusts, nor keep our promises and contracts, nor do we wish to maintain the blood ties - in fact we will not do any of the good deeds you have ordered us to do. We will drink alcohol and perform fornication and kill as many of your companions as we are able to, taking their

⁹² Whoever does and says such has disbelieved in Allāh (swt) and rejected what the Prophet (saw) ordered. However, what about those who not only do this, but more and reject the whole concept of obedience? There is no doubt that they are more worthy of being called Kuffār!

⁹³ Shaykh ul-Islām Ibn Taymiyya, *Majmou' al-Fatāwa*, 7/209

⁹⁴ *Safar al-Hawāli*, *Dhahirat al-Irjā'*, 2/647

wealth; and we will fight with your enemies. We may even kill you yourself! Do you really think the Messenger Muhammad (saw) would have said to them, 'You have attained the completeness of Īmān and you will attain my intercession in the Hereafter and you can hope that not a single one of you will enter the fire! Each and every Muslim knows without any doubt that the Prophet (saw) would have answered, 'You are the most disbelieving people in what I have been sent with. And he would have stricken their necks if they did not seek full repentance from what they said!'"⁹⁵

The modern day *Murjiah* should be careful with the fire in which they are playing and the falsehood that they are defending, when they remove actions from being a condition for the correctness of *Īmān*! They should be careful from having the words of the Prophet (saw) applied to them when he (saw),

صنفان من أمّتي لا يردان علي الحوض القدرية، والمرجئة

*"Two groups of people will not be able to drink from the Houd (water fountain in the Hereafter): The Qadariyyah and the Murjiah."*⁹⁶

We seek refuge in Allāh (swt) from disbelief and failure!

The **second** situation is regarding the one who performs actions and does not negate the necessity of obedience; however, such a person lacks working by *Tawhīd*. This person is also a disbeliever who has left the fold of *Islām*. All the actions he may have performed and acts of obedience he has enacted will not help him.

Shaykh Muhammad bin Abdul Wahāb mentioned,

*"There is no disagreement that Tawhīd must occur in the belief, upon the tongue and in ones actions. If any one of these aspects is not present then the person cannot be a Muslim. If he understands Tawhīd but does not work with it he is a stubborn disbeliever on a similar footing to Firawn (Phāroah), Iblīs (Satan) and their likes."*⁹⁷

⁹⁵ Shaykh ul-Islām Ibn Taymiyya, Majmou' al-Fatāwa, 7/287

⁹⁶ Reported by Tabarāni in his al-Tahdhīb, Ibn Abī 'Aāsīm in as-Sunnah, Silsilah al-Sahiha for Albāni Hadīth No.2748

⁹⁷ Muhammad ibn Abdul Wahāb, Kashf as-Shubuhāt, P.179

The Seventh Condition: Loving it in Totality without any Hatred or Aversion

Amongst the conditions for the correctness of one's Tawhīd is the condition to love the Shahādah and its people; whilst having aversion to its enemies and whatever contradicts it from the *Shirk* (association) and false rivals to Allāh (swt). Its description is for Allāh (swt) and His Prophet (saw) to be more beloved to a person than anything else and that Allāh (swt) is the only object loved because of His own essence. Everything else is loved for His (swt) sake and because of Him (swt) and there is no associating with the love of Allāh (swt). If a person loves something, he does not love what Allāh (swt) Hates; and if he hates something, he does not hate what Allāh (swt) Loves especially in regards to *Tawhīd* since this is Allāh's (swt) sole right upon His servants.

If a person were to love the false rivals to Allāh (swt) and those things which are associated with Him (swt), and hates whatever He (swt) has revealed through His Prophets and messengers in terms of *Tawhīd* and *Dīn*, he has falling into *Kufr* and *Shirk*, and has left the fold of Islām. His actions will be of no benefit to him and the evidence for this is the statement of Allāh (swt) when He (swt) said,

ومن الناس من يتخذ من دون الله أنداداً يحبونهم كحب الله والذين آمنوا أشد حبا لله

“And there are some among men who take for themselves objects of worship besides Allāh, whom they love as they love Allāh, and those who believe are stronger in love for Allāh.”⁹⁸

Whosoever loves any of Allāh's (swt) creation for their own essence, such that he allies those whom they ally with, and hates those whom they hate, irrespective of whether they are upon the truth or against it, then this creation has been taken as an opponent to Allāh (swt) and that person in question is being worshipped besides Allāh (swt). This is because only Allāh (swt) is loved for His own essence, and anything less than Him is loved because of Allāh (swt) and for Him (swt).

Ibn Taymiyya commented in his *Fatāwa*,

⁹⁸ Al-Qurān, Surah al-Baqara 2:165

“It is not permissible to love anything from the matters that are in existence for their own essence except Allāh (swt). But, it is allowed to love these things for other than their sake. Allāh (swt) is the only One who can be loved for Himself and this is the Divine meaning of the ayah, ‘If there had been in the heaven and earth other gods beside Allāh, both of them would have been corrupted.’⁹⁹ So if by loving something because of its own essence is association (shirk) then Allāh (swt) is the only One who can be loved for His own sake as this is one of His Divine rights and no one is worthy of this except Allāh (swt). Everything that is loved other than Allāh (swt) and not for His (swt) sake is rejected.”

And Ibn Qayyim said in *al-Madārij*,

“Allāh (swt) created the creation to worship Him in complete love, to be subservient to Him and to submit fully to His orders. So the very foundation of worship is to attain the Love of Allāh (swt). Indeed, it is to single Allāh (swt) out for love and to direct all the love to Him (swt). Nothing is loved with Allāh (swt); rather all other things are loved for His sake and because of Him (swt). As is the case for loving the Prophets, messengers, the angels and the Awliyā (pious doers); our love for them is the completeness of our love for Allāh (swt). We do not love them as we love Allāh (swt); unlike those who take rivals as gods besides Allāh (swt), loving them as they love Allāh (swt).”

Allāh (swt) says,

قالوا وهم فيها يختصمون، تالله إن كنا لفي ضلالٍ مبين، إذ نسويكم برب العالمين

“And they will say, when they are quarrelling therein (the Fire): By Allāh! We were certainly in manifest error, when we made you equal to the Lord of the worlds.”¹⁰⁰

The disbelievers never used to make their false gods and *Tawaghīt* equal to Allāh (swt) in the creating of the universe or the management of it, nor in their ability to create anything or cause harm or bring benefit, as they are clearly unable to perform any such things; however, they used to take them as equal to Allāh (swt) from the angle of obeying and loving them. They would love them the same way they would love Allāh (swt) or with even greater vigour. They would take in preference the commands and obedience to these false gods over

⁹⁹ Al-Qurān, Surah al-Anbiya 21:23

¹⁰⁰ Al-Qurān, Surah ash-Shu'ara 26:96-98

and above the commandment of Allāh (swt) and hence fell into associating with Allāh (swt) through making parity.

Ibn Qayyim continued,

“It is well known that the disbelievers did not take their false gods as rivals to Allāh (swt) in creating, sustaining the creation, giving life or taking it, kingship or ability. Rather they took such false gods as equals besides Allāh (swt) in their love, subservience and humility to them. And this is manifest ignorance and oppression! How can you make any comparison between mud and the Lord of all things? How can you make any similitude between the servant and the one who controls all of life?!”

Ibn Qayyim also said,

“The taking of equals to Allāh (swt) by them, was not by believing that they were equal to Allāh (swt) in His actions and Attributes; rather this was by making them equals with Allāh (swt) in their love to them, being a servant to them and revering them... Neither did they take such things as equals with Allāh (swt) in creating the heavens and the earth; or that they created them or their forefathers; rather the equality was in loving them the way they loved Allāh (swt). Indeed, the true reality of worship is that of love and servitude.”

In a *Hadīth* reported in Sunan Abu Dawūd it is narrated that the Prophet (saw) said,

من أحب لله، وأبغض لله، وأعطى لله، ومنع لله فقد استكمل الإيمان

“Whoever loves for Allāh’s sake and hates for Allāh’s sake and gives for Allāh’s sake and withholds for Allāh’s sake has completed his faith.”¹⁰¹

This *Hadīth* indicates that the person who makes the above the purpose in his affairs and dealings with other people then he has attained complete faith. Of course people are distinguished in their level of belief and *Tawhīd* by how much they love for the sake of Allāh (swt) and hate for His (swt) sake amongst the other acts of obedience.

¹⁰¹ Sunan Abu Dawūd, Silsilah al-Sahīha for Albānī *Hadīth* No.380

With regards to the person who completely abandons loving and hating for the sake of Allāh (swt); such a person has negated his Tawhīd in its entirety and the servitude of Allāh (swt). The Prophet (saw) said,

أوثق عرى الإيمان: الموالاة في الله، والمعاداة في الله، والحب في الله، والبغض في الله

“The most powerful knot of Īmān (belief) is to ally for the sake of Allāh (swt) and to disavow for the sake of Allāh (swt). And to love for the sake of Allāh (swt) and to hate for the sake of Allāh (swt).”¹⁰²

If the most powerful knot of belief and Tawhīd is to ally for the sake of Allāh (swt) and disavow for His (swt) sake; and to love for His (swt) sake and hate for His (swt) sake, then the opposite meaning of this Hadīth carries the meaning that the most powerful knot of Kufṛ (disbelief) and Shirk (association) is to ally for the sake of a creation, disavowing for its sake, and loving and hating for it; whomever and whatever this creation may be.

The Prophet (saw) said,

لا يؤمن عبد حتى أكون أحب إليه من أهله وماله والناس أجمعين

“The servant does not become a true believer until I (the Prophet) is more beloved to him than his family, wealth and all the people.”¹⁰³

And in another narration, he (saw) said,

لا يؤمن أحدكم حتى أكون أحب إليه من ولده ووالده والناس أجمعين

“Not one of you is a true believer until I become more beloved to him than his own children, parents and all the people.”¹⁰⁴

True belief is not obliterated except through Shirk and the directing of one’s worship to other than Allāh (swt). The type of Shirk indicated here is the favouring of love and obedience to others over and above love and obedience to the Prophet (saw). This is because Allāh (swt) has ordered that loving the Prophet and obeying him in all matters which he (saw) has decided, is obedience to Allāh (swt). Allāh (swt) specified regarding the Prophet (saw),

¹⁰² Narrated by Imām Ahmed, Sahīh al-Jam’ia as-Saghīr Hadīth No.2539

¹⁰³ Sahīh Muslim

¹⁰⁴ Sahīh Muslim

وما ينطق عن الهوى إن هو إلا وحي يوحى

“Nor does he speak out of desire; it is but revelation that is revealed.”¹⁰⁵

Such a status has not been afforded to anyone else since the death of the Prophet (saw). It is also recorded in a *Sahīh Hadīth* that the Prophet (saw) said,

من أطاعني فقد أطاع الله، ومن عصاني فقد عصى الله

“Whosoever obeys me has obeyed Allāh (swt); and who has disobeyed me has disobeyed Allāh (swt).”¹⁰⁶

This *Hadīth* indicates that the Prophet (saw) only ordered whatever was obedience to Allāh (swt) and prohibited us from things which are disobedience to Him (swt).

Shaykh Abu Sulaymān al-Khatābī said in the explanation of the *Hadīth*,

“Not one of you is a true believer until I become more beloved to him than his own children, parents and all the people’. This Hadīth carries the meaning that, your love to me (the Prophet) is not true unless you immerse yourself in my obedience and that you exchange your own desires with my pleasure even if it leads to your (apparent) destruction.”

