

The Key to Paradise



IBN RAJAB AL-HANBALI



al-Ḥāfiẓ ibn Rajab al-Ḥanbalī

The KEY to PARADISE

An explanation to the Testimony of Faith
and its Benefits

being a translation of his *Taḥqīq Kalimatu'l-Ikhlāṣ*



THE PROPHET (ﷺ) SAID,

“The best *dhiker* is, ‘None has the right to be worshipped save Allāh.’”

[TIRMIDHĪ #3383 AND IBN MĀJAH #3800]

The KEY to PARADISE

An explanation to the Testimony of Faith
and its Benefits

Appendix - The Types of Hearts
by al-Hāfiẓ ibn Qayyim al-Jawziyyah

Translated from the original Arabic by
Abū Rumaysah



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Transliteration Table

Consonants. Arabic

initial: unexpressed medial and final:

ء '	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع '	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f	و w
خ kh	ص ṣ	ق q	ي y

Vowels, diphthongs, etc.

Short: َ a ِ i ُ u

long: َā ِū ِī

diphthongs: َؤ aw

 ئِ ay

Hāfiz Abū'l-Faraj ibn Rajab al-Ḥanbalī

He is the Imām and Hāfiz, Zaynu'l-Dīn 'Abdur-Raḥmān ibn Aḥmad ibn 'Abdir-Raḥmān ibn al-Ḥasan ibn Muḥammad ibn Abū-l-Barakāt Mas'ūd al-Sulamī al-Ḥanbalī al-Dimashqī. His agnomen was Abū'l-Faraj, and his nickname was Ibn Rajab, which was the nickname of his grandfather who was born in that month.

He was born in Baghdād in 736H and was raised by a knowledgeable and pious family. He died on a Monday night, the fourth of Ramaḍān, 795H in al-Ḥumariyyah, Damascus.

He learned and took knowledge from the greatest scholars of his time. In Damascus, he studied under Ibn Qayyim al-Jawziyyah, Zaynu'l-Dīn al-'Irāqī, ibn an-Naqīb, Muḥammad ibn Ismā'īl al-Khabbāz, Dāwūd ibn Ibrāhīm al-'Aṭṭār, ibn Qāṭi al-Jabal and Aḥmad ibn 'Abdu-l-Hādī al-Ḥanbalī. In Makkah, he heard from al-Fakhr 'Uthmān ibn Yūsuf al-Nuwayrī. In Jerusalem, he heard from al-Ḥāfiz al-'Alā'ī. In Egypt, he heard from Ṣadru'l-Dīn Abū'l-Faṭḥ al-Maydūmī and Nāṣiru'l-Dīn ibn al-Mulūk.

Many students of knowledge came to him to study under him. Amongst the most famous of his students were: Abū'l-'Abbās

Aḥmad ibn Abū Bakr ibn ‘Alī al-Ḥanbalī; Abū’l-Faḍl Aḥmad ibn Naṣr ibn Aḥmad; Dāwūd ibn Sulaymān al-Mawsilī; ‘Abdu’l-Raḥmān ibn Aḥmad ibn Muḥammad al-Muqri’; Zaynū’l-Dīn ‘Abdu’l-Raḥmān ibn Sulaymān ibn Abū’l-Karam; Abū Dharr al-Zarkashī; al-Qāḍī ‘Alā’ū’l-Dīn ibn al-Lahām al-Ba’lī; and Aḥmad ibn Ṣayfū’l-Dīn al-Ḥamawī.

Ibn Rajab devoted himself to knowledge and spent the vast majority of his time researching, writing, authoring, teaching, and giving legal rulings.

Many scholars praised him for his vast knowledge, asceticism and expertise in the Ḥanbalī school of thought. Ibn Qāḍī Shuhbah said of him, ‘He read and became proficient in the various fields of science. He engrossed himself with the issues of the madhhab until he mastered it. He devoted himself to the occupation of knowledge of the texts, defects and meanings of the ḥadīth.’¹

Ibn Ḥajr said of him, ‘He was highly proficient in the science of ḥadīth in terms of the names of reporters, their biographies, their paths of narration and awareness of their meanings.’²

Ibn Muflīḥ said of him, ‘He is the Shaykh, the great scholar, the Ḥāfiẓ, the ascetic, the Shaykh of the Ḥanbalī madhhab and he authored many beneficial works.’³

He wrote many beneficial works, some of them outstanding

¹ Ibn Qāḍī al-Shuhbah, *Tārikh*, vol. 3, p. 195.

² Ibn Ḥajr, *Inbā’u’l-Ghamr*, vol. 1, p. 460.

³ *al-Maqṣad al-Arshad*, vol. 2, p. 81.

such as *al-Qawā'id al-Kubrā fi'l-Furū'* about which it was said, 'It is one of the wonders of this age.'⁴ His commentary to at-Tirmidhī is said to be the most extensive and best ever written so much so that al-'Irāqī; about whom ibn Ḥajr said, 'He was the wonder of his age'; would ask for his help when compiling his own commentary to the same book.

- Moreover he has many valuable monographs explaining various aḥādīth such as: *Sharḥ Ḥadīth Mā Dhī'bāni Jāi'ān Ursilā fi Ghanam*; *Ikhtiyār al-Awlā Sharḥ Ḥadīth Ikhtisām al-Mala' al-A'lā*; *Nūr al-Iqtibās fi Sharḥ Waṣīyyah al-Nabī li ibn 'Abbās*; and *Kashfu'l-Kurbah fi Wasfi Ḥālī Ahli-l-Ghurbah*.
- In exegesis his works include: *Tafsīr Sūrah al-Ikhlāṣ*; *Tafsīr Sūrah al-Fātiḥah*; *Tafsīr Sūrah al-Naṣr*; and *al-Istighnā' bi'l-Qur'ān*.
- In ḥadīth his works include: *Sharḥ 'Ilal al-Tirmidhī*; *Fathu'l-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī*; and *Jāmi' al-'Ulūm wa'l-Ḥikam*.
- In fiqh his works include: *al-Istikhrāj fi Ahkām al-Kharāj*; and *al-Qawā'id al-Fiqhiyyah*.
- In biographies his works include the monumental *Dhayl 'alā Ṭabaqāti'l-Hanābilah*.
- In exhortation his works include: *Laṭā'if al-Ma'ārif* and *al-Takhwif min al-Nār*.

⁴ ibn 'Abdu'l-Hādī, *Dhayl 'alā Ṭabaqāt ibn Rajab*, p. 38.

Import of *Lā ilāha illā Allāh*

All praise and thanks are due to Allāh. Peace and blessings be upon His Messenger, his family and all his Companions.

When the Messenger of Allāh (ﷺ) was sent to the polytheists to call to this statement, they understood something from it that made them reject it, oppose the Messenger (ﷺ), and all those who believed in it. What was this understanding? Was it the understanding that Allāh existed and was One? They already believed this,

قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ
 كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ
 ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ
 ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِطُ ﴿٨٧﴾ قُلْ مَنْ بِيَدِهِ
 مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ
 كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾

Say: 'To whom belongs the earth and everyone in it, if you have knowledge?' They will say,

'Allāh.' Say: 'So will you not pay heed?' Say: 'Who is the Lord of the seven heavens and the Lord of the Mighty Throne?' They will say, 'Allāh.' Say: 'So will you not have *taqwā*?' Say: 'In whose hand is the dominion over everything, He gives protection and from whom no protection can be given, if you have any knowledge?' They will say, 'Allāh.' Say: 'So how have you been bewitched?'

[*al-Mu'minūn* (23): 84-89]

قُلْ مَنْ يَرْزُقُكُمْ
 مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ
 الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يَدِيرُ الْأَمْرَ
 فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴿٣١﴾

Say: 'Who provides for you out of heaven and earth? Who controls hearing and sight? Who brings forth the living from the dead and the dead from the living? Who directs the whole affair?' They will say, 'Allāh.'

[*Yūnus* (10): 31]

They believed that He was the creator, the nourisher, the sustainer, in His hands was the control of all affairs, and in His hands was life and death.

What they understood from this statement was something that is clearly indicated in many verses and aḥādīth. Allāh, Exalted is He says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

We sent no Messenger before you without revealing to him: '*Lā ilāha illā anā*, so worship Me.'

[*al-Anbiyā'* (21): 25]

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

We sent a Messenger among every people saying: 'Worship Allāh and avoid all that is worshipped besides Him.'

[*al-Nabl* (16): 36]

These two verses when taken together show that the import of *Lā ilāha illAllāh* is that Allāh should be worshipped and everything that is worshipped besides Him should be avoided. Ibn Kathīr says, 'He sent a Messenger in every generation, to every people, calling to the worship of Allāh and the abandonment of all that is worshipped besides Him, "***Worship Allāh and avoid all that is worshipped besides Him.***" From the time that *shirk* occurred amongst the children of Ādam, amongst the people to whom Nūḥ ('*alayhis-salām*); the first Messenger; was sent, Allāh continuously sent Messengers until the last Messenger, Muḥammad (ﷺ), whose message encompassed jinn and man. All of them were sent with this one message as Allāh, Exalted is He says,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

We sent no Messenger before you without revealing to him: There is none worthy of worship save Me, so worship Me.

[*al-Anbiyā'* (21): 25]

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

Ask those We sent before you as Our Messengers: Have We ever designated any gods to be worshipped besides the All-Merciful?

[*al-Zukhruf* (43): 45]¹

Allāh, Exalted is He, further says,

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

They worship Me, not associating anything with Me.

[*al-Nūr* (24): 55]

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

I only created jinn and mankind to worship Me.

[*al-Dhāriyāt* (51): 56]

Therefore the import of this statement is that it is built upon two pillars: negation of anything that is worshipped besides Allāh,

¹ Ibn Kathīr, *Tafsīr*, vol. 2, p. 751.

and affirmation of worship for Allāh Alone.

This statement then has the same meaning of the verse of *Sūrah al-Fātibah* that is recited at least seventeen times a day in prayer,

You Alone we worship and You Alone we ask for help.

[*al-Fātibah* (1): 5]

Shanqīū states, “***You Alone we worship***”, this noble verse to the realisation of the meaning of *Lā ilāha illAllāh* for its meaning is comprised of two matters: negation and affirmation. The negation aspect means to remove every single object of worship apart from Allāh in all actions of worship, and the affirmation aspect means to single out the Lord of the heavens and the earth Alone for all matters of worship in the way that has been legislated by the *Sharī‘ah*. The negation in *lā ilāha illAllāh* is expressed by placing the object of worship first in the verse hence, “***You Alone***”, and it is established in *al-Usul* that placing the object first (in a sentence) is one of the ways of confining (the meaning of the verb to the object alone). The affirmation is expressed in His saying, “***We worship.***”

This meaning which is indicated here is explained in detail elsewhere:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ

O Mankind! Worship your Lord who created you.

clarifying the affirmation with his words, “***Worship your Lord***”

and the negation at the end of this noble verse with His words, **“So do not set up rivals with Allāh while you know.”**

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ
وَأَجْتَنِبُوا الطَّاغُوتَ

We sent a Messenger among every people saying: ‘Worship Allāh and avoid all that is worshipped besides Him.’

[*al-Nahl* (16): 36]

clarifying the affirmation with His words, **“Worship Allāh”** and the negation with His words, **“And leave all that is worshipped besides Allāh.”**

لَا إِكْرَاهَ فِي الدِّينِ قَد تَّبَيَّنَ الرُّشْدُ
مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

And whosoever rejects all that is worshipped besides Allāh and believes in Allāh has held onto the most trustworthy handhold.

[*al-Baqarah* (2): 256]

clarifying the negation with his words, **“Whosoever rejects all that is worshipped besides Allāh”** and the affirmation with His words, **“And believes in Allāh.”**

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ
إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿١٦٠﴾ إِلَّا الَّذِي فَطَرَنِي

And when Ibrāhīm said to his father and his people: Indeed I am free of what you worship ex-

cept He who created me.

[*al-Zukhruf* (43): 26-27]

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ
إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

And We did not send a Messenger before you except that We revealed to him: that there is none worthy of worship but Me, so worship Me.

[*al-Anbiya'* (21): 25]

وَسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ ﴿٤٥﴾

Ask those of Our Messengers whom We sent before you: Did We ever appoint gods to be worshipped besides Allāh.

[*al-Zukhruf* (43): 45]²

There are numerous aḥādīth that lend the same meaning. In the famous ḥadīth of Jibrīl, recorded by Muslim on the authority of ibn 'Umar, he asked the Messenger of Allāh (ﷺ) what Islām was to which he (ﷺ) replied, "The testification: *Lā ilāha illa Allāh* and Muḥammad is the Messenger of Allāh, to establish the prayer...."

Bukhārī has another narration of the same ḥadīth on the authority of Abū Hurayrah in which the Prophet (ﷺ) answered the same question by saying, "That you worship Allāh Alone without associating any partners with him, that you establish the prayer..."

² Shanqīṭī, *Aḍwā' al-Bayān*, vol. 1, pp. 32-33.

It is well established that the different narrations of a ḥadīth serve to explain one another. Therefore these two narrations show that the understanding of '*Lā ilāha illAllāh*' is, 'Worship Allāh Alone without associating any partners with him.'

The same point can be seen in the ḥadīth recorded by Bukhārī and Muslim on the authority of ibn 'Umar that the Messenger of Allāh (ﷺ) said, "Islām is built in five pillars: the testification of *Lā ilāha illAllāh* and that Muḥammad is His servant and Messenger; the establishment of the prayer; the giving of the wealth-tax; performing pilgrimage to the House; and fasting the month of Ramaḍān."

Bukhārī records another version of the ḥadīth with the words, "Islām is built upon five pillars: faith in Allāh and His Messenger;..."; Muslim has a version with the words, "Islām is built upon five pillars: that Allāh be singled out Alone;..."; and he also has another version with the words, "Islām is built upon five pillars: that Allāh be worshipped and everything that is worshipped besides Him be rejected;..."

The same point can be seen in the ḥadīth in which the Messenger of Allāh (ﷺ) sent Mu'ādh to Yemen with the words, "You are going to the People of the Book, so let the first thing you call them to be: *Lā ilāha illAllāh*..."; in another narration of Bukhārī the wording is, "...so let the first thing you call them to be: that Allāh be singled out Alone..."; and in yet another narration the wording is, "...so let the first thing you call them to be: the worship of Allāh."

Hence all these texts, and many more, show that the understanding of this statement is not simply that Allāh exists, or that He

creates, or nourishes, or regulates the affairs; but in addition to this it means that only Allāh should be worshipped and the worship of everything else rejected.

This understanding which is proven by the texts is also proven by the Arabic language.³

The word *ilāh* is grammatically in the position of a subject (*mubtada'*) according to Sībawayh, or in the view of others, the noun (*ism*) to the negation (*lā*) which serves to negate the genus of that which is mentioned (*nāfiyah li'-l-jins*).⁴ In both cases a predicate (*khabr*) is required, and this predicate is left unmentioned and requires clarification. 'Except for Allāh' (*illAllāh*) is the exception (*istithnā'*) made to this statement.⁵ The word *ilāh* (god) has the meaning of *ma'lūh* (that which is worshipped).

Therefore the meaning is 'There is nothing worshipped (...) but Allāh,' with the predicate requiring determination. The predicate can either be 'present/in existence,' or something else.

Imām al-Qarāfi, *al-Istighnā' fī-Aḥkām al-Istithnā'*, p. 396, said, '...therefore it becomes clear that the meaning is: there is nothing worthy of worship save Allāh; for to negate all objects of wor-

³ The vast majority of the discussion concerning the grammatical construction of this sentence has been omitted for the sake of simplicity.

