THE KEY TO PARADISE

UNDERSTANDING THE SHAHADAH: “LA A ILAHA ILLALLAH”

EXPLANATION OF
SHAYKH UBAYD AL-JAABIREE
BY ABU MUADH TAQWEEM

The Salafi Centre of Manchester
FACILITATION BY ALLAH IN EXPLAINING
THE EVIDENCES OF THE CONDITIONS OF
"LA ILAHA ILL ALLAH"

SHAYKH UBAID BIN ABDULLAH BIN SULAYMAN AL-JABIREE

Wahb ibn Munabbih was asked:

"Isn't the key to Paradise the kalimah La ilaha illallah (the testification that 'none has the right to be worshipped save Allah')?"

He replied:

"Of course, but every key has its teeth: if you bring a key that has the right teeth, the door shall open; but if not, it will not."

What are the Conditions of "La ilaha ill Allah"?

We will begin a new course, which will be over a period of 10 weeks, starting 22nd of November and every Saturday after inshaa 'Allah. Wherein we will study and learn the correct understanding and implications of the Shahaadah: Laa ilaha illa Allah. This course is ideal for new Muslims, a reminder for others and will be suitable for the young and old, those new to Salafiyyah and those who have been Salafi for a while. This is an extremely important topic for all Muslims as the Shahaadah is the key to Jannah and every key has teeth; so to know what these teeth (conditions) are, we must learn and study them. We will provide worksheets online and to those present in the Masjid to aid the learning process, inshaa 'Allah.

Please do not hesitate to ask if you require help, even if it is simply the meanings of words and their definitions.

We pray you are able to attend and benefit. Do not hesitate in calling friends and families to attend and listen; and may this action of yours and the knowledge learnt tip the scales in your favour on the day of resurrection.

We ask Allah for beneficial knowledge and righteous action and for sincerity upon the Sunnah, so that our deeds may be accepted.
In explaining the testimony of faith, Muslim scholars have listed seven conditions of the *shahaadah*, which a Muslim must fulfil so that he or she may be acknowledging the unity of Allah in open and in secret.

These seven are:

- **Al-`Ilm** (Knowledge of the meaning of the *Shahaadah*, its negation and affirmation)
- **Al-Yaqeen** (Certainty – perfect knowledge of it that counter-acts suspicion and doubt)
- **Al-Ikhlaas** (Sincerity which negates *shirk*)
- **Al-Sidq** (Truthfulness that permits neither falsehood nor hypocrisy)
- **Al-Mahabbah** (Love of the *Shahaadah* and its meaning, and being happy with it)
- **Al-Inqiad** (Submission to its rightful requirements, which are the duties that must be performed with sincerity to Allah (alone) seeking His pleasure)
- **Al-Qubool** (Acceptance that contradicts rejection).

The following pages will contain these as headings followed by the Arabic text of the book. There are also pages for notes, followed by questions on each section of this topic.
FIRST CONDITION: AL-‘ILM (KNOWLEDGE)

(KNOWLEDGE OF THE MEANING OF THE SHAFAADAH, ITS NEGATION AND AFFIRMATION)

الشرط الأول: العلم بمعناها نفياً واعتناءً.

• ودليل العلم قوله تعالى: { فاعلم أنه لا إله إلا الله {1}، قول له { إلم أنه لا إله إلا الله } {2}. أي بلا إله إلا الله.
• ومن السنة: الحديث الثابت في الصحيح عن عثمان رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: { من مات وهو يعلم أنه لا إله إلا الله دخل الجنة } {3}.

Knowledge of the meaning of la ilaha illAllaah in its negation and its affirmation. This is opposite and contrary to ignorance to the meaning of la ilaaha illAllaah. Allaah’s statement in the Qur’aan:

“So know (O Muhammad sallallahu alayhi wasallam) that Lâ ilâha illAllâh (none has the right to be worshipped but Allâh).”
(Muhammad 47:19)

And His statement:

“except those who bear witness to the truth” [Zukhruf 43:86]

It is narrated on the authority of Uthmaan (radiAllaahu anhu) that the Messenger of Allaah (May Allaah’s Peace be Upon Him) said:

He who died knowing (fully well) that there is none worthy of worship (in truth) but Allaah entered Paradise (Muslim, no. 39).

