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UNIS, 2301 Plymouth Rd, Ann Arbor, MI 48105. Ph: (313) 665-6772, (313) 665-8882, (313) 665-1992

The Conditions of "La Ilaha Illa Allah"

The following article is an abridged version of the book *Facilitation by Allah In Explaining The Evidences of The Conditions of LA ILAHA ILLA ALLAH* by Shaikh 'Obaid bin 'Abdullah bin Sulaiman al-Jabiri

By "conditions of La ilaha illa Allah" is meant the conditions that a person should know and act in accordance with so that he may be acknowledging the unity of Allah in open and in secret.

The First Condition : Knowledge (Al-'Ilm)

Knowledge of its meaning, negation and affirmation. The evidence for the condition of knowledge is Allah, the Exalted's saying:

"So know (O Muhammad (sallallahu 'alaihi wa sallam)), that La Ilaha Illa Allah (none has the right to be worshipped but Allah)" (Surah Muhammad 47:19)

The confirmed tradition (hadith) in Sahih Muslim as narrated by Uthman (radiAllahu'anhu) who said: The Messenger of Allah (saw) said:

"He who dies knowing that there is no deity worthy of worship except Allah, shall enter Al-Jannah (Paradise)"

As Allah the truthful (The Exalted, The Majestic) has no partner in His Domain, Creations and Planning, similarly, He has no partner in our worship of Him. This is why Allah has sent the prophets and messengers, and their calls agree upon this.

Allah The Majestic said:

"And We did not send a Messenger before you but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me alone." (Surah Al-anbiya 21:25)

The ways to know that there is no deity worthy of worship except Allah are:

First: Most importantly – contemplation of His Names, Attributes and His Actions that manifest His Perfection, Greatness and Honor. These oblige one to make an effort to submit to Him and worship this Perfect Lord unto Whom all praise, glory, greatness and bounty are due.

Second: Knowledge that He, the Exalted alone, creates and disposes. So, subsequently, knowledge that He is the only deity worthy of worship.

Third: Knowledge that He alone is the Bestower of all gifts (bounties) apparent and concealed, religious and worldly. This would obligate the heart to attach to Him, love and submit to Him alone with no partners.

Fourth: What we see and hear of

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Qura'nic Supplications

*Aaoozubillahi
min-ashShaitanir Rajeem*

* Rabbanaaa 'aamannaa bi-maaa 'anzalta wattaba-nar-Rasuula fak-tubnaa ma-ash-Shaahidiin.

* Rabbanaagfir lanaa zunuubanaa wa 'israafanaa fiii 'amrinaa wa sabbit 'aqdaamanaa wan-surnaa 'alal-qawmil-kaafiriin.

In the name of Allah, Most Gracious, Most Merciful

* "Our Lord! we believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

Al-i-Imran 3:53

* "Our Lord! Forgive us our sins and anything We may have done that transgressed our duty: Establish our feet firmly, and help us against those that resist Faith."

Al-i-Imran 3:147

the rewards of those protected (Awliyah) by Him, who act upon the recognition of His Unity (Oneness). They are given victory and bounties in this world, whereas punishment belongs to His enemies – those who ascribe partners with him. This lead to the knowledge that Allah, The Exalted, alone is worthy of worship.

Fifth: Knowledge of the attributes of idols and (supposed) equals that have been worshiped with Allah and have been regarded as god. This means knowing that they are deficient in all respects, poor in themselves, and are incapable of profiting or harming anyone.

Sixth: Knowing that all of Allah's scriptures agree upon this and are consistent with each other.

Seventh: The knowledge that the chosen ones among mankind – those who are of perfect conduct, minds, judgment and knowledge – are the messenger, prophets and devout scholars. All have witnessed to Allah in that.

Eight: Knowing the proofs (signs) that Allah has provided both within the human creature and in the universe. These signs manifest the unity (Tawhid) of Allah, simply by their existence and by the beauty of His creation and the wonder of His Wisdom and in the variety of his creations.