⁴ i.e. it negates every god but Allāh, Mighty and Magnificent, completely, from the beginning of time to ad-infinitum. - of 'Alī al-Qārī, *al-Tajrīd fī l'rāb Kalimti'l- al-Tawḥīd*, p. 14.

⁵ Ibn Abī al-'Izz, *Sharḥ 'Aqidah al-Ṭahāwīyyah*, p. 73.

ship unrestrictedly⁶ is simply not true for there are many objects of creation in existence which are worshipped: trees, rocks, stars etc. Therefore the predicate (*kbabr*) of the negation can only hold true to reality if we say that it is ‘to be worthy.’

Not only does this predicate hold true to reality, but it also conforms to the texts of the Book and Sunnah mentioned above. These texts clearly show that there are other objects being worshipped besides Allāh, but that only He deserves that worship. Allāh, Exalted is He says,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ

That is because Allāh is the Truth and what they supplicate to besides Him is false.

[*Luqmān* (31): 30]

Therefore, after all this, we say that the correct and accurate meaning, and translation, of this statement is not, ‘There is no god but Allāh,’ or, ‘There is no god but God,’ as is commonly done; rather, ‘There is none worthy of worship save Allāh.’ Allāh knows best.

Abū Rumaysah

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⁶ by stating that the predicate (*kbabr*) is ‘in existence’ such that the meaning would be: there is no god (present/in existence) but Allāh.

*With the Name of Allāh, the All-Merciful,
the Most Merciful*

He suffices for me and to Him do I turn for help.

The Shaykh, the Imām, the ‘Allāmah, Shaykh al-Islām: Zayn al-Dīn ibn Rajab, may Allāh have mercy upon him, said:

Bukhārī and Muslim record on the authority of Anas (*radīy Allāhu ‘anhu*) that, while the Prophet (ﷺ) was riding an animal with Mu‘ādh seated behind him, he said, “Mu‘ādh!” He replied, ‘I am here, Messenger of Allāh, listening and obedient.’ He said, “Mu‘ādh!” He replied, ‘I am here, Messenger of Allāh, listening and obedient.’ He said, “Mu‘ādh!” He replied, ‘I am here, Messenger of Allāh, listening and obedient.’ He said, “There is no servant who testifies that none has the right to be worshipped save Allāh and that Muḥammad is His servant and Messenger, except that Allāh will prohibit the Fire from him.” He said, ‘Messenger of Allāh, should I not convey this to the people that they may rejoice?’ He said, “No, for they would [overly] rely on it.” Mu‘ādh narrated this on his death bed for fear of taking on

board a sin.¹

Bukhārī and Muslim record on the authority of ‘Itbān ibn Mālik (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said, “Allāh has prohibited the Fire from whoever says, ‘None has the right to be worshipped save Allāh,’ desiring thereby the Face of Allāh.”²

Muslim records on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) - or Abū Sa‘īd, the narrator was doubtful - that they were with the Prophet (ﷺ) during the Battle of Tabūk, in a state of extreme hunger. The Prophet (ﷺ) called for a leather mat and laid it out on the ground, he then asked that everyone bring any food they had left. A man would come with a handful of maize, another would come with a handful of dates, and yet another would come with a piece of bread. At the end, a small amount of

¹ Bukhārī #128 and Muslim #32/148

The scholars have given different reasons for the prevention of spreading this news. Āli ash-Shaykh, *Fath al-Majid* said, ‘al-Wazīr Abū al-Mudhaffar said, “He only withheld narrating this ḥadīth to the ignoramus whose ignorance would lead him to laxity in worship. As for the intelligent, who, when they hear the likes of this, increase in obedience - believing that increase in blessing calls for increases in worship - there is no reason to withhold this from them.’ Sulaymān ibn ‘Abdullāh, *Taysir al-‘Azīz al-Ḥamid*, said, ‘al-Ḥāfiẓ ibn Ḥajr said: This proves that the prohibition was not stated to show unlawfulness otherwise Mu‘ādh would never have narrated the ḥadīth, - or it shows that he did so because it was clear to him that the prohibition was to spread the news publicly, unrestrictedly, so before his death he narrated it to a few specific people.’

Aḥmad #22060 records an addition to this ḥadīth on the authority of Jābir that on his deathbed, Mu‘ādh said, ‘I will inform you of something that I heard from the Messenger of Allāh (ﷺ); nothing prevented me from narrating it to you except the fact that you would have overly relied on it...’. The isnād is ṣaḥīḥ as per al-Albānī, *as-Ṣaḥīḥah* #1314.

² Bukhārī #425 and Muslim #33/1496

food had gathered on the mat and the Prophet (ﷺ) supplicated for blessings, then he said, “Take the food and fill your pots and pans.” Each person did so until not a single pot remained in the whole army except that it was filled and every person had eaten his fill, and still there remained surplus food on the mat. The Messenger of Allāh (ﷺ) said, “I bear witness that none has the right to be worshipped save Allāh and that I am the Messenger of Allāh. There is no servant who meets Allāh with these two testifications; not doubting in them; and be barred from Paradise.”³

Bukhārī and Muslim record on the authority of Abū Dharr (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said, “There is no servant who says, ‘None has the right to be worshipped save Allāh,’ and then dies except that he will enter Paradise.” I asked, ‘Even if he fornicated and stole?’ He replied, “Even if he fornicated and stole.” I repeated the question three times and he gave the same answer three times, and on the fourth he added, “...even if Abū Dharr finds this astonishing!”⁴

Muslim records on the authority of ‘Ubādah ibn al-Ṣāmit who, on his death bed, said that he heard the Messenger of Allāh (ﷺ) saying, “Whoever testifies that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh, Allāh will prohibit the Fire from him.”⁵

Bukhārī and Muslim record on the authority of ‘Ubādah ibn al-

³ Muslim #27/138-139

⁴ Bukhārī #5827 and Muslim #94/272-273

⁵ Muslim #29/142

Ṣāmit that the Prophet (ﷺ) said, “Whoever testifies that none has the right to be worshipped save Allāh Alone, who has no partner; and that Muḥammad is His servant and Messenger; and that ‘Īsā is the servant of Allāh and His Messenger, and His word which He directed towards Maryam, and a spirit from Him; and that Paradise is the truth, and the Fire is the truth; Allāh will cause him to enter Paradise no matter what his deeds.”⁶

There are many aḥādīth carrying this meaning. These aḥādīth are of two types:

i) Those which mention that whoever says the two testifications of faith⁷ shall enter Paradise and not be barred from it. The understanding of all such aḥādīth is straightforward for none who submit to *Tawḥīd* in its purity shall remain in the Fire forever. It is however possible that people enter Paradise and not be barred from it after they have had their sins purified by the Fire.

The meaning of the ḥadīth of Abū Dharr is that fornication and stealing do not bar a person from entry into Paradise so long as he has accepted *Tawḥīd*. This is the undoubted truth that is not contended. This ḥadīth does not mean that the one who has accepted *Tawḥīd* will not be punished for these two sins.

Bazzār records on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that the Messenger of Allāh (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh,’ will find that it brings him benefit sometime in his life, even if he is punished or af-

⁶ Bukhārī #3435 and Muslim #28/141

⁷ The first testification being that ‘None has the right to be worshipped save Allāh,’ and the second being, ‘Muḥammad is the Messenger of Allāh.’

flicted before that.”⁸

ii) Those which mention that the Fire has been forbidden for a person. Some understood these aḥādīth to mean that the person will not remain in there for eternity, or that they refer to that portion of the Fire whose denizens shall remain in their forever: all of it save its uppermost section. Many of those who accepted *Tawḥīd* and committed sins shall enter the uppermost section of the Fire, then be removed by virtue of intercession⁹ and the mercy of the Most Merciful of the merciful.

Bukhārī and Muslim record the ḥadīth, “Allāh, Exalted is He, will say, ‘By My might and majesty, I shall remove from the Fire anyone who said: none has the right to be worshipped save Allāh!’”¹⁰

⁸ as-Suyūṭī, *al-Jāmi‘ al-Ṣaḡīr* #8895 ruled it ḥasan and al-Albānī, *Ṣaḥīḥ al-Jāmi‘* #6434, *al-Ṣaḥīḥah* #1932 ruled it ṣaḥīḥ. Mundhirī said that its narrators were that of the Ṣaḥīḥ.

⁹ Bukhārī records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “The people most favoured by my intercession are those who said, ‘None has the right to be worshipped save Allāh’ sincerely from their hearts.”

¹⁰ Bukhārī #7510 and Muslim #193/479 on the authority of Anas.

The Manner of Entering Paradise

1.1 The First Opinion

A group of scholars said that the meaning of these aḥādīth was that the statement, ‘None has the right to be worshipped save Allāh,’ is a cause that leads to the entry into Paradise and safety from the Fire, and necessitates this. However causes can only come into effect if their conditions are met and any preventative barriers are absent. This is the opinion of Ḥasan and Wahb ibn Munabbih and it is clear and straightforward.

al-Ḥasan asked Farazdaq when he was burying his wife, ‘What have you prepared for this day?’ He replied, ‘Seventy years ago, I testified that “none has the right to be worshipped save Allāh.”’ Al-Ḥasan said, ‘This is indeed an excellent preparation; however this statement has conditions, so beware of accusing chaste women.’

It is also reported that he said to Farazdaq, ‘This is the central pole but where is the rope to tie it?’

It was said to al-Ḥasan, ‘People say that whoever says, ‘None has the right to be worshipped,’ shall enter Paradise.’ He said, ‘Whoever says, ‘None has the right to be worshipped save Allāh,’ and fulfils its obligations and meets its requirements shall enter Paradise.’

Wahb ibn Munabbih was asked, ‘Is not the testification that “none has the right to be worshipped save Allāh” the key to Paradise?’ He replied, ‘Of course, but every key has its teeth: if you bring a key that has teeth, the door shall open; but if not, it will not.’¹¹

Aḥmad records the ḥadīth, “The key to Paradise is, ‘None has the right to be worshipped save Allāh.’” The isnād is munqaṭī.¹²

Mu‘ādh (*radīy Allāhu ‘anhu*) reports that the Messenger of Allāh (ﷺ) said to him, “If the inhabitants of Yemen ask you about the key to Paradise, say: the testification that none has the right to be worshipped save Allāh.”¹³

The strength of this opinion can be seen in the fact that the Prophet (ﷺ) linked entry to Paradise to the performance of righteous deeds in many texts. Bukhārī and Muslim record on the authority of Abū Ayyūb (*radīy Allāhu ‘anhu*) that a man asked the Messenger of Allāh (ﷺ), ‘Messenger of Allāh, inform me of a

¹¹ Bukhārī, *Kitāb Janā’iz*, bāb #1

¹² Aḥmad #22102 on the authority of Mu‘ādh ibn Jabal.

‘Ijlūnī, *Kashf al-Khafā’* #2324 said, ‘They declared it ḍa‘īf, but Bukhārī records a narration of Wahb that supports it.’ Albānī, *Da‘īf al-Targhib* #926 ruled it ḍa‘īf.

¹³ Ibn Ḥajr, *Fath*, vol. 3, p. 142, mentions that it is recorded by ibn Ishāq, *Sirah*.

deed that will enter me into Paradise.’ He said, “That you worship Allāh without associating any partners with Him, that you establish the prayer, give the wealth-tax, and join the ties of kinship.”¹⁴

Muslim records on the authority of Abū Hurayrah (*radīy Allāhu ‘anhu*) that a man said, ‘Messenger of Allāh, direct me to a deed which if I do, I will enter Paradise.’ He said, “Worship Allāh without associating any partners with Him, establish the prescribed prayers, give the obligatory wealth-tax, and fast the month of Ramaḍān.” The man said, ‘By the One in whose hand is my soul, I will neither add to this nor detract from it.’ The Messenger of Allāh (ﷺ) said, “Whoever wishes to see a man from amongst the inhabitants of Paradise, let him look at this man.”¹⁵

Aḥmad records on the authority of Bashīr ibn al-Khaṣāṣiyyah who said, ‘I came to the Prophet (ﷺ) to give him the pledge of allegiance and he put the following conditions on me: that I testify that none has the right to be worshipped save Allāh and that Muḥammad is His servant and Messenger, that I establish the prayer, that I give the wealth-tax, that I perform a pilgrimage as dictated by Islām, that I fast the month of Ramaḍān, and that I undertake Jihād in the Way of Allāh. I said, “Messenger of Allāh, by Allāh I am unable to perform two of these: Jihād and charity. The people believe that whoever turns his back and flees will have the anger of Allāh descend upon him; I fear that if I am present, my soul would become terrified and hate death. As for charity, by Allāh all I have is a small herd and ten young camels which suffice as transportation for my family and for carrying

¹⁴ Bukhārī #1396 and Muslim #13/104-106

¹⁵ Bukhārī #1397 and Muslim #14/107

their belongings.” Thereupon the Messenger of Allāh (ﷺ) closed his hand and shook it and said, “No Jihād and no charity...then with what will you enter Paradise?” I said, “Messenger of Allāh, I will give you this pledge,” so I gave him the pledge of allegiance for all of them.”¹⁶

This ḥadīth shows that giving charity and fighting Jihād is a condition for entry into Paradise alongside *Tawḥīd*, prayer, fasting, and pilgrimage.

In a similar vein the Prophet (ﷺ) said, “I have been ordered to fight the people until they testify that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh.”¹⁷

From this ḥadīth, ‘Umar and a group of the Companions understood that merely stating the testification of faith secures one from punishment in this world, as such they did not agree to fight those who refused to give the wealth-tax. Abū Bakr al-Ṣiddīq, however, understood that one could not fight those who fulfilled the rights of this testification, of which wealth-tax was one, because he (ﷺ) went on to say, “If they do that, their blood and property become sacrosanct except by due right, and their judgment lies with Allāh.” Abū Bakr said, “Wealth-tax is a right upon wealth.” This understanding of al-Ṣiddīq has been explicitly stated by the Prophet (ﷺ) and reported from him by ibn ‘Umar, Anas and others with the words, “I have been ordered to fight the people until they testify that none has the right to be

¹⁶ Aḥmad #21952

Ḥākim#2421 said it was ṣaḥīḥ and Dhahabī agreed.

¹⁷ Bukhārī #25 and Muslim #22/129 on the authority of ibn ‘Umar.

worshipped save Allāh and that Muḥammad is the Messenger of Allāh, and they establish the prayer, and they give the wealth-tax.”¹⁸

It is also proven by His sayings,

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

If they repent, establish the prayer, and pay the wealth-tax, let them go on their way. Allāh is Ever-Forgiving, Most Merciful.

[*al-Tawbah* (9): 5]

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوْا الزَّكَاةَ فَإِخْوَانُكُمْ
فِي الدِّينِ

But if they repent, establish the prayer, and pay the wealth-tax, they are your brothers in the religion.

[*al-Tawbah* (9): 11]

thereby proving that brotherhood in this religion cannot be established except by implementing the obligations alongside *Tawḥīd*. We say, ‘alongside *Tawḥīd*,’ because one cannot repent from *shirk* except by submitting to *Tawḥīd*.

¹⁸ The whole incident referred to here can be found in Muslim #20/124. The ḥadīth of ibn ‘Umar is referred to in fn. #16 and the ḥadīth of Anas is recorded by Bukhārī #392.

When Abū Bakr had proven all of this to the Companions, they retracted their stance and accepted his opinion.

So now that it is understood that punishment in this world is not lifted through mere articulation of the testification; rather a person could well be punished for leaving one of its duties, the same applies to punishment in the Hereafter.

1.2 The Second Opinion

A group of scholars were of the opinion that the aḥādīth mentioned in the beginning of this treatise, and those of the same meaning, were stated before the revelation of the obligations and prescribed punishments. Amongst this group were Zuhri and Thawri. This is a very weak opinion: many of these aḥādīth were articulated in Madīnah, after the revelation of the obligations and prescribed punishments. Some mention the fact that he was in the Battle of Tabūk and that occurred towards the end of his (ﷺ) life.

