



## كلمة الإخلاص و تحقيق معناها

### The Statement of Sincerity and Its Attainment

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## بسم الله الرحمن الرحيم و به نستعين

في «الصَّحِيحَيْنِ» عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ [راكباً] وَمُعَاذٌ رَدِيْقُهُ عَلَى الرَّحْلِ، فَقَالَ: «يَا مُعَاذُ» قَالَ: لَبَّيْكَ يَا [رَسُولَ اللهِ وَسَعْدِيكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: لَبَّيْكَ يَا [رَسُولَ اللهِ وَسَعْدِيكَ، قَالَ: «يَا مُعَاذُ»، قَالَ: لَبَّيْكَ يَا [رَسُولَ اللهِ وَسَعْدِيكَ. قَالَ: «مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ إِلَّا حَرَّمَهُ اللهُ عَلَى النَّارِ»، قَالَ: يَا رَسُولَ اللهِ، أَلَا أَخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا؟ قَالَ: «لَا، إِذَا يَتَكَلَّمُوا»، فَأَخْبَرَ بِهَا مُعَاذٌ عِنْدَ مَوْتِهِ تَأْتِماً

وَفِي «الصَّحِيحَيْنِ» عَنْ عِثْبَانَ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ اللهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، يَتَغَيَّبُ بِهَا وَجْهَ اللهِ»

وَفِي «صَحِيحِ مُسْلِمٍ» عَنْ أَبِي هُرَيْرَةَ أَوْ أَبِي سَعِيدٍ - بِالْشَّكِّ - أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي غَزَاةٍ تَبُوكَ فَأَصَابَتْهُمْ مَجَاعَةٌ، فَدَعَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْطَعِ فَبَسَطَهُ، ثُمَّ دَعَا بِفَضْلِ أَزْوَاجِهِمْ، فَجَعَلَ الرَّجُلُ يَجِيءُ بِكَفِّ ذُرَّةٍ، وَجَعَلَ الْآخَرُ يَجِيءُ بِكَسْرَةٍ، حَتَّى اجْتَمَعَ عَلَى النَّطْعِ مِنْ ذَلِكَ شَيْءٌ يَسِيرٌ، فَدَعَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ بِالْبَرَكَةِ، ثُمَّ قَالَ: «خُذُوا فِي أَوْعِيَّتِكُمْ»، فَأَخَذُوا فِي أَوْعِيَّتِهِمْ حَتَّى مَا تَرَكُوا فِي الْعَسْكَرِ وَغَاءَ إِلَّا مَلْؤُوهُ، فَأَكَلُوا حَتَّى شَبِعُوا، وَفَضَلَتْ فَضْلَةً، فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّي رَسُولُ اللهِ لَا يَلْقَى اللهُ بِهَيْمًا عَبْدٌ غَيْرَ شَاكٍّ فِيهِمَا فَيُحْجَبَ عَنِ الْجَنَّةِ»

وَفِي «الصَّحِيحَيْنِ» عَنْ أَبِي ذَرٍّ، عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا مِنْ عَبْدٍ قَالَ: لَا إِلَهَ إِلَّا اللهُ، ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ»، قُلْتُ: وَإِنْ زَنَى، وَإِنْ سَرَقَ؟ قَالَ: «وَأِنْ زَنَى، وَإِنْ سَرَقَ»، قَالَهَا ثَلَاثًا، ثُمَّ قَالَ فِي الرَّابِعَةِ: «عَلَى رَغَمِ أَنْفِ أَبِي ذَرٍّ»، فَخَرَجَ أَبُو ذَرٍّ، وَهُوَ يَقُولُ: «وَأِنْ زَنَى، وَإِنْ سَرَقَ» ثُمَّ قَالَ: «وَأِنْ زَنَى، وَإِنْ سَرَقَ»

وَفِي «صَحِيحِ مُسْلِمٍ» عَنْ عُبَادَةَ بْنِ الصَّامِتِ رضي الله عنه [أَنَّهُ قَالَ عِنْدَ مَوْتِهِ: سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ حَرَّمَ اللهُ عَلَيْهِ النَّارَ»

وفي «الصَّحِيحَيْنِ» عَنْ عُبَادَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ، وَكَلِمَتُهُ أَلْفَاها إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ، وَالنَّارَ حَقٌّ، أَدَخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»

وَفِي هَذَا الْمَعْنَى أَحَادِيثُ كَثِيرَةٌ جِدًّا يَطُولُ ذِكْرُهَا.

In the two *Ṣaḥīḥs*, Anas ibn Mālik narrated, “The Prophet (ﷺ) was riding with Mu‘ādh behind him. He said, ‘O Mu‘ādh.’ He replied, ‘I am here and ready O Messenger of Allah.’ He said, ‘O Mu‘ādh.’ He replied, ‘I am here and ready O Messenger of Allah.’ He said, ‘O Mu‘ādh.’ He replied, ‘I am here and ready O Messenger of Allah.’ He said, ‘There is no person who testifies that none has the right to be worshipped except Allah and Muhammad is His slave and messenger, except that Allah will forbid the Fire for him.’ He asked, ‘O Messenger of Allah, shall I not inform the people that they may rejoice?’ He replied, ‘No, for then they will rely upon this.’ So Mu‘ādh narrated this before his death out of fear of sin.”

In the two *Ṣaḥīḥs*, ‘Itbān ibn Mālik narrated that the Prophet (ﷺ) said, “Allah has made the Fire impermissible upon the one who testifies that none has the right to be worshipped except Allah, seeking by that Allah’s Face.”

In *Ṣaḥīḥ Muslim*, on the authority of Abu Hurayrah or Abu Sa‘īd – with doubt – that they were with the Prophet (ﷺ) in the Battle of Tabūk and were struck with hunger. The Prophet (ﷺ) called for a leather mat and spread it out. He then asked for their left over food, so a man would bring a handful of grain, and another with a handful of dates and another with a piece of bread, until there was gathered on the mat a small quantity. The Prophet (ﷺ) invoked blessings on it and then said, ‘Fill your utensils with it.’ They took and filled their utensils until no utensil in the camp was left empty. They then ate until they were full and there were still leftovers. The Prophet (ﷺ) said, ‘I testify that none has the right to be worshipped except Allah and that I am Allah’s Messenger. No one will meet Allah, not doubting in these two statements and then be prevented from Paradise.’”

In the two *Ṣaḥīḥs*, on the authority of Abu Dharr that the Prophet (ﷺ) said, “No person testifies that none has the right to be worshipped except Allah, and then dies upon that except that they will enter Paradise.” I asked, “Even if they fornicate and steal?” He replied,

“Even if they fornicate and steal.” This was repeated three times. He then said on the fourth time, “Despite the nose of Abu Dharr.” Abu Dharr left saying, “Despite the nose of Abu Dharr.”

In *Ṣaḥīḥ Muslim*, on the authority of ‘Ubādah ibn al-Ṣāmit that he said at the time of his death, “I heard Allah’s Messenger (ﷺ) say, ‘Whoever testifies that none has the right to be worshipped except Allah and that Muhammad is Allah’s Messenger, Allah will forbid for them the Fire.’”

In the two *Ṣaḥīḥs*, on the authority of ‘Ubādah that the Prophet (ﷺ) said, “Whoever testifies that none has the right to be worshipped except Allah and that Muhammad is Allah’s Messenger and slave, that ‘Īsā is Allah’s Messenger and slave and His word that was blown into Maryam and His spirit, that Paradise and Hellfire are true, will be entered by Allah into Paradise irrespective of his actions.”

There are many narrations similar to these that are too many to mention here.

### وَأَحَادِيثُ هَذَا الْبَابِ نَوَعَانِ:

أَحَدُهُمَا: مَا فِيهِ أَنَّ مَنْ أَتَى بِالشَّهَادَتَيْنِ دَخَلَ الْجَنَّةَ، أَوْ لَمْ يُحَجِّبْ عَنْهَا؛ وَهَذَا ظَاهِرٌ؛ فَإِنَّ النَّارَ لَا يُخْلَدُ فِيهَا أَحَدٌ مِنْ أَهْلِ التَّوْحِيدِ الْخَالِصِ، وَقَدْ يَدْخُلُ الْجَنَّةَ وَلَا يُحَجِّبُ عَنْهَا إِذَا طُهِرَ مِنْ ذُنُوبِهِ بِالنَّارِ.

وَحَدِيثُ أَبِي ذَرٍّ مَعْنَاهُ: أَنَّ الرِّثَا وَالسَّرِقَةَ لَا يَمْنَعَانِ دُخُولَ الْجَنَّةِ مَعَ التَّوْحِيدِ، وَهَذَا حَقٌّ لَا مَرِيَّةَ فِيهِ، لَيْسَ فِيهِ أَنَّهُ لَا يُعَذَّبُ يَوْمًا عَلَيْهِمَا مَعَ التَّوْحِيدِ.