Amongst the evidences of the correctness of love being a condition for *Tawhīd* is that the absence of loving *Tawhīd* necessitates the opposite and that is hatred and abhorrence to *Tawhīd*. Having hatred or detestment to *Tawhīd* is greater *Kufr* which causes one to leave the fold of Islām as Allāh (swt) said,

والذين كفروا فتعسأ لهم وأضل أعمالهم ، ذلك بأنهم كرهوا ما أنزل الله فأحبط أعمالهم

“And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective. That is because they hated what Allāh revealed, so He rendered their deeds null.”¹⁰⁷

Allāh (swt) explained that their *Kufr* and disbelief – and we know that nothing nullifies the actions except *Kufr* and *Shirk* – was because of their hatred towards what Allāh (swt) had revealed to His Prophets and messengers; and the

¹⁰⁵ Al-Qurān, Surah an-Najm 53:3-4

¹⁰⁶ Sahīh Muslim

¹⁰⁷ Al-Qurān, Surah Muhammad 47:8-9

greatest thing which Allāh (swt) revealed to His Prophets is *Tawhīd* and the statement that there is no god but He (swt).

Allāh (swt) mentions in the Qurān regarding the situation of the disbelievers in the hell-fire calling out for help and assistance with no responder, that,

ونادوا يا مالك ليقض علينا ربك قال إنكم ماكنون ، لقد جنناكم بالحق ولكن أكثركم للحق
كارهون

“And they shall call out: ‘O Mālik! let your Lord make an end of us’. He shall say: ‘Surely you shall remain. Verily! We have brought the Truth to you: but most of you have hatred for the Truth.’”¹⁰⁸

Here Allāh (swt) has associated the reason for the disbelievers being in Hellfire to be as a result of their manifest hatred to the Haq which Allāh (swt) had sent to them. The greatest Truth which Allāh (swt) had send to them was the testimony of faith, that there is no god but Allāh (swt); and they held hatred and aversion to it. Consequently, they are deserved of punishment for eternity in the fires of *Jahannam*.

Allāh (swt) says,

إن الذين ارتدوا على أديبارهم من بعد ما تبين لهم الهدى الشيطان سول لهم وأملى لهم ذلك بأنهم
قالوا للذين كرهوا ما نزل الله سنطيعكم في بعض الأمر

“Those who turn back as apostates after Guidance was clearly shown to them, Shaytān has instigated them and busied them with false hopes. That is because they say to those who hate what Allāh has revealed: We will obey you in some of the affairs; and Allāh knows their secrets.”¹⁰⁹

They became apostates and disbelievers after *Īmān* was made clear to them and they had entered into it by way of saying to those who hate what Allāh (swt) had revealed, ‘we will follow you in some matters which are preferred in opposition to the *Shari’ah* of Allāh (swt) and belief in His oneness’. They were declared apostates by this simple statement! So what about those who would say – like the situation of the modern-day *Tawaghīt*, who say to the Jews and Christians – ‘we will obey you in every matter?!’

¹⁰⁸ Al-Qurān, Surah al-Zukhruf 43:77-78

¹⁰⁹ Al-Qurān, Surah Muhammad 47:25-26

What about the situation of those who obey and ally themselves to the *Tawaghīt* – like those worthless people who have belittled their religion – saying to them, ‘we will follow you in all matters; including all that emanates from you in relation to ruling and orders in spite of them being against the law of Allāh (swt)?!’ What about those who themselves hate all what Allāh (swt) has revealed?

There is no doubt that they are for a greater reason disbelievers and apostates than the one who simply say to those who hated what Allāh (swt) revealed, ‘we will only obey you in a few matters and not in everything that you say’.

So whoever declares the testimony of faith, but carries hatred and aversion to it and its people, is a disbelieving apostate who will reside with the hypocrites in the depths of the Hellfire whose acts of obedience will not benefit him one iota.

Signs of True Love

It is easy for anyone whilst they are resting on their recliners to claim that they love Allāh (swt), His Prophet (saw) and that they love *Tawhīd* and its bearers. However, is there any way of checking that these proclamations carry any weight as to whether they are true or false?

I reply: yes there are signs and evidences we can use to check whether such proclamations are made in truth or in falsehood. For one’s declaration of true love to Allāh (swt) and His Prophet there are important markers; some of these are as follows;

1. *Emulating the Prophet (saw)*

The most truthful sign of ones love to the Prophet (saw) is to emulate and follow the guidance which he (saw) brought and his *Sunnah*. Such that each time you complete your obedience of his command your love in Allāh (swt) is strengthened; and each time you are deficient in following him (saw) and the *Shari’ah* which emanated from his Lord (swt) your love is weakened and lessened. So depending on how much you obey and follow the Prophet (saw) your love is increased or decreased accordingly. Whosoever claims love of the Prophet (saw) without any obedience to him (saw) is an evil false-claimant irrespective of his verbal proclamations that he loves Allāh (swt) and His Prophet. This is because Allāh (swt) said,

قل إن كنتم تحبون الله فاتبعوني يحببكم الله

“Say if you love Allāh (swt) follow me (Muhammed (saw)); Allāh (swt) will love you.”¹¹⁰

Ibn Kathīr mentioned in his *Tafsīr* (exegesis) regarding this *ayah*,

“This ayah presides over all those who claim to love Allāh (swt) but they are not upon the methodology of the Prophet Muhammad (saw). In relation to this, he is false in his claim until he follows the Sharī’ah of Muhammad (saw), the religion (of Islām) and accepts his prophethood in all of his statements and actions.”

Ibn Taymiyya mentioned in his *Fatāwa*,

“Whoever claims that he loves Allāh (swt) and does not follow the Prophet (saw) is a liar and does not love Allāh (swt) alone. Rather his love is that of Shirk (association) since he follows his own desires; like the claims made by the Jews and Christians that they love Allāh (swt). If they were true and sincere in their love of Allāh (swt) they would love only what Allāh (swt) loves and subsequently they would love the Prophet (saw). However, when they loved that which Allāh (swt) hated whilst claiming love for Allāh (swt); this love is the same type of the love of the idol-worshippers.”¹¹¹

Ibn Taymiyya’s student, Ibn al-Qayyim said in *al-Madārij*,

“If loving Him (Allāh) is the realisation of worship and its inner secret, then it follows that it cannot be truly realised except by obeying His (swt) orders and avoiding His (swt) prohibitions. So when you obey the orders and avoid the prohibitions this is the realisation of true worship and love. That is why obeying the Prophet (saw) was made an indication of it and a testimony for those who claim such love. As Allāh (swt) said, ‘Say if you love Allāh (swt) follow me (Muhammed (saw)); Allāh (swt) will love you.’¹¹² Allāh (swt) made obedience to the Prophet a condition for their love of Allāh (swt), and a condition for Allāh’s (swt) love of them. The presence and realisation of this obedience is a necessary condition for the presence of love. Know that love will cease when obedience ceases and that Allāh’s (swt) love of them will too cease

¹¹⁰ Al-Qurān, Surah ale-Imrān 3:31

¹¹¹ Shaykh ul-Islām Ibn Taymiyya, *Majmou’ al-Fatāwa* 8/360

¹¹² Al-Qurān, Surah ale-Imrān 3:31

when they no longer are obedient. It is impossible to confirm their love of Allāh (swt) and Allāh's (swt) love to them without obeying the Prophet (saw)."¹¹³

2. *Preferring Allāh (swt) and His Prophet at the time of Choosing*

Another of the signs which points towards having true love of Allāh (swt) and His messenger, is preferring the side of Allāh (swt) and His Prophet when a situation arises whereby one has to choose between obeying Allāh (swt) and the Prophet (saw) or in obeying the creation. If one were to prefer obeying Allāh (swt) and the Prophet (saw) over and above all the beautified things of this life and its tests; he has indeed been truthful in his claim of love towards them. However, if he were to choose the other side, that being the glamour of this worldly life, over obedience to Allāh and the Prophet, then he is false in his claim of love towards them and would be of those who make partners with Allāh (swt). Since Allāh (swt) has said,

قل إن كان آباؤكم وأبناؤكم وإخوانكم وأزواجكم وعشيرتكم وأموال اقترفتموها وتجارة تخشون
كسادها ومسكن ترضونها أحب إليكم من الله ورسوله وجهاد في سبيله فتربصوا حتى يأتي الله بأمره
والله لا يهدي القوم الفاسقين

“Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you acquire, and merchandise for which you fear that there will no sale, and dwellings you desire are dearer to you than Allāh and His messenger and striving in His way: then wait until Allāh brings His command to pass. Allāh guides not the transgressors.”¹¹⁴

The above things mentioned in the verse are from the glammers of this world and are those things which engender emotions in a person. If all of these were gathered together on one side and were preferred instead of obeying Allāh and His Prophet (saw) and having love towards them; then such a person would be considered amongst those transgressors who associate partners with Allāh (swt) and who are doomed to fail in this life and the hereafter.

Ibn al-Qayyim said in *al-Madārij*,

¹¹³ Ibn Qayyim, *al-Madārij*, 1/99

¹¹⁴ Al-Qurān, Surah at-Tawba 9:24

'This indicates that obeying the Prophet (saw) is showing love to Allāh (swt), His Prophet and obeying His order. A person's worship does not suffice until they love Allāh (swt) and His messenger more than anything else. There is no way he can have anything more beloved than Allāh and the Prophet (saw). If and when a person has something dearer to him than Allāh and the Prophet, then he falls within the type of Shirk (associating) which Allāh (swt) will never forgive and He (swt) will never guide him. Allāh (swt) says, "Say: If your fathers, and your sons, and your brothers, and your wives, and your tribe, and the wealth you acquire, and merchandise for which you fear that there will no sale, and dwellings you desire are dearer to you than Allāh and His messenger and striving in His way: then wait until Allāh brings His command to pass. Allāh guides not the transgressors."¹¹⁵ Of these things, if one were to prefer obeying them instead of obeying Allāh and His Prophet, or take their speech over the speech of Allāh (swt) and the Prophet (saw), or would prefer to please one of them over pleasing Allāh (swt) and the Prophet, or that they fear, have hope in or rely in any of these things over fearing, having hope in and reliance upon Allāh (swt) and the Prophet (saw), or he prefers dealing with any of these over dealing with Allāh (swt) and the Prophet (saw), he is of those whose love of Allāh (swt) and His Prophet (saw) is not above others, even if he would claim otherwise by his tongue, rather he is a liar and this is shown by what he is upon. Similarly, those who favour the rule of any person over the rule of Allāh (swt) and His Prophet (saw), have loved those more than they love Allāh (swt) and the Prophet (saw).'¹¹⁶

3. The Test from Allāh (swt) and Steadfastness upon it

Amongst the signs of true belief and truthfulness of one's love is being tested by Allāh (swt) and being firm and patient upon it. Allāh (swt) says,

أحسب الناس أن يُتركوا أن يقولوا آمنا وهم لا يفتنون

"Do people think that they will be left (at ease) because they say, 'We believe', and will not be tested with affliction?"¹¹⁷

What this *ayah* means is that, will people be left alone to live claiming that they love Allāh (swt) and the Prophet, claiming to be from the people of *Tawhīd* and amongst those who worship Allāh (swt) sincerely for His (swt) sake alone and will not face any sort of trials or tribulations in their *Dīn*? Tests and tribulations

¹¹⁵ Al-Qurān, Surah at-Tawba 9:24

¹¹⁶ Ibn Qayyim, al-Mudārij, 1/100

¹¹⁷ Al-Qurān, Surah al-Ankabūt 29:2

are to distinguish between the patient, truthful ones, who strives (*mujāhid*) and those who will turn on their backs once the first test is faced! As Allāh (swt) has said,

ولنبلونكم حتى نعلم المجاهدين منكم والصابرين ونبلوا أخباركم

“And most certainly We will try you until We have known those among you who exert themselves hard, and the patient, and made your case manifest.”¹¹⁸

Their patience and steadfastness upon the trials and tribulations is a sign of the truthfulness of their love and worship of Allāh (swt) and their struggling in His path. However, regarding those who falsely claim true belief (*Īmān*) and *Tawhīd*, but when they are tested with the slightest trial are the first to turn onto their backs and apostatise, Allāh (swt) informs us about them,