NOTES

1) سورة محمد آية 11
2) سورة الزخرف آية 86
3) مسلم كتاب الإيمان باب الدليل على أن من مات على التوحيد دخل الجنة قطعاً
UNDERSTANDING THE SHAFAADAH: CONDITION 1 - KNOWLEDGE: AFFIRMATION & NEGATION [WORKSHEET 1]

Q1: When we say the "conditions" of the Shahaadah, what do we mean by the word "conditions?"

Q2: How many conditions are there?

Q3: What is meant by knowledge of "affirmation" and "negation" in regards to the Shahaadah?

Q4: Is one sufficient without the other? I.e. affirmation alone without negation and vice versa?

Q5: Mention five proofs from the Qur'an that ALL the previous Prophets and messengers called their people to this Tawhid based upon affirmation and negation.

Q6: Is the translation "There is no God but Allah" correct for the Shahaadah? Explain why.
Q7: Mention eight ways that aid a person in understanding and having knowledge of the *Shahadah*.

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Q8: What is promised to those who die upon *Tawhid*?
SECOND CONDITION: AL-YAQEEN (CERTAINTY)

(CERTAINTY – PERFECT KNOWLEDGE OF IT THAT COUNTER-ACTS SUSPICION AND DOUBT)

الشرط الثاني

الشرط الثاني: اليقين وهو كمال العلم بها المنافي للشك والريب.

ولدليل اليقين: قوله تعالى: إنما المؤمنون الذين أمنوا بالله ورسوله ثم لم يرتابوا واجهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون. (1)

فاستشرط في دقة إيمانهم بالله ورسوله كونهم لم يرتابوا، أي لم يشكوا فما المرتاب فهو من المنافقين.

ومن السنة: الحديث الثابت في الصحيح عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: (أشهد أن لا إله إلا الله). (2)

أنى رسول الله صلى الله عليه وسلم أنه يثني الله عما يكاد له شريك فيهما إلا دخل الجنة.

وفي رواية (لا يثني الله بما عبد غير شاك فيهما في سبيل الله). (3)

وعن أبي هريرة أيضاً من حديث طويل عن أبي هريرة رضي الله عنه قال: (من لقيت من وراء هذا الحائط يشهد أن لا إله إلا الله مستيقناً بها قلبه فبشره بالجنة). (4)

Certainty it is perfect knowledge of it that counter-acts suspicion and doubt.

The evidence of certainty is His, the Exalted, saying:

“Only those are the believers who have believed in Allah and his Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the Truthful.” (Al-Hujurat 49:15)

Allah made certainty, without doubt (or suspicions), a condition of true belief (in Allah and His Messenger), since the doubter is from the ranks of the hypocrites.

It is narrated from Abu Hurairah – May Allah be pleased with him – that The messenger of Allah – sallallaahu alihi wa sallam – said “The servant meeting Allah having testified that there is no deity worthy of worship except Allah and that I am the Messenger of Allah, not doubting them, shall enter Al-Jannah. (Muslim)

In another narration “... meeting Allah having testified ....” Is not excluded from Al-Jannah. (Muslim)

It is also narrated from Abu Hurairah – May Allah be pleased with him – in a long narration that The Messenger of Allah – sallalaahu alihi wa sallam – said “....whomever you meet behind this wall, testifying that there is no deity worthy of worship except Allah, his heart ceratin of it, give him the glad tidings of Al-Jannah. (Muslim)

NOTES

(1) سورة الحجرات آية 11
(2) مسلم كتاب الإيمان باب التأييل على أن من مات على التوحيد دخل الجنة
(3) المصدر نفسه
(4) المصدر نفسه

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Q1: What is the description mentioned in the Qur’an about the Eemaan of the true believers?

Q2: Being "veiled" or "blocked" from Paradise is of two types, what are they?

