

Conditions of 'La ilaha 'illa Allaah'
'There is none worthy of worship in
truth except Allaah'

By

Hafidh bin Ahmad bin Ali al-Hakami

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-Rahimahullaah-

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'Ma'arij al-Qabool'

العلم اليقين القبول الإنقياد

الصدق الإخلاص المحبة

Translated by

Abbas Abu Yahya

The first Condition: *al-Ilm* – Knowledge



The meaning of '*La ilaha 'illa Allaah*' and its intent are affirmation and negation, so knowledge negates ignorance.

Allaah –Azza wa Jal- said:

فَاعْلَمُوا أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

<< So, know that *La ilaha 'illa Allaah* (none has the right to be worshipped in truth except Allaah) >>

[Muhammad: 19]

Allaah –Ta'ala- said:

إِلَّا مَنْ شَهِدَ بِالْحَقِّ

<< except those who bear witness to the truth >>

[Zukhruf: 86]

Which means that they testify to 'La ilaha 'illa Allaah'

<< while they know>> [Zukhruf: 86] with their hearts

and they pronounce its meaning with their tongues.

Allaah –Ta'ala- said:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا

بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

<<Allaah bears witness that *La ilaha 'illa Huwa* (none

has the right to be worshipped but He), and the

angels and those having knowledge (also give this

witness); (He is always) maintaining His creation in

Justice. *La ilaha 'illa Huwa* (none has the right to be

worshipped but He), the All-Mighty, the All-Wise.>>

[Aali-'Imran: 18]

Allaah –Ta'ala- said:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ

<<Say: 'Are those who know equal to those who do not know?' It is only men of understanding who will remember (i.e. get a lesson from Allaah's Signs and Verses)>>

[Zumar: 9]

Allaah –Ta'ala- said:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

<< It is only those who have knowledge among His slaves that fear Allaah>>

[Faatir: 28]

Allaah –Ta'ala- said:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

<< And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allaah and His Signs, etc.)>>

[Ankaboot: 43]

In the Saheeh of Imaam Muslim on the authority of 'Uthmaan –*RadhiAllaahu anhu*- who said that: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

'Whoever dies knowing 'La ilaha 'illa Allaah' enters Paradise.'

The Second Condition: *Al-Yaqeen* - Certainty



The second condition is certainty which negates doubt, such that the one who pronounces '*La ilaha 'illa Allaah*' does it with certainty of what these words indicate, with a decisive certainty.

This is since *Eemaan* cannot do without certain knowledge (*Ilm al-Yaqeen*), as opposed to suspicious knowledge (*Ilm al-Thann*), and what would be the case if doubt entered *Eemaan*?

Allaah -Azza wa Jal- said:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ
الصَّادِقُونَ

<<Only those are the believers who have believed in Allaah and His Messenger and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful. >>

[Hujuraat: 15]

So, certainty was a condition for them having truthfulness in their *Eemaan* in Allaah and His Messenger and also that they did not have uncertainty or doubt '*La ilaha 'illa Allaah*'.

As for uncertainty then that comes from the *Munafiqeen* (hypocrites) – and we seek refuge with

Allaah. They were the ones about whom Allaah -
Ta'ala- said:

إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَازْتَابَتْ
قُلُوبُهُمْ فَهُمْ فِي رَبِّهِمْ يَتَرَدَّدُونَ

<< It is only those who believe not in Allaah and the
Last Day and whose hearts are in doubt that ask your
leave (to be exempted from *Jihaad*). So, in their
doubts they waver >>

[Tawbah: 45]

In the Saheeh of Imaam Muslim from the hadeeth of
Abu Huraira –*RadhiAllaahu anhu*- who said that the
Messenger of Allaah - *sallAllaahu alayhi wa sallam* -
said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، لَا يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ
شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ

'I testify that none is worthy of worship in truth except Allaah and that I am the Messenger of Allaah. There is no servant of Allaah who meets Allaah with these two testifications, not doubting in them, except that he enters Paradise.'

In another narration:

لَا يَلْقَى اللَّهَ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا فَيُحْبَبُ عَنِ الْجَنَّةِ

'There is no servant of Allaah who meets Allaah with these two testifications, not doubting in them, who is prevented from entering Paradise.'

Also in the Saheeh of Muslim on the authority of Abu Huraira –*RadhiAllaahu anhu*- from the long hadeeth that the Prophet - *sallAllaahu alayhi wa sallam* - sent him with his shoes and said:

مَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرُهُ بِالْجَنَّةِ

'Whoever you meet behind this garden that testifies 'La ilaha 'illa Allaah' with certainty in his heart then give him the glad tidings of Paradise.'

So, the Messenger made the entrance into Paradise of the one who says 'La ilaha 'illa Allaah' conditional upon his having certainty of it in his heart, with no doubt in it. So, if the condition is removed then the reward is also then removed.

Third Condition: *al-Qabool* - Acceptance

القبول

Acceptance of what this statement necessitates is with the heart and the tongue.

Allaah -Azza wa Jal - narrates to us the news of what preceded regarding those who were previously saved and regarding the punishment of those who rejected and refused to accept this statement. As Allaah – Ta'ala – said:

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ
مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ
(٢٣) قَالَ أُولُو جِنَّتِكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا
إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ (٢٤) فَانْتَقَمْنَا مِنْهُمْ فَانظُرْ كَيْفَ
كَانَ عَاقِبَةُ الْمُكْذِبِينَ (٢٥)

<<And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain

way and religion and we will indeed follow their
footsteps.'

(The warner) said: 'Even if I bring you better guidance
than that which you found your fathers following?'

They said: 'Verily, We disbelieve in that with which
you have been sent.'

So We took revenge of them, then see what was the
end of those who denied (Islaamic Monotheism)>>

[Zukhruf 23-25]

Allaah -Ta'ala- said:

ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَجِّ الْمُؤْمِنِينَ

<< Then (in the end) We save Our Messengers and
those who believe! Thus it is incumbent upon Us to
save the believers. >>

[Yunus: 103]

Allaah -Ta'ala- said:

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ
فَأَنْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ

<< And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allaah, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them).>>

[Room 47]

He -Subhanahu wa Ta'ala - informed us of what He promised to those who accept '*La ilaha 'illa Allaah*' of reward and what He has prepared of punishment for the one who rejects '*La ilaha 'illa Allaah*'

As Allaah -Ta'ala- said:

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ (٢٢) مِنْ
دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ (٢٣) وَقِفُوهُمْ إِنَّهُمْ
مَسْئُولُونَ (٢٤) مَا لَكُمْ لَا تَنْصَرُونَ (٢٥) بَلْ هُمْ الْيَوْمَ
مُسْتَسْلِمُونَ (٢٦) وَأَقْبَلْ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ
(٢٧) قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ (٢٨) قَالُوا بَلْ لَمْ
تَكُونُوا مُؤْمِنِينَ (٢٩) وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ
قَوْمًا طَآغِينَ (٣٠) فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّآ لَذَائِقُونَ (٣١)
فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ (٣٢) فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ
مُشْتَرِكُونَ (٣٣) إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ (٣٤) إِنَّهُمْ كَانُوا
إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ (٣٥) وَيَقُولُونَ آئِنَّا
لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ

<< (It will be said to the Angels): 'Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of

Allaah. And lead them on to the way of flaming Fire
(Hell);

'But stop them, verily they are to be questioned.'

'What is the matter with you? Why do you not help
one another (as you used to do in the world)?'

Nay, but that Day they shall surrender,
And they will turn to one another and question one
another.