وَفِي مُسْنَدِ الْبَزَّازِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعاً: «مَنْ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» نَفَعَتْهُ يَوْمًا مِنْ دَهْرِهِ، يُصِيبُهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ»

وَالثَّانِي: مَا فِيهِ أَنَّهُ يَجْرُمُ عَلَى النَّارِ، وَهَذَا قَدْ حَمَلَهُ بَعْضُهُمْ عَلَى الْخُلُودِ فِيهَا، أَوْ عَلَى نَارٍ يُخْلَدُ فِيهَا أَهْلُهَا، وَهِيَ مَا عَدَا الدَّرَكِ الْأَعْلَى، فَإِنَّ الدَّرَكِ الْأَعْلَى يَدْخُلُهُ خَلْقٌ كَثِيرٌ مِنْ عُصَاةِ الْمُؤَحِّدِينَ بِذُنُوبِهِمْ، ثُمَّ يُخْرَجُونَ بِشَفَاعَةِ الشَّافِعِينَ، وَبِرَحْمَةِ أَرْحَمِ الرَّاحِمِينَ.

وَفِي «الصَّحِيحَيْنِ» أَنَّ اللَّهَ -تَعَالَى- يَقُولُ: «وَعِزَّتِي وَجَلَالِي لأُخْرِجَنَّ مِنَ النَّارِ مَنْ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ»»

The narrations in this regard are of two types:

The first: narrations that state that whoever makes the two testimonies will enter Paradise or not be prevented from it. This is clear, for no person who has sincere *tawhīd* will enter the Fire permanently. Such a person may enter Paradise and not be prevented from it once the Fire has cleansed them of their sins.

The narration of Abu Dharr means that fornication and theft do not prevent entrance into Paradise if there is *tawhīd*. This is true without doubt, but it does not mean that they will never be punished.

In the *Musnad Al-Bazzār*, on the authority of Abu Hurayrah, “Whoever states that none has the right to be worshipped except Allah, it will benefit him one day, in spite of what may happen to him beforehand.”

The second: narrations that state that he will be forbidden upon the Fire. Some understood this to refer to eternity therein or the Fire in which there is eternity, and that is the Fire apart from its highest level. The highest will contain many of the sinful believers, who will then leave due to the intercessions of the intercessors and the mercy of the Most Merciful.

In the two *Ṣaḥīḥs* that Allah says, “By My Might and Honour, I will remove from the Fire the one who says that none has the right to be worshipped except Allah.”

وَقَالَتْ طَائِفَةٌ مِنَ الْعُلَمَاءِ: الْمُرَادُ مِنْ هَذِهِ الْأَحَادِيثِ: أَنَّ «لَا إِلَهَ إِلَّا اللَّهُ» سَبَبٌ لِدُخُولِ الْجَنَّةِ وَالنَّجَاةِ مِنَ النَّارِ وَمُقْتَضٍ لِدَلِّكَ، وَلَكِنَّ الْمُقْتَضِي لَا يَعْمَلُ عَمَلَهُ إِلَّا بِاسْتِجْمَاعِ شُرُوطِهِ وَانْتِفَاءِ مَوَانِعِهِ، فَقَدْ يَتَخَلَّفُ عَنْهُ مُقْتَضَاهُ لِقَوَاتِ شَرْطٍ مِنْ شُرُوطِهِ، أَوْ لَوْجُودِ مَانِعٍ؛ وَهَذَا قَوْلُ الْحَسَنِ وَوَهَبِ بْنِ مُنَبِّهٍ، وَهُوَ الْأَظْهَرُ.

وَقَالَ الْحَسَنُ لِلْفَرَزْدَقِ -وَهُوَ يَدْفِنُ امْرَأَتَهُ-: مَا أَعَدَدْتَ لِهَذَا الْيَوْمِ؟ قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُنْذُ سَبْعِينَ سَنَةً. قَالَ الْحَسَنُ: نَعَمْ، إِنَّ لِي «لَا إِلَهَ إِلَّا اللَّهُ» شُرُوطاً فَإِيَّاكَ وَقَذَفَ الْمَحْصَنَةَ

وَرُوِيَ عَنْهُ أَنَّهُ قَالَ لِلْفَرَزْدَقِ: هَذَا الْعَمُودُ، فَأَيْنَ الطُّنْبُ؟

وَقِيلَ لِلْحَسَنِ: إِنَّ نَاسًا يَقُولُونَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ؟ فَقَالَ: مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَأَدَّى حَقَّهَا وَفَرَضَهَا دَخَلَ الْجَنَّةَ

وَقَالَ وَهَبُ بْنُ مُتَيْبٍ لِمَنْ سَأَلَهُ: أَلَيْسَ «لَا إِلَهَ إِلَّا اللَّهُ» مِفْتَاحَ الْجَنَّةِ؟ قَالَ: بَلَى، وَلَكِنْ مَا مِنْ مِفْتَاحٍ إِلَّا وَلَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحٍ لَهُ أَسْنَانٌ فَتَحَ لَكَ، وَإِلَّا لَمْ يَفْتَحْ لَكَ

وَهَذَا الْحَدِيثُ «:إِنَّ مِفْتَاحَ الْجَنَّةِ لَا إِلَهَ إِلَّا اللَّهُ» خَرَّجَهُ الْإِمَامُ أَحْمَدُ بِإِسْنَادٍ مُنْقَطِعٍ عَنْ مُعَاذٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا سَأَلَكَ أَهْلُ الْيَمَنِ عَنْ مِفْتَاحِ الْجَنَّةِ؟ فَقُلْ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

A group of scholars stated that the meaning of this narration, is that the testimony of *tawhīd* is the reason for entry into Paradise and safety from the Fire and necessitates this. However, this is only fully realised when all the conditions are met and the all the obstacles removed. It may not be fully achieved is a condition is missing or an obstacle present. This is the view of Al-Ḥasan and Wahab ibn Munabbih, and is the clearer view.

Al-Ḥasan asked Al-Farazdaq on the day he was burying his wife, “What have you prepared for such a day?” He replied, “The testimony of *tawhīd* for seventy years.” Al-Ḥasan said, “Yes, but the statement of *tawhīd* has conditions, so beware of slandering a chaste woman.”

It’s also reported that he said to Al-Farazdaq, “This is the pillar so where are the ropes?”

It was said to Al-Ḥasan, “People state that whoever says the statement of *tawhīd* will enter Paradise?” He replied, “Whoever says the statement of *tawhīd*, and fulfils its rights and obligations will enter Paradise.”

Wahab ibn Munabbih said in response to the one who asked, “Is not the statement of *tawhīd* the key to Paradise?” He said, “Yes, but every key has teeth, so if you bring the key with the correct teeth, it will open, otherwise it will not.”

This narration that they key to Paradise is the statement of *tawhīd*, has been collected by Imam Aḥmad with a broken chain on the authority of Mu‘ādh that Allah’s Messenger (ﷺ)

said, “If the people of Yemen ask you concerning the key to Paradise, then inform them that it is ‘none has the right to be worshipped except Allah.’”

وَيَدُلُّ عَلَى صِحَّةِ هَذَا الْقَوْلِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَتَّبَ دُخُولَ الْجَنَّةِ عَلَى الْأَعْمَالِ الصَّالِحَةِ فِي كَثِيرٍ مِنَ التُّصَوُّصِ، كَمَا فِي «الصَّحِيحَيْنِ» عَنْ أَبِي أَيُّوبَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ. فَقَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصِلُ الرَّحِمَ»

وَفِي «صَحِيحِ مُسْلِمٍ» عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، ذُلَّنِي عَلَى عَمَلٍ إِذَا عَمَلْتُهُ دَخَلْتُ الْجَنَّةَ. قَالَ: «تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَصُومُ رَمَضَانَ»، فَقَالَ الرَّجُلُ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا أَزِيدُ عَلَى هَذَا شَيْئًا، وَلَا أَنْقُصُ مِنْهُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا»

That which also shows the correctness of this view, is that the Prophet (ﷺ) in many narrations made entry into Paradise conditional upon righteous deeds. In the two *Ṣaḥīḥs* on the authority of Abu Ayyūb that a man said, “O Messenger of Allah, inform me of an action that will gain me admittance into Paradise.” He replied, “Worship Allah alone and don’t associate any in worship besides Him, establish the prayer, give the *zakāh* and join the ties of kinship.”

In *Ṣaḥīḥ Muslim* on the authority of Abu Hurayrah that a man asked, “O Messenger of Allah, guide me to an action that will grant me Paradise.” He replied, “Worship Allah alone and don’t associate any in worship besides Him, establish the obligatory prayer, give the mandatory *zakāh* and fast Ramadan.” The man said, “By the One in whose Hand is my soul, I will not increase or decrease in this.” The Prophet (ﷺ) said, “Whoever is pleased to see a man from Paradise, then let him look at this man.”

و في المسند عن بشير بن الخصاصية قال: أتيتُ النبي صلى الله عليه وسلم لأبأيه فاشترط علي: شهادة أن لا إله إلا الله و أن محمدا عبده و رسوله، و أن أقيم الصلاة، و أن أوتي الزكاة، و أن أحج حجة الإسلام، و أن أصوم رمضان، و أن أجاهد في سبيل الله. فقلت: يا رسول الله أما اثنتين فوالله ما أطيقهما: الجهاد و الصدقة فإنهم زعموا أنه من ولي الدبر فقد باء بغضب من الله، فأخاف إن حضرت تلك جشمت نفسي و كرهت الموت، و الصدقة فوالله ما لي إلا غنيمة و عشر ذود هن رسل أهلي و حملتهن، فقبض رسول الله صلى الله عليه وسلم يده ثم حركها و قال: فلا جهاد و لا صدقة! فَبِمَ تدخل الجنة إذا؟ قلت: يا رسول الله أنا أبأبعك، فبايعته عليهن كلهن.