The Second Condition: Certainty (Al-Yaqeen)

Certainty – it is perfect knowledge that counter-acts suspicion and doubt. The evidence of the condition of certainty is Allah's (swt) saying:

"Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not their wealth and their lives for the cause of Allah. Those! They are the truthful" (Surah Al-Hujurat 49:15)

This means that the people of

true belief (Iman), both apparent and hidden, are only those who believe in Allah and his Messenger. They believe without doubt or suspicion. They show this belief by their word of mouth and their deeds and they strive in the cause of Allah with their wealth and their lives.

Allah made certainty, i.e., not having any doubts or suspicions, a condition of true belief (in Allah and His Messenger) since the doubter is from the ranks of the hypocrites.

It is narrated from Abu Hurairah (radiAllahu, 'anhu) that the Messenger of Allah (sallallahu 'alaihi wa sallam) said:

"The servant meeting Allah Having testified that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, not doubting them, shall enter Al-Jannah (paradise)"

The Third Condition: Sincerity (Al-Ikhlās)

Sincerity which negates shirk. The evidence of sincerity is the Exalted saying:

"Is it not to Allah that sincere devotion is due" (Surah Az-zumar 39:3)

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

It is narrated from Abu Hurairah (radi allah' anhu) that the Prophet (saw) said:

"The happiest person who will have my intercession will be the one who said sincerely (from the bottom of his heart): None is worthy of worship except Allah" (Sahih Al-Bukhari)

Also narrated by Otban bin Malik (raa) that the Prophet (saw)

said:

"Allah has forbidden hell for those who say: (none has the right to be worshiped except Allah) for the sake of Allah only" (Sahih Al-Bukhari)

In the two Sahihs, it is reported that Abu Ayyub (radhi Allaahu 'anhu) narrated that a man said:

"O Messenger of Allah (saw) inform me of a deed that will make me enter Al-Jannah." He said: "Worship Allah and do not associate anything with Him, perform regular prayers, practice (Zakah) charity and maintain familial relations".

In the "Masnud", Bahsir bin Al-Khassasiyah said: "I went to the prophet (saw) to take the oath of allegiance. He made it a condition that I should testify that there is no deity worthy of worship except Allah and that Muhammad is Allah's servant and messenger, and that I perform regular prayers, practice (Zakah) charity, perform Hajj (Pilgrimage to Mecca), fast the month of Ramadhan and strive in the way of Allah (Jihad fi sabilillah)." I said: "O Messenger of Allah (saw) I cannot afford two of these: to strive in the way of Allah and practice char-

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Assalam-o-Alaikum!!

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The Noble Prophet (pbuh)

Taken from "*Ar-Rahq Al-Makhtum*" (The Sealed Nectar) written by Safi-ur-Rahman al-Mubarakpuri.

Quraish's Representative negotiates with the Messenger of Allah (PBUH).

In the sixth year of Prophethood, there were two significant additions to the strength of Islam. The first was the conversion to Islam of Hamzah bin Abdul-Muttalib, the Prophet's uncle. The second event occurred three days later with the acceptance of Islam by Umar bin Al-Khattab. Both these men had dauntless courage and were feared and respected in Makkah. Shortly after the conversion of these two powerful heroes, the clouds of tyranny and oppression started to clear away and the polytheists realized that it was no use meting out torture to the Muslims. They consequently began to direct their campaign to a different course. The authentic records of the biography of the Prophet (PBUH) show that it had occurred to the Makkan leaders to credit Muhammad (PBUH) with ambition. They, therefore, time and again plied him with temptation. One day some of the important men of Makkah gathered in the enclosure of Al-Ka'bah, and 'Utbah bin Rabi'a, a chief among them, offered to approach the Prophet (PBUH) and contract a bargain with him whereby they give him whatever worldly wealth he asks for, on condition that he keep silent and no longer proclaim his new faith. The people of Quraish endorsed his proposal and requested him to undertake that task. 'Utbah came closer to Muhammad (PBUH) and addressed him in the following words:

We have seen no other man of Arabia, who has brought so great a calamity to a nation, as you have done. You have outraged our gods and religion and taxed our forefathers and wise men with impiety and error and created strife amongst us.