They will say: 'It was you who used to come to us
from the right side [i.e. from the right side of one of
us and beautify for us every evil, order polytheism for
us, and prevent us from the truth i.e. Islaamic
Monotheism and from every good deed].'

They will reply: 'Nay, you yourselves were not
believers.'

'And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).

'So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

'So we led you astray because we were ourselves astray.'

Then verily, that Day, they will (all) share in the torment.

Certainly, that is how We deal with *Al-Mujrimoon* (polytheists, sinners, criminals, the disobedient to Allaah, etc.).

Truly, when it was said to them: '*La ilaha 'illa Allaah*' (none has the right to be worshipped but Allaah), they puffed themselves up with pride (i.e. denied it).

And (they) said: 'Are we going to abandon our (gods)
for the sake of a mad poet? >>

[Saaffat: 22-36]

Allaah -Ta'ala- made the cause of and the reason for their punishment their arrogance towards 'La ilaha 'illa Allaah' and their belying of those who came with it. So, they did not negate what Allaah negated and they did not affirm what Allaah affirmed, rather they said rejecting and proudly:

أَجْعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ (٥) وَأَنْطَلَقَ
الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ
يُرَادُ (٦) مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا اخْتِلَافٌ

<< 'Has he made the *âliha* (gods) (all) into One *Ilâh*
(God - Allaah). Verily, this is a curious thing!'

And the leaders among them went about (saying):

'Go on and remain constant to your *âliha* (gods)!

Verily, this is a thing designed (against you)!

'We have not heard (the like) of this among the people of these later days. This is nothing but an

invention!>>

[Saad: 5-7]

And here they said: <<'Are we going to abandon our (gods) for the sake of a mad poet? >>

Then Allaah -Azza wa Jal – refuted them and turned that back on them via His Messenger - *sallAllaahu alayhi wa sallam* - and He said:

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ

<<Nay! He has come with the truth (i.e. Allaah's Religion - Islaamic Monotheism and this Qur'aan) and

he confirms the Messengers (before him who brought Allaah's religion - Islaamic Monotheism).>>

[Saaffat: 37] to the end of the Aayaat.

Then He said about those before them:

إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ (٤٠) أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ (٤١)
فَوَاكِهُ وَهُمْ مُكْرَمُونَ (٤٢) فِي جَنَّاتِ النَّعِيمِ

<< Except the chosen slaves of Allaah (faithful, obedient, true believers of Islaamic Monotheism). For them there will be a known provision (in Paradise). Fruits; and they shall be honoured, in the Gardens of delight (Paradise) >>

[Saaffat: 40-43] to the end of the Aayaat.

And Allaah -Ta'ala- said:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعِ يَوْمِئِذٍ آمِنُونَ

<< Whoever brings a good deed (i.e. Belief in the Oneness of Allaah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day. >>

[Naml: 89]

And in the Saheeh on the authority of Abu Musa – *RadhiAllaahu anhu*- that the Prophet - *sallAllaahu alayhi wa sallam* - said:

" مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ
أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَّاءَ وَالْعُشْبَ
الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ،
فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِنَّمَا هِيَ قِيعَانٌ
لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقِهَ فِي دِينِ اللَّهِ
وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا
وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ

'The like of what Allaah sent me with of guidance and knowledge is like heavy rainfall which poured onto the ground. There was some land which was fertile which absorbed water, and many plants and grass began to grow. There was some land which was arid, but it held the water and Allaah made the people benefit by it, so they drank from it, used the water and used it for agriculture.

There was some other land which was affected by the water but was flat land where nothing would grow. It did not hold the water nor did it allow plants to grow. That is the example of the one who has understanding of the Deen and benefits from what Allaah sent me with, so he learns it and teaches it and the example of he who cannot raise his head due to it and does not

accept the guidance of Allaah with which I have been sent.'

Fourth Condition

Al-Inqiyad - Submission & Obedience

الإنقياد

Submission and obedience to what '*La ilaha 'illa Allaah*' requires and that it negates disobedience.

Allaah -Azza wa Jal – said:

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

<< And turn in repentance and in obedience with true Faith (Islaamic Monotheism) to your Lord and submit to Him (in Islaam) >>

[Zumar: 54]

Allaah -Ta'ala- said:

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ

<<And who can be better in religion than one who submits his face (himself) to Allaah and he is a *Muhsin* (a good-doer). >>

[Nisaa': 125]

Allaah -Ta'ala- said:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَى

<<And whosoever submits his face (himself) to Allaah, while he is a *Muhsin* (good-doer), then he has grasped the most trustworthy handhold [*La ilaha 'illa*

Allaah (none has the right to be worshipped but Allaah)]. >>

[Luqman: 22]

Which means holding onto '*La ilaha 'illa Allaah*'

وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

<< And to Allaah return all matters for decision. >>

[Luqman: 22]

The meaning of which is, that he submits his face to Allaah i.e. he obeys Him, and he is a righteous person worshipping Allaah Alone. Whoever does not submit his face to Allaah and is not a righteous person then he has not held onto the most trustworthy handhold that will never break.

That is the meaning of the saying of Allaah -Azza wa Jal which follows:

وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (٢٣) نُمَتِّعُهُمْ قَلِيلًا ثُمَّ
نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ (٢٤)

<<And whoever disbelieved, let not his disbelief
grieve you, to Us is their return and We shall inform
them what they have done. Verily, Allaah is the All-
Knower of what is in the hearts (of men).

We let them enjoy for a little while, then in the end
We shall oblige them to (enter) a great torment. >>

[Luqman: 23-24]

Fifth Condition

Sidq – Truthfulness

الصدق

Truthfulness to 'La ilaha 'illa Allaah' negates lying, falsehood and it is to say 'La ilaha 'illa Allaah' truthfully from one's heart and to make one's speech in accordance to what is in one's heart.

Allaah -Azza wa Jal – said:

الم (١) أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ (٢) وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ (٣)

<<Alif Lâam Mîm. Do people think that they will be left alone because they say: 'We believe' and will not be tested.

And We indeed tested those who were before them.

And Allaah will certainly make (it) known (the truth of) those who are true and will certainly make (it) known (the falsehood of) those who are liars,

(although Allaah knows all of that before testing them). >>

[Ankaboot: 1-3]

Allaah -Ta'ala- said regarding the *Munafiqeen* (hypocrites) who said 'La ilaha 'illa Allaah', speaking falsely:

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ
بِمُؤْمِنِينَ (٨) يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا
أَنفُسَهُمْ وَمَا يَشْعُرُونَ (٩) فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ
مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

<<And of mankind, there are some (hypocrites) who say: 'We believe in Allaah and the Last Day' while in fact they believe not.

They (think to) deceive Allaah and those who believe while they only deceive themselves and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies. >>

[al-Baqarah: 8-10]

How many times has Allaah -Ta'ala- mentioned them and exposed them, repeatedly exposing their cover and revealing it. He makes their humiliation manifest in more than one place in His Book such as in Soorahs Baqarah, Aali-'Imran, Nisaa', Anfaal, Tawbah as well as a whole Soorah dedicated to them (i.e. *Al-Munaafiqoon*) along with other Soorahs.

In Bukhari and Muslim on the authority of Mu'aadh bin Jabal –*RadhiAllaahu anhu*- from the Prophet - *sallAllaahu alayhi wa sallam* -:

"مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ
صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ"

'There is none who testifies that '*La ilaha 'illa Allaah* and that Muhammad is His slave and Messenger' truthfully from his heart except that Allaah prohibits him from entering the Fire.'