ففي هذا الحديث أن الجهاد و الصدقة شرط في دخول الجنة مع حصول التوحيد و الصلاة و الصيام و الحج.

In the *Musnad* on the authority of Bashīr ibn al-Khaṣāṣiyah, “I came to the Prophet (ﷺ) to give him my pledge of allegiance. He said that it was conditional upon worshipping none except Allah and believing that Muhammad is His slave and Messenger, establishing the prayer, giving *zakāh*, performing the obligatory Hajj and fasting Ramadan, and performing *jihād* for Allah’s sake. I said, ‘O Messenger of Allah, by Allah, two of these I cannot do: *jihād* and charity. They claim that whoever flees will incur Allah’s wrath and I fear that at the time by soul will waver and I’ll dislike death. As for charity, then by Allah I only possess a small sheep and a few camels that are for my family’s affairs.’ The Prophet (ﷺ) withheld his hand and shook it saying, ‘No *jihād* and charity. Then with what will you enter Paradise?’ I replied, ‘O Messenger of Allah, I accept.’ So I gave him my pledge based on all of the conditions.”

In this narration we see that *jihād* and charity were conditions for him entering Paradise alongside *tawhīd*, prayer, fasting and Hajj.

وَنَظِيرَ هَذَا ان النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ مُحَمَّدًا رَسُولَ اللَّهِ، فَفَهُمْ عَمْرٍ وَجَمَاعَةٌ مِنَ الصَّحَابَةِ أَنْ مَنْ أَتَى بِالشَّهَادَتَيْنِ أَمْتَنَ مِنْ عُقُوبَةِ الدُّنْيَا بِمُجَرَّدِ



ذَلِكَ، فتوقفوا في قتال مانع الزكاة، وفهم الصديق أنه لا يمتنع قتاله إِلَّا بِأَدَاءِ حُقُوقِهَا، لقوله صلى الله عليه وسلم (فاذا فعلوا ذلك منعوا مني دماءهم إِلَّا بِحَقِّهَا وحسابهم على الله) وَقَالَ: الزكاة حق المال وهذا الذي فهمه الصديق قد رواه عن النبي صلى الله عليه وسلم صريحاً غير واحد من الصحابة منهم ابن عمر وأنس وغيرهما وأنه قال: أمرت أن أقاتل الناس حتى يشهدوا أن لا إله إِلَّا الله وأن محمداً رسول الله وقيموا الصلاة ويؤتوا الزكاة.

وَقَدْ دَلَّ عَلَى ذَلِكَ قَوْلُهُ تَعَالَى { فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ } كَمَا دَلَّ قَوْلُهُ تَعَالَى { فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ } عَلَى أَنَّ الْأُخُوَّةَ فِي الدِّينِ لَا تَنْتَبِذُ إِلَّا بِأَدَاءِ الْفَرَائِضِ مَعَ التَّوْحِيدِ. فَإِنَّ التَّوْبَةَ مِنَ الشَّرْكِ لَا تَحْصُلُ إِلَّا بِالتَّوْحِيدِ فَلَمَّا قَرَّرَ أَبُو بَكْرٍ هَذَا لِلصَّحَابَةِ رَجَعُوا إِلَى قَوْلِهِ وَرَأَوْهُ صَوَابًا.

فاذا علم أن عُقُوبَةَ الدُّنْيَا لَا تَرْفَعُ عَمَّنْ أَدَّى الشَّهَادَتَيْنِ مُطْلَقًا، بل يُعَاقَبُ بِإِخْلَالِهِ بِحَقِّ مَنْ حُقُوقُ الْإِسْلَامِ فَكَذَلِكَ عُقُوبَةُ الْآخِرَةِ.

This is similar to the statement of the Prophet (ﷺ), “I have been commanded to fight the people until they declare that none has the right to be worshipped except Allah and that Muhammad is Allah’s Messenger.” ‘Umar and some of the Companions understood this to mean that whoever makes this testimony will not be subject to the punishments of this world, simply by saying it. This is why they didn’t fight those who refused to pay *zakāh*. Abu Bakr understood it to mean that it only safeguards someone if they fulfil its conditions, because the Prophet (ﷺ) said, “If they say this then their blood and wealth is safe except for its due rights, and their accounting will be with Allah.” Abu Bakr said that *zakāh* is the right of wealth.

This understanding of Abu Bakr has been narrated explicitly from a number of Companions such as Ibn ‘Umar, Anas and others that the Prophet (ﷺ) said, “I have been commanded to fight the people until they declare that none has the right to be worshipped except Allah and that Muhammad is Allah’s Messenger, establish the prayer and give *zakāh*.”

This is further supported by the verse “If they repent, establish the prayer and give *zakāh*, then leave them on their way.” [Al-Tawbah: 5] And the verse, “If they repent, establish the prayer and give *zakāh*, then they are your brothers in faith.” [Al-Tawbah: 11] Brotherhood in faith only happens when the obligations are fulfilled alongside *tawhīd*, for repentance from *shirk* cannot happen except with *tawhīd*.

When Abu Bakr explained this, the other Companions deferred to his position and agreed with him.

Therefore, if it is known that the worldly punishment will not be removed simply by uttering the testimony of faith, but that one can be punished for withholding one of the rights of Islam, then likewise the same is for the punishment of the Hereafter.

وَقَدْ ذَهَبَ طَائِفَةٌ إِلَى أَنَّ هَذِهِ الْأَحَادِيثَ الْمَذْكُورَةَ أَوَّلًا وَمَا فِي مَعْنَاهَا كَانَتْ قَبْلَ نَزُولِ الْفَرَائِضِ وَالْحُدُودِ، مِنْهُمْ: الزُّهْرِيُّ وَالثَّوْرِيُّ وَغَيْرُهُمَا، وَهَذَا بَعِيدٌ جَدًّا، فَإِنْ كَثُرَ مِنْهَا كَانَ بِالْمَدِينَةِ بَعْدَ نَزُولِ الْفَرَائِضِ وَالْحُدُودِ، وَفِي بَعْضِهَا أَنَّهُ كَانَ فِي عَزْوَةِ تَبُوكَ وَهِيَ فِي آخِرِ حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَؤُلَاءِ مِنْهُمْ مَنْ يَقُولُ فِي هَذِهِ الْأَحَادِيثِ: إِنَّهَا مَنْسُوخَةٌ، وَمِنْهُمْ مَنْ يَقُولُ: هِيَ مُحْكَمَةٌ وَلَكِنْ ضُمَّ إِلَيْهَا شَرَائِطٌ، وَيَلْتَفِتُ هَذَا إِلَى أَنَّ الزِّيَادَةَ عَلَى النَّصِّ هَلْ هِيَ نَسْخٌ أَمْ لَا؟ وَالْخِلَافُ فِي ذَلِكَ بَيْنَ الْأَصُولِيِّينَ مَشْهُورٌ

وَقَدْ صَرَحَ الثَّوْرِيُّ وَغَيْرُهُ بِأَنَّهَا مَنْسُوخَةٌ، وَأَنَّهُ نَسَخَهَا الْفَرَائِضُ وَالْحُدُودُ، وَقَدْ يَكُونُ مُرَادُهُمُ بِالنَّسْخِ: الْبَيَانُ وَالْإِيضَاحُ، فَإِنَّ السَّلَفَ كَانُوا يَطْلُقُونَ النَّسْخَ عَلَى مِثْلِ ذَلِكَ كَثِيرًا، وَيَكُونُ مَقْصُودُهُمْ أَنَّ آيَاتِ الْفَرَائِضِ وَالْحُدُودِ تَبَيَّنَ بِهَا تَوَقُّفُ دُخُولِ الْجَنَّةِ وَالنَّجَاةِ مِنَ النَّارِ عَلَى فِعْلِ الْفَرَائِضِ، وَاجْتِنَابِ الْمَحَارِمِ، فَصَارَتْ تِلْكَ النُّصُوصُ مَنْسُوخَةٌ، أَيْ: مُبَيَّنَةٌ مَفْسُورَةٌ، وَنُصُوصُ الْحُدُودِ وَالْفَرَائِضِ نَاسِخَةٌ، أَيْ: مَفْسُورَةٌ لِمَعْنَى تِلْكَ مُوضَّحَةٌ لَهَا

A group of scholars stated that the first narrations and similar ones were said before the revelation of obligations and punishments. This was the position of Al-Zuhri and Al-Thawri and others. This is far-fetched, for many of these statement occurred in Madinah and after

the revelation of obligations and punishments. Some of these narrations are from the Battle of Tabūk which was towards the end of the life of the Prophet (ﷺ).

Some of these scholars then said that these narrations are abrogated, and others said that they are not abrogated but conditions were added. This then leads to the discussion of whether or not an addition to an earlier text is abrogation? The difference on this between the scholars of *Uṣūl* is well known.