فإذا أودى في الله جعل فتنة الناس كعذاب الله

“But when they suffer affliction in (the cause of) Allāh, they treat men’s oppression as if it were the Wrath of Allāh!”¹¹⁹

And He (swt) says,

وإن أصابته مصيبة انقلب على عقبيه خسر الدنيا والآخرة

“But if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter.”¹²⁰

A person is tested by Allāh (swt) according to his *Dīn*, belief, *Tawhīd* and his love. If his belief is strong and he is truthful in his *Tawhīd* of Allāh (swt), and his love for Him (swt), he will be tested more harshly and he will persevere upon it. As the Prophet (saw) said,

يبتلى الرجل على حسب دينه فإن كان في دينه صلماً شتد بلاؤه، وإن كان في دينه رقة ابتلي على

قدر دينه، فما يبرح البلاء بالعبد حتى يتركه يمشي على الأرض وما عليه خطيئة

“A person is tested according to the level of his religion. If his religion is strong then the test will be harsher upon him. However, if there is deficiency in his Dīn

¹¹⁸ Al-Qurān, Surah Muhammad 47:31

¹¹⁹ Al-Qurān, Surah al-Ankabūt 29:10

¹²⁰ Al-Qurān, Surah al-Hajj 22:11

then he will be tested according to the level of his Dīn. Tribulations will continue upon the servant until he walks upon the earth without any sin or mistakes.”¹²¹

And the Prophet (saw) said,

إن الصالحين يُشدد عليهم

“The tribulations are harsher upon the good doers.”¹²²

And the Prophet (saw) said,

كما يُضاعف لنا الأجر كذلك يُضاعف علينا البلاء

“As the reward is doubled for us, similarly the tribulations are doubled upon us.”¹²³

For the Prophets, because of the completeness of their faith and their true worship towards Allāh (swt), they are the most tested amongst all people by Allāh (swt). The Prophet (saw) said,

أشد الناس بلاءً الأنبياء ثم الأمثل فالأمثل

“The most harshest in test are the Prophets, then those similar in stature, then those similar to them.”¹²⁴

The Prophet (saw) also said,

ما أوذى أحد ما أوذيت في الله

“Not a single person has been inflicted with what has befallen upon me for the sake of Allāh (swt).”¹²⁵

It is reported by Abe Sa’īd al-Khudrī that,

¹²¹ Sunan al-Tirmidhī, reported by Mus’ab bin Sa’ad. Silsalat us-Sahīha Hadīth No.143

¹²² Narrated by Tabarāni. Silsalat us-Sahīha Hadīth No.1610

¹²³ Sahīh Targhīb wal Tarhīb Hadīth No.3403

¹²⁴ Sunan Tirmidhī, Hasan Sahīh.

¹²⁵ Collected by Abu Na’īm in al-Hulya from Anas. Graded Hasan by Shaykh Albānī.

أنه دخل على رسول الله وهو موعوك، وعليه قطيفة فوضع يده عليه، فوجد حرارتها فوق القطيفة، فقال أبو سعيد ما أشدُّ حُمَاكَ يا رسول الله ! قال إنا كذلك يشتد علينا البلاء ويُضاعف لنا الأجر.

فقال يا رسول الله أي الناس أشد بلاءً؟ قال الأنبياء ثم الصالحون ...

“Once he entered upon the Prophet (saw) whilst he was in pain. Upon him (saw) was a blanket. So Abu Sa’id placed his hand on the Prophet (saw) and he could feel the Prophet’s temperature through the blanket. Abu Sa’id said, ‘What a severe fever O Prophet!’ The Prophet (saw) replied, ‘This is how severe the tribulations are for us and we will get doubly rewarded.’ Abu Sa’id then asked, ‘O Prophet of Allāh (saw)! Which people are severely tested?’ He (saw) replied, ‘The Prophets then the Sālihūn (good-doers)...’.”

On one occasion a person came to the Prophet (saw) and said,

فقال والله يا رسول الله إني أحبك، فقال رسول الله إن البلاء أسرع إلى من يحبني من السيل إلى

منتهاه

“By Allāh (swt)! O Prophet (saw) of Allāh! I love you.’ The Prophet (saw) replied, ‘The trials and tribulations will befall the one who loves me faster than the stream flows down its course.’”¹²⁶

This *Hadīth* indicates that the Prophet (saw) was warning the person if he was truthful in his declaration of love for the messenger, that one of the indications of this love to the Prophet (saw) would be that he would have to endure trials and tribulations for the sake of Allāh (swt).

To summarise. These three matters point towards the person who has declared truthful love for Allāh (swt) and His Prophet (saw); those being, following the

¹²⁶ Narrated by Ibn Hibbān; Silsalat us-Sahīha Hadīth No.1586. All of the *ahadīth* we have mentioned regarding the trials and tribulations are *Sahīh*, all praise be due to Allāh (swt). From such evidences, and the manifest others, we can benefit that one should widen the excuses and explanations for such persons who are being tested, in particular those who are being harshly tested and we find from them some forms of mistakes or blunders. And that we should offer them the benefit of the doubt, over harbouring bad thoughts about them – this is from the behaviours of the Prophet (saw). Whenever one from his Sahābah fell into mistake or people had doubt regarding something he had done, the Prophet (saw) would widen the excuses and elucidations for such a person and remind the people how such and such a person had been tested for the sake of Allāh (swt). For example he (saw) would say, ‘No O Omar (ra)! He is from the people of Badr.’ However, one should not be so lenient on those who have never been tested in the way of Allāh (swt); rather the excuses and elucidations should be restricted upon such people. One should be aware of this respected principle in particular when delving into serious matters such as those pertaining to *Īmān* (belief) and *Kufr* (disbelief).

Prophet (saw), preferring Allāh (swt) and the Prophet (saw) over everything else, and enduring the trials and tribulations that will befall you. Whosoever is lacking any of these, then their love is not sincere, nor their worshipping of Allāh (swt), nor their *Tawhīd*. This is irrespective of their claims otherwise of their tongues. They are like those who wish to show that they are the true believers and from the *Muwahidīn* who love Allāh (swt) and His messenger. However their reality testifies without a shadow of a doubt that they are liars and instead they are the real *Munāfiqs* and disbelievers!

The Eighth Condition: To be Pleased with it, Submitting and Surrendering fully

Acting by *Tawhīd* and according to it is not sufficient for one without being pleased, submitting and surrendering completely to it and its orders inwardly and outwardly; completely excluding any form of remarking or opposition to it. Allāh (swt) says,

فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما قضيت
ويُسلموا تسليماً

“But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction.”¹²⁷

One cannot achieve true *Īmān* in arbitrating to the *Tawhīd* which was revealed to the Prophet (saw) from Allāh (swt) except by excluding any form of hesitation and achieving complete satisfaction with the judgement. Allāh (swt) says, *‘and find in their souls no resistance against your decisions’*. However, this is still not sufficient on its own, rather one must have in addition complete submission – inwardly and outwardly – which obliterates even the least form of opposition or remarking as Allāh (swt) says, *‘but accept them with the fullest conviction’*.

Ibn Kathīr mentioned in his *Tafsīr* (exegesis) regarding this *ayah*,

“In this ayah Allāh (swt) has taken an oath by His own Divine and Bountiful Self that none of His servants will be true believers until the Prophet (saw) judges all of their matters and submits in totality to the judgements without any prevention or avoidance.”

Ibn Taymiyya said in his *Fatāwa* regarding the interpretation of this verse,

“Allāh (swt) has sworn by His Divine Self that all those who have left the sunnah of the Prophet (saw) and the Shari’ah that he (saw) was sent with, are not true believers (Mu’minīn) until they are satisfied and pleased with the judgment of the Prophet (saw) in each and every matter that arises between them in both the religious and worldly domains; and also for there not to be a

¹²⁷ Al-Qurān, Surah an-Nisā’a 4:65

single point of hesitation or indecision in their hearts. There are numerous evidences from the Qurān emphasising this important foundation.”¹²⁸

And Ibn Qayyim said in *at-Tibyān*,

“Allāh (swt) has taken an oath by His Divine Self an exact oath that negates the belief of any creation until they seek the judgement of the Prophet (saw) in all their affairs from the foundations (Usūl), to the branches (furū’) and the rulings (hukm) of the Sharī’ah amongst other matters. But Allāh (swt) did not confirm for such persons belief (Īmān) merely by arbitrating except without the removal of any indecision and widening the chest for it offering it the best form of acceptance. However, by this as well, Allāh (swt) did not confirm belief in such persons; rather one must act in addition to this by accepting the judgement with satisfaction and full submission without a single point of dispute or opposition.”¹²⁹

Sayyid Qutb said in *Fī Zilzāl al-Qurān* in relation to this verse,

“Again we find ourselves in front of another of the conditions of belief (Īmān) and the limits to one’s Islām that Allāh (swt) has determined by Himself and has sworn an oath by His Self upon this; and after that there can be no chance for anyone to challenge this condition of Īmān, nor explain away its meanings, except that they are not worthy of mention; if it were enough for ones Islām for people to arbitrate to the Sharī’ah of Allāh (swt) however, it is not sufficient for ones Īmān if one does not have complete personal satisfaction and acceptance of the heart as Islām is both the heart and the body.”

Allāh (swt) says,

ويقولون آمنا بالله وبالرسول وأطعنا ثم يتولى فريق منهم من بعد ذلك وما أولئك بالمؤمنين ، وإذا
دعوا إلى الله ورسوله ليحكم بينهم إذا فريق منهم معرضون

“They say, ‘We believe in Allāh and in the Messenger, and we obey’ but even after that, some of them turn away: they are not (really) believers. When they are summoned to Allāh and His messenger, in order that He may judge between them, behold some of them decline (to come).”¹³⁰

¹²⁸ Shaykh ul-Islām Ibn Taymiyya, Majmou’ al-Fatāwa 28/471

¹²⁹ Ibn Qayyim, *at-Tibyān*, P.270

¹³⁰ Al-Qurān, Surah an-Nūr 4:47-48

Such peoples described in the above verse fulfilled the condition of speech, and if you were to ask anyone of them they would say, 'we believe in Allāh (swt) and in His Prophet and we obey them'. However, in the reality of actions they rebuffed such claims and such speech such that if they were called to obey and arbitrate to Allāh (swt) and His Prophet (saw) you will find them rejecting and in opposition; as if the order to obey will not help them at all. For them Allāh (swt) revealed, *'they are not (really) believers'*.

Imām Tabarī commented in his exegesis regarding the verse, *'they are not (really) believers'*,

"And they were not called believers simply by saying this statement, 'We believe in Allāh and in the Messenger, and we obey', as they abandoned arbitrating to the Prophet (saw) and rejected such requests when called to do so."¹³¹

It is well known that ruling by other than what Allāh (swt) has revealed can be the type which is known as the greater disbelief (*Kufr Akbar*) and the lesser type (*Kufr Asghar*) depending on the traits and the signs surrounding the ruling according to the details described by the scholars. However, in relation to ruling other than what Allāh (swt) revealed in matters pertaining to *Tawhīd* this leads to only one type of *Kufr* and that is the greater type which causes one to leave the fold of Islām. We seek refuge in Allāh (swt) from such errors.

Shaykh Sulaymān Al-Shaykh (ra) said,

"If we realise the meaning of the verse that is, ruling by other than what Allāh (swt) has revealed if it is in relation to the foundations of Tawhīd and leaving Shirk (association) or if it is in relation to the branches (of Tawhīd) and one did not declare it and instead rejected it in the heart then this is true disbelief devoid of any belief."