So Allaah made being saved from the Fire, for the one who says this statement, conditional by saying it truthfully from his heart. Merely pronouncing '*La ilaha 'illa Allaah*' does not benefit the one who says it unless there is agreement with the heart.

Also in Bukhari and Muslim from the hadeeth of Anas bin Malik and Talha bin Ubaydullaah –*RadhiAllaahu anhumaa*- in the story of the Bedouin – who was Damaam bin Tha'alabah, a delegate of Bani Sa'ad bin Bakr – when he asked the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - about the rulings of Islaam and was then informed by him. He then asked the Messenger - *sallAllaahu alayhi wa sallam* – 'Do I have to do anything else?'

The Messenger - *sallAllaahu alayhi wa sallam* - answered:

لَا إِلَّا أَنْ تَطَوَّعَ

'No, except if you perform it optionally.'

Then the Bedouin said: 'I swear by Allaah I will not increase upon that nor decrease from it.'

So the Messenger of Allaah - *sallAllaahu alayhi wa
sallam* - said:

أَفْلَحَ إِنْ صَدَقَ

'He will be successful if he is truthful.'

And in some narrations:

إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ

'Indeed, if he is truthful then he will enter into
Paradise.'

So the Messenger made it a condition for his success
and entrance into Paradise that he was truthful.

Sixth Condition:
Al-Ikhlaas - Sincerity

الإِخْلَاصُ

Sincerity is purifying actions from all the stains of *Shirk* with righteous intention.

Allaah -Tabaraka wa Ta'ala - said:

أَلَّا لِلَّهِ الدِّينُ الْخَالِصُ

<< Surely, the religion (i.e. worship and obedience) is
for Allaah only>>

[Zumar: 3]

Allaah -Ta'ala- said:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

<<And they were commanded not but that they should worship Allaah and worship none but Him

Alone >>

[al-Bayyinah: 5]

Allaah -Ta'ala- said:

فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

<< So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only, (not to show-off and not to set up rivals with Him in worship)>>

[Zumar: 2]

Allaah -Ta'ala- said:

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ

<< Say: 'Verily, I am commanded to worship Allaah
(Alone) by obeying Him and doing religious deeds
sincerely for Allaah's sake only >>

[Zumar :11]

Allaah -Ta'ala- said:

قُلِ اللَّهُ أَغْبُدُ مُخْلِصًا لَهُ دِينِي

<<Say 'Allaah Alone I worship by doing religious
deeds sincerely for His sake only, not to show off and
not setting up rivals with Him in worship.'>>

[Zumar: 14]

Allaah -Ta'ala- said:

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ
نَصِيرًا (١٤٥) إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ
وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ

<<Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, purify their religion for Allaah (by worshipping none but Allaah and do good for Allaah's sake only, not to show-off), then they will be with the believers. >>

[Nisaa: 145-146]

And there are other similar *Aayaat*.

In the Saheeh of Bukhari on the authority of the Prophet - *sallAllaahu alayhi wa sallam* :

أَسْعَدُ النَّاسِ بِشَفَاعَتِي مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ أَوْ
نَفْسِهِ

‘Of those people happiest with my intercession is the one who said ‘*La ilaha 'illa Allaah*’ sincerely from his heart or from his self.’

Also, in the Saheeh of Bukhari on the authority of 'Utbaan bin Malik –*RadhiAllaahu anhu*- from the Prophet - *sallAllaahu alayhi wa sallam* - who said:

إِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغِي بِذَلِكَ وَجْهَ
اللَّهِ عَزَّ وَجَلَّ

'Indeed Allaah prohibited the Fire for the one who said: '*La ilaha 'illa Allaah*' desiring by it the Face of Allaah - *Azza wa Jal.*'

In the Jaami' of Tirmidhee on the authority of Abu Huraira –*RadhiAllaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

مَا قَالَ عَبْدٌ قَطُّ: لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا, إِلَّا فَتَحَتْ لَهَا أَبْوَابُ
السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتُنِبَتِ الْكَبَائِرُ

'A slave of Allaah does not ever say '*La ilaha 'illa Allaah*' sincerely except that the doors to the heavens are opened for him until it reaches the '*Arsh*', as long as he keeps away from the major sins.'

Tirmidhee said the hadeeth via this chain is Hasan Ghareeb.

Seventh Condition:

Al-Muhabbah - Love



Which is having love for this statement, what it necessitates and indicates, loving its people – those who act upon it, adhering to its conditions – and to hate what violates it.

Allaah -Azza wa Jal – said:

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

<<And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe love Allaah more (than anything else). >>

[al-Baqarah: 165]

Allaah – Ta'ala - said:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

<<O you who believe! Whoever from among you turns back from his religion (Islaam), Allaah will bring

a people whom He will love and they will love Him;
humble towards the believers, stern towards the
disbelievers, fighting in the Way of Allaah and never
afraid of the blame of the blamers. >>

[Maa'idah: 54]

Allaah -Azza wa Jal - informed us that His
worshippers, the believers, are more severe in their
love for Him. That is because they do not associate
anyone else with Him in their love for Him, unlike
those from the *Mushrikeen* who claimed they loved
Him but then also took partners with Allaah whom
they loved just as they loved Him.

The sign that the slave of Allaah loves his Lord is that
he submits to what Allaah loves, even if it opposes his
desires and that he also hates what his Lord hates,
even if his desires are inclined to it. The slave of

Allaah is loyal to whomever Allaah and His Messenger are loyal to, and he has enmity towards whomever has enmity towards Allaah.

He follows His Messenger, - *sallAllaahu alayhi wa sallam* - imitates his example and accepts his guidance. All of these are signs of the presence of the conditions of love. It is not conceivable to have love without its conditions being present.

Allaah -Tabaraka wa Ta'ala – said:

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلاً

<<Have you seen him who has taken as his *ilâh* (god) his own desire? Would you then be a *Wakeel* (a disposer of his affairs or a watcher) over him? >>

[Furqaan: 43]

Allaah -Ta'ala- said:

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ
سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ
اللَّهِ

<<Have you seen him who takes his own lust (vain desires) as his *ilâh* (god), and Allaah knowing (him as such) left him astray and sealed his hearing and his heart and put a cover on his sight. Who then will guide him after Allaah?>>

[Jaathiyah: 23]

So, everyone who worships other than Allaah along with Him, then in reality he worships his own desire. Every sin by which Allaah is disobeyed, it is due to the slave of Allaah submitting to his desires rather than

to the commands of Allaah - Azza wa Jal – and the avoidance of His prohibitions.

Allaah -Ta'ala- said regarding loyalty and enmity for the sake of Allaah:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ
وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحَدَهُ

<< Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allaah. We have rejected you and there has begun between us and you hostility and hatred forever, until you believe in Allaah Alone'>>

[Mumtahana: 4]

Allaah -Ta'ala- said:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ

<< You will not find any people who believe in Allaah
and the Last Day befriending those who oppose
Allaah and His Messenger even though they were
their fathers, their sons, their brothers or their
kindred (people). For such He has written Faith in
their hearts >>

[Mujadilah:22]

Allaah -Ta'ala- said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

<<O you who believe! Take not the Jews and the Christians as *Auliyâ'* (friends, protectors, helpers, etc.), they are but *Auliyâ'* to one another. And if any amongst you takes them as *Auliyâ'*, then surely he is one of them >>

[Maa'idah: 51]

Allaah -Ta'ala- said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ
اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ
الظَّالِمُونَ (٢٣) قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ
وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ

<<O you who believe! Take not for *Auliyâ'*
(supporters and helpers) your fathers and your
brothers if they prefer disbelief to Belief. And
whoever of you does so, then he is one of the
Zâlimûn (wrong-doers, etc.).