Of this group some went on to say that these aḥādīth are all abrogated whereas others went on to say that they were not abrogated, rather unambiguous, and that conditions were later added to them. The issue of whether they are abrogated or not would then revolve around a well-known difference in the principles of jurisprudence: is an addition to a text regarded to be abrogation or not?

Thawri and others clearly stated that these aḥādīth were all abrogated by the revelation of the obligations and prescribed punishments. It is possible to understand that he meant by ‘abrogation’, ‘clarification and explanation’, because the Salaf would frequently employ the word abrogation with this meaning. In this case, what this group meant was that the revelation of the obligations and prescribed punishment further clarified that entry into Paradise, and safety from the Fire, was dependant upon them. Therefore the texts mentioned in the beginning would be ‘abrogated’ i.e. ‘clarified and expounded upon’; and the obligations would be the ‘abrogating texts’ i.e. the ones that clarify and expound upon the first set of texts.

1.3 The Third Opinion

Another group of scholars were of the opinion that the aḥādīth mentioned in the beginning of this treatise were all general and that they found specification in other texts such as, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely...”, “...with certainty...”, “...with his heart affirming the truth of what his tongue articulates...”, “...saying it from his heart...”, and “...stated by his tongue with his heart finding tranquillity in it...”

All of these texts show that the heart must have a role to play in this and it must actualise, and live, the meaning of the two testifications of faith. Its actualisation lies in the fact that the heart does not take to a god besides Him by way of love, fear, hope, reliance, seeking help, submission, penitence, and request. It actualises the fact that Muḥammad is the Messenger of Allāh by only worshipping Allāh in the way legislated by him (ﷺ).

This meaning was clearly mentioned by the Prophet (ﷺ) in a ḥadīth, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely shall enter Paradise.”¹⁹ He was asked, ‘Messenger of Allāh, what does sincerity mean here?’ He replied, “That it prevent you from committing that which Allāh has prohibited you from.”

This is reported on the authority of Anas ibn Mālik and Zayd ibn al-Arḡam but the isnāds to both are not authentic.²⁰ A similar

¹⁹ Bazzār on the authority of Abū Sa‘īd.

²⁰ Aḥmad #12824 on the authority of Anas with a similar wording to that quoted above.

meaning is reported on the authority of al-Ḥasan as a mursal report.

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Ṭabarānī, *al-Kabir* #5074, *al-Anṣaṭ* #1235 on the authority of Zayd ibn al-Arḡam; 'Irāqī, *al-Mughni* #1613 said the isnād was ḥasan; however Albānī, *Da'if at-Targhib* #922 ruled the ḥadīth mawḍū'.

The Meaning of the Testification

To clarify the meaning of this testification: it means that one does not take a god besides Allāh. A god is one who is obeyed, and not disobeyed, by way of awe, magnification, love, fear, hope, reliance, asking him, and supplicating to him. All of this is only allowed for Allāh, Mighty and Magnificent. Whoever associates partners with Allāh in any of these matters, which are all from the specificities of godhood, has sullied the sincerity with which he articulated the testification, and has diminished his *Tawḥīd*. Such a person has worshipped an object of creation proportionately to the amount he has directed any of these affairs to him or it, and all of this is from the branches of *shirk*.

It is for this reason that many of the sins which violate any of the areas mentioned above have been referred to simply as '*shirk*' or '*kufṛ*' in many texts. The aḥādīth mention showing off, swearing by other than Allāh, putting ones trust in other than Allāh, equating Allāh and another in will such as by saying, 'Whatever Allāh and you willed,'²¹ or, 'All I have is Allāh and you'; as being

²¹ Aḥmad #23265-23339-23347-23381 and Abū Dāwūd #4980 record on the authority of Hudhayfah that the Messenger of Allāh (ﷺ) said, "Do not say, 'Whatever Allāh and you willed,' but say, 'Whatever Allāh willed then you willed.'"

shirk. The same applies to those matters that sully *Tawhīd* and the Oneness of Allāh with regards bringing about harm and benefit such as: seeking omens, reprehensible *ruqyā*,²² and going to fortune tellers and believing what they say.

Moreover, following ones desires and thereby breaching the prohibitions of Allāh also serves to sully and diminish *Tawhīd*. It is for this reason that one finds many sins that result from following desires being referred to as '*shirk*' and '*kufr*'. Examples are: killing a Muslim, having conjugal relations with a menstruating woman, having conjugal relations with a woman in her rear passage, and drinking alcohol the fourth time; even though these sins do not serve to eject a person from the realm of Islām altogether. This is why the Salaf would say when explaining these *aḥādīth*, 'A *kufr* less than *kufr*,' and 'A *shirk* less than *shirk*.'

Allāh, Exalted is He, has called desires that are followed a god in His saying,

أَفْرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ

Have you seen him who takes his whims and desires to be his god...

[*al-Jāthiyah* (45): 23]

al-Ḥasan said, 'This is the person who does whatever his soul desires.' Qatādah said, 'This is the person who does what his soul desires, and follows whatever it lusts after. Neither scrupulous-

²² *ruqyā*: curing ailments through the recitation of the Qur'ān, through supplication, or the usage of *adhbakār*. The reprehensible form is to employ anything that contains *shirk* or disobedience to Allāh.

ness (*wara*)²³ nor *taqwā*²⁴ prevent him from this.’

It is reported on the authority of Abū Umāmah that the Prophet (ﷺ) said, “There is no god worshipped under the shade of the sky that is more severe with Allāh than desires that are followed.” The isnād is ḍa‘īf.²⁵

²³ ibn al-Qayyim, *al-Fawā'id*, p. 118, said that *wara'* was, ‘Leaving all that one fears may harm his Hereafter.’ Jurjānī, *at-Ta'rifāt*, p. 325, said that it was ‘The leaving of anything doubtful for fear of falling into the prohibited. It is also said that it is to adhere firmly to all beautiful deeds.’

Ṭabarānī, *al-Kabīr* records on the authority of Hudhayfah that the Prophet (ﷺ) said, “The excellence of knowledge is better than the excellence of worship. The best of your religion is *wara'*.” Mundhirī said that its isnād was ḥasan and it was declared ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Targhib*, #68.

²⁴ Sama‘ānī, *Tafsīr*, vol. 1, p. 42, said, ‘*Taqwā* the basic meaning of which is setting a barrier between two things. This is why it is said that one *ittaqā* with his shield, i.e. he set it as a barrier between him and the one who wished him evil... Therefore it is as if the one who has *taqwā* has used his following the commands of Allāh and avoiding His prohibitions as a barrier between himself and the Punishment. Hence he has preserved and fortified himself against the punishment of Allāh through his obeying Him.’

Baghawī, *Tafsīr*, vol. 1, p. 60, said, ‘Ibn ‘Abbās (*radīy Allāhu ‘anhumā*) said, “The one who has *taqwā* is one who secures himself from *shirk*, major sins and all indecent actions.”... ‘Umar ibn al-Khaṭṭāb asked Ka‘b al-Aḥbār, “Inform me of *taqwā*,” to which he replied, “Have you ever traversed a path beset with thorns?” He said, “Yes.” Ka‘b said, “So what did you do?” He replied, “I gathered together my garments and trod cautiously.” He said, “That is *taqwā*.” Shahr ibn Ḥawshab said, “The *muttaqī* is one who leaves that which contains no harm for fear of committing that which is harmful.” ‘Umar ibn ‘Abdu’-l-‘Azīz said, “*Taqwā* is abandoning all that Allāh has prohibited and performing all that He has ordered. Then that provision that Allāh gives you after this is goodness on top of goodness.”’

²⁵ Ṭabarānī, *al-Kabīr* #7502.

Another ḥadīth mentions, “The testification that ‘None has the right to be worshipped save Allāh,’ continuously defends those who say it until they give preference to the world over the religion. When they do this, it will be rejected of them and it will be said to them, ‘You have lied.’”²⁶

This is born testimony by the authentic ḥadīth in which the Prophet (ﷺ) said, “May the servant of the dīnār perish, may the servant of the dirham perish, may the servant of bordered silk clothes perish, may the servant of luxurious cloaks perish; may he perish and meet with failure, and if he is pricked with a thorn, may it never come out!”²⁷

This proves that whoever loves something and follows it, making it his goal and objective, basing his allegiance and enmity on it, has worshipped it. Allāh has also called the obedience of Shayṭān in disobedience to Him, worship of him,

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Haythamī, vol. 1, p. 193, mentions that it contains a matrūk narrator; it was ruled mawḍū‘ by ibn al-Jawzī, *al-Mawḍū‘āt* and endorsed by Dhahabī, *Tartīb* #956; and it was also ruled mawḍū‘ by Albānī, *Zilāl al-Jannah* #3.

²⁶ Suyūṭī, *al-Jāmi‘ al-Kabir* said, ‘Recorded by ibn al-Najjār on the authority of Zayd ibn al-Arqam.’

A similar ḥadīth is recorded by Bazzār #2944 on the authority of Abū Hurayrah. Haythamī, vol. 7, p. 277, said it contains a very weak narrator.

A similar ḥadīth is recorded by Abū Ya‘lā and Bayhaqī, *Shu‘ab al-Īmān* on the authority of Anas. ‘Irāqī #1612 said the isnād was ḍa‘īf and mentioned that Ṭabarānī, *al-Awsaṭ* recorded a similar ḥadīth on the authority of ‘Ā’ishah and that it is also ḍa‘īf.

²⁷ Bukhārī #2877 on the authority of Abū Hurayrah without mention of ‘bordered silk clothes,’ which is found in the narration of ibn Mājah #4135-4136.

أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَن لَّا
تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٠﴾

Did I not make a contract with you, tribe of Ādam, not to worship Shayṭān, who truly is an outright enemy to you.

[*Yā Sin* (36): 60]

Allāh, Exalted is He, quotes His beloved Ibrāhīm as saying to his father,

يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ
عَصِيًّا ﴿٤٤﴾

Father, do not worship Shayṭān. Shayṭān was disobedient to the All-Merciful.

[*Maryam* (19): 44]

Whoever has not actualised the worship of the All-Merciful and His obedience will worship Shayṭān through obeying him. A person cannot free himself of the worship of Shayṭān except by making his worship sincere and wholly for the All-Merciful. The latter are the people about whom He said,

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ
اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٢﴾

You have no authority over any of My slaves except for the misled who follow you.

[*al-Hijr* (15): 42]

These are the people who have actualised, ‘None has the right to be worshipped save Allāh’: those who were sincere in articulating it and their deeds testified to the truth of their words. These are people who have not turned to any other besides Allāh in their love, hope, fear, obedience, and reliance. These are people who remained true to their testification: these are the true servants of Allāh.

As regards the person who testifies that none has the right to be worshipped save Allāh, a testimony of the tongue, but then obeys Shayṭān and his desires in disobedience to Allāh, his deeds prove the lie of his testimony and his *Tawḥīd* is diminished according to the extent of his sin.

وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بَغْيًا هُدًى مِّنَ اللَّهِ

And who could be further astray than someone who follows his whims and desires without any guidance from Allāh?

[*al-Qaṣaṣ* (28): 50]

وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ
عَن سَبِيلِ اللَّهِ

...and do not follow your whims and desires, letting them misguide you from the Way of Allāh.

[*Ṣād* (38): 26]

So be a servant of Allāh and do not be a servant to your desires for desires throw a person into the Fire,

ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ

**...are many lords better, or Allāh, the only One,
the Conqueror?**

[*Yūsuf* (12): 39]

May the servant of the dirham perish! May the servant of the dīnār perish! By Allāh, none shall be saved from the punishment of Allāh tomorrow except for one who actualises his servitude to Allāh Alone and is not duped into following empty desires. Whoever knows that his God and object of worship is one, let him single Him out alone for worship and not associate anything in the worship of his Lord.

One of the Gnostics was addressing his companions from the top of a mountain. During his address he said, 'None of you will attain his goal until he singularly devotes himself to the One.' The mountain shook and he fell, and it shook so much that it seemed to the onlookers that its rocks were like paper. Then when the speaker regained consciousness it seemed as if had been raised from his grave!

Loving Allāh

The statement, ‘None has the right to be worshipped save Allāh,’ necessitates that none besides Him be loved. A god is one who is worshipped out of love, hope, and fear. From the perfection of ones love is to love what the beloved loves and to hate what he hates. Therefore whoever loves something Allāh hates, or hates something Allāh loves, his *Tawhīd* is not complete and he has not been true to his testification and has committed a hidden form of *shirk*. Allāh, Exalted is He says,

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ
وَكَرِهُوا رِضْوَانَهُ، فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

That is because they followed what angers Allāh and hated what is pleasing to Him. So He made their actions come to nothing.

[*Muḥammad* (47): 28]

He also says,

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

They worship Me, not associating anything with

Me.

[*an-Nūr* (24): 55]

Layth and Mujāhid said in commentary to this verse that it means, ‘They do not love any save Me.’

Hākim records on the authority of ‘Ā’ishah (*radīy Allāhu ‘anbā*) that the Prophet (ﷺ) said, “*Shirk* is more hidden than the crawling of an ant across a smooth rock in a dark night. Its least form is to love some form of oppression and to hate some form of justice, and is the religion anything but love and hate? Allāh, Mighty and Magnificent says,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say, ‘If you love Allāh, then follow me, Allāh will love you...’

[*Āli ‘Imrān* (3): 31]²⁸

This is a clear text showing that loving what Allāh hates and hating what Allāh loves is to follow ones desires, and it also shows that to base ones allegiance and enmity on such matters is a form

²⁸ Hākim #3148 who said that it was ṣaḥīḥ but Dhahabī criticised him by stating that one of its narrators was weak. It was declared ḍa‘īf by Albānī, *Da‘īf al-Jāmi‘* #3432.

‘Irāqī #3401 said, ‘Aḥmad and Ṭabarānī record the ḥadīth on the authority of Abū Mūsā al-Ash‘arī, “Fear this *shirk* for it is more hidden than the crawling of an ant.” Ibn Hibbān, *al-Du‘afā’* also records it on the authority of Abū Bakr al-Ṣiddīq. He and Dāruqūṭnī declared the ḥadīth ḍa‘īf.’

However there is an authentic wording of this ḥadīth recorded by Ḥakīm al-Tirmidhī on the authority of ibn ‘Abbās, “*Shirk* in my nation is more hidden than the crawling of an ant across a smooth rock” and Abū Bakr, “*Shirk* amongst you is more hidden than the crawling of an ant” Refer to Albānī, *Ṣaḥīḥ al-Jāmi‘* #3730-3731.

of hidden *shirk*. al-Ḥasan said, 'Know that you cannot love Allāh until you love obeying Him!'

Dhū'l-Nūn was asked, 'When will I have loved Allāh?' He replied, 'When what He hates is more embittered in your view than patience.'

Bishr ibn al-Sarrī said, 'It is not one of the signs of love that you hate what your beloved loves!'

Abū Ya'qūb al-Nahrajawrī said, 'Whoever claims love of Allāh, Mighty and Magnificent, yet does not conform to Him in his ordinances, his claim is false.'

Yaḥyā ibn Mu'ādh said, 'The one who claims to love Allāh yet does not preserve His limits is not truthful.'

Ruwaym said, 'Love is to conform in all situations and circumstances,' then he recited the following ode,

If You said to me, 'Die,'
die I would : hearing and obeying.
I would give to the caller of death,
a cordial welcome!

This meaning is further supported by His saying,

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

Say, 'If you love Allāh, then follow me, Allāh will love you...'