Allāh (swt) said,

¹³¹ Imām Tabari, Jam'ia al-Qurān, 18/156

يا أيها الذين آمنوا لا تقدموا بين يدي الله ورسوله واتقوا الله إن الله سميع عليم. يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون

“O You who believe! Put not yourselves forward before Allāh and His Messenger; but fear Allāh: for Allāh is He Who hears and knows all things. O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as you may speak aloud to one another, lest your deeds become in vain and you perceive not.”¹³²

Submission is the complete opposite of offering ones own personal opinions or ideas or speech in front of the judgement of Allāh (swt) and that of the Prophet (saw). The message was sent by Allāh (swt), and the Prophet (saw) role was to explain and spread it and our undertaking was to accept it with full recognition, satisfaction and submission without any hint of rejection or commenting over it.

If one were to simple raise ones voice over and above the voice of the Prophet (saw) we would worry for our deeds to be in vain, and we know that the only thing which causes actions to be in vain is disbelief (*kufr*) and association (*shirk*). So what about for the one who raises his judgment, his own speech or laws and orders – as is the case of the legislators in their legislative councils – over and above the rulings and laws of the Prophet (saw); preferring them over what the Prophet (saw) brought. There is no doubt that such people are more becoming of disbelief and *Shirk* and consequently all their deeds will be in vain.

Ibn Qayyim said in *al-A'lām*,

“If by raising ones voice over the voice of the Prophet (saw) leads to the obliteration of all of ones deeds; what about the situation of the one who prefers his own opinions, tastes and ideas, policies and understandings over what the Prophet (saw) brought; is not such a person more becoming for the obliteration of his deeds?”¹³³

Allāh (swt) has said,

وما كان لمؤمنٍ ولا مؤمنةٍ إذا قضى الله ورسوله أمراً أن يكون لهم الخيرة من أمرهم

¹³² Al-Qurān, Surah al-Hujurāt 49:1-2

¹³³ Ibn Qayyim, *al-A'lām*, 1/51

“It is not fitting for a Believer, man or woman, when a matter has been decided by Allāh and His Messenger to have any option about their decision: if any one disobeys Allāh and His Messenger, he is indeed on a clearly wrong Path.”¹³⁴

From amongst the obligations of having *Īmān* and its conditions is that one obliterates the concept of choice when the ruling and judgment of Allāh (swt) and His Prophet (saw) are presented. If the ruling about any matter has been revealed by Allāh (swt) then it is not befitting for one to choose other than it and claim that they are Muslims except that they if they do so they have preferred *Kufr* over *Īmān* and have chosen for themselves the title of disbelievers and *Mushrikīn*.

Allāh (swt) has said,

فليحذر الذين يُخالفون عن أمره أن تصيبهم فتنة أو يُصيبهم عذاب أليم

“And so warn those who oppose His order that a fitna will befall them or that they will be suffer a severe chastisement.”¹³⁵

In this verse *Fitnah* means disbelief and association; as Imām Ahmed has said,

“I looked to the Qurān and found obedience to the Prophet (saw) in thirty-three places; then I read the verse ‘And so warn those who oppose His order that fitna will befall them’ and I began to repeat it. It was asked what is fitna? Fitna here is as-shirk (making partners with Allāh (swt)); such that if one were to reject some of Allāh’s speech then doubt would enter into their heart. Eventually his heart would be entrenched in doubt and would destroy him. And it was said to him (Imām Ahmed): ‘There are people who leave the Hadīth, and instead refer to the opinions of Sufyān (ath-Thawri) and others!’ Imām Ahmed replied to them, ‘It is strange to find people who listen to Hadīth, knowing their chains and their status, leaving them and instead referring to the opinions of Sufyān and others. Allāh (swt) has said, ‘And so warn those who oppose His order that fitna will befall them.’ Do you know what the fitna is? It is disbelief. Allāh (swt) said, ‘The fitna is greater than killing.’ They abandon the Hadīth of the Prophet (saw) and their own desires have overcome them, referring instead to the opinions of people.”¹³⁶

¹³⁴ Al-Qurān, Surah al-Ahzāb 33:36

¹³⁵ Al-Qurān, Surah an-Nūr 4:36

¹³⁶ Shaykh ul-Islām Ibn Taymiyya, As-Sārem al-Maslūl, P.56

I say: And this is Imām Ahmed’s ruling regarding those who leave the statements of the Prophet (saw) for those of the scholars. What about the one who leaves the ruling of the Prophet (saw) preferring the ruling and verdicts of the Rabbis and the Priests who legislate in the legislative councils? There is no doubt that such persons are more befitting of *fitna* and of falling into aberration and disbelief.

The Ninth Condition: To Depart this Life upon it

After all the previously mentioned conditions, there is no doubt that one must die upon *Tawhīd* for it to benefit them. As if a person were to die upon what is opposite to it, that of *Kufr* and *Shirk*, all the previous conditions that had been fulfilled would not help him one bit; nor his previous good works and acts of obedience. This is because the benefit is what the person has passed away upon; consequently, if he were to end his life upon *Tawhīd* then he will be amongst the people of Paradise and success irrespective of the disobedient actions he had performed before that time. However, if the end of his life was upon *Shirk* and *Kufr* and he died upon it, then he will be from the people of Fire irrespective of the acts of obedience he had performed before that. Allāh (swt) has said,

ومن يرتدد منكم عن دينه فيمت وهو كافر فأولئك حبطت أعمالهم في الدنيا والآخرة وأولئك أصحاب النار هم فيها خالدون

“And if any of you Turn back from their faith and die in unbelief, their works will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.”¹³⁷

And Allāh (swt) has said,

إن الذين كفروا وماتوا وهم كفار أولئك لعنة الله والملائكة والناس أجمعين، خالدين فيها لا يُخفف عنهم العذاب ولا هم يُنظرون

“Those who reject Faith, and die rejecting, on them is Allāh’s curse, and the curse of angels, and of all mankind. They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).”¹³⁸

In this verse Allāh (swt) has linked their eternal punishment in the Fire with dying upon disbelief which negates the *Tawhīd*. And it is reported in a *Sahīh Hadīth* that the Prophet (saw) said,

ما من عبد قال لا إله إلا الله ثم مات على ذلك إلا دخل الجنة

“There is not a single servant who says there is no god but Allāh (swt) and dies upon that except that he will enter Paradise.”¹³⁹

¹³⁷ Al-Qurān, Surah al-Baqara 2:217

¹³⁸ Al-Qurān, Surah al-Baqara 2:161-162

In this *Hadīth* the Prophet (saw) linked entering into Paradise with dying upon the *Tawhīd*. And the Prophet (saw) said,

فوالذي نفسي بيده إنَّ أحدكم ليعمل بعمل أهل الجنة حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب، فيعمل بعمل أهل النار فيدخلها. وإنَّ أحدكم ليعمل بعمل أهل النار حتى ما يكون بينه وبينها إلا ذراع، فيسبق عليه الكتاب فيعمل بعمل أهل الجنة فيدخلها

“By the One in whose Hand is my soul! One of you may perform the actions of the people of Paradise until there is just a hand-span between him and Paradise; then the book [preordainment] overtakes him and he performs the actions of the people of Hell-fire and he enters into it. Whereas, one of you may perform the actions of the people of the Fire, until there is just a hand-span between him and the Fire and then the book [preordainment] will overtake him and he performs the actions of the people of Paradise and he will enter into it.”¹⁴⁰

And the Prophet (saw) said,

لا تعجبوا بعمل أحدٍ حتى تنظروا بما يُختم له، فإن العامل يعمل زماناً من دهره أو برهة من دهره يعمل صالح لو مات عليه دخل الجنة، ثم يتحول فيعمل عملاً سيئاً، وإن العبد ليعمل زماناً من دهره بعمل سيء لو مات عليه دخل النار، ثم يتحول فيعمل عملاً صالحاً وإذا أراد الله بعبدٍ خيراً استعمله قبل موته فوفقه لعمل صالح، ثم يُقبض عليه

“Do not admire the actions of any person until you see his end. If a person acts over a period of time good deeds; if he were to die upon this will enter Paradise. However, he changes and performs evil actions (before he dies). Another may perform evil deeds for a period of time; and if he were to die upon that will enter the Fire. However, he changes and performs good deeds (before he dies). If Allāh (swt) wishes good upon a person he will guide him before he dies using him to do good works and then he will take him.”¹⁴¹

Imām Nawawi commented,

“Allāh (swt) will never abandon whoever dies upon Tawhīd in the Fire for eternity; irrespective of the sinful deeds they may have performed. Similarly,

¹³⁹ Sahīh Muslim

¹⁴⁰ Agreed upon

¹⁴¹ Narrated by Imām Ahmed amongst others. Silsalat us-Sahīha for Shaykh Albānī No.1334

Allāh (swt) will never permit anyone to enter Paradise who dies upon disbelief, irrespective of the good deeds they may have enacted. This is the synopsis of what the scholars of the Haq have said in relation to this matter."

We ask Allāh (swt) steadfastness and that He (swt) makes our hearts firm upon His *Dīn* and *Tawhīd*. And to give us the best ending by performing the most beloved actions to Him (swt). As Allāh (swt) is the All-Hearing and the Responder.

Conditions of Tawhīd: A Summary

These are the conditions of *Tawhīd*. Whoever fulfils their rights in totality without any deficiency, their testimony of faith (Shahādah) will benefit them in the Hereafter. However, whosoever has a deficiency in any of these conditions, their testimony of *Tawhīd* will be of no use to them.

In taking all the evidences which bear relation to this subject matter, this leads us to say, whosoever declares there is no one worthy of worship except Allāh (swt) and Muhammad (saw) is His last messenger; declares disbelief in anything which is worshipped besides Allāh (swt); has knowledge of *Tawhīd* and its requirements; is truthful and sincere towards it; having full certainty and harbouring no doubts in it; loving *Tawhīd* and its people; working by it and fulfilling its requirements; submitting towards it and all its rulings; is happy and satisfied with it and finally dies upon it, Allāh (swt) willing, will be entered into Paradise.

Important and Necessary Words of Caution

Having completed the main benefits of the conditions of the Shahādah, we wish to explain a number of important points to correct any misunderstandings the reader may still have:

First Word of Caution

Whatever we have mentioned by way of conditions for the testimony of faith that there is no god but Allāh (swt), must all be invested and realised by the person to benefit in the Hereafter from it; such that he can be from the people of Paradise and be saved from the Fire. However, it is sufficient for a person to fulfil two conditions to be dealt with as Muslim in this worldly life. These being firstly, to speak out and pronounce the Shahādah and secondly to refrain from performing any action which is contradictory to it such as the outwardly speech and actions of *Kufr* or *Shirk*.

If a person fulfils these two conditions, he will be dealt with as a Muslim and the rulings, rights and obligations of Islām will be applicable to him. However, this does not mean that such a person is a true believer as one cannot exclude the presence of hypocrisy. This is evident in the well known principle based upon the *Shari'ah* texts that, not every Muslim is a true believer; but every *Mu'min* is a Muslim.

Second Word of Caution

The first caution leads us to speak about the difference between the actions which causes a person to enter Islām and the attributes which will cause the rulings of Islām to continue upon him. In relation to what makes a person a Muslim that is to pronounce the Shahādah upon the conditions and particulars we have already presented in this work. In relation to the attributes he must enact to remain within the fold of Islām, he must not perform any apparent action or speech which causes him to leave the circle of Islām. If he were to perform any such deeds and enact those actions which negate one's Islām, then his description will move from being dealt with as a Muslim to the ruling of a *Murtad* (apostate).

Someone may ask what is the condition of the one who declares the Shahādah and enters into Islām but dies before he can perform any of the conditions of *Tawhīd*, will his testimony of faith alone help him in the Hereafter?