Say: If your fathers, your sons, your brothers, your
wives, your kindred, the wealth that you have gained,
the commerce in which you fear a decline and the
dwellings in which you delight ... are dearer to you
than Allaah and His Messenger and striving hard and
fighting in His Cause, then wait until Allaah brings
about His Decision (torment). And Allaah guides not
the people who are the rebellious, disobedient to
Allaah. >>

[Tawbah: 23-24]

Allaah -Ta'ala- said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ

<< O you who believe! Take not My enemies and
your enemies as friends >>

[Mumtahana: 1]

to the end of the Soorah. And there are other
Aayaat.

[Following the Messenger

- *sallAllaahu alayhi wa sallam*]

Allaah -Ta'ala- said regarding the conditions for
following His Messenger - *sallAllaahu alayhi wa
sallam* :

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ

الْكَافِرِينَ (٣٢)

<<Say: 'If you (really) love Allaah then follow me, Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.' Say: 'Obey Allaah and the Messenger.' But if they turn away, then Allaah does not like the disbelievers. >>

[Aali-'Imran: 31]

The Messenger of Allaah - *sallAllaahu alayhi wa
sallam* - said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولَهُ
أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا, وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ, وَأَنْ
يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقَدَفَ
فِي النَّارِ

'There are three characteristics, whoever has them finds the sweetness of Eemaan: that Allaah and His Messenger are more beloved to him than other than them; that when he loves a

person he loves him only for Allaah's sake and that he hates to return to disbelief after Allaah has saved him from it just as he hates to be thrown into the Hell-Fire'

Narrated by Bukhari and Muslim from the hadeeth of Anas –*Radhi'allaahu anhu*.

Also, Bukhari and Muslim narrate on the authority of Anas and of Abu Huraira –*Radhi'Allaahu anhu*- who said that: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَاَلِدِهِ وَوَالِدِهِ وَالنَّاسِ
أَجْمَعِينَ

'None of you truly believes until I am more beloved to him than his son, his father and all mankind.'

That is what the Messenger - *sallAllaahu alayhi wa sallam* – brought, information about Allaah, the commands relating to what Allaah loves and is pleased with and prohibitions of what Allaah dislikes and rejects.

So if the slave of Allaah follows what Allaah commands and keeps away from what Allaah prohibits, even if that opposes his desire, then he is a true believer. So what is the case if he desires nothing other than this?

In a hadeeth:

أوثق عرا الإيمانِ الحُبُّ في اللهِ, وَالْبُغْضُ فِيهِ

‘The strongest part of *al-Eemaan* is loving and hating for the sake of Allaah.’

Ibn 'Abbas –RadhiAllaahu anhu- said:

مَنْ أَحَبَّ فِي اللَّهِ وَأَبْغَضَ فِي اللَّهِ, وَوَالَى فِي اللَّهِ وَعَادَى فِي اللَّهِ,
فَإِنَّمَا تُنَالُ وِلَايَةَ اللَّهِ بِذَلِكَ, وَقَدْ أَصْبَحَ غَالِبُ مُوَاخَاةِ النَّاسِ
الْيَوْمَ عَلَى أَمْرِ الدُّنْيَا, وَذَلِكَ لَا يُجْدِي عَلَى أَهْلِهِ شَيْئًا

‘Whoever loves for the sake of Allaah, hates for the sake of Allaah, is loyal for the sake of Allaah and has enmity for the sake of Allaah then he obtains the alliance of Allaah due to that.’

What has become common amongst the people today is a brotherhood based upon the affairs of the *Dunya*, which does not benefit its people in anything.

Hasan al-Basri and other than him from the Salaf mention that:

'There were a people who claimed the love of Allaah
-Azza wa Jal - so Allaah tried them with this *Aayah*:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ
ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ (٣١) قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

<<Say (O Muhammad to mankind): 'If you (really)
love Allaah then follow me (i.e. accept Islamic
Monotheism, follow the Qur'aan and the *Sunnah*),
Allaah will love you and forgive you of your sins. And
Allaah is Oft-Forgiving, Most Merciful.' Say (O
Muhammad): 'Obey Allaah and the Messenger.' But if
they turn away, then Allaah does not like the
disbelievers. >> [Aali-Imraan: 31-32]

Bukhari -*Rahimahullaah*- said: Muhammad bin Sinaan
narrated to us that Faleeh said that Hilaal bin 'Alee
narrated to us on the authority of 'Atta bin Yassar on

the authority of Abu Huraira –*RadhiAllaahu anhu*-
that the Messenger of Allaah - *sallAllaahu alayhi wa
sallam* - said:

كُلُّ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبَى

‘Everyone from my Ummah will enter Paradise,
except the one who refuses to enter.’

They asked: ‘O Messenger of Allaah, who would
refuse?’

He said:

مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ, وَمَنْ عَصَانِي فَقَدْ أَبَى

‘Whoever obeys me enters Paradise and
whoever disobeys me has refused to enter.’

Bukhari said Muhammad bin Ubadah informed us
that Yazeed narrated to us that Saleem - and he
praised him - narrated to us that Sa’eed bin Meena

narrated to us - or I heard - Jaabir bin Abdullaah say:
'Some angels came to the Prophet while he was
sleeping. Some of them said: 'He is sleeping.' Others
said: 'His eyes are sleeping but his heart is awake.'

Then they said: 'There is an example for this
companion of yours.'

One of them said: 'Then set forth an example for
him.'

Some of them said: 'He is sleeping.'

The others said: 'His eyes are sleeping but his heart is
awake.'

Then they said: 'His example is of a man who built a
house then offered a banquet therein and sent an
inviter (messenger) to invite the people. So whoever
accepted the invitation of the inviter, entered the
house and ate of the banquet and whoever did not
accept the invitation of the inviter, did not enter the
house nor did he eat of the banquet.'

Then the Angels said: 'Interpret this example to him so that he may understand it.'

Some of them said: 'He is sleeping.'

The others said; 'His eyes are sleeping but his heart is awake.'

Then they said: 'The house stands for Paradise and the caller is Muhammad; whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad distinguished between the people (i.e. through his message the good is distinguished from the bad and the believers from the disbelievers).'

Here it should be known that the testification '*La ilaha 'illa Allaah*' is not complete except with the testification that Muhammad is the Messenger of Allaah - *sallAllaahu alayhi wa sallam*.

It should also be known that loving Allaah –Azza wa Jal - cannot be complete except by loving what He loves and disliking what He dislikes. There is no way to knowing what Allaah – Ta'ala- loves and is pleased with or what He dislikes and rejects except by following what the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- ordered and keeping away from what he prohibited.

So loving Allaah necessitates loving the Messenger of Allaah, believing in him and following him. This is why loving Allaah is connected to loving the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - in many places in the Qur'aan, such as the saying of Allaah -Azza wa Jal:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ
وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ

تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ
فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

<< Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight ... are dearer to you than Allaah and His Messenger and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allaah). >>

[Tawbah: 24]

There are many other *Aayaat* like this one.