Al-Thawrī and others explicitly said that these narrations are abrogated by the later obligations and punishments. They may intend by ‘abrogation’ clarification and explanation, for the *Salaf* used to call this abrogation. What they meant was that the verses of obligations and punishments clarified that entrance to Paradise and safety from the Fire depends on performing obligations and avoiding prohibitions. In this way, the narrations are abrogated as in clarified and explained, and the verses of obligations and punishments abrogate as in clarify and explain this.

وَقَالَتْ طَائِفَةٌ: تِلْكَ النُّصُوصُ الْمُطْلَقَةُ قَدْ جَاءَتْ مُقَيَّدَةً فِي أَحَادِيثٍ أُخْرَى، فَفِي بَعْضِهَا: (مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا) وَفِي بَعْضِهَا: (مُسْتَيَقِنًا) وَفِي بَعْضِهَا: (يَصْدُقُ لِسَانُهُ) وَفِي بَعْضِهَا: (يَقُولُهَا حَقًّا مِنْ قَلْبِهِ) وَفِي بَعْضِهَا: (قَدْ ذَلَّ بِهَا لِسَانُهُ وَاطْمَأَنَّ بِهَا قَلْبُهُ) وَهَذَا كُلُّهُ إِشَارَةٌ إِلَى عَمَلِ الْقَلْبِ وَتَحْقِيقِهِ بِمَعْنَى الشَّهَادَتَيْنِ

فتحقيقه بقول (لَا إِلَهَ إِلَّا اللَّهُ): أَنْ لَا يَأْلَهُ الْقَلْبُ غَيْرَ اللَّهِ، حُبًّا وَرَجَاءً وَخَوْفًا وَتَوَكُّلاً وَاسْتِعَانَةً وَخُضُوعًا وَإِنَابَةً وَطَلْبًا

وتحقيقه بِأَنْ (مُحَمَّدًا رَسُولَ اللَّهِ): أَلَّا يَعْبُدَ اللَّهُ بِغَيْرِ مَا شَرَعَهُ اللَّهُ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ جَاءَ هَذَا الْمَعْنَى مَرْفُوعًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَرِيحًا أَنَّهُ قَالَ: (مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ) قِيلَ: مَا إِخْلَاصُهَا يَا رَسُولَ اللَّهِ؟ قَالَ: (أَنْ تَحْجُزَكَ عَمَّا حَرَّمَ اللَّهُ عَلَيْكَ)، وَهَذَا يَرْوَى مِنْ حَدِيثِ أَنَسِ بْنِ مَالِكٍ، وَزَيْدِ بْنِ أَرْقَمٍ، وَلَكِنْ إِسْنَادُهُمَا لَا يَصِحُّ، وَجَاءَ أَيْضًا مِنْ مَرَّاسِيلِ الْحَسَنِ بْنِ نَحْوِهِ

Another group of scholars said that these narrations are general and have been specified by other narrations. In some it is said, “Whoever says none has the right to be worshipped except Allah with sincerity”, in others, “with certainty”, in others, “his heart agrees with his tongue”, in others, “he says it truthfully from his heart”, in others, “his tongue submits to it and his heart is content with it”; all indicate actions of the heart in fulfilling the testimony of faith.

The fulfilment of ‘none has the right to be worshipped except Allah’, is that the heart seeks none other than Allah, in love, hope, fear, trust, help, humility, repentance and asking.

The fulfilment of ‘Muhammad is His Messenger’, is that one does not worship Allah with anything other than what was brought by Muhammad (ﷺ).

This meaning is explicitly mentioned in the narration, “Whoever says, ‘none has the right to be worshipped except Allah’ with sincerity will enter Paradise. He was asked, ‘What is sincerity in this O Messenger of Allah’. He replied, ‘That it prevents you from what Allah has forbidden you from.’” This is narrated by Anas ibn Mālik and Zayd ibn Arqam but the chains are weak, and also as a *mursal* narration of Al-Hasan.

وَتَحْقِيقُ هَذَا الْمَعْنَى وَإِيضاحَهُ أَنَّ قَوْلَ الْعَبْدِ: (لَا إِلَهَ إِلَّا اللَّهُ)، يَفْتَضِي أَنْ لَا إِلَهَ لَهُ غَيْرَ اللَّهِ، وَإِلَّاهُ هُوَ الَّذِي يَطَاعُ فَلَا يَعْصَى، هَيْبَةٌ لَهُ وَإِجْلَالٌ، وَمَحَبَّةٌ، وَخَوْفٌ، وَرَجَاءٌ، وَتَوَكُّلٌ عَلَيْهِ، وَسُؤَالٌ مِنْهُ، وَدُعَاءٌ لَهُ، وَلَا يَصْلَحُ ذَلِكَ كُلُّهُ إِلَّا لِلَّهِ عِزٌّ وَجَلٌّ.

فَمَنْ أَشْرَكَ مَخْلُوقًا فِي شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي هِيَ مِنْ خَصَائِصِ الْإِلَهِيَّةِ، كَانَ ذَلِكَ قَدْحًا فِي إِخْلَاصِهِ فِي قَوْلٍ: لَا إِلَهَ إِلَّا اللَّهُ، وَنَقْصًا فِي تَوْحِيدِهِ، وَكَانَ فِيهِ مِنْ عِبَادِيَةِ الْمَخْلُوقِ بِحَسَبِ مَا فِيهِ مِنْ ذَلِكَ، وَهَذَا كُلُّهُ مِنْ فُرُوعِ الشَّرْكِ.

وَلِهَذَا وَرَدَ إِطْلَاقُ الْكُفْرِ وَالشَّرْكِ عَلَى كَثَرٍ مِنَ الْمَعَاصِي الَّتِي مَنْشُؤُهَا مِنْ طَاعَةِ غَيْرِ اللَّهِ، أَوْ خَوْفِهِ أَوْ رَجَائِهِ، أَوْ التَّوَكُّلِ عَلَيْهِ وَالْعَمَلِ لِأَجْلِهِ، كَمَا وَرَدَ إِطْلَاقُ الشَّرْكِ عَلَى الرِّيَاءِ، وَعَلَى الْحَلْفِ بِغَيْرِ اللَّهِ، وَعَلَى

التَّوَكَّلْ عَلَى غَيْرِ اللَّهِ وَالْإِعْتِمَادَ عَلَيْهِ، وَعَلَى مَنْ سِوَى اللَّهِ وَبَيْنَ الْمَخْلُوقِ فِي الْمَشِيعَةِ، مِثْلَ أَنْ يَقُولَ: مَا شَاءَ اللَّهُ وَشَاءَ فُلَانٌ، وَكَذَا قَوْلُهُ: مَا لِي إِلَّا اللَّهُ وَأَنْتَ.

وَكَذَلِكَ مَا يَفْدَحُ فِي التَّوْحِيدِ، وَتَفَرَّدَ اللَّهُ بِالنَّفْعِ وَالضَّرِّ، كَالطَّيْرَةِ، وَالرَّقْيِ الْمَكْرُوهَةِ، وَإِيتَانِ الْكُفَّانِ وَتَصْدِيقِهِمْ بِمَا يَقُولُونَ.

وَكَذَلِكَ اتِّبَاعُ هَوَى النَّفْسِ فِيمَا نَهَى اللَّهُ عَنْهُ قَادِحٌ فِي تَمَامِ التَّوْحِيدِ وَكَمَالِهِ، وَلِهَذَا أُطْلِقَ الشَّرْعُ عَلَى كَثِيرٍ مِنَ الذُّنُوبِ الَّتِي مَنَشُوها مِنْ هَوَى النَّفْسِ، أَنَّهَا كُفْرٌ وَشُرْكٌ، كَقَتْلِ الْمُسْلِمِ، وَمَنْ أَتَى حَائِضًا أَوْ امْرَأَةً فِي دَبْرِهَا، وَمَنْ شَرِبَ الْخُمْرَ فِي الْمَرَّةِ الرَّابِعَةِ، وَإِنْ كَانَ ذَلِكَ لَا يُخْرِجُهُ عَنِ الْمِلَّةِ بِالْكَلِيَّةِ، وَلِهَذَا قَالَ السَّلَفُ: كُفْرٌ دُونَ كُفْرٍ، وَشُرْكٌ دُونَ شُرْكٍ.

وَقَدْ وَرَدَ إِطْلَاقُ الْإِلَهِ عَلَى الْهُوَى الْمُتَّبَعِ قَالَ اللَّهُ تَعَالَى {أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ} قَالَ: هُوَ الَّذِي لَا يَهْوِي شَيْئًا إِلَّا رَكْبَهُ

وَقَالَ قَتَادَةُ: هُوَ الَّذِي كُلَّمَا هَوِيَ شَيْئًا رَكْبَهُ، وَكُلَّمَا اشْتَهَى شَيْئًا أَتَاهُ، لَا يَحْجُزُهُ عَنْ ذَلِكَ وَرَعٌ وَلَا تَقْوَى.