I say that the *Sunnah* of the Prophet (saw) has indicated that the person who falls within such a description will benefit from his testimony of faith as long as he was not afforded the chance to perform any of its conditions. As it has been reported that one from the *Ansār* approached the Prophet (saw) and said,

أشهد أن لا إله إلا الله، وأنت عبده ورسوله، ثم تقدم فقاتل حتى قُتل، فقال النبي: عمل يسيراً وأجر كثيراً

“I bear witness that there is no god but Allāh (swt) and that you are His servant and messenger.’ He then went forward (into the battle) and fought until he was killed. The Prophet (saw) said about him, ‘He performed a quick action but will get manifest reward.’”¹⁴²

And as narrated according to Imām Bukharī,

أتى النبي رجل مقنع بالحديد، فقال: يا رسول الله أقاتل أو أسلم؟ قال: أسلم ثم قاتل، فأسلم ثم قاتل، فقال رسول الله: عمل قليلاً وأجر كثيراً

“That a man came to the Prophet (saw) with his face covered in iron and asked him, ‘O Prophet (saw) shall I fight or become Muslim?’ He (saw) replied, ‘Become Muslim and then fight.’ So he became Muslim and went to fight. The Prophet (saw) then said about him, ‘He performed little works but will get plentiful reward.’”¹⁴³

It is also reported by Imām Bukharī that,

أن غلاماً يهودياً كان يضع للنبي وضوءه، ويُناوله نعليه، فمرض، فأتاه النبي فدخل عليه وأبوه قاعد عند رأسه فقال له النبي يا فلان قل لا إله إلا الله. فنظر إلى أبيه، فسكت أبوه، فأعاد عليه النبي، فنظر إلى أبيه، فقال أبوه أطمع أبا القاسم. فقال الغلام أشهد أن لا إله إلا الله وأنت رسول الله، فخرج النبي وهو يقول الحمد لله الذي أخرجني من النار.

“A young Jewish boy who used to place the water for the Prophet (saw) to make ablution and carry his sandals became sick. The Prophet (saw) went to see him and when he entered upon him, found his father standing at his head. He (saw)

¹⁴² Sahīh Muslim

¹⁴³ Sahīh Bukharī

said, 'O boy! Say there is no god but Allāh (swt)'. The boy looked to his father, and his father remained silent. The Prophet (saw) repeated to the boy again and the boy looked towards his father. His father then said, 'Obey Abu al-Qāsim (the Prophet).' And then the boy said, 'I testify that there is no god but Allāh (swt) and that you are the messenger of Allāh (swt).' The Prophet (saw) then left them and said, 'All praise be to Allāh (swt) who used me to take him out of the Fire.'"¹⁴⁴

It is also reported that when the Prophet (saw) was besides his uncle whilst he was on his death bed and was encouraging him to testify that there is no god but Allāh (swt) so that he (saw) could intercede with it at the Day of Judgement. As the hadith states,

كلمة أُحاجُّ لك بها عند الله

"A word which I will use to testify in front of Allāh (swt)."

Imām Tabarī commented in his exegesis,

"There is no contradiction between the Divine evidences that the disbeliever if he were to state the testimony of faith (and enter into Islām) a period of the blink of an eye before the passing out of the soul then we are to deal with him as a Muslim, praying the Salāt ul-Janāza (funeral prayer) over him, and all the Islāmic rulings pertaining to inheritance amongst other things will follow suite. It follows that if his repentance at that time was not to be accepted, then his ruling would not be transferred from that of a disbeliever to that of a believer."¹⁴⁵

When Imām Tabarī mentions the, *period of the blink of an eye*, this should be understood to mean before the *Gharghara* (the moment when the soul is about to depart the body). This is because repentance at the time of the *Gharghara* is not accepted and will not benefit a person as the Prophet (saw) is reported to have said,

إن الله تعالى يقبل توبة العبد ما لم يغرغر

"Allāh (swt) accepts the repentance of the servant before the *Gharghara*."¹⁴⁶

¹⁴⁴ Reported by Anas bin Mālik in Sahīh Bukharī

¹⁴⁵ Imām Tabarī, Jāmi' al-Qurān, 3/345

¹⁴⁶ Reported by Ahmed, Tirmidhi, Ibn Mājah and others. Sahīh Jām'i No.1903

And in another narration, it is reported that the Prophet (saw) said,

من تاب إلى الله قبل أن يغرغرَ، قبل الله منه

“Whosoever repents to Allāh (swt) before the Gharghara, it will be accepted of him by Him (swt).”¹⁴⁷

Third Word of Caution

It is not a necessary condition from the conditions of the Shahādah that one has to memorise each and every condition accompanied by their evidences. It is not an Islāmic obligation to do so and is considered above the capacity of the general worshippers of Allāh (swt). Imām Muslim narrated that Muāwiyah bin al-Hakam said,

كانت لي جارية ترعى غنماً لي قبل أحدٍ والجوانيه، فاطلعت ذات يومٍ، فإذا الذئب قد ذهب بشاة من غنمها، وأنا رجل آسف كما يأسفون، لكنني صككتها صكةً، فأتيت رسول الله فعظم ذلك علي، فقلت: يا رسول الله أفلا أعتقها؟ قال: اتني بها فأتيته بها، فقال لها: أين الله؟ قالت: في السماء، قال: من أنا؟ قالت أنت رسول الله. قال: أعتقها فإنها مؤمنة

“I used to have a worker who would tend to my sheep near mount Uhud. On one day a wolf seized one of the small sheep. And I became sad and sorrowful as people do; however, I slapped her (the worker) a large slap. I then went to the Prophet (saw) of Allāh (swt) and he scolded me (when he learnt what had happened). I said to him, ‘O Prophet (saw) should I free her?’ He (saw) replied, ‘Bring her to me.’ So I brought her to the Prophet (saw) and he (saw) said to her, ‘Where is Allāh (swt)?’ She said, ‘In the heavens’. The Prophet (saw) then asked, ‘Who am I?’ She replied, ‘You are the messenger of Allāh (swt)’. He (saw) then ordered, ‘Free her for she is a believer.’”¹⁴⁸

The Prophet (saw) judged her to be a believer according her answers to the questions he (saw) had posed. He (saw) did not delve deeply into matters pertaining to the minutiae of the *Usūl* nor did he demand any fully referenced evidences for her answers.

¹⁴⁷ Reported by al-Hākim and others. Sahih Jām’i No.2132

¹⁴⁸ Reported by Muāwiyah bin Hakam in Sahih Muslim

It is reported that Abdullah ibn Abī Awf said that once a man came to the Prophet (saw) and asked,

جاء رجل إلى النبي فقال: إني لا أستطيع أن آخذ من القرآن شيئاً، فعلمني ما يُجزئني منه، قال: قل سبحان الله، والحمد لله، ولا إله إلا الله، والله أكبر، ولا حول ولا قوة إلا بالله. قال: يا رسول الله هذا لله عز وجل فما لي؟ قال: قل اللهم ارحمني وارزقني وعافني واهدني. فلما قام، قال هكذا بيده، فقال رسول الله: أما هذا فقد ملىء يده من الخير

“I am unable to memorise anything of the Qurān. Teach me something that will benefit me instead of it.” The Prophet (saw) said to him, ‘SubhānAllāh, wal-Hamdulillah, wa Lā-ilāha-ilAllāh, wa-Allāhu-Akbar, wa Lā Howla Wa Lā Quwata Illah Billah’. The man replied: ‘These are all things which I say for the sake of Allāh (swt) but what (can I say) for myself?’ The Messenger (saw) replied, ‘Say O Allāh! Have mercy upon me, provide me with rizq (sustenance), good health and guide me.’ When the man arose he repeated what he was told on his hands. The Messenger (saw) said, ‘This man has filled his hands with goodness.’”¹⁴⁹

This companion was unable to memorise anything substantial from the Qurān; even the opening *Surah al-fātiha* which is fundamental for the correctness of the prayer, he was unable to commit to memory. However, as he was unable to memorise from the Qurān, the Prophet (saw) excused him and allowed him to say something easier instead and did not insist that he had to memorise. Nor did he request that he have to memorise the foundations of the *Dīn* and its accompanying divine evidences!!

In fact, we find that the Prophet (saw) rejected the hasty actions of Khālid bin Walīd (ra) when he killed a group of people who were unable to pronounce correctly that they had become Muslim, saying instead of ‘*Aslamna*’, ‘*Saba’na*’. As Imām Bukharī reported,

بعث النبي خالد بن الوليد إلى بني حذيفة، فلم يُحسنوا أن يقولوا أسلمنا، فقالوا: صبأنا صبأنا، فجعل خالد يقتل ويأسر، ودفع إلى كل رجل منا أسيره، فأمر كل رجل منا أن يقتل أسيره! فقلت والله لا أقتل أسيري، ولا يقتل رجل من أصحابي أسيره! فذكرنا ذلك إلى النبي فقال اللهم إني أبرأ إليك مما صنع خالد بن الوليد اللهم إني أبرأ إليك مما صنع خالد بن الوليد مرتين

¹⁴⁹ Sunan Abu Dawūd Hadīth No.742

“The Prophet (saw) sent Khālīd bin Walīd to Banu Hudhayfa. They were unable to say correctly that we had submitted and become Muslim, rather they said, ‘Saba’na! Saba’na! (we have come out of one religion to another).’ However, Khālīd (ra) killed some and took others as prisoners. To each person he gave a prisoner and then ordered for them to be killed. I replied to this order, ‘By Allāh (swt)! I will never kill my prisoner. Nor will my companion kill his prisoner!’ We told the Prophet (saw) about this and he (saw) replied, ‘O Allāh (swt)! I am free from the actions of Khālīd (ra). O Allāh (swt)! I am free from the actions of Khālīd (ra).’”¹⁵⁰

In this *Hadīth* is a great warning to the extreme *Takfīrīs* who force the people to memorise their foundations, rulings and occurrences furnished with evidences from the *Qurān* and *Sunnah*. In their understanding, whosoever is unable to perform this is not a true believer, but rather will be ex-communicated immediately from the religion.

According to them a person is not a true believer until they reply to over one hundred questions they will pose, ‘*what do you say about such and such*’, ‘*what is the ruling pertaining to this matter*’, ‘*what do you understand by this*’, ‘*what are the conditions of this*,’ to the end of their long list. Such questions being extremely testing for any scholar of *fiqh* (jurisprudence) or ‘*ilm* (knowledge) to answer fully furnished with evidences from the *Qurān* and *Sunnah*.

Ibn Hajar said in *al-Fath*, conveying the words of Imām Ghazalī who said,

*“A group from the Muslims have become excessive and declare the general lay-Muslim disbelievers. They claim that those who are not aware of the Sharī’ah evidences and principles surrounding the Islāmic ‘Aqīdah are Kuffār! They have restricted the wide and expansive Mercy of Allāh (swt) and have made Paradise the destination for a small group of the Mutakalimīn (people of rhetoric).”*¹⁵¹

Ibn Hazm in *al-Muhalla* commented,

“The Prophet (saw), from the beginning of his mission right up until his (saw) passing away, continued to fight the people until they declared Islām and were strict in practising it. He (saw) never obligated upon them to know the

¹⁵⁰ Narrated by Sālim from his father in *Sahīh Bukharī*

¹⁵¹ Ibn Hajar, *Al-Fath*, 13/439

evidences of their Islām, nor did he ever ask them if they were able to provide evidences or not. Upon this clear way Islām has remained until today."¹⁵²

Fourth Word of Caution

It can be said that if one does not need to memorise the conditions of the Shahādah, nor do they need to say them or pronounce them, how will it be known that he has satisfied such conditions? Secondly, what are the characteristics that one can demonstrate to make known that they have fulfilled the conditions?

I say: It is not a necessity, nor is it a condition of the Shahādah that it must be known to others that one is practising the conditions, nor how much of the conditions one has fulfilled, or whether one has realised in himself its requirements or not. All these matters are between a person and his Lord (swt); none from the servants of Allāh (swt) should involve themselves in this, nor are they privy to expect an answer to such lines of questioning nor should they investigate anyone in this regard.

However, if a matter becomes apparent to the people from such a person, through ones speech or actions that indicates a possible negation or contradiction to any of the conditions of the Shahādah; then by this way the person would have made it known that he has not fulfilled the obligations of the Shahādah, or that he is ignorant about them. Consequently, this would allow others to be given the right to command the good and forbid the evil upon him and even rebuke him strongly if he were not to amend his ways through respectable means like advising and such.