[*Āli 'Imrān* (3): 31]

al-Ḥasan said, ‘The companions of the Prophet (ﷺ) said, ‘We love our Lord a great deal,’ so Allāh desired to appoint a sign proving love of Him, so He revealed this verse.’

Hence we learn that the testification that ‘none has the right to be worshipped save Allāh’ cannot be completed except by also testifying that ‘Muḥammad is the Messenger of Allāh.’ This is because if the love of Allāh cannot be completed except by loving what He loves, and hating what He hates, and this can only be known via Muḥammad (ﷺ); it follows that loving Allāh necessarily means loving His Messenger (ﷺ), believing in him, and following him.

It is for this reason that Allāh mentioned loving Him alongside loving the Messenger (ﷺ) in His saying,

قُلْ إِنَّ

كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ أُقْتَرَفْتُمُوهَا وَبِجَارَةٍ تَمَخَّشُونَ كَسَادَهَا وَمَسْكِنٌ
تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ
فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ ﴿٢٤﴾

Say: ‘If your fathers, or your sons, or your brothers, or your wives, or your tribe, or any wealth you have acquired, or any business that you fear may slump, or any house which pleases you, are dearer to you than Allāh and His Messenger and undertaking Jihād in His Way, then wait until Allāh brings about His command, Allāh does not guide people who are deviators.’

And it is for this reason that Allāh mentioned obedience to Him alongside obedience to His Messenger (ﷺ) in many places.

He (ﷺ) said, “There are three qualities through which one experiences the sweetness of faith: that Allāh and His Messenger be more beloved to him than anyone else; that he love a person and love him only for the sake of Allāh; and that he detest returning to disbelief, after Allāh has saved him from it, just as he detests being thrown into the Fire.”²⁹

This describes the state of the magicians at the time of Pharaoh; when the love of Allāh settled in their hearts, and they were willing to sacrifice themselves for His sake, they said to Pharaoh, ‘Decide any judgment you like!’ When love firmly settles in the heart, the limbs will only act in obedience to Allāh.³⁰

This is the meaning of the ḥadīth qudsī recorded by Bukhārī³¹ which mentions, “...the servant continuously draws closer to me by performing the optional deeds until I love him; when I love

²⁹ Bukhārī #16-21 and Muslim #43/165-166 on the authority of Anas

³⁰ Allāh, Exalted is He says, “**The magicians threw themselves down in prostration. They said, ‘We have believed in the Lord of Hārūn and Mūsā.’ Pharaoh said, ‘Do you believe in him before I have authorized you? He is your chief, the one who taught you magic. I will cut off your hands and feet alternately and have you crucified on palm trunks. Then you will know for certain which of us has the harsher and longer lasting punishment.’ They said, ‘We will never prefer you to the clear Signs which have come to us nor to Him who brought us into being. Decide on any judgment you like. Your jurisdiction covers only this worldly life.’**” [Tā Hā (20): 70-72]

³¹ Bukhārī #6502 on the authority of Abū Hurayrah.

him, I am his hearing by which he hears, his seeing by which he sees, his hand with which he strikes, and his foot with which he walks.”³² In some narrations the wording is, “It is for My sake that he hears, and for My sake that he sees, and for My sake that he strikes, and for My sake that he walks.”³³

The meaning is that when love fills the heart and overcomes it, the limbs will then do only that which is pleasing to the Lord. At this point the soul will find tranquillity and peace for it will have been obliterated such that it will only follow the desire of its Lord as opposed to its own desires.

Servant of Allāh, worship Him as He desires of you, not as you would desire of Him. Whoever worships Allāh in this latter way is worshipping Him as if on a crumbling precipice: if good comes his way, he is happy; but if trial comes his way, he turns on his heel and loses out both in this world and the Hereafter. When gnosis and love become strong, the person will desire only that which his Master desires.

Some of the previous books mention, ‘Whoever loves Allāh will find that there is nothing preferable to His good pleasure, and whoever loves the world will find that there is nothing preferable to the desires of his soul.’

Ibn Abī al-Dunyā records with his isnād that al-Ḥasan said, ‘My eye has never set on anything, nor has my tongue articulated a

³² Similar aḥādīth have also been reported on the authority of ‘Ā’ishah by Aḥmad; Abū Umāmah by Ṭabarānī; ‘Alī by Ismā’īlī, *‘Musnad’ Alī*; Ibn ‘Abbās by Ṭabarānī; Anas by Ṭabarānī; and Maymūnah by Abū Ya’lā.

³³ Recorded by Ḥakīm al-Tirmidhī, *Kbatm al-ʿAwliyā’*

word, nor has my hand struck anything, nor have my feet started moving, except that I first examined whether it was an action of obedience or disobedience: if it was obedience, I proceeded; but if it was disobedience, I refrained.’

This is the state of the elite amongst the true and truthful lovers, so understand this well, may Allāh have mercy upon you, for what has been described is from the innermost realities of *Tawḥīd*. It was to this reality and ranking that the Prophet (ﷺ) pointed when he gave his sermon upon arriving in Madīnah, “Love Allāh with all your hearts,” as has been recorded by ibn Ishāq and others.³⁴

When the heart is filled with love of Allāh, there is no more room left in it for it to take on board the desires of the soul. It was to this that the poet pointed when he said,

I leave to find that my heart have You sealed
With love of You such that nothing else may intrude.

Were it possible, I would have lowered
My eyes and not looked at anything ‘til I see You.
I love You... not some of me, rather all of me -
Even though love of You leave me no motion.

Among the lovers are those devoted to Him,
And others claiming a joint-partnership.

When tears become infused into cheeks,
Those who cry from those who pretend are separated:
The one who cries vanishes away in love,
Whereas the latter merely articulates idle desires.

When the lover finds that there remains in his heart space for the desires of the soul, his claim to love is just that: a claim. The

³⁴ Ibn Hishām, *Sirah*, vol. 2, pp. 146-147

true lover is the one whose self has been obliterated such that it remains only with the Beloved, “It is for My sake that he hears, and for My sake that he sees...”

The heart is the house of the Lord. A Judeo-Christian narration mentions Allāh as saying, “My heavens and My earth cannot contain Me, but the heart of My believing servant can.”³⁵

If the heart contains in it something other than Allāh, know that Allāh has absolutely no need of *shirk* and He is not content with the competition of the throngs of the idols of desires. The Truth, Exalted is He, is jealous. He is jealous that there be something other than Him in the heart of His servant, or that there be something in there that does not please Him.

We wanted you and you alone, but when you contaminated,
We distanced you in proportion to your turning away from us.

‘Let not the heart contain anything save us,’

But you allowed it to contain others: you are not of us!

³⁵ Some have mentioned this as a ḥadīth of the Prophet (ﷺ) but there is no basis to it as stated by ‘Irāqī, *al-Mughni* #2599. ‘Ijlūnī, *Kashf al-Khafā’* #2256 said, ‘Suyūṭī, *al-Durar*, agreed with ‘Irāqī, following Zarkhashī. Ibn Taymiyyah said that it was mentioned in the Judeo-Christian narrations.’ Sakhāwī, *al-Maqāṣid* #990 said, ‘There is no known isnād for it, but its meaning is that his heart can contain belief in Me, love of Me, and gnosis of Me.’

There is however a ḥasan ḥadīth recorded by Ṭabarānī on the authority of Abū Utbah that the Prophet (ﷺ) said, “Truly, Allāh has vessels from amongst the people of the earth, and the vessels of your Lord are the hearts of His righteous servants, and the most beloved of them to Him are the softest and most tender ones.” cf. Albānī, *al-Ṣaḥīḥah* #1691.

The Sound Heart

None will be victorious tomorrow except for one who meets Allāh with a sound heart, containing none save Him,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

...the Day when neither wealth nor sons will be of any use - except for he who comes to Allāh with a sound and flawless heart.

[*al-Shu'arā'* (26): 88-89]

The sound heart is that heart which is secure of the filth of opposition.³⁶ The heart which has been sullied with despicable matters is not worthy of living in the vicinity of the Holy (*al-Quddūs*) except after being purified by the bellows of the Fire. Only when its stains are removed does it become worthy of residing in His vicinity, “Allāh is pure and accepts only that which is pure.”³⁷

³⁶ The teacher of the author, Ḥāfiẓ ibn al-Qayyim, has a beneficial discussion explaining the meaning of the sound heart. This can be read in Appendix 1.

³⁷ Muslim #1015/2346 on the authority of Abū Hurayrah.

As for hearts that are pure, immediately are they deserving of living in His vicinity,

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

Peace be upon you because of your patience! How wonderful is the Ultimate Abode.

[*al-Ra'd* (13): 24]

سَلَامٌ عَلَيْكُمْ طَبَقْتُمْ فَأَدْخَلُوهَا خَالِدِينَ ﴿٧٣﴾

Peace be upon you! You have done well so enter it timelessly, forever.

[*al-Zumar* (39): 73]

الَّذِينَ نُوَفِّهِمُ
الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ أَدْخُلُوا الْجَنَّةَ بِمَا
كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

...those who the angels take in a virtuous state. They say, 'Peace be upon you! Enter the Garden for what you did.'

[*al-Nahl* (16): 32]

Whoever, today, does not ignite his heart with the fire of sorrow over what he has done in the past, or the fire of desire: desire to meet the Beloved, should know that the Fire of Hell is incomparably hotter!

None requires to be purified by the Fire of Hell except for one who did not complete his actualisation of *Tawḥīd*, and did not establish its rights and duties. The first to be hurled into the Fire from the servants who followed *Tawḥīd* will be the worshippers who showed off: the scholar, the Mujāhid, and the one who gave

in charity.³⁸ This is because a small amount of ostentation amounts to *shirk*.³⁹ The ostentatious looks to creation with respect to his deeds because of his ignorance of the greatness of the Creator. The ostentatious imprints false stamps in the name of the king in order to gain ill-gotten money; he pretends that he is from the elite of that king, yet in reality he does not even know him. The ostentatious paints the picture of the king on counterfeit money

³⁸ Muslim #1905/4923 on the authority of Abū Hurayrah with the words, “The first man (whose case) will be decided on the Day of Judgment, will be a man who died as a martyr. He shall be brought forth and Allāh will recount His blessings (which He had bestowed upon him) and he will acknowledge them. Then Allāh will ask, “What did you do with them?” He will reply, “I fought for Your sake until I died as a martyr.” Allāh will say, “You lie. You fought so that you might be called a ‘brave warrior’ and you were called so.” Then a command will be given and he will be dragged on his face and cast into Hell.

And a man who acquired knowledge and taught it and recited the Qur’ān. He will be brought forth and Allāh will recount His blessings (which He had bestowed upon him) and he will acknowledge them. Then Allāh will ask, “What did you do with them?” He will say, “I acquired knowledge and disseminated it and recited the Qur’ān for your sake.” Allāh will say, “You lie. You acquired knowledge so that you might be called ‘a scholar,’ and you recited the Qur’ān so that it might be said, ‘He is a Qāri,’ and it was said. Then a command will be given and he will be dragged on his face and cast into Hell.

And a man whom Allāh had made abundantly rich and had granted every kind of wealth. He will be brought forth and Allāh will recount His blessings (which He had bestowed upon him) and he will acknowledge them. Then Allāh will ask, “What did you do with them?” He will say, “I spent money in every cause in which You wished that it should be spent for Your sake.” Allāh will say, “You lie. You did so that it might be said, “He is generous,” and it was said. Then a command will be given and he will be dragged on his face and cast into Hell.”

³⁹ Aḥmad #23630-23631-23636 records on the authority of Maḥmūd ibn Labīd that the Prophet (ﷺ) said, “What I fear for you most is the minor *shirk*.” When asked what that was he replied, “Showing off (*riyā*).”

It was declared ṣaḥīḥ by ibn Khuzaymah #937, Mundhirī said its isnād was jayyid and Albānī, *Ṣaḥīḥ al-Targhib* #32 ruled it ṣaḥīḥ.

so that it is circulated, but it only finds way past the uncritical.

After the ostentatious, it is the followers and slaves of desires who shall enter the Fire: those who obeyed their desires and disobeyed their Master. As for the true servants of Allāh, it will be said to them,

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِي
إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً ﴿٢٨﴾ فَأَدْخِلْ فِي عِبَادِي ﴿٢٩﴾ وَأَدْخِلْ جَنَّتِي ﴿٣٠﴾

O soul at rest and peace, return to your Lord, well-pleasing and well-pleased! Enter among My servants! Enter My Garden!

[*al-Fajr* (89): 27-30]

The Fire of Hell pales into insignificance when faced with the light of faith of those who lived by *Tawḥīd*. In a ḥadīth it is mentioned, “The Fire shall say to the believer, ‘Pass by for your light has extinguished my blaze!’”⁴⁰

Aḥmad records on the authority of Jābir that the Prophet (ﷺ) said, “There is not a righteous person or a sinner except that he will enter it. For the believer it will be a source of coolness and peace just as it was for Ibrāhīm, to the point that the Fire will raise a clamour in objection to the coolness.”⁴¹

⁴⁰ Ṭabarānī, *al-Kabīr* #668 on the authority of Ya‘lā ibn Munayyah.

It was declared ḍa‘īf by Albānī, *Ḍa‘īf al-Jāmi‘* #2474.

⁴¹ Aḥmad #14520

Bayhaqī, *Shu‘ab* #370 said that its isnād was ḥasan. Hākim #8744 said it was ṣaḥīḥ and Dhahabī agreed. Haythamī, vol. 7, pg. 55 said that the narrators of Aḥmad were trustworthy and precise. However both Albānī, *Ḍa‘īf al-Tarḡīb* #2110 and Arna‘ūt, *Tabḥīq Musnad* show that the isnād is ḍa‘īf due to the presence of an unknown narrator.

This is the legacy of Ibrāhīm (*'alayhis-salām*) to the lovers amongst his descendants.

The Fire of Hell fears the fire of love in the hearts of the lovers. Junayd said, "The Fire said, "My Lord, if I do not obey You would You punish me with something worse than me?" He replied, "Yes, I would unleash against you My Greatest Fire." It said, "Is there a fire which is greater and more intense than mine?" He replied, "Yes, the fire of love of Me which I settle in the hearts of My believing friends."

The fiercest heat of Hell is its coolest portion!
Were it not for the tears of the lovers cooling
The heat of love, burned by heartsickness would they be!
Leave him with his tears to quench the heat
Of a yearning heart, leave him, leave him!
Ask his rebukers to excuse him for a time,
For in their rebuke at his desire have they killed him!

One of the Gnostics would say, 'Is it not strange that I be one of the living amongst you, yet in my heart there is a longing for my Lord like a blazing furnace that refuses to go out!'

I have not seen a fire like the fire of the lovers
The further it is from its kindler, the more it blazes.

4.1 Devotion to Allāh

The Gnostics have no business other than their Master, and they have no desire for anything besides Him. A ḥadīth mentions, “Whoever awakes having a concern other than Allāh, is not of Allāh.”⁴²

One of them said, ‘Whoever tells you that Allāh is his Master, yet he has a desire for other than Him, do not believe him.’

Dāwūd al-Ṭā’ī used to say during the night, ‘My desire for You has negated all other desires, and it has come between me and the desire for sleep. My longing for looking on at You has destroyed all worldly delights and has come between me and carnal lusts. I am in Your prison, O Kind One (*al-Karīm*)!’

What business have I with other than Him?

What business have I

With a partner who would turn my heart from loving Him?

What would I do if turns He away and all hopes are frustrated?

He can replace me but I have none to replace Him!

My brothers, when you understand this, you will have understood the meaning of the Prophet (ﷺ) when he said, “Whoever says, ‘None has the right to be worshipped save Allāh,’ sincerely from his heart, Allāh will prohibit the Fire from him.”