Q3: Explain the hadith of Abu Huraira رضي الله عنه that is an evidence for the second condition of having 'certainty'.
THIRD CONDITION: AL-IKHLAAS (SINCERITY)

(SINCERITY WHICH NEGATES SHIRK)

[[ The evidence of sincerity: His the Exalted, saying:

”Is it not to Allah that sincere devotion is due...” (Az-Zumar 39:3)

And His, the Gracious, the Exalted, saying:

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

It is narrated from Abu Hurairah (May Allah be pleased with him) – that the Messenger of Allah – sallallaahu alihi wa sallam – said “The happiest person who will have my intercession will be the one who said sincerely (from his heart): None is worthy of worship except Allah. (Bukhari: Book of Knowledge)

Also narrated by 'Utban ibn Malik (May Allah be pleased with him) that the Messenger of Allah – sallallaahu alihi wa sallam – said “Allah has forbidden hell for those who say: None has the right to be worshipped (in truth) except Allah. (Bukhari: Book of Mosques)

An-Nisaai in his book "The Day and the Night" quoted a hadith narrated by two companions (may Allah be pleased with them ) that the Messenger of Allah – sallallaahu alihi wa sallam – said “He who says there is no deity worthy of worship except Allah without partners, His is the domain, all praise is due to Him and He has power over all things, sincerely from the heart, his tongue pronouncing it truthfully; except that Allah causes the heavens to split so that He may look at the person of the people of the earth who is saying it. Anyone whom Allah looks at will be granted whatever he asks (Allah for). (Actions of the day and the night: p150)

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[[ ألا لله الدين ا

ومن السنة : الحديث الثابت في الصحيح عن أبي هريرة صلى الله عليه وسلم قال : إن الله حرم على النار من قال لا إله إلا الله يبتغي بذلك وجه الله عز وجل 1.

ومن السنة : الحديث الثابت في الصحيح عن أبي هريرة صلى الله عليه وسلم قال : أسعد الناس بشفاعتي من قال لا إله إلا الله صلى الله عليه وسلم قال: Assignment of the day and the night: p150.

Sincerity which negates shirk.

الشرط الثالث

الشرط الثالث: الإخلاص المنافي للشرك.


المرجع

السنن
UNDERSTANDING THE SHAHADAH: CONDITION 3 - SINCERITY: OPPOSITION TO SHIRK [WORKSHEET 3]

Q1: What is the meaning of "ikhlaas" linguistically in Arabic?

Q2: What is the meaning of "ikhlaas" islamically [in regards to the legislative meaning]?

Q3: What is the tafsir of ayat five from Surah al-Bayyinah that mentions sincerity?

Q4: What are the types of "intercession" that will occur on the Day of Judgement?

Q5: Is pronouncing the Shahadaah upon the tongue enough or is more required?
FOURTH CONDITION: AL-SIDQ (TRUTHFULNESS)

(TRUTHFULNESS THAT PERMITS NEITHER FALSEHOOD NOR HYPOCRISY)

الشرط الرابع:

[[الشرط الرابع: الصدق المنافي للذائد المانع من النفاق: ودليل الصدق: قوله تعالى: 
(فأين أحسب الناس أن يتركوا أن يقولوا أمنًا وهم لا يعقلون، وقال عليه تعالى: }{ ومن الناس من يقول أمنًا بالله والنوم الآخر بما هم مبتنين يخادعون الله والذين أموا ومن يخدعون إلا أنفسهم وما يشعرون في قلوبهم مرض فزدهم الله مرضاً ولهم عذاب أليم بما كانوا يخدون{).}]]]

The truth that permits neither falsehood nor hypocrisy.

The evidence of the truth is The Exalted's Saying:

"Alif Lam Mim. Do people think that they will be left alone because they say: 'We Believe,' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allah knows all that before putting them to test)." (Surah Al-'Ankabut (29):1,2 and 3)

Also, the Exalted saying:

And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not - They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive it not - In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. (Surah Al-Baqarah (2): 8-10.)