وَرُويَ مِنْ حَدِيثِ أَبِي أُمَامَةَ بِإِسْنَادٍ ضَعِيفٍ: (مَا تَحْتَ ظِلِّ سَمَاءٍ إِلَهٍ يَعْبُدُ أَعْظَمُ عِنْدَ اللَّهِ مِنْ هَوَى مُتَّبَعٍ) وَفِي حَدِيثٍ آخَرَ: (لَا تَزَالُ لَا إِلَهَ إِلَّا اللَّهُ تَدْفَعُ عَنْ أَصْحَابِهَا، حَتَّى يَوْثِرُونَ دَنِيَاهُمْ عَلَى دِينِهِمْ، فَاذَا فَعَلُوا ذَلِكَ رَدَّتْ عَلَيْهِمْ، وَيُقَالُ لَهُمْ كَذِبْتُمْ)

وَيَشْهَدُ لَذَلِكَ الْحَدِيثِ الصَّحِيحِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (تَعَسَ عَبْدُ الدِّينَارِ، تَعَسَ عَبْدُ الدَّرْهَمِ، تَعَسَ عَبْدُ الْقُطَيْفَةِ، تَعَسَ عَبْدُ الْخَمِيصَةِ، تَعَسَ وَانْتَكَسَ، وَإِذَا شَيْكَ فَلَا انْتَقَشَ)

فَدَلَّ هَذَا عَلَى أَنَّ كُلَّ مَنْ أَحَبَّ شَيْئًا وَأَطَاعَهُ، وَكَانَ غَايَةَ قَصْدِهِ وَمَطْلُوبِهِ، وَوَالِي لَأَجَلِهِ وَعَادِي لَأَجَلِهِ، فَهُوَ عَبْدُهُ وَكَانَ ذَلِكَ الشَّيْءُ مَعْبُودَهُ وَإِلَهُهُ

The attainment of this and its explanation is that to say, ‘none has the right to be worshipped except Allah’, necessitates that he has no god besides Allah. A god is one that is obeyed and not disobeyed out of reverence and respect, love, fear, hope, trust, asking and supplication, and this is not befitting except for Allah.

Whoever associates a creation in any of these exclusive divine rights has deficiency in their sincerity of ‘none has the right to be worshipped except Allah’. Their *tawhīd* is deficient, and he has what he has of the portion of worshipping that creation, and all of this is from the branches of *shirk*.

This is why the label of *shirk* and *kufr* is given to many sins that emanate from obeying other than Allah, or fearing and hoping in other than Him, or trusting in and acting for other than Him. This is why showing off is called *shirk*, as is taking an oath by other than Allah, trusting and relying upon other than Allah, and making the will of Allah and some of His creation equal, such as by saying, ‘What Allah wills and so and so wills’, or saying, ‘I have no one except Allah and you’.

Similar to this is anything which diminishes trust in Allah and His divine ability to benefit and harm, such as omens, disliked incantations and going to fortune tellers and believing them.

Likewise, following one’s desires in Allah’s disobedience also diminishes the completion of *tawhīd*. For this reason, the *sharī‘ah* labels actions that emanate as a result of following desires as *kufr* and *shirk*. This includes killing a Muslim, having relations with a menstruating woman or anal sex and drinking alcohol for the fourth time, although none of these take a person outside of the fold of Islam. The *Salaf* called this lesser *kufr* and lesser *shirk*.

Allah calls following desires as taking a god, “Think of the one who has taken his own desires as a god.” Al-Ḥasan said, “He is the one who does all he desires.” Qatādah said, “It is the one who whenever he desires something, he does it. Neither piety nor abstinence prevents him.”

In the narration of Abu Umāmah with a weak chain, “There is not a god that is worshipped beneath the canopy of the heavens worse than followed desires.” In the other narration, “*Lā ilāha illa Allah* will continue to defend them until they give preference to this world over the next. When they do this, their defence ends and they are told, ‘you lied’.”

This is supported by the authentic narration that the Prophet (ﷺ) said, “Wretched is the worshipper of the *dīnār*, wretched is the worshipper of the *dirham*, wretched is the worshipper of silk clothing. Wretched is and distanced. If he is harmed may he find no relief.”

This all shows that whoever loves and obeys something, and that thing is their goal and objective, for which they love and hate, then they are a slave to it and that thing is their god.

وَيَدُلُّ عَلَيْهِ أَيْضًا أَنَّ اللَّهَ تَعَالَى سَمِيَ طَاعَةَ الشَّيْطَانِ فِي مَعْصِيَتِهِ عِبَادَةً لِلشَّيْطَانِ، كَمَا قَالَ تَعَالَى {أَلَمْ  
أَعْهِدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ} وَقَالَ تَعَالَى حَاكِيًا عَنْ خَلِيلِهِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لِأَبِيهِ  
{يَا أَبَتُ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا}

فَمَنْ لَمْ يَتَحَقَّقْ بِعِبُودِيَةِ الرَّحْمَنِ وَطَاعَتِهِ فَانْهَ يَعْبُدِ الشَّيْطَانَ بِطَاعَتِهِ لَهُ، وَلَمْ يَخْلُصْ مِنْ عِبَادَةِ الشَّيْطَانِ إِلَّا  
مَنْ أَخْلَصَ عِبُودِيَةَ الرَّحْمَنِ، وَهُمْ الَّذِينَ قَالَ فِيهِمْ {إِنْ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ} فَهَمُ الَّذِينَ  
حَقَّقُوا قَوْلَ (لَا إِلَهَ إِلَّا اللَّهُ) وَأَخْلَصُوا فِي قَوْلِهَا، وَصَدَّقُوا قَوْلَهُمْ بِفَعْلِهِمْ، فَلَمْ يَلْتَفِتُوا إِلَى غَيْرِ اللَّهِ، مُحِبَّةً  
وَرَجَاءً وَخَشْيَةً وَطَاعَةً وَتَوَكُّلاً، وَهُمْ الَّذِينَ صَدَّقُوا فِي قَوْلِ (لَا إِلَهَ إِلَّا اللَّهُ) وَهُمْ عِبَادُ اللَّهِ حَقًّا.

فَأَمَّا مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ بِلِسَانِهِ، ثُمَّ أَطَاعَ الشَّيْطَانَ وَهَوَاهُ فِي مَعْصِيَةِ اللَّهِ وَمُخَالَفَتِهِ فَقَدْ كَذَبَ فَعَلَهُ  
قَوْلُهُ، وَنَقَصَ مِنْ كَمَالِ تَوْحِيدَةِ بِقَدْرِ مَعْصِيَةِ اللَّهِ فِي طَاعَةِ الشَّيْطَانِ وَاهْوَى {وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ  
بِعَیْرِ هُدًى مِنَ اللَّهِ} {وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ}

فِي هَذَا كُنْ عَبْدُ اللَّهِ لَا عَبْدُ الْهَوَىٰ، فَإِنَّ الْهَوَىٰ يَهْوِي بِصَاحِبِهِ فِي النَّارِ {أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ  
الْوَّاحِدُ الْقَهَّارُ} تَعَسَّ عَبْدُ الدَّرْهِمِ تَعَسَّ عَبْدُ الدِّينَارِ.

وَاللَّهُ لَا يَنْجُو عَدَا مِنْ عَذَابِ اللَّهِ إِلَّا مَنْ حَقَّقَ عِبُودِيَةَ اللَّهِ وَحْدَهُ، وَلَمْ يَلْتَفِتْ إِلَى شَيْءٍ مِنَ الْأَغْيَارِ. مَنْ  
عَلِمَ أَنَّ مَعْبُودَهُ اللَّهُ فَرَدَّ، فَلْيَفْرُدْهُ بِالْعِبُودِيَةِ {وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا}

A further point that supports this is that Allah called obedience to Satan worship of him. Allah says, “O children of Adam, did I not command you not to worship Satan, for he is your sworn enemy.” [Yā Sīn: 60] Allah also mentions the statement of Ibrāhīm to his father, “O my

father, do not worship Satan – Indeed, Satan rebelled against the Most Gracious.” [Maryam: 44]

Therefore, the one who does not attain servitude and obedience to Allah is worshipping Satan by obeying him. One cannot be saved from worshipping Satan except through sincerity in servitude to the Most Gracious. These are the ones about whom Allah says, “You will have no power over My servants.” [Al-Hijr: 42] These people have attained the full meaning of ‘none has the right to be worshipped except Allah’, show sincerity in it and confirm their words with their actions. They do not turn towards other than Allah, in love, hope, fear, obedience or trust. They are truthful in saying, ‘none has the right to be worshipped except Allah’ and these are the true slaves of Allah.

As for the one who says ‘none has the right to be worshipped except Allah’ with his tongue, but then obeys Satan and his desires by disobeying Allah, then his actions belie his words. His *tawhīd* is decreased in accordance with his disobedience of Allah and obedience of Satan and his desires, “Who is further astray than the one who follows his own desires with no guidance from Allah?” [Al-Qaṣaṣ: 50] And, “Do not follow your desires, lest they divert you from Allah’s path.” [Ṣād: 26]

Therefore, be Allah’s slave and not a slave to desires, for desires divert a person towards the Fire. “Are many diverse gods better than the One All-Powerful God?” [Yūsuf: 39] Wretched is the slave of the *dirham* and wretched is the slave of the *dinār*.

By Allah, the only one who will be saved from Allah’s punishment tomorrow is the who attains the worship of Allah alone, and pays no attention to anything besides Him. whoever knows that his God is alone, should worship Him alone, and not associate anything in worship alongside Him.