You have left no stone unturned to estrange the relations with us. If you are doing all this with a view to getting wealth, we will join together to give you greater riches than any Quraishite has possessed. If ambition moves you, we will make you our chief. If you desire kingship we will readily offer you that. If you are under the power of an evil spirit which seems to haunt and dominate you so that you cannot shake off its yoke, then we shall call in skillful physicians to cure you.

"Have you said all?" asked Muhammad (PBUH) and then hearing that all had been said, he spoke forth, and said:

"In the Name of Allah, the Most Beneficent, the Most Merciful. Ha-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the verses are explained in detail; a Qur'an in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds.) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not. And they say: Our hearts are under coverings (screened) from that to which you invite us ..." [41:1-5]

The Messenger of Allah (PBUH) went on reciting the Chapter while 'Utbah sitting and listening attentively with his hand behind his back to support him. When the Messenger reached the verse that required

prostration, he immediately prostrated himself. After that, he turned to 'Utbah saying: "Well Abu Al-Waleed! You have heard my reply, you are now free to do whatever you please." 'Utbah then retired to his company to apprise them of the Prophet's attitude. When his compatriots saw him, they swore that he had returned to them with a countenance unlike the one he had before meeting the Prophet (PBUH). He immediately communicated to them the details of the talk he gave and the reply he received, and appended saying: "I have never heard words similar to those ones he recited. They definitely relate neither to poetry nor to witchcraft nor do they derive from soothsaying. O people of Quraish! I request you to heed my advice and grant the man full freedom to pursue his goals, in which case you could safely detach yourselves from him. I swear that his words bear a supreme Message. Should the other Arabs rid you of him, they will then spare you the trouble, on the other hand if he accedes to power over the Arabs, then you will bask in his kingship and share him his might." These words of course fell on deaf ears, and did not appeal to the infidels, who jeered at 'Utbah and claimed that the Prophet (PBUH) had bewitched him (REF: Ibn Hisham, 1/293, 294.)

In another version of the same event, it is related that 'Utbah went on attentively listening to the Prophet (PBUH) until the latter began to recite Allah's Words:

"But if they turn away, then say (O Muhammad PBUH): 'I have warned you of a Saiqa (a destructive awful cry, torment, hit, a thunderbolt) like the Saiqa which overtook 'Ad and Thamud (people).'" [41:13]

Here 'Utbah stood up panicked

Negotiations

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and stunned putting his hand on the Prophet's mouth beseeching him: "I beg you in the Name of Allah and uterine ties to stop lest the calamity should befall the people of Quraish." He then hurriedly returned to his compatriots and informed them of what he had heard (REF: Tafseer Ibn Kathir, 6/159-161)

Abu Talib assembles Bani Hashim and Bani Al-Muttalib:

The new and welcome changes notwithstanding, Abu Talib still had

a deep sensation of fear over his nephew. He deliberated on the previous series of incidents including the barter affair of 'Amarah bin Al-Waleed, Abu Jahl's rock, 'Uqbah's attempt to choke the Prophet (PBUH) and finally 'Umar's (before conversion) intention to kill Muhammad (PBUH).

The wise man understood that all of these unequivocally smacked of a serious plot being hatched to disregard his status as a custodian of the Prophet (PBUH) and kill the latter publicly. In the event of such a thing, Abu Talib deeply believed, neither 'Umar nor Hamzah would be of any

avail, socially powerful though they were. (REF: Ibn Hisham, 1/269; Mukhtasar 'Seerat Ar-Rasool, p.106.)

Abu Talib was right. The polytheists had laid a carefully studied plan to kill the Prophet (PBUH), and banded together to put their plan into effect. He, therefore, assembled his kinsfolk of Bani Hashim and Bani Al-Muttalib, sons of 'Abd Munaf and exhorted them to immunize and defend his nephew. All of them, whether believers or disbelievers, responded positively except his brother Abu Lahab, who sided with the idolaters.

Conditions

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ity." The Messenger of Allah (saw) released his hand then moved it and said: "No striving (in the way of Allah) and no charity. With what shall you enter Al-Jannah then? I said: "O Messenger of Allah (saw) I swear allegiance on all of them."