⁴² Ḥākim #7889 on the authority of Hudhayfah. He remained silent about it but Dhahabī said, ‘I think it is mawḍū’.’ Ḥākim #7902 also records it on the authority of ibn Mas‘ūd and Dhahabī shows that the isnād is ḍa‘īf. ‘Irāqī #3202 said, ‘Recorded by Ṭabarānī, *al-Awsat*, on the authority of Abū Dharr; also recorded by ibn Abī al-Dunyā on the authority of Anas with a ḍa‘īf isnād; and Ḥākim on the authority of Hudhayfah and it is ḍa‘īf.’ - with summary.

Whoever articulates this testification yet enters the Fire, the reason is the lack of truthfulness in his articulation. If this testification is said truthfully, it purifies the heart of everything save Allāh, but if anything remains, it is by reason of a deficiency in the truthfulness with which it was stated.

Whoever is truthful in his articulation of this testification will not love any save Him, he will not hope in any save Him, he will not fear any save Him, he will not place his reliance in any save Him, and any trace of his desires and giving preference to his soul will vanish. However, let it not be presumed that the lover is required to be error free, rather it is required of him to make amends for his errors.

Zayd ibn Aslam said, ‘Allāh loves a servant until he reaches such a level that He says, “Go and do as you will for I have forgiven you.”’⁴³

Sha‘bī said, ‘When Allāh loves a servant, sins will not harm him.’

⁴³ In this respect Bukhārī #7507 records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “A servant committed a sin and said, ‘My Lord, I have committed a sin so forgive me.’ His Lord says, ‘My servant knows that he has a Lord who forgives sins and takes to account for them. I have forgiven My servant!’ Then he remains for a time, for as long as Allāh wills, and then commits another sin. He says, ‘My Lord, I have committed another sin, so forgive me.’ His Lord says, ‘My servant knows that he has a Lord who forgives sins and takes to account for them. I have forgiven My servant!’ Then he remains for a time, for as long as Allāh wills, and then commits another sin. He says, ‘My Lord, I have committed another sin, so forgive me.’ His Lord says, ‘My servant knows that he has a Lord who forgives sins and takes to account for them. I have forgiven My servant! Let him do what he wills!’”

This is because Allāh, Mighty and Magnificent, has a concern for those He loves amongst His servants. Therefore each time His servant slips and relapses into the abyss of desires, He leads him out of it to the summit of success. He makes easy for him the routes to repentance, He alerts him to the vileness of his mistake such that in fear, he rushes to be excused, and He afflicts him with trials and tribulations that would serve to expiate his crime.

A narration mentions that Allāh, Exalted is He, says, “Those who remember Me are those who will sit in My company. Those who obey Me are those who receive My munificence. I will not cause those who disobey Me to fall into despair of My mercy, if they repent, I am their beloved; if they do not repent, I am their doctor: I will afflict them with trials such that I purify them of their faults.”

Muslim records on the authority of Jābir that the Prophet (ﷺ) said, “Fever removes sins just as bellows remove scum.”⁴⁴

Aḥmad and ibn Ḥibbān record on the authority of ‘Abdullāh ibn al-Mughaffal (*radīy Allāhu ‘anhu*) that a man met a woman who used to be a prostitute in the Days of Ignorance. He started playing around with her until he extended his hand towards her upon which she said, ‘Stop, Allāh has removed *shirk* and brought Islām,’ so he removed his hand and left. While he was leaving, he kept looking back at her, and while doing so walked into a wall. With blood pouring down his face, he came to the Prophet (ﷺ) and informed him of what had happened. He (ﷺ) said, “You are a servant of Allāh for whom He wishes good.” Then he said, “When Allāh wishes good for His servant, He hastens on his punish-

⁴⁴ Muslim #2575/6570

ment in this world; and when He wishes evil for His servant, He holds back his sin so that it may be recompensed on the Day of Judgment.”⁴⁵

People! Your hearts are essentially pure, but they have been stained with splashes of sins. So splash on them in turn the tears of your eyes and you will find your hearts purified. Have the firm resolve to wean your souls of the suckling of desires: fever is the best of cures. When your souls demand you to fulfil their desires then say to them the words of this woman, ‘Allāh has removed *shirk* and brought Islām.’ Islām necessitates submission and willing obedience.

Remind your soul of,

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ
الْمَلَائِكَةُ

The angels descend on those who say, ‘Our Lord is Allāh’ and then go straight.

[*Fuṣṣilat* (41): 30]

Perchance it may lean towards uprightness. Teach it that the One who is closer to you than your life vein sees all, perchance it may feel embarrassed,

⁴⁵ Aḥmad #16806 and ibn Ḥibbān #2911.

It has a witness recorded by Tirmidhī #2396 on the authority of Anas, and he declared it ḥasan gharīb; and also by Ṭabarānī on the authority of ‘Ammār ibn Yāsir, Haythamī, vol. 10, p. 191, said that its isnād was jayyid.

The ḥadīth was ruled ṣaḥīḥ by Ḥakīm #8133 with Dhahabī agreeing.

الْوَعْلَمُ بِأَنَّ اللَّهَ يَرَى (١٤)

Does he not know that Allāh sees?

[*al-'Alaq* (96): 14]

إِنَّ رَبَّكَ لِبِالْمِرْصَادِ (١٤)

Your Lord is always lying in wait.

[*al-Fajr* (89): 14]

A man sought to seduce a woman in the open desert by night but she refused. 'There are only the stars to see us,' he said. 'What of the One who put them there?' she replied.

Another man forced a woman to him and ordered her to lock the doors and she did. Then he asked, 'Are there any doors left to be locked?' She replied, 'Yes, the door between us and Allāh, Exalted is He.' So he never fulfilled his desire with her.

One of the Gnostics saw a man talking to a woman and said, 'Allāh sees both of you! May Allāh conceal us and you!'

Junayd was asked, 'What would aid us in lowering the gaze?' He replied, 'By your knowing that Allāh's looking at you precedes your looking at what you wish to look at.'

Muḥāsibī said, 'Self-inspection (*murāqabah*) is the heart's cognisance of the closeness of its Lord.'

As one's knowledge of Allāh increases, so too does ones sense of embarrassment before His closeness and sight. The Prophet (ﷺ) advised a man to be ashamed before Allāh as he would be in

front of a righteous man of his family who never leaves him.⁴⁶

Some of them said, 'Be embarrassed of Allāh according to His closeness to you, and fear Allāh according to His power over you.'

One of them said, 'For the last forty years I have not moved my foot for other than Allāh and I have not looked at anything that I found pleasing for shyness of Allāh, Mighty and Magnificent.'

It is as if a Your watcher from You is scrutinising inspecting my
innermost thoughts;

And another inspecting scrutinising my sight and tongue.

Hence my eyes have not set on anything, after You,

For other than Your sake except that I thought,

'They have seen me!'

Not a word has escaped my lips, after You,

For other than You except that I thought,

'They have heard me!'

Not even a thought in mention of other than You

Has crossed my heart except that they stopped it in its tracks.

⁴⁶ Ibn 'Adī, vol. 2, p. 560 and vol. 4, p. 410, records on the authority of Abū Umāmah that the Prophet (ﷺ) said, "Be ashamed before Allāh as you would be ashamed before two righteous people of your family who never leave you."

Ibn 'Adī ruled it ḍa'īf as did as-Suyūṭī, *al-Jāmi' al-Ṣaḡbir* #971 and Munāwī, vol. 1, p. 622. Albānī, *al-Da'ifab* #1500 ruled it ḍa'īf jiddan.

The ḥadīth is also reported on the authority of Sa'īd bin Yazīd by Aḥmad, *al-Zubd*, p. 46, mentioning one righteous person instead of two and it is ḥasan. cf. Albānī, *al-Ṣaḡīḥ* #741.

The Virtues of the Testification

The testification of *Tawḥīd* has many great benefits, it is not possible to enumerate them all, and so we shall only mention some here:

i) It is the statement of *Taqwā*

As was stated by ‘Umar (*radīy Allāhu ‘anhu*) and other Companions.

ii) It is the statement of sincerity, the testification of truth, the call of truth, absolution from shirk, victory from this life, and it was for it that the creation was created.

Allāh, Exalted is He, says,

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

I only created jinn and mankind to worship Me.

[*al-Dhāriyāt* (51): 56]⁴⁷

⁴⁷ ‘Iraḳī, #944 said, ‘Abū al-Shaykh, *al-Thawāb* records a mursal hadīth via the

iii) It is because of this statement that the Messengers were sent and the Books revealed,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

We sent no Messenger before you without revealing to him: ‘There is none worthy of worship save Me, so worship Me.’

[*al-Anbiyā*’ (21): 25]

يُنزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢٠﴾

He sends down angels with the Spirit of His command to any of His slaves He wills: ‘Give warning that there is none worthy of worship save Me, so have *taqwā* of Me!’

[*al-Nahl* (16): 2]

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route of al-Ḥakam ibn ‘Umayr, “When you say, ‘None has the right to be worshipped save Allāh,’ for it is the statement of *Tawḥīd*...’, Ḥakam is ḍa‘īf. Abū Bakr al-Ḍaḥḥāk, *al-Shamā‘il*, records a ḥadīth on the authority of ibn Mas‘ūd which mentions that it is the statement of sincerity and the call of truth. Ibn ‘Adī records a ḥadīth on the authority of ibn ‘Umar which mentions that it is the call of truth. Ṭabarānī, *al-Du‘ā*, records a ḥadīth on the authority of ibn ‘Umar which mentions, “‘None has the right to be worshipped save Allāh’ is the statement of sincerity...”. Ṭabarānī records the ḥadīth of Salamah ibn al-Akwa‘ that the verse, “and imposed upon them the word of *taqwā*” meant, ‘None has the right to be worshipped save Allāh.’ Ṭabarānī, *al-Du‘ā*, records that ibn ‘Abbās explained the verse, “a goodly word” to mean the statement, ‘None has the right to be worshipped save Allāh.’ He also records that ibn ‘Abbās explained the verse, “the call of truth,” to mean the same statement. He also records that he explained the verse, “has grasped the most trustworthy handhold,” to mean the same statement.’ - with slight summary.

This latter verse is the first verse in a succession of verses in which Allāh recounts His blessings to His servants in this ‘Sūrah of Blessings’ - *Sūrah al-Nahl*. It is for this reason that ibn ‘Uyaynah said, ‘Allāh has not granted His servants a favour greater than the fact that He acquainted them with, “None has the right to be worshipped save Allāh.”’ This statement, for the inhabitants of Paradise, is like cool water for the inhabitants of this world. It is because of it that the Abode of Reward was prepared as was the Abode of Punishment in the Hereafter.

iv) Therefore whoever says it and dies upon it will be living in the Abode of Reward and whoever rejects it will be living in the Abode of Punishment.

v) It was because of it that the Messengers were ordered with *Jihād*: whoever says it has secured his blood and wealth, but whoever refuses, his blood and wealth can be taken with impunity.

vi) It is the key to the call of the Messengers, and it was because of it that Allāh spoke to Mūsā directly.

Bazzār records on the authority of ‘Iyāḍ al-Anṣārī that the Prophet (ﷺ) said, “The statement, ‘none has the right to be worshipped save Allāh’ is a precious statement that has a right upon Allāh, and holds a high status with Him. It is a statement that has been said wholly for Allāh and for other than Him. Whoever said it truthfully shall enter Paradise; but whoever said it falsely has saved his property and secured his blood, but he shall meet Allāh

who will judge him.”⁴⁸

vii) It is the Key to Paradise as has preceded.

viii) It is the Price for Paradise as was stated by al-Ḥasan.⁴⁸

It is reported from the Prophet (ﷺ) via a number of routes all of which are ḍa‘īf that he said, “Whoever says it as his last words shall enter Paradise.”⁴⁹,⁵⁰

⁴⁸ Daylamī #7281.

Ḥaythamī, vol. 1, p. 26, said that it was recorded by Bazzār and that its isnād contained trustworthy narrators.

⁴⁸ Recorded by Abū Nu‘aym with a ṣaḥīḥ isnād as stated by Albānī, *al-Da‘īfah* #3457. A ḥadīth is also mentioned with the words, “The price of Paradise is, ‘None has the right to be worshipped save Allāh,’” but is ḍa‘īf as shown by Albānī, *al-Da‘īfah* #3457.

⁴⁹ Abū Dāwūd #3116 on the authority of Mu‘adh.

Ḥākim #1842 said it was ṣaḥīḥ and Dhahabī agreed. Suyūṭī, *al-Jāmi‘ al-Ṣaḥīḥ* #8965 said it was ṣaḥīḥ and Munāwī, *Fayd*, quotes the same verdict from Subkī. This verdict was confirmed by Albānī, *Ṣaḥīḥ al-Jāmi‘* #6479. cf. ibn Ḥajr, *Talkhīṣ al-Ḥabir* #734.

⁵⁰ Abū Ya‘lā #6121 records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “Frequently state the testification that none has the right to be worshipped save Allāh, before a time comes when you will be unable to say it.” - meaning the point of death.

Ḥaythamī, vol. 10, p. 82, said that its narrators were trustworthy and precise. Mundhiri said its isnād was jayyid and Albānī, *Ṣaḥīḥ al-Targhib* #1529 said it was ḥasan.

ix) It is Safety from the Fire.

Muslim records that the Prophet (ﷺ) once heard the caller to prayer saying, 'I bear witness that none has the right to be worshipped save Allāh,' upon which he said, "He has come out of the Fire!"⁵¹

x) It Leads to Forgiveness.

Aḥmad records on the authority of Shaddād ibn Aws and 'Ubādah ibn al-Ṣāmit that 'the Prophet (ﷺ) said to his Companions, "Raise your hands and say, 'None has the right to be worshipped save Allāh.'" So we all raised our hands for a time, then the Messenger of Allāh (ﷺ) lowered his hand and said, "All praise and thanks are due to Allāh. O Allāh, You sent me with this statement, You enjoined me to it, and You promised Paradise in return for it; and You are not one to break Your promises." Then he said, "Have glad-tidings for Allāh has forgiven you!"⁵²

xi) It is the Best of Good Deeds.

Abū Dharr said that he asked the Messenger of Allāh (ﷺ), 'Teach me a deed that would draw me closer to Paradise and distance me from the Fire.' He replied, "When you commit a sin, perform a good deed for it is rewarded ten-fold." I asked,

⁵¹ Muslim #382/847

⁵² Aḥmad #17121.

Mundhirī said the isnād was ḥasan but Albānī, *Da'if al-Targhib* #924 and Arna'ūt, *Tahqiq Musnad* showed that it was ḍa'if.

‘Messenger of Allāh, is ‘none has the right to be worshipped save Allāh’ one of the good deeds?’ He replied, “It is the best of good deeds.”⁵³

xii) It Effaces Sins.

Ibn Mājah records on the authority of Umm Hānī’, the daughter of Abū Tālib, that the Prophet (ﷺ) said, “The testification that ‘none has the right to be worshipped save Allāh’ does not leave a sin and neither does any deed precede it.”⁵⁴

One of the Salaf was seen in dream after his death and he was asked about his condition to which he replied, “None has the right to be worshipped save Allāh” has left nothing!

xiii) It Revives Faith in the Heart.

Aḥmad records that the Prophet (ﷺ) said to his Companions, “Renew your faith.” They asked, ‘How can we renew our faith?’ He replied, “Say, ‘None has the right to be worshipped save

⁵³ Aḥmad #21487 with the words, ‘...it will wipe it out’ in place of ‘...for it is rewarded ten-fold’.

It was declared ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Targhib* #3162 and ḥasan by Arna’ūt, *Taḥqīq Musnad*.

⁵⁴ Ibn Mājah #3797, “...neither does any deed precede it,” meaning that it is a condition for the validity of deeds.