In relation to how the characteristics of demonstrating the conditions should be, I say that it is sufficient for one to practise and establish them in his daily affairs; whilst simultaneously, not practising or performing any of its negations from the matters of *Kufr* and *Shirk*. Such that a person may hate the *Tawaghūt* and hold enmity towards them for the sake of Allāh (swt), fighting against them when the opportunity arises; however, he may not be able to explain that he has fulfilled the condition of declaring disbelief in *Tāghūt* in such obvious terms. Or that he loves for the sake of Allāh (swt) and hates for His (swt) sake, and directs all his worship towards Allāh (swt) alone, without being able to express or mention such actions as a condition of *Tawhūd* as laid down in this work.

¹⁵² Ibn Hazm, al-Muhalla, 1/61

Perhaps it may even be the case that if you were to detail some of the conditions of *Tawhīd* to such a person he would reply to you, *'this is what I am upon! It is as if you are speaking what is inside myself. However, I am unable to describe it in the way you have categorised it!'*¹⁵³

Fifth Word of Caution

It could be said that there are scholars who have previously written about the conditions of the Shahādah and only enumerated seven or eight conditions whereas in this work we have mentioned nine. How can this be so? My answer is that there is no contradiction between what those scholars have presented and what we have mentioned in this work. This is because some of these scholars have encompassed two of the conditions we have mentioned under one. For example, one of the Shaykhs included acting by *Tawhīd* as a condition, but did not mention declaring disbelief in *Tāghūt* as a separate condition; rather including it under acting by *Tawhīd*. This is because by acting by *Tawhīd* one must consequently act and declare *Kufr* in *Tāghūt* as this is considered as one of the actions of *Tawhīd*. However, fulfilling *Kufr-bit-Tāghūt* does not necessitate fulfilling the condition of *al-Amal bit-Tawhīd*.

However, scholars such as Shaykh Muhammed bin Abdul Wahāb and his progeny (ra) separated *Kufr-bit-Tāghūt* as an independent condition due to the evidences pertaining to it and to emphasise its importance. He points out the specificity from the generality to elucidate its significance, and due to the necessity of the time in explaining such details.

Similarly, for the condition of cessation of doubt and attainment of certainty; some scholars have mentioned this condition as two separate conditions e.g. one condition being removing doubt and the other condition, attaining certainty. Being one or two conditions is not contradictory due to the same evidences carrying the same meanings. These differences in enumeration do not have any effect or problems on the overall meaning of the condition.

¹⁵³ This reminds me of a man from the general masses of the Muslims who worked as a cobbler. He was skilful in his trade and he used to love the Prophet (saw) a lot, repeatedly multiplying the *Salawāt* (invoking blessings) upon him (saw). On one occasion he was extremely sad and heartbroken hoping that he could see the Prophet (saw). So he was asked, *'What would you do if you could do such?'* He replied in his simple innocence, *'I would make for the Prophet (saw) the best pair of shoes in the whole world!'* This was his way and this was his life. Each person has his own means and depictions which he uses to describe his love for the Prophet (saw)!!

However, in relation to the condition of departing this life upon it, I am yet to find a single statement from the scholars who have included it as a condition for the correctness of the *Tawhīd*, rather they included it separately as a condition for success of one's *Tawhīd* or for the *Tawhīd* to be beneficial in the Hereafter. This is due to the numerous evidences indicating such, some of and which we have presented previously. Nevertheless, in this work we have included it as a separate condition for the correctness of the Shahādah.

This is only one reason for such differences in numbers; however, it is important to realise that the condition is known by the *Sharī'ah* evidences which indicate it and specify it as such. If any of the scholars were unmindful of such texts and did not include them as a condition due to this, then we say that the conditions are known by the *Sharī'* evidences and not by the statements or heedlessness of the scholars. And Allāh (swt) knows best.

Sixth Word of Caution

It is importance to differentiate between a condition that is required for a single action commanded by the *Sharī'ah* to be correct and a condition that is required for the correctness of the totality of the actions pertaining to the religion. What we have mentioned in this work pertaining to the conditions of the Shahādah are the conditions that are required for the correctness of the *Dīn* and all of ones deeds.

In relation to the conditions for the correctness of a single action of worship these are dependent on two pillars the first of which is that they are performed in accordance to the guidance brought by the Prophet (saw) and his *Sunnah*. If one were to perform any act of worship which goes against what Islām has legislated and the *Sunnah* then it cannot be accepted, but rather is rejected. As reported in the *Hadith*,

من أحدث في أمرنا هذا ما ليس فيه فهو رد

"Whoever innovates a new matter in this Dīn it will be rejected of him."

And similarly the Prophet (saw) said,

كل بدعة ضلالة وكل ضلالة في النار

"Every innovation is misguidance and every misguidance is in the Fire."

The Prophet (saw) also ordered us to take him as an example for worship. He (saw) said,

صلوا كما رأيتموني أصلي

“Pray the prayers the way you see me pray them.”

And he (saw) also said,

خذوا مناسككم عني

“Take from me how to perform your ritual worship.”

All these evidences, amongst others, indicate the obligation of following the example of the Prophet (saw) and the rejection of and prohibiting the innovation of any new matters in the *Dīn*. This is because in relation to worship the Islāmic principal is that of prevention until Divine texts indicates permissibility or obligation.

The second pillar for a single action of worship to be correct is that the action must be performed solely and sincerely for the sake of Allāh (swt) which cannot be mixed with *Shirk* or showing off. Therefore, if a person performs an action in accordance with the *Sunnah*; however, in performing it he seeks other than the Pleasure of Allāh (swt) alone, such an action will be rejected and never accepted. As mentioned by the Prophet (saw) who said,

قال الله تبارك وتعالى: أنا أغنى الشركاء عن الشرك، من عمل عملاً أشرك فيه معي غيري

تركته وشركه

“Allāh (swt) said, ‘I am in no need of a partner to associate with me. Whosoever performs an action associating in it something else with Me, I will abandon him and what he associates.’”¹⁵⁴

And in another narration, the Prophet (saw) is reported to have said,

فأنا منه بريء وهو للذي أشرك

¹⁵⁴ Sahīh Muslim

"I completely disassociate from him and he is left with who he associated with me."

There are evidences which encompass both these condition at the same time. An example of which is when Allāh (swt) says,

فمن كان يرجو لقاء ربه فليعمل عملاً صالحاً ولا يُشرك بعبادة ربه أحداً

"Whoever wishes to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner."¹⁵⁵

The scholars of knowledge and exegesis state that, *'work righteousness'* in this ayah are the actions that are in accordance with the *Sunnah*; *'and in the worship of his Lord, admit no one as partner'* indicates sincerity in one's worship to Allāh (swt) alone.

Seventh Word of Caution

Some people believe that saying the Shahādah necessitates the prevention of being killed upon the one who has pronounced it whoever he may be, whatever situation he may be in or whatever traits he may carry; building this understanding upon the story of Usāmah bin Zayd (ra) who killed a person after he said the Shahādah and the subsequent severe denunciation by the Prophet (saw) of such an action. As reported by Usāmah bin Zayd,

بعثنا رسول الله في سرية فصباحنا الحرقات من جهينة فأدركت رجلاً فقال: لا إله إلا الله فطعنته فوق في نفسي من ذلك، فذكرت للنبي فقال رسول الله: أقال لا إله إلا الله وقتلته؟! قال: قلت يا رسول الله إنما قالها خوفاً من السلاح، قال: أفلا شققت عن قلبه حتى تعلم أقالها أم لا؟! فما زال يكررها علي حتى تمنيت أني أسلمت يومئذ

"The Prophet (saw) sent us on an expedition. During the intense fighting I came across a man and he said, 'There is no god but Allāh (swt)'. Despite this, I struck him. Something made me feel uneasy and I came to the Prophet (saw) and told him what occurred. The Prophet (saw) said, 'Did he say, 'there is no god but Allāh (swt) and you killed him?' I replied, 'O Prophet (saw); he said this fearing my weapon.' The Prophet (saw), 'Did you strike open his heart such

¹⁵⁵ Al-Qurān, Surah al-Kahf 18:110

that you knew if he said what he meant or not?’ He (saw) continued repeating this until I wished that I had become Muslim on that day.”¹⁵⁶

And as reported also in Sahīh Muslim,

يا رسول الله أرأيت إن لقيت رجلاً من الكفار فقاتلني فضرب إحدى يدي بالسيف فقطعها ثم
لاذ مني بشجرة فقال: أسلمت لله، أفأقتله يا رسول الله بعد أن قالها؟ قال رسول الله: لا تقتله،
قال: فقلت يا رسول الله إنه قد قطع يدي ثم قال ذلك بعد أن قطعها أفأقتله؟ قال رسول الله:
لا تقتله فإن قتلته فإنه بمنزلة من قبل أن تقتله، وإنك بمنزلة من قبل أن يقول كلمته التي قال

“O Prophet (saw) of Allāh! What do you say if I crossed paths with a man from the disbelievers and he fought against me. He struck one of my hands with his sword and cut it off. He then escaped to a tree and said, I have surrendered to Allāh (swt) i.e. become Muslim. Should I kill him after he said such, O messenger (saw) of Allāh?’ The Prophet (saw) replied, ‘Do not kill him’. So I asked, ‘I said to you O Prophet of Allāh (saw) that he cut off my hand and after doing that, he said the Shahādah. Should I not kill him?’ The Prophet (saw) replied, ‘Do not kill him. If you were to kill him, then he would take the status you were on prior to killing him; and you would take the status he was upon before he said the words that he said.”¹⁵⁷

When the Prophet (saw) said, ‘he would take the status you were on prior to killing him; and you would take the status he was upon before he said the words that he said,’ this means that by the words of the Shahādah he pronounced, he is granted immunity from being killed, as your status was before you killed him. And if you killed him, then your blood would become permissible according to the Islāmic laws of retribution, as his blood was permissible before he attested to the Shahādah. One cannot take the text to mean that his status would be that of a disbeliever as some extreme groups understand such. This is incorrect and far from the correct understanding of the text.

Someone may ask; ‘why is it then that the Prophet (saw) did not kill Usāmah bin Zayd in retribution for his action of killing the person who said the Shahādah?’ I answer that he did not do such as Usāmah had the excuse of interpolation as he was ignorant of the ruling. However, for al-Miqdād, after he asked the Prophet

¹⁵⁶ Narrated by Usāmah bin Zayd in Sahīh Muslim

¹⁵⁷ Narrated by al-Miqdād ibn al-Aswad in Sahīh Muslim

(saw) for the ruling about his situation, and the Prophet (saw) answered him, he no longer had the excuse of ignorance or interpretation. That is why he answered him after the second time, *'if you were to kill him then you will be upon his status before he said those words'*.

The above texts amongst others indicate that even for the war-faring disbeliever, if he were to proclaim that there is no god but Allāh (swt) during the time of fighting or otherwise, then this would lift the sword hung over him and such persons wealth and blood would become sacred.

Ibn Taymiyya commented in *as-Sārem*,

"And there is no disagreement between the Muslims that if a fighting disbeliever (Kāffir Harbī) declares Islām when he is faced with the sword then his Islām is established and his repentance from disbelief is accepted; even if circumstantial evidence indicates that his inner belief is opposite to what he demonstrates to you."

Having said this, does it follow then that by stating the Shahādah, whoever may say it with whatever attributes the person may hold, in whatever circumstances and sins that they may have performed, does this still prevent the sword from being drawn upon a person? I say that it is not a condition for such and to elucidate this further to the reader, I will now mention some of the situations in which saying the Shahādah will not remove the sword being drawn upon the neck.