كَانَ بَعْضُ الْعَارِفِينَ يَتَكَلَّمُ عَلَى أَصْحَابِهِ، عَلَى رَأْسِ جَبَلٍ، فَقَالَ فِي كَلَامِهِ: لَا يَنَالُ أَحَدٌ مُرَادَهُ حَتَّى يَنْفَرِدَ فَرْدًا بَفَرْدٍ، فَانْزِعْ وَاضْطَرْبْ، حَتَّى رَأَى أَصْحَابَهُ أَنَّ الصَّخُورَ قَدْ تَدَكَّدَكَتْ، وَبَقِيَ عَلَى ذَلِكَ سَاعَةً فَلَمَّا أَفَاقَ فَكَأَنَّهُ نَشَرَ مِنْ قَبْرِهِ

One of the people of insight was speaking to his companions on top of a mountain and said, “One does not attain his goal until one is alone and in that time knows the One who is Alone.”



He became perturbed and fell unconscious until his companions saw rocks falling. He remained there for a long while and then awoke as if rising from his grave.

قوله: (لَا إِلَهَ إِلَّا اللَّهُ) تَفْتَضِي أَنْ لَا يَحِبُّ سِوَاهُ، فَإِنَّ الْإِلَهَ هُوَ الَّذِي يَطَاعُ، فَلَا يَعْصِي مَحَبَّةً وَخَوْفًا وَرَجَاءً.

وَمِنْ تَمَامِ مَحَبَّتِهِ مَحَبَّةُ مَا يُحِبُّهُ، وَكَرَاهَاةُ مَا يَكْرَهُهُ، فَمَنْ أَحَبَّ شَيْئًا مِمَّا يَكْرَهُهُ اللَّهُ، أَوْ كَرِهَ شَيْئًا مِمَّا يُحِبُّهُ اللَّهُ لَمْ يَكْمَلْ تَوْحِيدَهُ وَصَدَقَهُ فِي قَوْلِهِ: (لَا إِلَهَ إِلَّا اللَّهُ)، وَكَانَ فِيهِ مِنَ الشَّرْكِ الْخَفِيُّ بِحَسَبِ مَا كَرِهَهُ مِمَّا يُحِبُّهُ اللَّهُ، وَمَا أَحَبَّهُ مِمَّا يَكْرَهُهُ اللَّهُ، قَالَ اللَّهُ تَعَالَى {ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ}

قَالَ اللَّيْثُ عَنْ مُجَاهِدٍ فِي قَوْلِهِ {لَا يَشْرِكُونَ بِي شَيْئًا} قَالَ: لَا يَحْبُونَ غَيْرِي

وَفِي صَحِيحِ الْحَاكِمِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (الشَّرْكَ فِي هَذِهِ الْأُمَّةِ أَخْفَى مِنْ ذَبِيبِ النَّمْلِ عَلَى الصَّفَا فِي اللَّيْلَةِ الظُّلُمَاءِ، وَأَدْنَاهُ أَنْ تَحِبَّ عَلَى شَيْءٍ مِنَ الْجَوْرِ، أَوْ تَبْغُضَ عَلَى شَيْءٍ مِنَ الْعَدْلِ، وَهَلِ الدِّينُ إِلَّا الْحُبُّ وَالبَغْضُ؟ قَالَ اللَّهُ عَزَّ وَجَلَّ {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ}

وَهَذَا نَصٌّ فِي أَنَّ مَحَبَّةَ مَا يَكْرَهُهُ اللَّهُ وَبَغْضَ مَا يُحِبُّهُ مُتَابَعَةٌ لِلْهَوَى، وَالْمَوْلَاةُ عَلَى ذَلِكَ وَالْمَعَادَاةُ فِيهِ مِنَ الشَّرْكِ الْخَفِيِّ.

وَقَالَ الْحَسَنُ: اعْلَمْ أَنَّكَ لَنْ تَحِبَّ اللَّهَ حَتَّى تَحِبَّ طَاعَتَهُ.

وَسُئِلَ ذُو النُّونِ: مَتَى أَحَبُّ رَبِّي؟ قَالَ: إِذَا كَانَ مَا يَبْغُضُهُ عِنْدَكَ أَمْرٌ مِنَ الصَّبْرِ.

وَقَالَ بَشَرُ بْنُ السَّرِيِّ: لَيْسَ مِنْ أَعْلَامِ الْحُبِّ أَنْ تَحِبَّ مَا يَبْغُضُ حَبِيبَكَ.

وَقَالَ أَبُو يَعْقُوبَ النَّهْرَجُورِيُّ: كُلُّ مَنْ ادَّعَى مَحَبَّةَ اللَّهِ وَلَمْ يُوَافِقِ اللَّهَ فِي أَمْرِهِ فَدَعَاوَاهُ بَاطِلَةٌ.

وَقَالَ يَحْيَى بْنُ مَعَاذٍ: لَيْسَ بِصَادِقٍ مَنْ ادَّعَى مَحَبَّةَ اللَّهِ وَلَمْ يَحْفَظْ حُدُودَهُ.

وَقَالَ زُوَيْمٌ: الْمَحَبَّةُ الْمُؤَافَقَةُ فِي جَمِيعِ الْأَحْوَالِ، وَأُنْشِدَ:

وَلَوْ قُلْتُ لِي مِتْ قُلْتُ سَمْعًا طَاعَةً ... وَقُلْتُ لِدَاعِي الْمَوْتَ أَهْلًا وَمَرْحَبًا...

وَيَشْهَدُ لِهَذَا الْمَعْنَى أَيْضًا قَوْلُهُ تَعَالَى {قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ} قَالَ الْحَسَنُ: قَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا نَحِبُ رَبَّنَا حُبًّا شَدِيدًا، فَأَحَبُّ إِلَيْنَا أَنْ يَجْعَلَ لِحُبِّهِ عِلْمًا، فَأَنْزَلَ اللَّهُ تَعَالَى هَذِهِ الْآيَةَ.

وَمَنْ هَاهُنَا يَعْلَمُ أَنَّهُ لَا تَتِمُّ شَهَادَةُ (أَنْ لَا إِلَهَ إِلَّا اللَّهُ) إِلَّا بِشَهَادَةِ (أَنْ مُحَمَّدًا رَسُولُ اللَّهِ) فَإِنَّهُ إِذَا عَلِمَ أَنَّهُ لَا تَتِمُّ مَحَبَّةُ اللَّهِ إِلَّا بِمَحَبَّةِ مَا يُحِبُّهُ وَكَرَاهَةِ مَا يَكْرَهُهُ، فَلَا طَرِيقَ إِلَى مَعْرِفَةِ مَا يُحِبُّهُ وَمَا يَكْرَهُهُ إِلَّا مِنْ جِهَةِ مُحَمَّدٍ الْمُبْلَغِ عَنِ اللَّهِ مَا يُحِبُّهُ وَمَا يَكْرَهُهُ، بِاتِّبَاعِ مَا أَمَرَ بِهِ وَاجْتِنَابِ مَا نَهَى عَنْهُ، فَصَارَتْ مَحَبَّةُ اللَّهِ مُسْتَلْزِمَةً لِحُبِّهِ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَصَدِيقِهِ وَمُتَابَعَتِهِ

وَلِهَذَا قَرَنَ اللَّهُ بَيْنَ مَحَبَّتِهِ وَمَحَبَّةِ رَسُولِهِ فِي قَوْلِهِ تَعَالَى {قُلْ إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ} إِلَى قَوْلِهِ {أَحَبُّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ} كَمَا قَرَنَ طَاعَتَهُ وَطَاعَةَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوَاضِعَ كَثِيرَةٍ.

The statement, ‘none has the right to be worshipped except Allah’ necessitates loving only Him, for He is the God worthy of all obedience, out of love, fear and hope.

From the completeness of this love is to love what He loves and dislike what He dislikes. The one who loves what Allah dislikes or dislikes what Allah loves has not completed *tawhīd* or fully attained ‘none has the right to be worshipped except Allah’. He possesses hidden *shirk* to the extent to which he dislikes what Allah loves or loves what Allah dislikes. Allah says, “Because they practised things that incurred Allah’s wrath and disdained to please Him, so He made their actions futile.” [Muhammad: 28]

Al-Layth narrated from Mujāhid his commentary of the verse, “They do not associate any in worship with Me.” [Al-Nūr: 55] He said, “They do not love other than Me.”

In Al-Ḥākim on the authority of ‘Ā’ishah that the Prophet (ﷺ) said, “*Shirk* is more hidden than the movements of an ant on a mountain on a dark night. The least of it is to love something

that is oppressive or hate something that is just, and is the religion anything other than love and hate? Allah says, “Say, ‘If you love Allah, follow me, and Allah will love you.” [Āl-‘Imrān: 31]

This narration shows that loving what Allah dislikes or disliking what Allah loves is following one’s desires, and alliance and enmity on such a basis is from hidden *shirk*.

Al-Ḥasan said, “Know that you cannot truly love Allah until you love obeying Him.”

Dhun-Nūn was asked, “When will I love my Lord?” He replied, “When that which He dislikes is easier upon you than patience.”

Abu Ya‘qūb al-Nahrajūrī said, “Whoever claims to love Allah but does not agree with Allah’s commands is making a false claim.”

Yaḥyā ibn Mu‘ādh said, “He is not truthful, the one who claims love for Allah and then does not preserve His laws.”