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
Family, his Companions
and all those who
follow his
guidance

Arabic Reference

الأول "العِلْمُ" بِمَعْنَاهَا الْمُرَادِ مِنْهَا نَفِيًّا وَاثْبَاتًا الْمُنَافِي لِلْجَهْلِ

بِذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: {فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ} [مُحَمَّدٍ: ١٩]

{وَقَالَ تَعَالَى: {إِلَّا مَنْ شَهِدَ بِالْحَقِّ} [الزُّحُرْفِ: ٨٦] {أَيُّ: بِلَا إِلَهَ

إِلَّا اللَّهُ} وَهُمْ يَعْلَمُونَ {بِقُلُوبِهِمْ مَعْنَى مَا نَطَقُوا بِهِ بِالسِّنْتِهِمْ} .

وَقَالَ تَعَالَى: {شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ

قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ} [آلِ عِمْرَانَ: ١٨]

وَقَالَ تَعَالَى { قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ] {الزُّمَرِ: ٩]

وَقَالَ تَعَالَى { إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ] {فَاطِرٍ: ٢٨]

وَقَالَ تَعَالَى { وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا

الْعَالِمُونَ] {الْعَنْكَبُوتِ: ٤٣]

. وَفِي الصَّحِيحِ عَنْ عُمَانَ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ رَسُولُ اللَّهِ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

دَخَلَ الْجَنَّةَ. ¹ "

¹ مسلم " ١ / ٥٥ / ح ٤٣ " في الإيمان، باب الدليل على أن من

مات على التوحيد دخل الجنة قطعاً.

"وَالْيَقِينُ" **أَي: وَالثَّانِي الْيَقِينُ** الْمُنَافِي لِلشَّكِّ بِأَنْ يَكُونَ قَائِلَهَا

مُسْتَيِقِنًا بِمَدْلُولِ هَذِهِ الْكَلِمَةِ يَقِينًا جَازِمًا, فَإِنَّ الْإِيمَانَ لَا يُغْنِي
فِيهِ إِلَّا عِلْمُ الْيَقِينِ لَا عِلْمُ الظَّنِّ, فَكَيْفَ إِذَا دَخَلَهُ الشَّكُّ ,

قَالَ اللَّهُ عَزَّ وَجَلَّ { :إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ

لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ } إِلَى

قَوْلِهِ { :أُولَئِكَ هُمُ الصَّادِقُونَ } [الْحُجُرَاتِ : ١٥]

فَاشْتَرَطَ فِي صِدْقِ إِيْمَانِهِمْ بِاللَّهِ وَرَسُولِهِ كَوْنَهُمْ لَمْ يَرْتَابُوا أَي: لَمْ

يَشْكُوا, فَأَمَّا الْمُرْتَابُ فَهُوَ مِنَ الْمُنَافِقِينَ, وَالْعِيَاذُ بِاللَّهِ, الَّذِينَ قَالَ

اللَّهُ تَعَالَى فِيهِمْ { :إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ

الْآخِرِ وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ } [التَّوْبَةِ : ٤٥]

وَفِي الصَّحِيحِ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ -رَضِيَ اللَّهُ عَنْهُ- قَالَ: قَالَ
رَسُولُ اللَّهِ, صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " :أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي
رَسُولُ اللَّهِ, لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ
الْجَنَّةَ " ١

,وَفِي رِوَايَةٍ " : لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرُ شَاكٍّ فِيهِمَا فَيُحْجَبُ
عَنِ الْجَنَّةِ " ٢. وَفِيهِ عَنْهُ -رَضِيَ اللَّهُ عَنْهُ- مِنْ حَدِيثِ طَوِيلٍ أَنَّ
النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- بَعَثَهُ بِنَعْلَيْهِ فَقَالَ " :مَنْ لَقِيَ مِنْ
وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشَّرَهُ
بِالْجَنَّةِ " ٣ الْحَدِيثِ, فَاشْتَرَطَ فِي دُخُولِ قَائِلِهَا الْجَنَّةَ أَنْ يَكُونَ
مُسْتَيْقِنًا بِهَا قَلْبُهُ غَيْرُ شَاكٍّ فِيهَا, وَإِذَا انْتَفَى الشَّرْطُ انْتَفَى
الْمَشْرُوطُ.

"و" **الثالث "القبول"** لِمَا اقْتَضَتْهُ هَذِهِ الْكَلِمَةُ بِقَلْبِهِ وَلِسَانِهِ، وَقَدْ

قَصَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْنَا مِنْ أَنْبَاءٍ مَا قَدْ سَبَقَ مِنْ إِنْجَاءٍ مَنْ قَبْلَهَا

وَأَنْتِقَامِهِ مِمَّنْ رَدَّهَا وَأَبَاهَا كَمَا قَالَ تَعَالَى { وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ

قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ

وَإِنَّا عَلَىٰ آثَارِهِمْ مُقْتَدُونَ، قَالَ أَوْلُو جِئْتَكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ

عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ، فَانْتَقَمْنَا مِنْهُمْ فَأَنْظُرْ

كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ] {الرُّحْرِفِ: ٢٣-٢٥}

. وَقَالَ تَعَالَى { ثُمَّ نُنَجِّي رُسُلَنَا وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا

نُجِجِ الْمُؤْمِنِينَ] {يُونُسَ: ١٠٣}

. وَقَالَ تَعَالَى { وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ

بِالْبَيِّنَاتِ فَانْتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا وَكَانَ حَقًّا عَلَيْنَا نَصْرُ

الْمُؤْمِنِينَ] {الرُّومِ: ٤٧}

، وَكَذَلِكَ أَخْبَرْنَا بِمَا وَعَدَ بِهِ الْقَابِلِينَ لَهَا مِنَ الثَّوَابِ ، وَمَا أَعَدَّهُ
لِمَنْ رَدَّهَا مِنَ الْعَذَابِ كَمَا قَالَ تَعَالَى { : أَحْشُرُوا الَّذِينَ ظَلَمُوا
وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ، مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ
الْجَحِيمِ ، وَقِفُوهُمْ إِنَّهُمْ مَسْئُولُونَ } إِلَى قَوْلِهِ { : إِنَّهُمْ كَانُوا إِذَا قِيلَ
لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ، وَيَقُولُونَ إِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ
مَجْنُونٍ } [الصَّافَّاتِ : ٢٢-٣٦ ،]

١ ، ٢ مسلم " ١ / ٥٥-٥٧ / ح ٢٧ " في الإيمان ، باب الدليل على

أن من مات على التوحيد دخل الجنة قطعاً .

٣ مسلم " ١ / ٥٩ ، ٦٠ / ح ٣١ " في الإيمان ، باب الدليل على أن

من مات على التوحيد دخل الجنة قطعاً .

فَجَعَلَ اللَّهُ تَعَالَى عِلَّةً تَعْدِيْبِهِمْ وَسَبَبَهُ هُوَ اسْتِكْبَارَهُمْ عَنْ
قَوْلِ: لَا إِلَهَ إِلَّا اللَّهُ، وَتَكْذِيبَهُمْ مَنْ جَاءَ بِهَا، فَلَمْ يَنْفُوا مَا نَفْتَهُ وَلَمْ
يُثْبِتُوا مَا أَثْبَتَهُ بَلْ قَالُوا انْكَارًا وَاسْتِكْبَارًا {أَجَعَلَ الْإِلَهَةَ إِلَهًا وَاحِدًا
إِنَّ هَذَا لَشَيْءٌ عَجَابٌ، وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنْ امْشُوا وَاصْبِرُوا عَلَى
آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ، مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَذَا
إِلَّا اخْتِلَافٌ} [ص: ٥-٧]، وقالوا ههنا: {أَنَا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ
مَجْنُونٍ} فَكَذَّبَهُمُ اللَّهُ -عَزَّ وَجَلَّ- وَرَدَّ ذَلِكَ عَلَيْهِمْ عَنْ رَسُولِهِ -
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَالَ: {بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ
الْمُرْسَلِينَ} [الصَّافَّاتِ: ٣٧] [إِلَى آخِرِ الْآيَاتِ].
ثُمَّ قَالَ فِي شَأْنِ مَنْ قَبِلَهَا: {إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ، أُولَئِكَ لَهُمْ
رِزْقٌ مَعْلُومٌ، فَوَاكِهُ وَهُمْ مُكْرَمُونَ، فِي جَنَّاتِ النَّعِيمِ} [الصَّافَّاتِ:
٤١] [إِلَى آخِرِ الْآيَاتِ].