The First Situation: The Apostate due to Immense Apostasy

This is the person who was Muslim but then became an apostate and followed his apostasy by declaring war against Allāh (swt), His messenger and the believers. He increases his disbelief with more disbelief. Such type of person's repentance will never be accepted and even if he were to repent and exclaim that there is no god but Allāh (swt), this statement will never be accepted of him and will not remove the sword from his head; rather the Islāmic punishment of death must be established upon him. This is because Allāh (swt) said,

إن الذين كفروا بعد إيمانهم ثم ازدادوا كفراً لن تقبل توبتهم وأولئك هم الضالون

“For those who reject Faith after they had accepted it and increase in disbelief, never will their repentance be accepted of them; for they are those who have gone astray.”¹⁵⁸

Ibn Taymiyya commented in *as-Sārem*,

“In this verse Allāh (swt) informs us that the person who increases their disbelief after once holding faith, their acceptance will never be accepted of them. There is a difference between Kufr al-Mazīd (increasing disbelief) and Kufr al-Mujarrad (simple disbelief) in acceptance of repentance. We accept the repentance of the second and not of the first. Whoever, denies this and claims that all the apostates repentance are acceptable, has contradicted the verses of the Qurān.”¹⁵⁹

It is reported in Sahīh Bukharī that a group from ‘Ukal came to the Prophet (saw),

أن رهطاً من عُكَل ثمانية قدموا على النبي ، فاجتروا المدينة، فقالوا: يا رسول الله أبغنا رسلاً، قال: ما أجد لكم إلا أن تلحقوا بالذود، فانطلقوا فشربوا من أبواها وألبانها حتى صحوا وسمنوا، وقتلوا الراعي واستاقوا الذود، وكفروا بعد إسلامهم . فأتى الصريخ النبي ، فبعث الطلب، فما ترجل النهار حتى أتى بهم فقطع أيديهم وأرجلهم ثم أمر بمسامير فأحميت فكحلهم بها وطرحهم بالحرّة يستسقون فما يُسقون حتى ماتوا

“A group of eight men from the tribe of ‘Ukal came to the Prophet (saw) finding the climate of Medina unsuitable for them. They said, ‘O Prophet of Allāh (swt)! Provide us with some milk.’ The Prophet (saw) replied, ‘I recommend that you should join the herd of camels.’ So they went and drank the urine and the milk of the camels (as a medicine) until they became healthy and fat. Then they killed the shepherd and drove away the camels, and they became unbelievers after they were Muslims. When the Prophet was informed by a shouter for help, he sent some men in their pursuit, and before the sun rose high, they were brought, and he had their hands and feet cut off. Then he ordered for nails which were heated and passed over their eyes, and they were left in the Harra (i.e. rocky land in Medina). They asked for water, and nobody provided them with water till they died.”¹⁶⁰

¹⁵⁸ Surah ale-Imrān 3:90

¹⁵⁹ Sahīh Bukharī, reported by Anas bin Mālik

¹⁶⁰ Sahīh Bukharī, reported by Anas bin Mālik

The Prophet (saw) did this to them because they followed their apostasy with murder and theft of the Muslims wealth and consequently increased in their disbelief. It is also reported in Sahīh al-Bukharī,

أن رسول الله دخل عام الفتح وعلى رأسه المغفر، فلما نزعها جاء رجل فقال: ابن خطل متعلق بأستار الكعبة، فقال: اقتلوه

“The Prophet of Allāh (saw) entered Makkah in the year of victory and on his head was a helmet. When he removed it, a person came to him and said, ‘O Messenger of Allāh! Ibn Khattal is holding fast to the covers of the Ka’bah’. Thereupon the Prophet (saw) replied, ‘Kill him.’”

The statement, ‘*Holding onto the cover of the Ka’bah*’ is taken to mean that the person in question was seeking security and safety. However, this action did not intercede for him, nor did the general consensus of security the Prophet (saw) afforded to the common-folk of Makkah; nor in particular to those who entered upon the Haram (sanctuary) in Makkah. The reason for this was because such a person apostatised from Islām and added to his apostasy, murder and slandering of the Prophet (saw). The same fate was also ordered for Miqyās bin Dabābah and Ibn Surh amongst others when they augmented their apostasy by declaring war against Allāh (swt), His messenger (saw) and the believers.

Ibn Taymiyya said in his *Fatāwa*,

“A distinction is made between the types of apostasy whereby the simple apostate is killed unless he repents; and for the immense type of apostasy even if he were to repent, he will be killed.”¹⁶¹

However, if a person who commits the immense type of apostasy were to repent before being captured, and instead returns back to the Muslims in repentance and submission, the stronger opinion is that his repentance will be accepted. This is because Allāh (swt) said in the Qurān,

¹⁶¹ Shaykh ul-Islām Ibn Taymiyya, Majmou’ al-Fatāwa 20/103

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ . إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدُرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“The punishment of those who wage war against Allāh and His Messenger, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter; Except for those who repent before they fall into your power: in that case, know that Allāh is Oft-forgiving, Most Merciful.”¹⁶²

In the above verse, Allāh (swt) has made an exception for those apostates who increase their apostasy with further disbelief, that if they were to repent before they fall into the hands of the Muslims, that their repentance is accepted.

Ibn Taymiyya commented in *as-Sārem*,

“Allāh (swt) has made a clear distinction between repentance before being captured and repentance after that. This is because if the person is caught and brought for Islāmic punishment (hudūd) to the ruler, then it becomes obligatory upon him to establish it and neither can the ruler under these circumstances forgive nor act as an intercessor for the accused. However, if the person seeks repentance prior to the matter reaching the ruler then this repentance is out of his own freedom of choice. Whereas, repenting after being seized and captured, then this is a repentance of compulsion upon a similar status of the repentance of Fir’aawn when his drowning was inevitable; or the repentance of the rejecting nations (those who rejected the Prophets and the messengers of Allāh (swt)) when destruction was becoming upon them; or the repentance of those at the time of death. If a person were to say, ‘I have now made repentance’, the correctness of this repentance will never be known except after the establishing of the obligatory Islāmic punishment. If the repentance of the people was always accepted after a person had been seized then this would lead way to the dismantling of all the Islāmic Hadd (penal code) and would open the flood-gates for the spreading of corruption in the land.”

¹⁶² Al-Qurān, Surah al-Maida 5:33-34

It may be said: is it always the case that repentance before a person is seized will halt both the passing of punishment for the Rights of Allāh (swt) and the rights of the people conjointly? Or are there more details and distinctions relating to the matter?

My reply is; the strongest opinion from all the statements gathered that conform with the Islāmic texts is that the *Harbī*, if he was being fought due to apostasy, if he were to repent before being seized, this averts the Right of Allāh (swt) and the rights of the people from being sought from him. This situation occurred during the Caliphate of Abu Bakr (ra) and the companions with him who fought against *Ahlul-Riddah* (people of apostasy). Some from them publicly declared their repentance and return back to the truth, submitting and obeying to the Caliph. When Abu Bakr (ra) heard of this, he wanted to seek *Fidyah* (monetary recompense) for the dead Muslims from them. However, Omar bin Khattāb (ra) said to him, '*Indeed those, i.e. the dead from the Muslims, went out to fight for the sake of Allāh (swt) and their reward is from Allāh (swt)*'. Consequently he (Abu Bakr (ra)) ceased taking *Fidyah* from them; and upon this opinion continued the companions of the Prophet (saw).

Regarding if the one being fought was Muslim, and had committed criminal actions such as highway robbery or burglary; if such a person were to repent before they were caught then this repentance would halt the Right of Allāh (swt) being established upon him, that being the punishment for spreading corruption in the earth (*Harābah*) without halting the rights of the people upon him. If he had committed an act which carries retribution and rendition of the rights back to their rightful owners such as killing, then he is to be killed, looting, then he has to return what he had stolen unless he is pardoned. This is an extremely brief answer to this question and particulars pertaining to it are for another place.

The Second Situation: The Zindīq (atheist)

The *Zindīq* is the hypocrite who demonstrates his disbelief. Even if you were to establish upon him the indisputable proofs and seek repentance from him, he would reject what you called him to. The strongest opinion regarding such people is that they should be killed without seeking repentance from them, irrespective of what he demonstrates by way of Islām or by saying the Shahādah. The reason for this is that one seeks a person to repent from something which he acknowledges; however, the atheist does not recognise his

actions as being wrong, so what is there for him to repent from? Allāh (swt) has said,

قل هل تریصون بنا إلا إحدى الحسنین ونحن نتریص بکم أن یصیبکم اللہ بعذابٍ من عنده أو بأیدینا
فتریصوا إنا معکم متریصون

“Say: ‘Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)? But we can expect for you either that Allāh will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you.’”¹⁶³

Ibn Taymiyya commented in *as-Sārem*,

“The scholars of Qurānic exegesis said regarding, ‘or by our hands’ that this is by killing; if you demonstrate what is in your hearts we will kill you; and it is as they say. This is because, punishing a person upon what they conceal inwardly from hypocrisy by our hands cannot be except due to their disbelief. If we had to accept the apparent repentance of an atheist after what had been exposed pertaining to their hypocrisy and atheism, then it would not be possible to wait for them for a punishment from Allāh (swt) to befall them upon our hands; as each time we would wish to punish them due to their disbelief, they will repent accordingly!

“And if we were to always accept their apparent despite confirmation that they are upon what is against it, there would never be an opportunity to declare Jihād against atheists. If it is established that an atheist has expressed disbelief and then has shown Islām; if (this declaration) were to benefit him at that moment, then you would never be able to fight him.”

Ibn Qayyim said in *Zād al-Ma’ād*,

“And here is an important principal that one must be aware and cautious of for its general necessity that being the Shari’ah accepts the repentance of the original disbeliever (Kāfir Aslī) from his disbelief to Islām because apparently he has not demonstrated anything strong that opposes or contradicts it; and he must act upon it because it encapsulates that which prevents the spillage of blood. However, regarding the Zindīq, he demonstrates that which permits the spillage of his blood. His public repentance after being seized and declaring

¹⁶³ Al-Qurān, Surah at-Tawba 9:52

Islām does not indicate the eradication of that inner disbelief which permits the spilling of his blood; neither providing clear-cut evidence nor the least amount of doubt against it.

“By Allāh (swt) how strange! How can you offset the evident profession of Islām upon the tongue after being captured over that of atheism and the manifest repeated proclamation of such, in addition to their continuous belittling of Islām, defamation of the religion at each and every gathering, their scorning of the sanctities of Allāh (swt) and disparagement of the Islāmic obligations laid down amongst other proofs? It is not allowed for any scholar to prevent the killing of such a person, nor to leave the clear-cut indisputable proofs which establish the rejection and falsity of the current apparent state.”

Ibn Qayyim also said in the same work,

*“Amongst the evidences which indicate that the repentance of the Zindīq is not accepted after being captured nor does it protect the spillage of his blood, is when Allāh (swt) said, **“Say: ‘Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)? But we can expect for you either that Allāh will send his punishment from Himself, or by our hands. So wait (expectant); we too will wait with you.’”** The early scholars of Islām commented regarding **or by our hands** that this means ‘by killing; as you have shown us what is contained in your hearts’; and this is correct what they say. This is because the punishment at the hands of the believers about what they hide from disbelief cannot be except by killing. If one were to accept their repentance after they had exposed their atheism, the Muslims would never have been waiting for Allāh (swt) to afflict the Zanādiqah (pl. Zindīq) upon their hands. Each time the Muslims would want to punish the Zanādiqah for what they proclaim, they would proclaim and show Islām and consequently any affliction would never befall them.”*

The Third Situation: Cursing and Slandering the Prophet (saw)

Whosoever becomes an apostate from the angle of swearing and cursing the Prophet (saw) will be killed for disbelief and as Islāmic punishment without repentance being sought. If he were to repent truthfully from the disbelief he had committed, the punishment would still be hanging over him; and the punishment for this is killing without any doubt. It is not the right upon anyone to intercede upon a matter which he has no right to intercede in; rather this matter is specifically for the Prophet (saw). Ibn Taymiyya commented in *as-Sārem*,

“The apostate is given the chance to repent from their apostacy; but the Prophet (saw) and his companions killed the one who swore at the Prophet (saw) without seeking repentance from him; thus teaching us that his apostacy is far greater and worse (than simple apostacy) and specifying that killing him is more deserved.