The Fourth Condition: Truthfulness (Al-Sidq)

The truth that permits neither falsehood nor hypocrisy. The evidence of the condition of truth is The Exalted's saying:

"Alif Lam Mim. Do people think that they will be left alone because they say: "We Believe," and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test)" (Surah Al-Ankabut 29:1-3)

Also, the Exalted's saying:

"And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not -- They (think

to) deceive Allah and those who believe, while they only deceive themselves, and perceive it not! -- In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies" (Surah Al-Baqarah 2:8-10)

It is narrated by Mu'adh bin Jabal (raa) that the Prophet (saw) said:

"There is none who testifies truthfully from his heart that there is no deity worthy of worship except Allah and Muhammed (saw) is His servant and Messenger, except that Allah will save him from Hell-fire" (Sahih Al-Bukhari)

Regarding Allah's saying: "And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day'... etc", Allah, the High, the Exalted, informs us about what the hypocrites used to do i.e., to show their Iman (faith) by (merely) pronouncing it (with their tongues) whilst their hearts concealed Al-Kufur (Disbelief). They thought that they could deceive Allah, and deceive the Believers into being misled by them and inclined towards them. The opposite was the result of this deceit. They were in fact deceiving themselves but did

not know because of their utter ignorance and their evil conscience. What drove them to this deceit and lying was suspicions.

In Surah An-Nisa, Allah tells similar stories, about the hypocrites:

"Verily, the hypocrites seek to deceive Allah, but it is He Who deceive them. And when they stand up to pray, they stand with laziness and to be seen of men, and they do not remember Allah but little. (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth - Islam)" (Surah An-Nisa 4:142-143)

These disgraceful characteristics, by themselves, indicate that the believers have the opposite characteristics of truthfulness and sincerity – outwardly and inwardly. They are always active in performing their prayers and other acts of worship. It is also obvious that they are the ones whom Allah has guided to the Straight Path. The wise person should consider these two alternatives and choose what is best for him and it is Allah's help we seek: (Ibn Sa'adi 1:429)

**Conditions 5-7 next month,
InshaAllah...**

The Conditions of "La Ilaha Illa Allah"

The following article is part 2 of the abridged version of the book *Facilitation by Allah In Explaining the Evidences of the Conditions of LA ILAHA ILLA ALLAH* by Shaikh Obaid bin Abdullah bin Sulaiman al-Jabiri

By "conditions of La Ilaha Illa Allah" is meant the conditions that a person should know and act in accordance with so that he may be acknowledging the unity of Allah in open and in secret. Last month's issue presented conditions 1-4. The remaining conditions are below.

The Fifth Condition: Al-Mahabbah (Love)

Love for the Kalimah "La-Ilaha Illa Allah" and its meaning and happiness with it.

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

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

And His saying:

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

It is narrated from Anas (RAA) who said: "The Messenger of Allah (SAW) said: "Whoever possesses the following three qualities will attain sweetness of faith:

- * Allah and His Messenger are dearer to him than anything else,
- * To love a person for nothing except the sake of Allah.
- * To hate to revert to disbelief (kufr), having been saved from it by Allah, as he hates being thrown into hell fire."

The love of Kalimah is achieved by two things,

Firstly: Sincerity of worship for Allah who is alone without any partners.

Secondly: To repudiate associating partners (to Allah)

Al-Qadhi (rahimahullah) said that he who has accepted Allah as his Lord, Islam as is Deen (religion) and Mohammed (SAW) as the Messenger, has tasted the sweetness of Iman (faith). That is because real love for Allah and His Messenger (SAW), love for the sons of Adam for the sake of Allah and His Messenger (SAW), and hatred to revert to disbelief (Kufr), is not attained except by one whose conviction has been strengthened, whose soul has felt tranquility and whose heart has delighted in Iman (faith) which has inter-mingled with his flesh and blood. That is the one who has found the sweetness of Iman.

Sixth Condition: Al-Inqiad (Submission)

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

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

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

And His saying:

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

"And whoever submits his face

(himself) to Allah and is a doer of good, then he has grasped the most trustworthy handhold (i.e. La Ilaha Illa Allah)...(Surah Luqman 31:22)

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

The Prophet (SAW) said: "None of you shall believe until his desires follow what I have come with" (Al-Baghawi). This means total submission and compliance.