وَقَالَ تَعَالَى { مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَعِ يَوْمَئِذٍ

آمِنُونَ } [النحل: ٨٩]

، وَفِي الصَّحِيحِ عَنْ أَبِي مُوسَى -رَضِيَ اللَّهُ عَنْهُ- عَنِ النَّبِيِّ -صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ " :مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ

كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا, فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ

فَأَنْبَتَتِ الْكَلَّاءَ وَالْعُشْبَ الْكَثِيرَ, وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ

فَنَفَعَ اللَّهُ بِهَا النَّاسَ, فَشَرِبُوا وَسَقَوْا وَزَرَعُوا, وَأَصَابَ مِنْهَا طَائِفَةٌ

أُخْرَى إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُنْبِتُ كَلًّا, فَذَلِكَ مَثَلُ مَنْ

فَقِهَ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلَّمَ, وَمَثَلُ مَنْ لَمْ

يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ " ١ .

"و" **الرَّابِعُ "الانقيادُ"** لِمَا دَلَّتْ عَلَيْهِ الْمُنَافِي لِتَرْكِ ذَلِكَ, قَالَ اللَّهُ

عَزَّ وَجَلَّ { :وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ } [الزُّمَرِ: ٥٤]

, وَقَالَ تَعَالَى { وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ

مُحْسِنٌ } [النِّسَاءِ: ١٢٥]

. وَقَالَ تَعَالَى { وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ

اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى } [الْقَمَانَ: ٢٢] [أَيُّ: بِلَا إِلَهَ إِلَّا اللَّهُ {وَإِلَى

اللَّهِ عَاقِبَةُ الْأُمُورِ } وَمَعْنَى يُسَلِّمُ وَجْهَهُ أَيُّ: يَنْقَادُ وَهُوَ مُحْسِنٌ

مُوَحَّدٌ, وَمَنْ لَمْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَلَمْ يَكُ مُحْسِنًا فَإِنَّهُ لَمْ

يَسْتَمْسِكْ بِالْعُرْوَةِ الْوُثْقَى وَهُوَ

١ البخاري "١ / ١٧٥" في العلم، باب فضل من عَلِمَ وَعَلَّمَ.

ومسلم "٤ / ١٧٨٧ / ح ٢٢٨٢" في الفضائل، باب بيان مثل ما

بعث النبي -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- من الهدى والعلم.

الْمَعْنِي بِقَوْلِهِ عَزَّ وَجَلَّ بَعْدَ ذَلِكَ } : وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ

إِلَيْنَا مَرْجِعُهُمْ فَتَنْبِئُهُمْ بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ،

نَمَتَّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ] {لُقْمَانَ: ٢٣-٢٤ . [

وَفِي حَدِيثٍ صَحِيحٍ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-

قَالَ " : لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ " ١

وهذا هُوَ تَمَامُ الْإِنْقِيَادِ وَغَايَتُهُ.

"و" **الخامس** "الصدق" **فيها** المُنَافِي لِلْكَذِبِ , وَهُوَ أَنْ يَقُولَهَا

صِدْقًا مِنْ قَلْبِهِ يُوَاطِئُ قَلْبِهِ لِسَانُهُ , قَالَ اللَّهُ عَزَّ وَجَلَّ { :الم،

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ، وَلَقَدْ فَتَنَّا

الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ

الْكَاذِبِينَ] {الْعَنْكَبُوتِ: ١-٣ [إلى آخر الآيات.

وَقَالَ تَعَالَى فِي شَأْنِ الْمُتَنَفِقِينَ الَّذِينَ قَالُواهَا كَذِبًا { وَمِنَ النَّاسِ
مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ، يُخَادِعُونَ
اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ، فِي
قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا
يَكْذِبُونَ } {البقرة: ٨-١١]

، وَكَمْ ذَكَرَ اللَّهُ تَعَالَى مِنْ شَأْنِهِمْ وَأَبْدَى وَأَعَادَ وَكَشَفَ أَسْتَارَهُمْ
وَهَتَّكَهَا وَأَبْدَى فَضَائِحَهُمْ فِي غَيْرِهَا مَوْضِعٍ مِنْ كِتَابِهِ كَالْبَقَرَةِ وَآلِ
عِمْرَانَ وَالنِّسَاءِ وَالْأَنْفَالِ وَالتَّوْبَةِ وَسُورَةٍ كَامِلَةٍ فِي شَأْنِهِمْ وَغَيْرِ
ذَلِكَ. وَفِي الصَّحِيحَيْنِ عَنْ مُعَاذِ بْنِ جَبَلٍ -رَضِيَ اللَّهُ عَنْهُ- عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى
النَّارِ " ٢ ، فَاشْتَرَطَ فِي إِنْجَاءٍ مَنْ قَالَ هَذِهِ الْكَلِمَةَ مِنَ النَّارِ أَنْ

يَقُولُهَا صِدْقًا مِنْ قَلْبِهِ, فَلَا يَنْفَعُهُ مُجَرَّدُ اللَّفْظِ بِدُونِ مُوَاطَأَةِ
الْقَلْبِ, وَفِيهِمَا أَيْضًا مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ وَطَلْحَةَ بْنِ

١ رواه الخطيب في تاريخه "٣٦٩ / ٤" والحكيم وأبو نصر

السجزي في الإبانة "كنز العمال ح ١٠٨٤"، والديلمي في

الفردوس "ح ٧٧٩١".

قال أبو نصر: حسن غريب, وكذلك قال النووي. قلت: فيه نعيم

بن حماد وقد ضعف. "انظر جامع العلوم والحكم وكلام ابن

رجب عليه" وضعفه الألباني.

٢ البخاري "٢٢٦ / ١" في العلم، باب من خص بالعلم قومًا دون

قوم.

ومسلم " ١ / ٦١ / ح ٣٢ " في الإيمان، باب الدليل على أن من

مات على التوحيد دخل الجنة قطعاً.

عُبَيْدِ اللَّهِ -رَضِيَ اللَّهُ عَنْهُمَا- مِنْ قِصَّةِ الْأَعْرَابِيِّ، وَهُوَ ضِمَامُ بْنُ

ثَعْلَبَةَ وَافِدُ بَنِي سَعْدِ بْنِ بَكْرٍ لَمَّا سَأَلَ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ- عَنْ شَرَائِعِ الْإِسْلَامِ فَأَخْبَرَهُ، قَالَ: هَلْ عَلَيَّ

غَيْرُهَا؟ قَالَ: "لَا إِلَّا أَنْ تَطْوَعَ" قَالَ: وَاللَّهِ لَا أَزِيدُ عَلَيْهَا وَلَا أَنْقُصُ

مِنْهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَفْلَحَ إِنْ

صَدَقَ " ١ . وَفِي بَعْضِ الرَّوَايَاتِ " : إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ " ٢ ،

فَاشْتَرَطَ فِي فَلَاحِهِ وَدُخُولِ الْجَنَّةِ أَنْ يَكُونَ صَادِقًا.