Būṣayrī said its isnād was ḍa’īf. Suyūṭī, *al-Jāmi’ al-Ṣaḥīḥ* #9703 and Albānī, *Da’īf al-Jāmi’* #6177 ruled it ḍa’īf.

However the point still hold true and is proven by a number of aḥādīth such as the previous one.

Allāh.”⁵⁵

xiv) Nothing can outweigh it, even if it be Weighed against the Heavens and the Earth.

Aḥmad records on the authority of ‘Abdullāh ibn ‘Amr that the Prophet (ﷺ) said, “Nūḥ said to his son on his deathbed, ‘I enjoin you to “none has the right to be worshipped save Allāh”, for were the seven heavens and the seven earths placed on one side of the scale, and this statement placed on the other, it would outweigh them. Were the seven heavens and the seven earths a seamless ring - unknown where it begins or ends, this statement would shatter them.”⁵⁶

Aḥmad also records on the authority of Abū Sa‘īd al-Khudrī that the Prophet (ﷺ) said, “Mūsā said, ‘Lord, teach me something by which I could remember You and invoke You.’ He replied, ‘Mūsā, say, “None has the right to be worshipped save Allāh.”’ He said, ‘Lord, but all Your servants say this!’ He said, ‘Say, “none has the right to be worshipped save Allāh”.’ He said,

⁵⁵ Aḥmad #8710.

Mundhirī said the isnād was ḥasan but Albānī, *Da‘if al-Tarḡīb* #925, *al-Da‘if* #896 showed that it was ḍa‘if. Ḥākim #7657 ruled it ṣaḥīḥ but Dhahabī criticised him by stating that the isnād contained a ḍa‘if narrator. Suyūṭī, *al-Jāmi‘ al-Ṣaḡīr* #6071 ruled it ṣaḥīḥ but Munāwī, *Fayḍ al-Qadīr* criticised his verdict.

However the points still stands as the testification is the best form of *dhikr* as will be mentioned under point xx) and *dhikr* serves to renew and increase faith.

⁵⁶ Aḥmad #6583-7101.

Ibn Kathīr, *al-Bidāyah*, vol. 1, p. 119, said it was ṣaḥīḥ. Ḥaythamī, vol. 4, p. 219; vol. 5, p. 133, 142, said the narrators of Aḥmad were trustworthy and precise. It was also ruled ṣaḥīḥ by Albānī, *Ṣaḥīḥ al-Tarḡīb* #1530-1531-1532.

‘I wish something specific for myself.’ He said, ‘Mūsā, were the seven heavens and all they contain besides Me, and the seven earths placed on one side of a scale, and “None has the right to be worshipped save Allāh” on the other, it would outweigh the former.”⁵⁷

xv) Similarly it outweighs the scrolls which have the sins of a person recorded in them as is proven by the hadīth of the Scrolls and Parchment.

This ḥadīth is recorded by Aḥmad, Nasā’ī, and Tirmidhī on the authority of ‘Abdullāh ibn ‘Amr.⁵⁸

⁵⁷ It is not to be found in the Musnad of Aḥmad, rather the Musnād of Abū Ya‘lā #1389. Ḥākim #1936 said it was ṣaḥīḥ with Dhahabī agreeing. It was also ruled ṣaḥīḥ by ibn Ḥibbān #6218 and ibn Ḥajr, *Fath al-Bārī*, vol. 11, p. 208.

⁵⁸ With the words, “Allāh will take out a man from my nation before the creation on the Day of Resurrection and ninety-nine scrolls will be unrolled for him. Each one as long as the eye can see. Then He will say ‘Do you deny any of this? Have my watchful scribes wronged you?’ He will reply ‘No, O my Lord!’ He will say ‘Do you have any excuse or any good deed?’ He will reply ‘No my Lord!’ He will say ‘Rather you do possess a good deed with Us and you will not be wronged this Day.’ A parchment is brought containing ‘I bear witness that none has the right to be worshipped save Allāh and I bear witness that Muḥammad is His servant and Messenger.’ Allāh will say ‘Witness the weighing.’ He will reply ‘My Lord! What is this parchment compared to those great scrolls?’ He will say ‘Indeed you will not be wronged.’ Then the scrolls will be placed on one scale and the parchment on the other scale and the parchment will outweigh them for nothing can outweigh the name of Allāh.”

xvi) It Tears through all the Veils until it reaches Allāh, Mighty and Magnificent.

Tirmidhī records on the authority of ‘Abdullāh ibn ‘Amr that the Prophet (ﷺ) said, “The testification that ‘none has the right to be worshipped save Allāh’ has no veil between it and Allāh until it reaches Him.”⁵⁹

He also records on the authority of Abū Hurayrah that the Prophet (ﷺ) said, “No servant says, ‘none has the right to be worshipped save Allāh’ sincerely except that the doors of heaven will opened for it so that it may go to the Throne so long as he avoids the major sins.”⁶⁰

It is reported on the authority of ibn ‘Abbās that the Prophet (ﷺ) said, “There is nothing except that there is a veil between it and Allāh, except for the statement ‘none has the right to be worshipped save Allāh.’⁶¹ Just as your lips do not veil it, so too is it veiled by nothing until it ends up at Allāh, Mighty and Magnificent.”

⁵⁹ Tirmidhī #3518 and he said that its isnād was not strong. Albānī, *Ḍa‘īf al-Tarḡīb* #930 ruled it ḍa‘īf.

Mubārappūrī, *Tuhfah*, vol. 9, p. 351, said, ‘Meaning here, and in other places where similar phrases are employed: the quickness with which it is accepted and responded to, and the greatness of its reward.’

⁶⁰ Tirmidhī #3590 and he said it was ḥasan ṣaḥīḥ. It was ruled ḥasan by Albānī, *Saḥīḥ al-Tarḡīb* #1524.

⁶¹ This amount is recorded by Daylamī #4746 on the authority of Anas. It was declared ḍa‘īf by Suyūṭī #6324 and Albānī, *Ḍa‘īf al-al-Jāmi‘* #4231

Abū Umāmah said, 'If a servant articulates it even once, nothing can prevent it reaching the Throne.'

xvii) It is what Leads Allāh to look at the one who is saying it and to Answer his Supplication.

Nasā'ī, *'Amal al-Yawm wa'l-Laylah* records on the authority of two Companions that the Prophet (ﷺ) said, "None says, 'None has the right to be worshipped save Allāh Alone, with no partner, to Him belongs the dominion and to Him belongs all praise, and He is omnipotent over all things,' sincerely with his soul, and truthfully with his heart and tongue, except that the heaven will be rent asunder so that Allāh may look at the one on earth who said it. It is a right of a servant that when He looks at him, He grant him his request."⁶²

xviii) It is a Statement, the Truth of which is born Witness by Allāh.

Nasā'ī, Tirmidhī, and ibn Hibbān record on the authority of Abū Hurayrah and Abū Sa'īd that the Prophet (ﷺ) said, "When the servant says, 'None has the right to be worshipped save Allāh, Allāh is the greatest,' his Lord testifies to the truth of what he said. He says, 'There is none worthy of worship save Me and I am the greatest.' When he says, 'None has the right to be worshipped save Allāh Alone, with no partner,' Allāh says, 'None has the right to be worshipped save Me Alone, with no partner.' When he says, 'None has the right to be worshipped save Allāh Alone, with no partner, to Him belongs the dominion and to

⁶² It was ruled munkar by Albānī, *Da'if al-Targhib* #932.

Him belongs all praise,' Allāh says, 'There is none worthy of worship save Me, to Me belongs the dominion and to Me belongs all praise.' When he says, 'There is none worthy of worship save Allāh, there is no might nor motion except with Allāh,' Allāh says, 'There is none worthy of worship save Me, there is no might nor motion except with Me.'" He (ﷺ) also used to say, "Whoever says it while ill and then dies, the Fire will not consume him."⁶³

xix) It is the Best Thing that the Prophets have said as is mentioned in the Supplication on the Day of 'Arafah.⁶⁴

⁶³ Nasā'ī, *'Amal al-Yawm* #31, Tirmidhī #3430 and ibn Ḥibbān #851, Tirmidhī said it was ḥasan gharīb.

Ḥākim #8 said it was ṣaḥīḥ and it was ruled so by ibn Ḥibbān and Albānī, *Ṣaḥīḥ al-Jāmi'* #713.

⁶⁴ Tirmidhī #3585 records on the authority of 'Abdullāh ibn 'Amr that the Prophet (ﷺ) said, "The most superior supplication on the Day of 'Arafah, and the best thing that I and the Prophets have said, is, 'None has the right to be worshipped save Allāh Alone, who has no partner, to Him belongs the dominion, to Him belongs all praise and He is Omnipotent over all things.'"

It has witnesses being reported on the authority of Ṭalḥah in Mālik, *al-Muwatta'* #246; 'Alī in Ṭabarānī, *al-Du'ā* #874; and ibn 'Umar in Ṭabarānī #875. It was declared ḥasan by Tirmidhī and Albānī, *al-Ṣaḥīḥab* #1503.

Bayhaqī, *Shu'ab* #473 records on the authority of ibn 'Umar that the Prophet (ﷺ) said that Allāh says, "Whoever is diverted by making *dbikr* of Me from asking of Me, I would grant him the best of what I grant those asking." Suyūṭī, *al-I'āl'*, vol. 2, p. 288, said that ibn Ḥajr declared it ḥasan.

It was this ḥadīth that Sufyān ibn 'Uyaynah quoted when he was asked about the meaning of the ḥadīth of Tirmidhī, i.e. busying oneself with the *dbikr* of Allāh so much so that one does not directly ask of Him is sufficient for Allāh to fulfill one's need. cf. Bayhaqī, *Shu'ab* #575, and ibn 'Abdu'l-Barr, *al-Tamīd*, vol. 2, p. 680.

xx) It is the Best Form of *Dhikr*.

A ḥadīth recorded on the authority of Jābir states, “The best *dhikr* is, ‘None has the right to be worshipped save Allāh.’”⁶⁵

ibn ‘Abbās said, ‘The most beloved statement to Allāh is, “None has the right to be worshipped save Allāh.” Allāh will not accept a deed except by virtue of it.’

xxi) It is the Best of Deeds and carries the Most Reward. It is the Equivalent of Freeing Slaves and Serves to Protect one Against *Shayṭān*.

Bukhārī and Muslim record on the authority of Abū Hurayrah (*radīy Allāhu ‘annu*) that the Prophet (ﷺ) said, “Whoever says, ‘None has the right to be worshipped save Allāh Alone, who has no partner, to Him belongs the dominion, to Him belongs all praise, and He is omnipotent over all things,’ one hundred times in a day, he will have the reward of freeing ten slaves, one hundred good deeds will be recorded on his behalf, one hundred of his sins will be effaced, and it will serve to protect him from Shayṭān throughout that day until the evening. There is no one who can bring something better than this person except for the one who does more than this.”

They also record on the authority of Abū Ayyūb al-Anṣārī (*radīy Allāhu ‘annu*) that the Prophet (ﷺ) said, “Whoever says it ten

⁶⁵ Tirmidhī #3383 and ibn Mājah #3800.

It was declared ṣaḥīḥ by ibn Ḥibbān #846, and Ḥākim #1834-1852 with Dhahabī agreeing; and ḥasan by Tirmidhī, Baghawī, *Sharḥ al-Sunnab* #1269, ibn Ḥajr, *Nata’ij al-Afḳār*, vol. 1, p. 58; and Albānī, *al-Ṣaḥīḥah* #1497.

times, it will be as if he has freed four souls from the children of Ismā‘īl.”

Tirmidhī records on the authority of ibn ‘Umar that the Prophet (ﷺ) said, “Whoever says it when he enters the market, and adds to it by saying, ‘He grants life and death, He is the Ever Living who will never die and in His hand is all good, and He is omnipotent over all things,’ one hundred thousand good deeds will be recorded on his behalf, one hundred thousand of his sins will be effaced, and he will be raised by one hundred thousand ranks.”⁶⁶ Another narration adds, “...and a house will be built for him in Paradise.”⁶⁷

xxii) It Secures a person from the Isolation of the Grave and the Terror of the Resurrection.

Aḥmad and others record that the Prophet (ﷺ) said, “The people of ‘none has the right to be worshipped save Allāh,’ will feel no isolation in the grave nor during their resurrection. It is as if I can see them standing, shaking off the dust from their heads,

⁶⁶ Tirmidhī #3428, and he said was gharīb.

Tirmidhī, *al-‘Ilal al-Kabīr*, vol. 2, p. 912, mentions that he asked Bukhārī about the ḥadīth and his verdict was that it was munkar.

⁶⁷ Tirmidhī #3429, and he points out that it contains a narrator that has been criticised.

‘Ijlūnī, *Kashf al-Khafā’* #2472 said, ‘Ibn al-Qayyim said: this ḥadīth is defective and has been declared so by the Imāms of ḥadīth. Ibn Abi Hātim said, “I asked my father about it and he said: ḥadīth munkar.” Tirmidhī said about it, “A ḥadīth in which a mistake has occurred.” It was also declared ḍa‘īf by Dāraqūṭnī, *al-‘Ilal*, vol. 2, p. 49.

cf. Arna’ūt, *Tabḥīq Musnad* #327.

reciting,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ
شُكُورٌ ﴿٣٤﴾

Praise be to Allāh who has removed all sadness from us. Truly our Lord is Ever-Forgiving, Ever-Thankful.

[*al-Fātir* (35): 34]⁶⁸

A mursal ḥadīth states, “Whoever says, ‘None has the right to be worshipped save Allāh, the Truth, the Clear and Manifest,’ one hundred times every day will be secured of poverty, will find comfort from the isolation of the grave, will find richness, and will be knocking on the door of Paradise.”

xxiii) It is the Distinguishing Sign of the Believer when they Arise from their Graves.

Naḍr ibn ‘Arabī said, ‘It has reached me that when the people arise from their graves, their distinguishing sign will be, “None has the right to be worshipped save Allāh.”’

Ṭabarānī records that the Messenger of Allāh (ﷺ) said, “The distinguishing sign of this nation on the Bridge will be, ‘None

⁶⁸ It is not recorded by Aḥmad but by Ṭabarānī, *al-Awṣaṭ* #9478 on the authority of ibn ‘Umar.

Haythamī, vol. 10, p. 86, quoted two isnāds for it and said both were ḍa‘īf. ‘Ijlūnī, *Kashf al-Khafā’* #2143 said that its isnād was ḍa‘īf. It was declared ḍa‘īf jiddan by Albānī, *Da‘īf al-Tarḡīb* #929 and Mundhirī said that its text was munkar.

has the right to be worshipped save You.”⁶⁹

xxiv) The Eight Doors of Paradise will be Opened for the one who said it and he may Enter from whichever he pleases.

This is proven by the ḥadīth recorded by Muslim concerning one who articulates the two testimonies after having performed ablution.⁷⁰

Bukhārī and Muslim record on the authority of ‘Ubādah ibn al-Sāmit (*radīy Allāhu ‘anhu*) that the Prophet (ﷺ) said, “Whoever says, ‘I bear witness that none has the right to be worshipped save Allāh Alone, who has no partner, and that Muḥammad is His servant and Messenger; and ‘Īsā is His servant and the son of his female-servant, and His word which he directed towards Maryam, and a spirit from Him; and that Paradise is true, and that the Fire is true,’ Allāh will grant him entry into Paradise from whichever of its eight gates He pleases.”⁷¹

In the lengthy ḥadīth of ‘Abdu’l-Raḥmān ibn Samurah concerning the story of the Prophet’s (ﷺ) dream, it is mentioned that he said, “I saw a man from amongst my nation stopping at the gates of Paradise and all the gates were locked. Then the testification

⁷⁰ Muslim #234/553 on the authority of ‘Uqbah ibn ‘Āmir with the words, “There is none amongst you who performs ablution well and then says, “I bear witness that none has the right to be worshipped save Allāh and that Muḥammad is the Messenger of Allāh,” except that the eight doors of Paradise will be opened for him and he may enter from whichever he wishes.”