“If the one who slandered the Prophet (saw) was originally a disbeliever and is killed, this is one of the Islāmic punishments from the punishments ordained and he is not being killed for his mere disbelief. As indicated in the ahadīth we have mentioned showing that this crime is a capital offence over and above the mere disbelief and declaration of enmity. In addition, we find that the Prophet (saw) and his companions would order specifically for the person who fell into such slander to be killed. It has been established and confirmed in the Sunnah of the Prophet (saw) as well as by the general consensus (Ijmā’) that the punishment for this crime is death.”

This summary is beneficial enough for us here. However, if anyone is not convinced by it, or wishes for further details, please refer to our Arabic book, *‘Tanbīh al-Ghāfalīn ila Hukm Shātem Allāh wa Dīn’*. If one is still not convinced or wishes for more, then please refer to the monumental work by Sheikh ul-Islām Ibn Taymiyya, *‘al-Sārem al-Maslūl ala Shātem ar-Rasūl’*.

The Fourth Situation: One Who is Punishable by Death

Whoever is punishable by death due to the performing of crimes such as killing without a valid reason etc; they are killed due to the penal punishment ordained by Allāh (swt) unless the family members of the murdered forgives him. Take notice how even if the felon proclaims that there is no god but Allāh (swt) just before being killed, this statement will not prevent the *hadd* being established.

In Summary. These are a few of the circumstances in which simply by mentioning the testimony of faith this will not prevent the proclaimer from being killed. We wished to mention it by way of summary so as not to confuse the reader by falling into the mistake of carrying the meaning of the *Hadīth* of Usāma bin Zayd (ra), applying it to all people and all situations causing him to be misguided. Allāh (swt) is the Guider to the straight path.

A Parable of the Shahādah in the *Qurān al-Karīm*

Before we bid farewell to the reader we wish to briefly return to speak about the testimony of faith and its merits and its parable as mentioned in the Qurān. Allāh (swt) says in the Qurān,

ألم تر كيف ضرب الله مثلاً كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء تؤتي أكلها كل حين بإذن ربها ويضرب الله الأمثال للناس لعلهم يتذكرون

“Do you not see how Allāh (swt) sets forth a parable? A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens, of its Lord. It brings forth its fruit at all times, by the leave of its Lord. So Allāh (swt) sets forth parables for men, in order that they may receive admonition.”¹⁶⁴

This parable has been set forth by Allāh (swt) to His servants such that they can understand it, contemplate about it and act according to it, making it their ultimate goal. Amongst the guidance which we can benefit from this great parable regarding the testimony of faith are as follows;

1. *Pure Offerings* – The way that this tree is pure and good, not offering except the best, it holds good in its fruits, good in its shade, goodness in its leaves, beauty and grace in its appearance and what adds to its splendour is its naturalness and its essence. The same is true for the best and purest of words, the word of *Tawhīd*. This word does not give nor bestow upon the person who says it, in fact to all creation, except purity, goodness and the best for this life and the Hereafter.

Indeed, in actuality it is the very thing which gives life its meaning and worth. The world without the testimony of faith has no value or honourable purpose. It is barren, infertile and full of darkness even if the shrouded eyes attest otherwise!

2. *Fixed and Firm* – This tree has its roots firmly planted deep into the earth, and during history has neither never been affected by wind or storms, nor by the passing of time or the days. In actual fact, the passing of time causes it to become more firmly rooted and established. The same for the words of *Tawhīd*;

¹⁶⁴ Al-Qurān, Surah Ibrāhīm 14:24

it is firmly planted in the hearts of the believers *al-Muwahhid*. In relation to time, this word has been in existence before creation its self.

3. *Deep Seated Roots and Far-Reaching Branches* – In relation to the depth and firmness of the roots, the more far-reaching the branches are into the sky and the blossoming of its offerings. The further this goodly tree's roots expand into the earth and establish a firm hold the more the tree can absorb nutrition and moisture and the more the offerings are plentiful, succulent and beautiful the more glorious the fruit appears to the eye. Similarly, the stature and grandeur of the branches and shoots are because of the good nutrition, the quality of the soil and the water given to it.

Likewise, for the testimony of faith; the deeper its root are seated and established in the heart of the believer you will see its effects upon the limbs and the actions as being the complete submission of the whole body to obedience, worship and submissiveness to the Islāmic law. The more the testimony of *Tawhīd* establishes itself in the heart of the believer and spreads out its roots until it encompasses all its directions and boundaries the more you will see its fruits being more complete upon the body and the limbs.

When you find the testimony of faith becoming weak and problems spread across the heart and its vessels – due to sin and transgression – you will find the offerings of the limbs being weak until it reaches such a state that a person will not perform an iota's weight of good due to the weakness of *Tawhīd* in their heart as described in the hadith.

The submission of the limbs increases and decreases; becoming stronger and weaker according to the strength and weakness of *Tawhīd* in one's heart. This is one of the evidences which the scholars use to prove that *Īmān* increases and decreases and becomes stronger and weaker according to the actions. So if a person nourishes and surrounds himself in obedience he strengthens his *Īmān* and increases it. Conversely, if he were to nourish and surround it with sin and transgression his *Īmān* will weaken and shrivel according to that.

4. *Affecting Each Other* – The way the fruits and branches of the tree are affected positively or negatively by the deepness and fortitude of the roots into the ground; the roots which are planted into the ground are affected by that which befalls the shoots and branches. If the sun were to be occluded from falling upon the leaves and branches or if water and air were prevented to them, you

would see the negative effects of this directly upon the roots in the soil causing it to become weak and shrivelled.

Now contemplate for a moment, if this tree were to be irrigated with sewage water how its fruits would change and have a putrid taste. The opposite is also true, in that if you were to irrigate this tree with pure water in addition to beneficial nourishment and you did not prevent any water or air, you will find the fruits change in taste becoming more succulent and luscious. Similarly, you will find the roots becoming healthy, strong and more established.

The same is true for *Tawhīd* and *Īmān* in the heart; it is affected by some things and also causes effects to others. It affects the outer limbs according to its strength and weakness as we have already mentioned. Equally the heart is affected by these very limbs and the actions they perform. If they are to perform actions of obedience and good actions the *Īmān* and *Tawhīd* is strengthened in the heart. However, if these limbs perform sinful and transgression deeds the *Īmān* is weakened and desiccated accordingly. So the heart affects the limbs and is also affected by it. This is the intended purpose of the Islāmic principal which is entrenched in the Islāmic texts, that stipulates that there is a correlation between the outward with the inward and that each one is affected by the other. As the Prophet (saw) said,

ألا وإنَّ في الجسد مضغة إذا صلحت صلح الجسد كله، وإذا فسدت فسد الجسد كله، ألا وهي القلب

*“There is an organ in the body, when it is corrected, the whole body is corrected, and when it is corrupted, the entire body becomes corrupt. Indeed this is the heart.”*¹⁶⁵

And he (saw) also said,

إن العبد إذا أخطأ خطيئة — وفي رواية: إذا أذنب ذنباً — نُكِّتت في قلبه نُكَّةٌ سوداء، فإذا نَزَعَ واستغفر وتاب سَقِلَ قلبه، وإن عاد زيدَ فيها حتى تعلو قلبه، وهو الران الذي ذكر الله (كلاً بل ران على قلوبهم ما كانوا يكسبون)

“If the servant does a mistake – and in another narration does a sin – a black dot is placed upon his heart. If he stops and seeks repentance from it then it is

¹⁶⁵ Sahīh Bukharī

removed from his heart. However, if he were to return to the sin, then the dot will be increased in size until it encompasses his whole heart. He will take the attribute of the Rān which Allāh (swt) mentioned in the Qurān, **'By no means! But on their hearts is the stain of the (ill) which they do!'** [83:14]."¹⁶⁶

And he (saw) is reported to have said,

تُعرض الفتنُ على القلوب كالحصيرِ عوداً عوداً، فأَيُّ قلبٍ أَشربها نُكُتت فيه نكتةٌ سوداء، وأَيُّ قلبٍ
أَنكرها نُكُتت فيه نكتةٌ بيضاء

"The trials and tribulations will be exposed to the heart like a woven mat, twine by twine. Whichever heart drinks from it (i.e. falls into it), a black spot will be marked onto their heart. Whichever heart is able to reject (such fitan) a white spot will instead be placed on the heart."¹⁶⁷

Consider how the heart can affect the limbs as shown by the *Hadīth* in *Sahīh Bukharī* we have mentioned. Equally, the heart is affected by the sins which befall the outer limbs as indicated by the other two *ahadīth*.

Such evidences prove the falsity of the belief of the *Tajaham* (those who follow *Jahm bin Safwān*) and the *Murjiah* who conceived the possibility that the outer limbs move in one direction and the heart on another; that the limbs perform actions which are clear-cut disbelief, but the heart remains filled full of *īmān*; the outer is a *Kāfir* but the inward is a true believer!

For his reason, according to them disbelief (*Kufr*) is only one type, that being the disbelief and rejection of the heart only; or by a clear-cut indication such as a statement by the person stating his unambiguous disbelief and rejection of *Islām*. This is clearly a corrupt and rejected statement, contravening text and common-sense. The scholars of *Islām* have reserved extremely harsh words for this deviant *Madhab*, those upon it and those who support it.

5. *Continually Bearing Fruit* – One of the specific characteristics of this goodly blessed tree which Allāh (swt) described as a parable for *Tawhīd* is that it is continually providing produce irrespective of the time. This tree is unlike the rest of the trees which are seasonal, providing their fruits and givings seasonally, remaining barren throughout the other seasons; indeed this tree

¹⁶⁶ *Sahīh Sunan at-Tirmidhī Hadīth No.2654*

¹⁶⁷ *Sahīh Muslim*

keeps on giving fruits throughout all the four seasons, all day and each minute. As Allāh (swt) says, *'It brings forth its fruit at all times, by the leave of its Lord.'*

And this is the reality of the testimony of *Tawhīd*, that there is no god but Allāh (swt). It is always providing and giving goodness and fruition to the bearer at all times. It is not like the rest of the acts of worship such as prayer, offering *Zakāh* (alms), fasting or *Hajj* (pilgrimage) which are either restricted by time or by place. Indeed it is with you in settled times as well as in troubled times; in peace and in war, in allegiance and in disassociation, in seclusion and in interaction, it is with you when you are at work, or at home or in any other place. Continually directing and guiding the bearer to the right stance and speech. Such that all of his movements and his rests is completely directed by the testimony of *Tawhīd*.

He beautifies that which the testimony of *Tawhīd* beautifies for him, and he uglifies that which is considered by the testimony of *Tawhīd* ugly. If one does this at all times, the testimony of faith will take the description that Allāh (swt) has mentioned, *'It brings forth its fruit at all times, by the leave of its Lord.'*

All the above meanings should be contemplated about and pondered upon whenever one passes by the reading of these monumental *Ayāt* (verses). We deliberated at this great parable which was set forth for the testimony of *Tawhīd* and its purpose was as Allāh (swt) has described, *"So Allāh (swt) sets forth parables for men, in order that they may receive admonition."*

Epilogue

This is what I wished to speak about in this important work hoping that Allāh (swt) will accept it and use it to benefit the Muslims and the countries. That He (swt) makes all our actions performed purely and solely for His sake and not for the sake of seeking fame and reputation nor for showing off. Allāh (swt) is the all-Hearing (*as-Sami'*), the Close (*al-Qarīb*) and the Answerer (*al-Mujīb*).

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