It is incumbent upon every believer to love what Allah loves in such a way that it will make him perform what he has been commanded. If his love reached such a point so as to perform extra act of worship, that would be better. The believer is also to hate all that Allah, the Exalted, hates in such a way that it will make him abstain from what Allah has forbidden from him. If his hate reached such a point as to abstain from what Allah disliked, that would be better.

In the two Sahihs, it has been confirmed that the Messenger of Allah (SAW) said: "None of you shall have Faith until he loves me more than he loves himself, his children, his family and all of mankind". Therefore, a person is not a believer until the love of the Messenger (SAW) is placed above all the rest of mankind. The love of the Prophet (SAW) follows from the love of One who sent him and true love requires following-up and agreement in loving the loved (things) and hating the hated (things).

The Seventh Condition: Acceptance (Al-Qubool)

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

"And similarly, We sent not a warner before you (O Muhammed (SAW)) to any town (people) but that the luxurious ones amongst them said: "We found our fathers following a certain way and religion and we will indeed follow their footsteps" (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily we disbelieve in that with which you have been sent." So we took revenge of them, then see what was the end of those who denied (Islam)" (Surah Al-Zukhruf 25:23-25)

This ayat indicates:

First: To make firm the heart of Prophet (SAW) and console him that what his people are saying is nothing new nor are they unique species of liars.

Second: Warning against disobedience of the Prophet (SAW).

Third: The danger of imitating and that it is one of the greatest thing that dissuades people from accepting the Truth and Guidance.

The Exalted also says:

"Truely when it was said to them: "La Ilaha Illa Allah (there is not diety worthy of worship except Allah)", they puffed themselves up with pride. And they said: "Are we

going to abandon our gods for the sake of a mad poet ?". (Surah As-Saffat 37:35-36)

From the Sunnah: what has been confirmed that Abu Musa (RAA) reported that the Prophet (SAW) said: *"The similitude of the guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which is fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rain water and Allah benefited the people with it and irrigated their land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah's religion and gets benefit (from that knowledge) which Allah, the Exalted, has revealed through me and learns, then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me". (Sahih Al-Bukhari-The Book of knowledge)*

An-Nawawi (RAA) said: the meaning of the hadith and its objective is to liken the guidance brought (to us) by him (SAW) with rain and means that the soil is of three kinds and so are the people.

The first kind of soil benefits from the rain and comes to life, having been dormant; vegetation grows benefiting man, beast, plants and others. Similarly, the first kind of person receives the guidance and

knowledge, learns it, and his heart comes to life, practicing it and teaching others. Therefore benefiting himself and others.

The second kind of soil is that which does not benefit itself but has an advantage; that of holding the water for the others thus benefiting man and beast. Similarly, the second kind of people have hearts that hold (knowledge) but do not have insight in judgement to extract the meanings or rules, nor do they act according to what they have learnt (memorised). When a needy student thirsty for the knowledge, which they have, is able to benefit himself and others acquire their knowledge and benefit from it, then this kind of people have benefited others from what has reached them.

The third kind of soil is barren and nothing grows in it. It neither benefits from the water, nor hold it so that others benefit from it. Similarly, the third kind of people are those who have neither hearts that hold knowledge nor intelligence. If they hear knowledge, they do not benefit from it or learn it, to benefit others. And Allah knows best.

This completes the summarization of the book. All praises is due to Allah with Whose bounty all good deeds are accomplished and peace and blessings be upon our prophet Muhammed, his noble family and all his companions.

Editorial

Assalam-o-Alaikum!!

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Fasting is a shield

The Prophet (SAW) said, "Allah, the Almighty and Master of Honor says: All other actions of a person are for himself, except the case of his fasting which is exclusively for Me and I shall pay (recompense) for him the same. The fast is a shield (against vice and the fire of Hell). Therefore when anyone of you is fasting he should abstain from loose talk and avoid verbosity and noisy exchange of words. If somebody starts abusing him or picks a quarrel with him, he should tell him, 'I am observing a fast.'" [Bukhari and Muslim]