⁷¹ Refer to fn. #16

that ‘none has the right to be worshipped save Allāh’ came and opened those gates and granted him entry into Paradise.”⁷²

xxv) Those who say it, even if they enter the Fire due to Deficiency in Actualising it, will necessarily Leave it.

Bukhārī and Muslim record the ḥadīth, “Allāh, Exalted is He, will say, ‘By My might, majesty, grandeur, and honour: I shall remove from the Fire anyone who said, ‘none has the right to be worshipped save Allāh!’”⁷³

Ṭabarānī records on the authority of Anas that the Prophet (ﷺ) said, “Some people from those who said, ‘None has the right to be worshipped save Allāh,’ will enter the Fire because of their sins. Those who worshipped al-Lāt and al-‘Uzzah will say to them ‘Your testification has not been of any benefit to you!’ At this Allāh will become angry and take them out of the Fire and enter them into Paradise.”⁷⁴

The One Who does good when displeased,
How will He be when pleased?

The one who singles Him out alone is not the same,
Even if he is deficient in fulfilling the rights,
As the one who commits *shirk* with Him.

⁷² Recorded by Ṭabarānī

Suyūṭī #2652 said it was ḍa‘īf as did Albānī, *Ṣaḥīḥ al-Jāmi‘* #2086. Munāwī, vol. 3, p. 24, quotes the same verdict from Haythamī, ‘Irāqī, and ibn al-Jawzī.

⁷³ Refer to fn. #20

⁷⁴ Ṭabarānī, *al-Awṣaṭ* #7292

Haythamī, vol. 10, p. 379, said it contained unknown narrators.

One of the Salaf said that Ibrāhīm (*'alayhis-salām*) would supplicate, 'O Allāh, do not associate with those who would associate partners with You, rather with those who would not associate anything with You.'

One of the Salaf would say in his supplication, 'O Allāh, You have said of the denizens of the Fire that,

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ يَمُوتَ

They swear by Allāh with their most earnest oaths that Allāh will not raise up those who die...

[*al-Nabl* (16): 38]

So we swear by Allāh with our most earnest oaths that He will indeed raise up all who have died. O Allāh, do not gather those who swear two different oaths in one abode!

Abū Sulaymān would say, 'If He was to take me to account for my miserliness, I would ask Him for His generosity. If He was to take me to account for my sins, I would ask Him for His pardon. If He enters me into the Fire I would inform its denizens that I love Him.'

How sweet, how fine, is His joining!

How bitter, how exacting, is His severing!
In anger, in pleasure, awe-inspiring is He!
The heart loves Him, even if He punishes him!

One of the Gnostics would cry throughout the night and say, 'If you punish me, I will love You; and if You show mercy to me, I will love You.'

The Gnostics fear being veiled and barred from Him more than they fear His punishment!⁷⁵

Dhū'l-Nūn would say, 'The fear of the Fire as compared to the fear of being separated from Him is like a drop thrown into a fathomless ocean.'

⁷⁵ The author, *al-Takwīf minā' l-Nār*, states, "The most complete form of hope and fear is that which is connected to the person of the Truth, Glorious is He, rather than objects of His creation such as Paradise and Hell. So the greatest manifestation of fear is the fear of being distant from Him, being the object of His displeasure, and being veiled from Him. It is for this reason that Allāh mentions this punishment first and then the punishment of the Fire in His saying, "No indeed! Rather that Day they will be veiled from their Lord. They will roast in the Blazing Fire."

Dhū'l-Nūn said, "The fear of the Fire when compared to the fear of being separated from Him is like a drop thrown into a vast ocean." In a similar vein, the greatest manifestation of hope is hope in His pleasure, seeing Him, witnessing Him, and being close to Him. However some people could mistakenly think that all of this is not included as part and parcel of the 'bliss of Paradise' when it is unrestrictedly mentioned or in the 'punishment of Hell' or 'Hell' when it is unrestrictedly mentioned, but this not the case.

One more matter remains to be addressed and that is that one could say that the Gnostics do not fear the forms of punishment that Allāh has created in Hell and they do not desire the created forms of bliss that Allāh has prepared in Paradise. This is wholly incorrect and the texts that prove the opposite of such an understanding are clear and many. Moreover such an understanding is contrary to the nature that Allāh has created in man which is to love that which suits him and hate that which does not...'

One of them would say, 'My God, my Master! Were You to punish me with all of Your punishment, what I would have lost of Your closeness would yet be harder on me!'

My brothers! Strive, today, to your utmost in actualising *Tawhīd*, for nothing else can take you to Allāh. Be desirous for establishing its rights for nothing else will save you from the punishment of Allāh.

The speakers cannot articulate anything better than,
'None has the right to be worshipped save Allāh.'

Blessed be Allāh, Owner of Majesty, the One.

I testify that none has the right to be worshipped save He.
Who can take me to account for my sins or purify me of them
Save You, O One besides whom none is worthy of worship.

Gardens of Eternity for the one who singles Him out:

I testify that none has the right to be worshipped save Him.

His Fire will not burn the one

Who testifies that none has the right to be worshipped save Him:

I say it sincerely, not withholding anything:

I testify that none has the right to be worshipped save Him.

All praise and thanks are due to Allāh. Peace and blessings be upon our master, Muḥammad, his family and his Companions. Sufficient is Allāh for us and what an excellent disposer of our affairs is He.

*There is no might or motion except with Allāh,
the Exalted, the Great.*

The Types of Hearts

Imām ibn Qayyim al-Jawziyyah
may Allāh have mercy upon him.

APPENDIX

The Types of Hearts¹

Because the heart is described as possessing life or death, it is classified into three types:

1. The Correct and Sound Heart

This is the truthful and sound (*salim*) heart. It is the only type of heart that a person can bring to Allāh on the Day of Judgment which will rescue him. Allāh, Exalted is He says,

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

...the Day when neither wealth nor sons will be of any use - except for he who comes to Allāh with a sound and flawless heart.

[*al-Shu'arā'* (26): 88-89]

The meaning of *salim* (secure) is *sālīm* (the one who is secure), it has come in this form because it depicts an innate attribute or description of the described. As such it is grammatically like the

¹ Taken from *Ighāṭhatu'l-I'abfān fī Maṣāyid al-Shayṭān*, vol. 1, pp. 11-19, of Imām ibn al-Qayyim, may Allāh have mercy upon him.

words tall (*tawīl*), short (*qaṣīr*), or graceful and charming (*ẓarīf*).

Therefore the one whose heart is described as *salīm* is characterised so because this attribute of truthfulness and soundness has become its constant and established quality. In this respect it is like the terms, ‘the one who knows’ (*‘alīm*) and ‘the one who has power’ (*qadīr*).

It is also the opposite of diseased (*marīḍ*), sick (*saqīm*), and ailing (*‘alīl*).

People have described the sound and truthful heart in different ways. However they all revolve around the following basic concept,

The truthful and sound heart] is that which is secure from every carnal desire that opposes the order and prohibition of Allāh. It is secure from every doubt and uncertainty that would obscure or go against His narrative. It is secure from displaying servitude to any other than Him; just as it is secure from seeking ruling from any other than His Messenger (ﷺ). Therefore it becomes sound through loving Allāh and seeking the ruling of His Messenger. It becomes sound through showing Him fear, hope, trust and reliance, penitence, and humility; it prefers what pleases Him in every circumstance and distances itself from everything that would displease Him in every possible way. This is the reality of servitude (*‘ubūdiyyah*) which can only be directed to Allāh Alone.

Therefore the truthful and sound heart is that heart which is secure from committing any form of *shirk* whatsoever and in-

stead its servitude is directed only to, and purely for, Allāh, Exalted is He. Its desire, love, trust and reliance, penitence, humility, fear and hope is only for Allāh and its actions are purely for His sake. Hence if it loves, it loves for the sake of Allāh; if it hates, it hates for the sake of Allāh; if it gives, it gives for the sake of Allāh; and if it withholds, it withholds for the sake of Allāh.

But this alone does not suffice until the heart becomes secure from submitting to, and going to, anybody else but the Messenger of Allāh (ﷺ) for judgement. Therefore the heart ties a firm bond with him (ﷺ), resolving to follow him and obey him alone in sayings and actions. These sayings comprise the saying of the heart: the matters of belief; and the sayings of the tongue: this conveys what the heart contains. These actions comprise the actions of the heart: its desire, love, dislike and other connected matters; and the actions of the limbs.

Therefore the judge for all these matters - the major and minor of them - is that which the Messenger (ﷺ) came with. Hence the heart does not put itself before him in any matter related to belief, saying, or action. Allāh, Exalted is He, says,

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِّ اللّٰهِ وَرَسُوْلِهِۦ ۚ وَاَنْقُوْا لِلّٰهِ
 اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١﴾

**O you who believe! Do not put yourself forward
 in front of Allāh and His Messenger...**

[*al-Hujurat* (49): 1]

meaning: do not speak of a matter until he has spoken of it and do not act until he has commanded it.

Some of the *Salaf* said,

There is no action, even if it be small,
except that two records will be unfurled for it:
why? how?

meaning: why did you do it? How did you do it?

The first question enquires about the cause, onset, and motive of the action. Was it done for some temporary and worldly gain such as attaining the praise of people? Was it done for fear of people's censure? Or was the motivation of this action establishing the rights of servitude, seeking the increase of ones love of, and closeness, to Allāh, Glorious and Exalted is He, and seeking the means of drawing close (*wasīlah*) to Him?

The essence of this question is: was it upon you to perform this action for the sake of your Master or for the sake of personal gain and base desires?

The second question enquires about the following of the Messenger (ﷺ) in that action of worship: was the action you did from those actions which have been legislated upon the tongue of My Messenger? Or was it an action that I did not legislate and was not pleased with?

Therefore the first question concerns sincerity (*ikhlās*) and the second concerns following (*mutāba'ah*). Allāh does not accept any action until both these pre-requisites are met.

The method of absolution from the first question is to purify ones sincerity such that it is for Allāh Alone.

The method of absolution from the second question is to actualise the following of the Messenger (ﷺ) and by securing the heart from any intent that would impair its sincerity and any base desire that would impair its following.

This is the reality of the sound and truthful heart from which ensues victory and bliss.

2. The Dead Heart

This is the heart that contains no life. It does not know its Lord and it does not worship Him by complying to His command and doing that which He loves and is pleased with. Instead it is a slave to its carnal desires, temptations, and pleasures; oblivious of, and indifferent to, whether they lead to the displeasure of its Lord and His anger or not. Therefore it worships other than Allāh: it directs its love, hope, pleasure, displeasure, glorification, and submission to other than Him. If it loves, it loves for the sake of its base desires; if it hates, it hates for the sake of its base desires; if it gives, it gives for the sake of its base desires; if it withholds, it withholds for the sake of its base desires. It gives preference to its base desires and these are more beloved to it than the pleasure of its Master.

Base desires are its leader, carnal desires are its commander, ignorance is its driving force, and negligence is the vessel upon which it embarks. It is completely engrossed in pursuing its worldly desires. It is driven wild by the intoxication of its base desires and love of temporal things. It hears the call to Allāh and the Abode of the Hereafter from a distant place and does not respond to the sincere advisor. It follows every cunning devil and the world is the cause of its anger and the cause of its pleas-

ure. Base desires have deafened it and blinded it to anything other than falsehood. In this world it is like that which is said concerning Laylā,

An enemy to whosoever she displays enmity
and at peace with those she likes
Whosoever she draws close to,
he loves and draws close to.

Mixing with the person who has this heart is a sickness, interacting with him is poison, and sitting with him is ruin.

3. The Diseased Heart

This is the heart that contains life but also possesses a defect. It has two urges calling it: one leading it to life and the other leading it to death; and it follows whichever of the two that predominates.

It contains love of Allāh, Exalted is He, faith in Him, sincerity to Him, and trust and reliance upon him: those matters that are essential to its life.

It also contains the love of its carnal desires, giving preference to them, and eagerness to attain them. It contains jealousy, arrogance, self-amazement, love of ranking through attaining leadership: those matters that necessarily lead to its destruction and ruin.

It is constantly being tried by two callers: one calling it to Allāh, His Messenger, and the Abode of the Hereafter; and the other calling it to temporal, worldly matters. It responds to the one

that is closest and most influential at the time.

Therefore the first type of heart is the living, humble, soft, attentive and heedful heart. The second type is the brittle, dry and dead heart. The third type is the diseased heart, either it is closer to its salvation or it is closer to its devastation

Allāh, the Glorious, has mentioned these types of the hearts in His saying,

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى
 أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنْسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ
 ثُمَّ يُحْكِمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥١﴾ لِيَجْعَلَ
 مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ
 قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾ وَلِيَعْلَمَ
 الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ
 فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ آمَنُوا إِلَى صِرَاطٍ
 مُسْتَقِيمٍ ﴿٥٣﴾

Never did We send a Messenger or a Prophet before you without Shayṭān insinuating something into his recitation while he was reciting. But Allāh revokes whatever Shayṭān insinuates and the Allāh confirms His Signs, Allāh is All-Knowing, All-Wise. That He may make what Shayṭān insinuates a trial for those in whose heart is a disease and whose hearts are hardened. Indeed the wrongdoers are entrenched in hostility. And that those who have been given knowledge may know

that it [the Qur'ān] is the truth from your Lord, that they may believe therein and their hearts may submit to it with humility. Indeed Allāh is the Guide of those who believe, to the Straight Path.

[*al-Hajj* (22): 52-54]

In these three verses, Allāh, Glorious and Exalted is He, has mentioned two types of hearts put to trial and one type that is victorious. The two types of heart that are put to trial are the diseased and the harsh heart. The victorious heart is the heart of the believer that is humble before its Lord; it is at rest and satisfaction with Him, submissive and obedient to Him.

It is desired of the heart and other limbs that they be healthy and sound, having no defect so that they can do that which agrees to their nature and fulfil the purpose for which they were created. The hearts' stepping outside the bounds of steadfastness in obedience (*istiqāmah*) could either be due to its dryness and harshness, or the absence of doing that which is desired of it. In this respect it is like a mute tongue or eye that cannot see, or only partially see, due to some form of illness or defect.

This is why the hearts have been classified into three types:

1. The healthy and sound heart which contains no impediment preventing it from accepting the truth, loving it, and giving it preference other than its coming to know of it. Therefore its comprehension of the truth is correct and it accepts it with complete submission.
2. The dead, harsh, and dry heart that does not accept the truth nor submit to it.

3. The diseased heart, when its disease predominates, it joins the ranks of the dead and harsh heart; but if its soundness predominates, it joins the ranks of the truthful and sound heart.

Anything that is directed to the person by Shayṭān such as his making him hear certain words, or suggests to the heart such as suspicion and doubt act as a trial for the latter two types of hearts and serve to further strengthen the living, truthful, and sound heart.

This is because the living heart rejects all of this, dislikes it, and is angered by it for it knows that the truth opposes it. Therefore it submits to the truth and is content with it. It knows the fallacy of that which Shayṭān has tempted it with and therefore increases with respect to its certainty of the truth, its love of it, and its rejection of falsehood.

However the heart put to trial remains in doubt and dispute concerning what was directed to it by Shayṭān. The healthy and sound heart, on the other hand, is not harmed by what Shayṭān directs to it.