Ruwaym said, “Love is agreement in all circumstances.” He then recited the verse of poetry,  
If you told me to die, I would hear and obey

I would say to the bringer of death, ‘Welcome’

This is supported by the verse, “Say, ‘If you love Allah, follow me, and Allah will love you.” [Āl-‘Imrān: 31] Al-Ḥasan said, “The Companions of the Prophet (ﷺ) said, ‘O Messenger of Allah, we love our Lord greatly.’ So Allah wanted them to show this and revealed this verse.”

Thus, it is known that the first part of the testimony, ‘none has the right to be worshipped except Allah’ cannot be complete except with the second part, ‘Muhammad is His Messenger’. If one comes to know that true love for Allah is love what He loves and dislike what He dislikes, then the path to knowing what He loves and dislikes has to come from Muhammad (ﷺ) who taught us what He loves and dislikes. Therefore, love for Allah necessitates loving Muhammad (ﷺ), believing in him and following him.

This is why Allah links love for Him with love for His Messenger, “Say, ‘If your fathers, sons, brothers, wives, tribes, the wealth you accumulated, the trade in which you fear decline, and the dwellings you love are more beloved to you than Allah and His Messenger...” [Al-Tawbah: 24] There are many places wherein Allah links love for Him with love for His Messenger.

وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (ثَلَاثٌ مَنْ كُنَ فِيهِ وَجَدَ بَيْنَهُ حِلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا وَأَنْ يُحِبَّ الرَّجُلَ لَا يُحِبُّهُ إِلَّا لِلَّهِ وَأَنْ يَكْرَهُ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ مِنْهُ كَمَا يَكْرَهُ أَنْ يَلْقَى فِي النَّارِ)

هَذِهِ حَالُ السَّحَرَةِ لَمَّا سَكَنَتِ الْمَحَبَّةُ قُلُوبَهُمْ، سَمَحُوا بِبَذْلِ النُّفُوسِ، وَقَالُوا لِفِرْعَوْنَ: أَفْضُ مَا أَنْتَ قَاضٍ وَمَتَى تَمَكَّنْتَ الْمَحَبَّةَ فِي الْقَلْبِ لَمْ تَنْبَعِثِ الْجَوَارِحُ إِلَّا إِلَى طَاعَةِ الرَّبِّ، وَهَذَا هُوَ مَعْنَى الْحَدِيثِ الْأَهْلِيِّ الَّذِي خَرَجَهُ الْبُخَارِيُّ فِي صَحِيحِهِ وَفِيهِ: (وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبَهُ فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يَبْصُرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا) وَقَدْ قِيلَ إِنَّ فِي بَعْضِ الرِّوَايَاتِ: (فِي يَسْمَعُ وَيَبْصُرُ وَيَبْطِشُ وَيَمْشِي)

وَالْمَعْنَى: أَنَّ مَحَبَّةَ اللَّهِ إِذَا اسْتَغْرَقَتْ بِهَا الْقَلْبَ وَاسْتَوْلَتْ عَلَيْهِ، لَمْ تَنْبَعِثِ الْجَوَارِحُ إِلَّا إِلَى مَرْضَايِ الرَّبِّ، وَصَارَتِ النَّفْسُ حَبْنَةً مَطْمَئِنَةً، بِإِرَادَةِ مَوْلَاهَا عَنْ مَرَادِهَا وَهَوَاهَا

يَا هَذَا! اعْبُدِ اللَّهَ لِمَرَادِهِ مِنْكَ لَا لِمَرَادِكَ مِنْهُ، فَمَنْ عَبْدُهُ لِمَرَادِهِ مِنْهُ فَهُوَ مِمَّنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ، إِنَّ أَصَابَتُهُ خَيْرٌ اطمأن به وإن أصابته فتنة انقلب على وجهه، خسر الدنيا والآخرة. ومتى قويت المعرفة والمحبة لم يرد صاحبها إلا ما يُريد مَوْلَاهُ، وَفِي بَعْضِ الْكُتُبِ السَّالِفَةِ: (مَنْ أَحَبَّ اللَّهَ لَمْ يَكُنْ شَيْءٌ عِنْدَهُ آثَرٌ مِنْ رِضَاهُ، وَمَنْ أَحَبَّ الدُّنْيَا لَمْ يَكُنْ شَيْءٌ عِنْدَهُ آثَرٌ مِنْ هَوَى نَفْسِهِ)

وَرَوَى ابْنُ أَبِي الدُّنْيَا بِإِسْنَادِهِ عَنِ الْحَسَنِ قَالَ: مَا نَظَرْتُ بِبَصَرِي وَلَا نَطَقْتُ بِلساني، وَلَا بَطَشْتُ بِيَدِي وَلَا نَهَضْتُ عَلَى قَدَمِي، حَتَّى أَنْظُرَ عَلَى طَاعَةِ اللَّهِ أَوْ عَلَى مَعْصِيَتِهِ، فَإِنْ كَانَتْ طَاعَةً تَقَدَّمْتُ وَإِنْ كَانَتْ مَعْصِيَةً تَأَخَّرْتُ.

هَذَا حَالُ خَوَاصِّ الْمُحِبِّينَ الصَّادِقِينَ، فَافْهَمُوا رَحِمَكُمُ اللَّهُ هَذَا، فَإِنَّهُ مِنْ دَقَائِقِ أَسْرَارِ التَّوْحِيدِ الْغَامِضَةِ. وَإِلَى هَذَا الْمَقَامِ أَشَارَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خُطْبَتِهِ لَمَّا قَدِمَ الْمَدِينَةَ، حَيْثُ قَالَ: (أَحْبُوا اللَّهَ مِنْ كُلِّ قُلُوبِكُمْ) وَقَدْ ذَكَرَهَا ابْنُ إِسْحَاقَ وَغَيْرُهُ.

فإن من امتثل قلبه من محبة الله لم يكن فيه شيء أفرغ من إرادات النفس والهوى، وإلى ذلك أشار القائل بقوله:

أرواح قد ختمت على قوايدي      بحبك أن يحلّ به سواكا

فلو أنني استطعت غضضت طرفي      فلم أنظر به حتى أراكا

أحبك لا ببعضي بل بكلي      وإن لم يبق حبك لي حراكا

وفي الأحباب مخصوص بوجد      وآخر يدعي معه اشتراكا

إذا اشتبكت دموع في حدود      تبين من بكا ممن تباكي

فأما من بكى فيدوب وجدا      وينطق بالهوى من قد تشاكا

متى بقي للمحب حظ من نفسه فما بيده من المحبة إلا الدعوى، إنما المحب من يفنى عن كله، ويبقى بحبيبه، في يسمع ويبيصر. القلب بيت الرب، وفي الأسرائيليات يقول الله: (ما وسعني سمائي ولا أرضي ووسعني قلب عبدي المؤمن)

فمتى كان القلب فيه غير الله، فالله أغنى الأغنياء عن الشرك، وهو لا يرضى بمزاحمة أصنام الهوى، الحق تعالى غيور، يغار على عبده المؤمن أن يسكن في قلبه سواه، أو يكن في شيء ما يرضاه.

أردناكم صرفاً فلما مزجتم      بعدتم بمقدار التفاتكم عنا

وقلنا لكم لا تسكنوا القلب غيرنا      فأسكنتم الأغيار ما أنتم منا

The Prophet (ﷺ) said, “Three things will allow you to taste the sweetness of faith: that Allah and His Messenger are more beloved to you than all else, that you love someone only for Allah’s sake, and that you dislike to return to disbelief after Allah saved you from it, just as you disliked to be thrown into the Fire.”

This was the state of the sorcerers once love settled in their hearts; they were willing to sacrifice themselves and said to Pharaoh, “Judge as you please.”

Once love has settled in the heart, it will not allow the limbs to do anything other than obey its Lord. This is the meaning of the divine *ḥādīth* collected in Al-Bukhārī, “My servant will continue to seek nearness to Me with optional deeds until I love him. Once I love him, I will be the hearing by which he hears, the eyesight by which he sees, the hand by which he touches and the feet by which he walks.” In some narrations, “He will hear by Me, see by Me, feel by Me and walk by Me.”

The meaning of this is that once love for Allah has overcome the heart and leads it, the limbs will only move towards that which pleases their Lord. This is when the soul becomes tranquil, for by seeking what its Lord wants, it sacrifices its own wants and desires. O you, worship Allah according to what He wants and not you want. Whoever worships Allah according to their own wants is like the one who worships Allah with doubt. If good comes to them, they are satisfied. If they are tested, they revert to their old ways, losing both this world and the next.

Once knowledge and love become strong, a person only seeks what their Lord wants. In some of the past Scriptures it is said, “Whoever loves Allah values nothing more than His pleasure. Whoever loves this world values nothing more than his own desires.”

Ibn Abī Dunyā narrates from Al-Ḥasan that he said, “I have never looked at something, spoken with my tongue, felt with my hand or walked with my feet, until I consider whether it is obedience or disobedience. If it is obedience I proceed, and if it is disobedience I withdraw.”

This is the way of the truthful and special loving ones, so understand this may Allah’s mercy be upon you, for this is from the hidden secrets of fulfilling *tawḥīd*. It is this station that the Prophet (ﷺ) was referring to when he said upon first arriving in Madinah, “Love Allah with all of your hearts.” Collected by Ibn Ishāq and others.