It was narrated by Mu’adh bin Jabal (radhiAllahu ‘anhu) that the Prophet (sallallaahu ‘alaihi wa sallam) said: "There is none who testifies truthfully from his heart that there is no deity worthy of worship except Allah and Muhammed (sallallaahu ‘alaihi wa sallam) is His servant and Messenger, except that Allah will save him from Hell-Fire." (Al Bukhari: Book of Knowledge)

NOTES
UNDERSTANDING THE SHAHAADAH: CONDITION 4 - TRUTHFULNESS: OPPOSITION TO LYING THAT LEADS TO HYPOCRACY  [WORKSHEET 4]

Q1: What is the tafsir of Surah al-'Ankub, ayat: 1-3 that mentions the condition of “truthfulness”?

Q2: What is “nifaaq” [Hypocrisy]?

Q3: Mention some of the characteristics of the hypocrites.

Q4: What are the two types of hypocrisy?
Q5: Mention the story of the "masjid" the hypocrites built as part of their plan against the Muslims

Q6: What is the proof that simply saying the Shahaadah without the belief in it is false?
FIFTH CONDITION: AL-MAHABBAH

(LOVE OF THE SHAHAADAH AND ITS MEANING, AND BEING HAPPY WITH IT)

الشرط الخامس: الحب لهذه الكلمة ولما دلت عليه والسرور بذلك.

ودليل الحب: قوله تعالى: (ومن الناس من يتخذ من دون الله أندادا يحبونهم كحب الله والذين آمنوا أشد حبا لله) (1).

وقوله: (ويساء إليها الذين آمنوا من يرد منهم عن دينه فسوف يأتي الله بقوم يحبهم ويحبونه أذلة على المؤمنين أعزى على الكافرين يجدون في سبيل الله ولا يخافون لومة لائم) (2).

ومن السنة: ما ثبت في الصحيح عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: [ثلاث من كن فيه وجد حلاوة الإيمان: أن يكون الله ورسوله أحبيب إليه مما سواهما وأن يحب المرء لا يحبه إلا لله وأن يكره أن يعود في الكفر بعد إذ أنقذه الله منه كما يكره أن يقفف في النار] (3).

Love for this statement (Kalimah) and its meaning and happiness with it.

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

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

And His saying:

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah 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 Allah, and never afraid of the blame of the accusers....” (Surah Al-Ma’idah (5):54)

It is narrated from Anas (radhi Allaah u anhu) who said: "The Messenger of Allah (sallallaahul ‘alaihi wa sallam) said: Whoever possesses the following three qualities will attain the sweetness of faith:

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

(Muslim: Book of Eemaan)

NOTES

1) سورة البقرة آية 165.
2) سورة العادين آية 54.
3) مسلم كتاب الإيمان باب بيان خصائص من اتصف بهن وجد حلاوة الإيمان.

المؤسس

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UNDERSTANDING THE SHAHAADAH: CONDITION 5 - LOVE: FOR WHAT THE SHAHAADAH INDICATES AND DELIGHT UPON THAT [WORKSHEET 5]

Q1: How is this 'love' actualised?

Q2: What are the two foundational principles of the religion of Islam?

Q3: The believers love Allah more than the Mushrikoon do; what does that mean?

Q4: What is the meaning of tasting the "Sweetness of Eemaan"?
SIXTH CONDITION: AL-INQIAD (SUBMISSION)

(SUBMISSION TO ITS RIGHTFUL REQUIREMENTS, WHICH ARE THE DUTIES THAT MUST BE PERFORMED WITH SINCERITY TO ALLAH (ALONE) SEEKING HIS PLEASURE)

الشرط السادس

[[الشرط السادس: الانقياد بحقوقها: وهي الأعمال والواجبة إخلاصاً لله وطليباً لمرضاته.

ودليل الانقياد: لما دلت عليه قوله تعالى {وأنيبوا إلى ربي وآمنوا به} (3).

وقوله: {ومن أحسن قولًا ممن اسلم وجهه لله وهو محسن} (3).

وقوله: {ومن يسلم وجهه إلى الله هو محسن فقد استمك بالعروة الوقتي} (4). أي بلآ إله إلا الله.