Hudhyafah ibn al-Yamān said that the Messenger of Allāh (ﷺ) said, "Trials and tribulation will be presented to the heart [one after another] in the same way that the mat is knitted together, reed by reed. Any heart that accepts them will have a black spot form on it. Any heart that rejects them will have a white spot put on it until the hearts end up being one of two types: a black heart, murky and like an overturned vessel, it does not know the good and does not reject the evil, all it knows is its base desires; and a white heart which will not be harmed by trials for as long as

the heavens and the earth remain.”²

Hence he likened the onset of trials to the heart to knotting the reeds of a mat, one after the other.

He divided the hearts into two types based on how they react to these trials:

1. A heart that infuses trials when exposed to them in the same way that a sponge soaks in water. Therefore it has a black spot form on it, and it will keep on accepting these trials until it becomes totally black and inverted. This is the meaning of his saying, ‘like an overturned vessel’ i.e. inverted. Then, when it becomes black and inverted, it is subjugated to the following two dangerous diseases that push it to destruction:
 - a. Its confusion of good and evil such that it does not know the good or reject the evil. It is also possible that its disease dupe a person into believing good to be evil, evil to be good, *Sunnah* to be *bid‘ah*, *bid‘ah* to be *Sunnah*, truth to be falsehood, and falsehood to be truth.
 - b. Its giving precedence to its base desires when seeking judgement rather than that which the Messenger (ﷺ) came with, its yielding to them, and following them.
2. A white heart that has been set ablaze with the light of faith and its niche has been illuminated. When a trial is presented to it, it rejects it and refutes it and hence its light, blaze, and strength increase.

² Muslim#144/369

The trials that are presented to the hearts are the causes of its disease. They are the trials of carnal desires and doubts, the trials of aimless wandering and misguidance, the trials of sins and innovations, and the trials of oppression and ignorance. The first type³ lead to the corruption of desire and intent and the second type⁴ lead to the corruption of knowledge and belief.

The Companions (may Allāh be pleased with them) divided the hearts into four categories as is authentically reported from Hudhayfah ibn al-Yamān, ‘The hearts are of four types: The heart that has solely been illuminated by a blazing torch and that is the heart of the believer; the heart that is encased and that is the heart of the disbeliever; the heart that is inverted and that is the heart of the hypocrite - he knew only to reject, and he saw only to become blind; and the heart that has two urges: an urge calling it to faith and an urge calling it to hypocrisy: it belongs to the urge that is most influential.’⁵

The meaning of his saying, ‘a heart that has solely...’ means a heart that has detached itself of everything besides Allāh and His Messenger. Therefore it has separated and secured itself from everything save the truth.

The meaning of his saying, ‘illuminated by a blazing torch’ refers to the niche of faith. Therefore he indicated by his words, ‘that has solely...’ that it is secure from false doubts and misguiding carnal desires. He indicated by his words, ‘a blazing torch’ that it

³ carnal desires

⁴ doubts

⁵ Reported by ibn Abī Shaybah, *al-Īmān*, p. 17, and others with a ṣaḥīḥ isnād.

was set ablaze and illuminated by the light of knowledge and faith.

The 'encased heart' refers to the heart of the disbeliever because it is wrapped by a veil and covering and hence the light of knowledge and faith cannot reach it. This is as Allāh said, relating from the Jews that,

وَقَالُوا قُلُوبُنَا غُلْفٌ

They say: our hearts are wrapped...

[*al-Baqarah* (2): 88]

This veil is the covering that Allāh has placed on their hearts by way of punishment for their rejecting the truth and being too arrogant to accept it. Therefore it is a covering upon the hearts, a seal for the ears, and blindness for the eyes. This is the obscuring screen upon the eyes talked about in His saying,

وَإِذَا قَرَأْتَ

الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسُورًا ﴿١٥﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ

And when you recite the Qur'ān, We put between you and those who believe not in the Hereafter, an obscuring screen. We have put coverings over their hearts lest they should understand it and deafness in their ears.

[*al-Isrā'* (17): 45-46]

When the people who have these types of hearts are admonished to purify their *Tawhid* and following (*ittihā'*), they turn on their heels and run!

The 'inverted heart' refers to the heart of the hypocrite as Allāh, the Exalted says,

فَمَا لَكُمْ فِي الْمُنَافِقِينَ
فِئْتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا

Then what is the matter with you that you are divided into two parties regarding the hypocrites? Allāh has cast them back [to disbelief] because of what they have earned.

[*al-Nisā'* (4): 88]

meaning: he caused them to relapse and return to the falsehood that they used to be in due to their working their false deeds.

This is the most evil of hearts and the vilest of them for it believes falsehood to be the truth, and shows love and allegiance to those who follow it. It also believes the truth to be falsehood and displays enmity to those who follow it. The Aid of Allāh is sought!

The 'heart that has two urges' refers to the heart that has not become established upon faith because it has not devoted itself solely to the truth that Allāh sent His Messenger with. Instead it contains some faith and some of its opposite: it is closer to disbelief than faith sometimes; and at other times it is closer to faith than disbelief. The heart follows whatever is most influential at that time.

Ahlu'l-Kalām: Adherents to speculative theology, people seeking to explain the articles and premises of belief and to give evidences for them based on philosophy and logic.

Bāṭiniyyah: A sect of the Shī'a, the followers of Ismā'īl ibn Ja'far. They were of the belief that the legal texts were merely superficial expressions carrying inner meanings that oppose what is outwardly understood of them, examples lie with their explanations of Paradise, Hell and the Last Day.

Hashwiyyah: A term frequently used by the innovators to refer to Ahlu'l-Sunnah, the Ahl'l-Ḥadith, those who affirmed the Attributes of Allāh. The first to use this term was 'Amr ibn 'Ubaid al-Mu'tazilī who said that 'Abdullāh ibn 'Umar bin al-Khaṭṭāb was a Ḥashwī.

Jabariyyah: Followers of the school of Jahm ibn Ṣafwān in his belief that all actions are decreed by Allāh and man has no control over them at all, instead he is forced to do what he does.

Jabmiyyah: Followers of Jahm ibn Ṣafwān in his denial of the Names and Attributes of Allāh.

Karrāmiyyah: Followers of Muḥammad ibn Karrām (d. 255H), they divided into many sub-sects and were famous for their likening of Allāh to His creation (*tashbih*).

Mutakallimūn: Speculative Theologians, adherents to *kalām*.

Mu'tazila: Followers of Wāṣil ibn 'Aṭā' al-Ghazzāl who abandoned the circles of Ḥasan al-Baṣrī. They negated the Attributes of Allāh for fear of likening Him to His creation, yet affirmed His Names. From amongst their beliefs was that a person who committed a major sin was neither a believer nor a disbeliever, rather of a station between the two stations, but he would be consigned to Hellfire forever. They were from the rank and file of the Mutakallimūn and gave precedence to their intellects over the divine texts.

Qadariyyah: Those who held the belief that man has complete free will in all that he does and that Allāh has no control over him.

Qarāmiṭa: A sect holding the same belief as the Bāṭiniyyah and followers of Maymūn ibn Daysān.

Falāsifa: Those philosophers who promoted the 'wisdom' of the Greeks, the Greek philosophers who did not believe in the Resurrection as it is mentioned in the Book and Sunnah, nor did they affirm the Names and Attributes of Allāh. From amongst their leaders was Aristotle, the student of Plato and from amongst their latter proponents was al-Fārābī and ibn Sīnā.

Awliyā': plural of *wali*; friend, ally, loyal companion. From the word *wilāyah* meaning loyalty and closeness, the opposite of enmity.

'Ayy: withholding the tongue from speaking, carefully considering each word before it is said.

Barzakb: barrier, isthmus, A barrier that is erected between the deceased and this life preventing him from returning and a generic reference to the life that commences after death.

Bayān: Speech, clarification, discourse. It is of two types: the first whereby the intended meaning is expressed clearly, whatever language it may be in, this category is not regarded as magic; the second whereby the intended meaning is expressed in eloquent, cleverly doctored phrases based upon specific rules such that one listening takes pleasure in hearing the words and they affect his very heart. This category is what has been likened to magic as it captivates and beguiles the heart and overcomes the soul to the point that the face of reality could be transformed to illusion and the one captivated perceive only that which the speaker wants him to perceive. This category can be used in a commendable fashion and in a blameworthy fashion. As for the commendable form, it is to direct the person towards the truth and use these methods to aid the truth. As for the blameworthy form, it is to direct the person towards falsehood or envelop him in confusion such that the truth is seen as falsehood and falsehood as truth.

This is completely blameworthy and has been likened to that which is completely blameworthy - magic

Bid'ah: innovation, that which is newly introduced into the religion of Allāh.

Da'if: weak; the ḥadīth that is neither ṣaḥīḥ nor ḥasan because it fails to meet one of their requirements. It is of varying degrees of severity, the most severe of which being mawḍū', fabricated.

Dhawq: taste, perceptivity, technically referring to spiritual experience, *dhawq* is a more temporary state of *wajd*. One may receive some forms of inspiration in the heart as a result of these states however this inspiration should always be compared to the Book and Sunnah to ascertain its correctness.

Dhikr: remembrance, recollection, technically referring the remembrance of Allāh.

Du'ā: supplication, invocation, it is an action of worship that may only be directed to Allāh. It is of two types, supplication through worship (*du'ā 'ibādah*) and supplication of request (*du'ā mas'alah*). The first type of *du'ā* can be understood when one understands that every act of worship is done with the unstated plea that Allāh accept that action of worship and the desire to draw closer to him; and hence attain His pleasure. Hence every action of worship is a type of request to Allāh. The second type of *du'ā* is whereby one explicitly asks his Lord of something such as 'O Allāh! Grant me good in this world and the Hereafter.' The second type includes the first type and the first type necessitates the second type.

Ḥadīth: A text attributed to the Prophet (ﷺ) describing his actions, words, descriptions and tacit approvals. It consists of two portions, the body of the text (*matn*) and the *isnād*. Rarely the term is also used to refer to a text attributed to a Companion or a *Tābi'i*.

Hāfiẓ: pl. *ḥuffāẓ*. Ḥadīth Master, commonly referred to one who has memorised at least 100,000 ḥadīths.

Ḥasan: good, fair. A ḥadīth whose *isnād* is continuously linked of just, morally upright narrators but whose precision (*dabt*) falls short of the requirements of the ṣaḥīḥ ḥadīth; containing no irregularity (*shādh*) and no hidden defect (*'illah*). A ḥadīth can be ḥasan in and of itself, or contain a defect but still be ruled to be so due to supporting evidences.

Hudūd: limits, boundaries. The limits ordained by Allāh, prescribed punishments.

Ihsān: beneficence, excellence. To worship Allāh as if one is seeing Him, and knowing that even though one sees Him not, He sees the servant.

Ikhlās: sincerity, to strip oneself of worshiping any besides Allāh such that everything one does is performed only to draw closer to Him and for His pleasure. It is to purify ones actions from any but the Creator having a share in them, from any defect or self-desire. The one who has true *ikhhlās* (*mukhlīs*) will be free of *riyā'*.

ʿIlm: knowledge.

Īmān: The firm belief, complete acknowledgement and acceptance of all that Allāh and His Messenger have commanded to have faith in, submitting to it both inwardly and outwardly. It is the acceptance and belief of the heart that includes the actions of the heart and body, therefore it encompasses the establishment of the whole religion. This is why the Imāms and Salaf used to say, 'Faith is the statement of the heart and tongue, action of the heart, tongue and limbs.' Hence it comprises statement, action and belief, it increases through obedience and decreases through disobedience. It includes the beliefs of faith, its morals and manners and the

actions demanded by it.

Islām: submission, submitting to the will of Allāh through following His law as revealed upon the tongue of the Messenger (ﷺ).

Isnād: support. The chain of authorities on which a narration is based, linking the end narrator of a narration to the one it is attributed to, be it the Prophet (ﷺ) or anyone else, narrator by narrator.

Ittibā': following, technically referring to following the Sunnah of the Prophet (ﷺ).

'Iyāfah: the practice of divination through frightening birds, the sounds they make and the directions in which they fly.

Jābiliyyah: Pre-Islāmic Ignorance. Technically this refers to the condition of a people before the guidance of Allāh reaches them, or the state of a people that prevents them from accepting the guidance of Allāh.

Jahl: ignorance.

Kalām: speech, discourse. Technically used to refer to dialectics and scholastic theology.

Khalaf: successors. A reference to those who followed a path other than the path of the Salaf.

Khalīfah: pl. *khulafā'*. Successor, representative. The Successors of the Prophet (ﷺ), head of the Islāmic state. Also called *Amir al-Mu'minin* or Leader of the Believers.

Kufr: denial, rejection, hiding, technically referring to disbelief. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Majbūl: unknown. A reference to a narrator from whom only one narrator narrates (*majbūl al-'ain*) or whose state of precision (*ḍabt*) is unknown (*majbūl al-ḥāl*), such a narrator makes the *isnād ḍa'if*.

Matrūk: abandoned. A narrator who is accused of lying, or makes many mistakes, or makes mistakes in aḥādīth that are agreed upon, or narrates from famous narrators that which those narrators do not know.

Munqaṭi': that ḥadīth from which the narrator just before the Companion has been omitted from its *isnād*.

Mursak: disconnected. A ḥadīth whereby a *Tābi'i* narrates directly from the Prophet (ﷺ) without mentioning the Companion. In the view of the majority of Scholars it is a sub-category of *ḍa'if*.

Muṣḥaf: text of the Qur'ān

Qadr: Divine Decree and Destiny.

Ruqyā: recitation used to cure an illness or disease. It can only be done in the Arabic tongue, in words whose meaning is understood, using verses of the Qur'ān or supplications of the Prophet combined with the belief that it is only Allāh who in reality gives the cure.

Ṣabr: patience and steadfastness, the restraint of ones self to that which is dictated by the divine law. It is of three levels, steadfastness in the obedience of Allāh, steadfastness in avoiding the prohibited matters and patience at the onset of calamity. *Ikhlāṣ* can never be complete without *ṣidq* and *ṣidq* can never be complete without *ikhhlāṣ* and the two can never be complete without *ṣabr*. The person is patient through Allāh, i.e. seeking His aid Alone; for Allāh, i.e. arising out of love for Him and the desire to draw close to Him; and with Allāh, i.e. doing only that which He wills.

Ṣaḥābah: The Companions of the Prophet (ﷺ), those who saw him, believed in him and died upon that belief.

Ṣaḥīḥ: correct, authentic. A ḥadīth which has a continuously linked *isnād*, of just, morally upright and precise narrators; containing no irregularity (*shādh*) or hidden defect (*'illab*). Hence five conditions have to be met: the *isnād* being continuously linked; the justice (*'adl*) of the narrator; the precision (*ḍabt*) of the narrator; its not being *shādh*; and its not containing an *'illab*. The ḥadīth can be *ṣaḥīḥ* in and of itself, or it can contain a defect but still be ruled to be *ṣaḥīḥ* due to supporting evidences.

Ṣalaf: predecessors. Technically used to refer to the best generations of Muslims, the first three generation: the *Ṣaḥābah*, the *Tābi'ūn* and the *Tab' Tābi'ūn* due to the ḥadīth, "The best of people are my generation, then the one that follows, then the one that follows."

Shirk: association, technically referring to directing a right that is due to Allāh Alone to another object of creation, either completely or partially. It can be major (removing a person from the fold of Islām) or minor (not removing a person from the fold of Islām).

Sunnab: way, path. The actions, words, descriptions, commands, prohibitions and tacit approvals of the Prophet (ﷺ).

Tawḥīd: unification, monotheism, the belief in the absolute Oneness of Allāh. It is to believe that Allāh Alone is the creator, nourisher, and sustainer of the worlds; it is to believe that Allāh Alone deserves to be worshipped; and it is to believe that He has unique and perfect Names and Attributes that far transcend anything that one can imagine.

Waḥdatu-l-Wujūd: The unity of existence, the heretical belief that Allāh is everywhere and everything.

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