"و" **السَّادِسُ "الإِخْلَاصُ"** وَهُوَ تَصْفِيَةُ الْعَمَلِ بِصَالِحِ النِّيَّةِ عَنْ

جَمِيعِ شَوَائِبِ الشُّرْكِ، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى { أَلَا لِلَّهِ الدِّينُ

الْخَالِصُ } [الزُّمَرِ: ٣]

. وَقَالَ تَعَالَى { وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

حُنَفَاءَ } [البَيِّنَةُ: ٥] [الآيَةُ،

وَقَالَ تَعَالَى { فَاَعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ } [الزُّمَرِ: ٢]

. وَقَالَ تَعَالَى { قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ

الدِّينَ } [الزُّمَرِ: ١١]

، { قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي } [الزُّمَرِ: ٤١]

. وَقَالَ تَعَالَى { إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ

لَهُمْ نَصِيرًا، إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا

دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ } [النِّسَاءِ: ١٤٦] ، وَغَيْرُ ذَلِكَ مِنْ

الآيَاتِ.

وَفِي الصَّحِيحِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ " :أَسْعَدُ النَّاسِ بِشَفَاعَتِي مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مَنْ

قَلْبِهِ أَوْ نَفْسِهِ " ٣

وَفِي الصَّحِيحِ عَنْ عِثْبَانَ بْنِ مَالِكٍ -رَضِيَ اللَّهُ عَنْهُ- عَنِ النَّبِيِّ -

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ " :إِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا

إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ عَزَّ وَجَلَّ " ٤.

وَفِي جَامِعِ التِّرْمِذِيِّ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا قَالَ عَبْدٌ قَطُّ: لَا إِلَهَ إِلَّا اللَّهُ

مُخْلِصًا , إِلَّا فَتَحَتْ لَهَا أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ

- ١، ٢ البخاري "١ / ١٤٨، ١٤٩" في العلم، باب القراءة على المحدث، وفي الإيمان، باب الزكاة في الإسلام.
- ومسلم "١ / ٤١، ٤٢ / ح ١٢" في الإيمان، باب السؤال عن أركان الإسلام.
- ومسلم "١ / ٤٠، ٤١ / ح ١١" في الإيمان، باب الصلوات التي هي أحد أركان الإسلام.
- ٣ البخاري "١ / ١٩٣" في العلم، باب الحرص على الحديث. وفي الرقاق، باب صفة الجنة والنار "١١ / ٤١٨".
- ٤ البخاري "١ / ٥١٨" في الصلاة، باب إذا دخل بيتا يصلي حيث يشاء.
- مسلم "١ / ٤٥٦ / ح ٢٦٤" في المساجد، باب الرخصة في التخلف عن الجماعة بعذر.

مَا اجْتُنِبَتِ الْكَبَائِرُ. "

قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ ١.

"و" السَّابِعُ " الْمَحَبَّةُ " لِهَذِهِ الْكَلِمَةِ وَلَمَّا افْتَضَّتْهُ وَدَلَّتْ عَلَيْهِ

وَلِأَهْلِهَا الْعَامِلِينَ بِهَا الْمُلتَزِمِينَ لِشُرُوطِهَا, وَبُغْضٍ مَا نَاقِضَ

ذَلِكَ, قَالَ اللَّهُ عَزَّ وَجَلَّ: { وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ

أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ } {البقرة:

١٦٥, [وَقَالَ تَعَالَى]: يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ

عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ

لَائِمٍ] {المائدة: ٥٤, [فَأَخْبَرَنَا اللَّهُ -عَزَّ وَجَلَّ- أَنَّ عِبَادَهُ الْمُؤْمِنِينَ

أَشَدُّ حُبًّا لَهُ؛ وَذَلِكَ لِأَنَّهُمْ لَمْ يُشْرِكُوا مَعَهُ فِي مَحَبَّتِهِ أَحَدًا كَمَا فَعَلَ

مُدَّعُو مَحَبَّتِهِ مِنَ الْمُشْرِكِينَ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَنْدَادًا

يحبونهم كحُبِّهِ، وَعَلَامَةٌ حُبِّ الْعَبْدِ رَبَّهُ تَقْدِيمُ مُحَابَّهِ وَإِنْ
خَالَفَتْ هَوَاهُ وَبُغِضُ مَا يُبْغِضُ رَبَّهُ وَإِنْ مَالَ إِلَيْهِ هَوَاهُ، وَمُؤَالَاةُ
مَنْ وَآلَى اللَّهُ وَرَسُولُهُ وَمُعَادَاةُ مَنْ عَادَاهُ، وَاتِّبَاعُ رَسُولِهِ -صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ- وَاقْتِفَاءُ أَثَرِهِ وَقَبُولُ هُدَاةِهِ. وَكُلُّ هَذِهِ الْعَلَامَاتِ
شُرُوطٌ فِي الْمَحَبَّةِ لَا يُتَصَوَّرُ وُجُودُ الْمَحَبَّةِ مَعَ عَدَمِ وَجُودِ شَرْطِ
مِنْهَا، قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى { أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ
تَكُونُ عَلَيْهِ وَكَيْلًا } [الْفِرْقَانِ: ٤٣] [الآيَاتِ . وَقَالَ تَعَالَى] { أَفَرَأَيْتَ
مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ
وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ } [الْجَاثِيَةِ:

]٢٣

، فَكُلُّ مَنْ عَبَدَ مَعَ اللَّهِ غَيْرَهُ فَهُوَ فِي الْحَقِيقَةِ عَبْدٌ لِهَوَاهُ، بَلْ كُلُّ
مَا عَصَى اللَّهُ بِهِ مِنْ الذُّنُوبِ فَسَبَبُهُ تَقْدِيمُ الْعَبْدِ هَوَاهُ عَلَى أَوْامِرِ

اللَّهِ -عَزَّ وَجَلَّ- وَنَوَاهِيهِ . وَقَالَ تَعَالَى فِي شَأْنِ الْمُوَالَاةِ وَالْمُعَادَاةِ
فِيهِ { :قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا
لِقَوْمِهِمْ إِنَّا بُرَاءٌ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا
بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ
وَحَدَهُ } {الممتحنة: ٤ [الآيات, وَقَالَ تَعَالَى] : لَا تَجِدُ قَوْمًا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ
أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ
الْإِيمَانَ [{الجاثية: ٢٢ [الآية. وَقَالَ تَعَالَى] : يَا أَيُّهَا الَّذِينَ آمَنُوا لَا
تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ
مِنْكُمْ فَإِنَّهُ مِنْهُمْ } {المائدة: ٥١ [الآياتِ. وَقَالَ تَعَالَى] : يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنْ اسْتَحَبُّوا الْكُفْرَ

عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ [التَّوْبَةِ]:
٢٣-٢٤ [الْآيَاتِينَ. وَقَالَ تَعَالَى]: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا
عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ [المُتَّحِنَةَ: ١] إِلَى آخِرِ السُّورَةِ وَغَيْرُ
ذَلِكَ مِنَ الْآيَاتِ. وَقَالَ تَعَالَى فِي اشْتِرَاطِ اتِّبَاعِ رَسُولِهِ، صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ
وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ، قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ
فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ [آلِ عِمْرَانَ: ٣١] وَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ
حَلَاوَةَ الْإِيمَانِ: أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا،
وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ بَعْدَ
أَنْ أَنْقَذَهُ اللَّهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يُقْدَفَ فِي النَّارِ " أَخْرَجَاهُ مِنْ
حَدِيثِ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ١. وَفِيهِمَا عَنْهُ وَعَنْ أَبِي هُرَيْرَةَ -رَضِيَ

اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : لَا يُؤْمِنُ

أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ

أَجْمَعِينَ " ٢ . وَفِي كِتَابِ الْحُجَّةِ بِسَنَدٍ صَحِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ

عَمْرٍو بْنِ

١ البخاري " ٧٢ / ١ " في الإيمان، باب من كره أن يعود في الكفر،

وفي الأدب، باب الحب في الله " ٤٦٣ / ١ "، ومسلم " ١ / ٦٦ /

ح ٦٨ " في الإيمان، باب خصال من اتصف بهن وجد حلاوة

الإيمان.