وقوله: {فلا وريك لا يؤمنون حتى يحكموك فيم شجراً ثم لا يجدوا في أنفسهم حرجاً مما قضيت ويسلموا تسليما} (5).

ومن السنة: قوله صلى الله عليه وسلم {لا يؤمن أحدكم حتى يكون هواه تبعاً لما جئت به} (6). وهذا تمام الانقياد وغايته.]

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

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

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

And His saying:

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

Also His saying:

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

And His saying:

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

The Prophet (sallallaahu 'alaihi wa sallam) said: "None of you shall believe until his desires follow what I have come with." (Al Baghawi – "Sharh as Sunnah"). This mean total submission and compliance and its objective.

NOTES

1) سورة النساء آية 81.
2) سورة الزمر آية 41.
3) سورة النساء آية 121.
4) سورة لقمان آية 22.
5) سورة النساء آية 65.
6) البغوي شرح السنة/ 1/213.
UNDERSTANDING THE SHAHAADAH: CONDITION 6 - SUBMITTING TO THE REQUIREMENTS OF THE SHAHAADAH [WORKSHEET 6]

Q1: Mention two ayaat and their tafsir proving this condition?

Q2: What is the status of Ibrahim عليه السلام and what has Allah mentioned regarding him in the Qur’an?

Q3: How are disputes to be resolved? Who are they returned to?

Q4: Why is it upon the believer to love what Allah loves?
SEVENTH CONDITION: AL-QUBOOL (ACCEPTANCE)

(ACCEPTANCE THAT CONTRADICTS REJECTION).

وقد حصل القبول: قوله تعالى: { ونجعل من قبلك في قرية من نذير إلا قال مترفوها } إن وجدنا آباءنا على أمة وإنما أثرتم مقدوني * قال أولو جنتكم بأهدا مما وجدتم عليه آباءكم قالوا إنا بما أرسلتم به كافرون * فانتقمنا منهم فانظر كيف كان عاقبة المكاتبين } (1).

وقوله تعالى: { إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون ويقولون أئنا لتاركوا آلهتنا لشاعر مجنون } (2).

ومن السنن ما ثبت عن أبي موسى رضي الله عنه عن النبي صلى الله عليه وسلم قال: ( مثل ما بعثني الله به من الهدى والعلم كمثل الغيث الكثير أصاب أرضًا فكان منها نقية قبلت الماء فأنتجت الكلأ والعشب الكثير وأصحاب منها أصابت الماء ففسرموا وأصابت أسمكت الماء فتفروا وأصحاب منها طائفة أخرى إنما هي قيعان لا تمسك ماء ولا تبتكر كلاً ؛ فذلك مثال من فقه في دين الله وبذلك يفقه الله من لم يرفع بذلك رأسا ولم يقبل هدى الله الذي أرسلت به) (3).

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

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

The Exalted also says:

"Truly when it was said to them: "La ilaha illa Allah (there is no deity worthy of worship except Allah)", they puffed themselves up with pride. And they said: "Are we going to abandon our gods for the sake of a mad poet?"" (Surah As-Saffat (37):35-36)

From the Sunnah: what has been confirmed that Abu Musa (radhi Allahu anhu) reported that the Prophet (salallaahu ‘alaihi wa sallam) said: "The similitude of the guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed the water and brought forth vegetation and grass in abundance. Another portion of it was hard and held the rainwater and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigated their land for cultivation. And a portion of it was barren which could neither hold the water nor bring forth vegetation. The first is the example of the person who comprehends Allah’s religion and gets benefit (from that knowledge) which Allah, the Exalted, has revealed through me and learns then teaches others. The last example is that of a person who does not care for it and does not take Allah’s guidance revealed through me." (Al Bukhari: Book of Knowledge)
UNDERSTANDING THE SHAHAADAH: CONDITION 7 - ACCEPTANCE: OPPOSITION TO REJECTION [WORKSHEET 7]

Q1: Mentions examples from the Quran and Sunnah regarding those who reject *tawheed*.

Q2: What is the parable given regarding the "Earth" in regards to this condition?