٢ البخاري " ٥٨ / ١ " في الإيمان، باب حب الرسول - صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ - من الإيمان.

ومسلم " ١٧ / ١ " في الإيمان، باب وجوب محبة رسول الله -
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- أكثر من الأهل.

العاص -رَضِيَ اللهُ عَنْهُمَا- قَالَ: قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ " : لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جِئْتُ بِهِ " ١
وَذَلِكَ الَّذِي جَاءَ بِهِ الرَّسُولُ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- هُوَ الْخَبْرُ
عَنِ اللهِ وَالْأَمْرُ بِمَا يُحِبُّهُ اللهُ وَيَرْضَاهُ وَالنَّهْيُ عَمَّا يَكْرَهُ وَيَأْتَاهُ، فَإِذَا
امْتَثَلَ الْعَبْدُ مَا أَمَرَهُ اللهُ بِهِ وَاجْتَنَبَ مَا نَهَى اللهُ عَنْهُ وَإِنْ كَانَ
ذَلِكَ مُخَالِفًا لِهَوَاهُ كَانَ مُؤْمِنًا حَقًّا، فَكَيْفَ إِذَا كَانَ لَا يَهْوَى سِوَى
ذَلِكَ. وَفِي الْحَدِيثِ " : أَوْثَقُ عِرا الْإِيمَانِ الْحُبُّ فِي اللهِ، وَالْبُغْضُ
فِيهِ " ٢. وَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: مَنْ أَحَبَّ فِي اللهِ
وَأَبْغَضَ فِي اللهِ، وَوَالَى فِي اللهِ وَعَادَى فِي اللهِ، فَإِنَّمَا تُنَالُ وَوَلَايَةُ
اللهِ بِذَلِكَ، وَقَدْ أَصْبَحَ غَالِبُ مُوَاخَاةِ النَّاسِ الْيَوْمَ عَلَى أَمْرِ الدُّنْيَا،

وَذَلِكَ لَا يُجْدِي عَلَى أَهْلِهِ شَيْئًا ٣. وَقَالَ الْحَسَنُ الْبَصْرِيُّ وَغَيْرُهُ

مِنَ السَّلَفِ: ادَّعَى قَوْمٌ مَحَبَّةَ اللَّهِ -عَزَّ وَجَلَّ- فَاثْبَتَ اللَّهُ بِهِدِهِ

الْآيَةَ { :قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ

ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ، قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا

فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ } ٤. وَقَالَ الْبُخَارِيُّ رَحِمَهُ اللَّهُ

تَعَالَى: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا فُلَيْحٌ قَالَ: حَدَّثَنَا

هَلَالُ بْنُ عَلِيٍّ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كُلُّ أُمَّتِي

يَدْخُلُونَ الْجَنَّةَ إِلَّا مَنْ أَبِي" قَالُوا: يَا رَسُولَ اللَّهِ وَمَنْ

يَأْبِي؟ قَالَ: "مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ، وَمَنْ عَصَانِي فَقَدْ

أَبَى" ٥. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادَةَ أَخْبَرَنَا يَزِيدُ حَدَّثَنَا سُلَيْمٌ -

وَأَثْنَى عَلَيْهِ- حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ حَدَّثَنَا -أَوْ سَمِعْتُ -جَابِرَ بْنَ

عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ :جَاءَتْ مَلَائِكَةٌ إِلَى

٥ البخاري "١٣ / ٢٤٩" في الاعتصام بالكتاب والسنة، باب

الاقْتِدَاءُ بِسُنَّةِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ خَرَجَهُ

الْحَاكِمُ "١ / ٥٥" وَقَالَ: عَلَى شَرْطِ الشَّيْخِينَ وَلَمْ يَخْرُجْهُ،

وَوَافَقَهُ الذَّهَبِيُّ. وَقَدْ خَرَجَهُ الْبُخَارِيُّ كَمَا تَرَى.

النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ :إِنَّهُ

نَائِمٌ، وَقَالَ بَعْضُهُمْ :إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا :إِنَّ

لِصَاحِبِكُمْ هَذَا مَثَلًا فَاضْرِبُوا لَهُ مَثَلًا فَقَالَ بَعْضُهُمْ :إِنَّهُ

نَائِمٌ، وَقَالَ بَعْضُهُمْ :إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ. فَقَالُوا :إِنَّ

مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَأْدُبَةً وَبَعَثَ دَاعِيًا، فَمَنْ
أَجَابَ الدَّاعِيَ دَخَلَ الدَّارَ وَأَكَلَ مِنَ الْمَأْدُبَةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ
لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَأْدُبَةِ، فَقَالُوا: أَوْلُوهَا لَهُ
يَفْقَهُهَا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ
وَالْقَلْبَ يَقْظَانُ فَقَالُوا: فَالدَّارُ الْجَنَّةُ وَالدَّاعِيَ مُحَمَّدٌ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، فَمَنْ أَطَاعَ مُحَمَّدًا -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَدْ أَطَاعَ
اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَقَدْ عَصَى اللَّهَ
وَمُحَمَّدًا -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَرَقُ بَيْنَ النَّاسِ ١. وَمِنْ هُنَا يُعْلَمُ
أَنَّهُ لَا تَتِمُّ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِلَّا بِشَهَادَةِ أَنَّ مُحَمَّدًا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَإِذَا عَلِمَ أَنَّهُ لَا تَتِمُّ مَحَبَّةُ اللَّهِ -عَزَّ
وَجَلَّ- إِلَّا بِمَحَبَّةِ مَا يُحِبُّهُ وَكَرَاهَةِ مَا يَكْرَهُهُ، فَلَا طَرِيقَ إِلَى مَعْرِفَةِ
مَا يُحِبُّهُ تَعَالَى وَيَرْضَاهُ وَمَا يَكْرَهُهُ وَيَأْبَاهُ إِلَّا بِاتِّبَاعِ مَا أَمَرَ بِهِ رَسُولُ

اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاجْتِنَابِ مَا نَهَى عَنْهُ، فَصَارَتْ مَحَبَّتُهُ
مُسْتَلْزِمَةً لِمَحَبَّةِ رَسُولِ اللَّهِ وَتَصَدِيقِهِ وَمُتَابَعَتِهِ؛ وَلِهَذَا قَرَنَ
مَحَبَّتَهُ بِمَحَبَّةِ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فِي مَوَاضِعَ
كَثِيرَةٍ مِنَ الْقُرْآنِ، كَقَوْلِهِ عَزَّ وَجَلَّ: {قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ
وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ
تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ
وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْفَاسِقِينَ} [التَّوْبَةِ: ٢٤] وَغَيْرَ ذَلِكَ مِنَ الْآيَاتِ.

[Summarised from Ma'arij al-Qabool Vol 2 p.

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