When the heart is full with Allah’s love, there is no room left for a person’s own whims and desires. This is what the poet refers to,

I go and you have sealed my heart

With your Love so that none else can settle therein

If I could, I would lower my eyes

So that I could not see any except You

I love you, not with some of me, but all of me  
 Even though Your love leaves me unable to move  
 Amongst the loved are those who find it purely  
 And others who claim it alongside others  
 When tears meet with the cheeks  
 Those who cry are differentiated from those who pretend  
 Those who cry do so for what they have found  
 Those who complain speak with their desires

Whoever claims love still hold onto his desires, then such love is a claim. The one who truly loves is the one who foregoes all of their desires, and only the beloved remains, with Him he hears and with Him he sees. The heart is the dwelling of the Lord. In some Israelite traditions it is said, “The heavens and earth cannot hold Me, but My believing slave’s heart can.”

When the heart contains other than Allah, then Allah has no need for such associations. He does not accept competing with the idolatry of desires. The True One is proud and does not accept that His believing slave has any space in heart for others, or anything that displeases Him.

We wanted it to be pure, but when you mixed therein  
 You were distanced according to your turning away from Us  
 We told you not to allow others to settle in your heart  
 But you refused so you are not from Us

لَا يَنْجُو عَدَا إِلَّا مَنْ لَقِيَ اللَّهَ بِقَلْبٍ سَلِيمٍ، لَيْسَ فِيهِ سِوَاهُ، قَالَ اللَّهُ تَعَالَى {يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ  
 إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ} الْقَلْبُ السَّلِيمُ: هُوَ الطَّاهِرُ مِنْ أَدْنَسِ الْمَخَالَفَاتِ، فَأَمَّا الْمَتَلَطِّخُ بِشَيْءٍ  
 مِنَ الْمَكْرُوهَاتِ فَلَا يَصْلَحُ لِمَجَاوِرَةِ حَضْرَةِ الْقُدُّوسِ إِلَّا بَعْدَ أَنْ يَطْهَرَ فِي كَبِيرِ الْعَذَابِ، فَإِذَا زَالَ عَنْهُ الْخَبَثُ  
 صُلِحَ حِينَئِذٍ لِلْمَجَاوِرَةِ، إِنْ اللَّهُ طَيِّبٌ لَا يَقْبَلُ إِلَّا طَيِّبًا.

فَأَمَّا الْقُلُوبُ فَطَيِّبَةٌ فَتَصْلَحُ لِلْمَجَاوِرَةِ مِنْ أَوَّلِ الْأَمْرِ {سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ} {سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَادْخُلُوهَا خَالِدِينَ} {الَّذِينَ تَتَوَفَّاهُم الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ} مَنْ لَمْ يَحْرِقَ الْيَوْمَ قَلْبَهُ بِنَارِ الْأَسْفِ عَلَى مَا سَلَفَ، أَوْ بِنَارِ الشُّوقِ إِلَى لِقَاءِ الْحَبِيبِ، فَنَارِ جَهَنَّمَ لَهُ أَشَدُّ حَرًّا. مَا يَحْتَاجُ إِلَى التَّطْهِيرِ بِنَارِ جَهَنَّمَ إِلَّا مَنْ لَمْ يَكْمَلْ تَحْقِيقَ التَّوْحِيدِ وَالْقِيَامَ بِحَقْوَقِهِ.

No one will be saved tomorrow except for the one who comes with a pure heart, in which there is none besides Him. Allah says, “The Day when neither wealth nor children can help, except for the one who comes to Allah with a pure heart.” [Al-Shu‘arā’: 88-89] The pure heart is the one cleansed from the filth of disobedience. As for the heart mixed with the disliked, then it is not befitting that such a heart be in pure company until it has been cleansed with the fire punishment. Once it has been cleansed, it can now enter that company, “Indeed, Allah is pure and only accepts what is pure.”

As for the pure hearts, they can enter that company immediately, “Peace be with you, because you remained steadfast. What a blessed reward is this abode.” [Al-Ra‘d: 24] “Peace be with you. you have been good. Enter therein forever.” [Al-Zumar: 73] “Those whose lives the angels take in a state of goodness. They will say to them, ‘Peace be with you. Enter Paradise.” [Al-Nahl: 32]

Whoever does not cleanse his heart today with the fire of remorse for their past or the burning passion of wanting to meet their most beloved, then the Fire of Hell burns more fiercely for them. The one who attains and fulfils *tawhīd* and its rights does not need to be cleansed with the Hellfire.

أَوَّلُ مَنْ تَسْعُرُ بِهِ النَّارُ مِنَ الْمُؤَخِّدِينَ الْعِبَادِ الْمَرَاوُونَ بِأَعْمَالِهِمْ، وَأَوَّلُهُمُ الْعَالَمُ، وَالْمُجَاهِدُ، وَالْمُتَصَدِّقُ لِلرِّيَاءِ، لِأَنَّهُ يَسِيرُ الرِّيَاءُ شَرَكًا.

مَا نَظَرَ الْمَرَائِي إِلَى الْخَلْقِ بِعِلْمِهِ إِلَّا لَجَهْلِهِ بِعَظَمَةِ الْخَالِقِ، يَزُورُ التَّوْقِيعَ عَلَى اسْمِ الْمَلِكِ لِيَأْخُذَ الْبِرَاطِيلَ لِنَفْسِهِ، وَيُوْهِمُ أَنَّهُ مِنْ خَاصَّةِ الْمَلِكِ، وَهُوَ مَا يَعْرِفُ الْمَلِكُ بِالْكُلِّيَّةِ. نَقِشَ الْمَرَائِي عَلَى الدَّرْهَمِ الزَّائِفِ اسْمَ الْمَلِكِ لِيُرَاجَ، وَابْتِهَاجَ لَا يَجُوزُ إِلَّا عَلَى غَيْرِ النَّاقِدِ.



The first people from the Muslims to be punished in the Fire will be those who showed off through their actions. The first of them will be the scholar, warrior and generous, for a small amount of showing off is *shirk*.

The one who shows off only looks toward the creation through their actions because they are ignorant of the greatness of the Creator. The one who shows off forges the signatures of the King to take payments for himself. He gives the impression that he is close to the King when he does not know the King at all. The one who shows off mints a forged coin with the King's name to use it, but these special coins are not for spending.

وَبَعْدَ أَهْلِ الرِّيَاءِ يَدْخُلُ النَّارَ أَصْحَابُ الشَّهْوَةِ، وَعَبِيدُ الْهَوَى، الَّذِينَ أَطَاعُوا هَوَاهُمْ، وَعَصَوْا مَوْلَاهُمْ، فَأَمَّا عَبِيدُ اللَّهِ حَقًّا فَيُقَالُ لَهُمْ { يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتِي }

جَهَنَّمَ تَنْطَفِئُ بِنُورِ إِيمَانِ الْمُؤَحِّدِينَ، وَفِي الْحَدِيثِ: (تَقُولُ النَّارُ لِلْمُؤْمِنِ جَزَا يَا مُؤْمِنُ فَقَدْ أَطْفَأَ نُورُكَ لَهْبِي)

وَفِي الْمُسْنَدِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (لَا يَبْقَىٰ بَرٌ وَلَا فَاجِرٌ إِلَّا دَخَلَهَا فَتَكُونُ عَلَى الْمُؤْمِنِينَ بَرْدًا وَسَلَامًا كَمَا كَانَتْ عَلَىٰ إِبْرَاهِيمَ حَتَّىٰ إِنَّ لِلنَّارِ ضَجِيجًا مِنْ بَرْدِهِمْ) هَذِهِ مِيرَاثُ وَرَثَةِ الْمَحْبُونِ مِنْ حَالِ الْخَلِيلِ عَلَيْهِ السَّلَامُ.

After those who show off, next to enter the Fire will be the people of desires and the slaves to their whims, those who obeyed their desires and disobeyed their Lord. As for the true slaves of Allah, it will be said to them, “O tranquil soul. Return to your Lord, well pleased and well pleasing. Enter among My slaves and enter into My garden.” [Al-Fajr: 27-30]

The Fire of Hell is extinguished by the faith of the people of *tawhīd* as in mentioned in the narration, “The Fire will say to the believer, ‘Pass, for your light has extinguished my flames.’”

In the *Musnad*, on the authority of Jābir that Prophet (ﷺ) said, “No believer or sinner will remain without entering it. For the believers, it will be peaceful and cool as it was for Ibrāhīm,

to the extent that the Fire will make a noise due to their coolness.” This the inheritance given to those who truly love from the state of Ibrāhīm.

نَارَ الْمَحَبَّةِ فِي قُلُوبِ الْمُحِبِّينَ تَخَافُ مِنْهَا نَارَ جَهَنَّمَ. قَالَ الْجُنَيْدُ: قَالَتِ النَّارُ: يَا رَبِّ، لَوْ لَمْ أَطْعَكَ هَلْ كُنْتَ تَعَذِّبُنِي بِشَيْءٍ أَشَدَّ مِنِّي؟ قَالَ: أَسْلَطْتُ عَلَيْكَ نَارِي الْكُبْرَى، قَالَتْ: وَهَلْ نَارٌ أَكْثَرُ مِنِّي وَأَشَدُّ؟ قَالَ: نَعَمْ، نَارُ مُحِبِّي أَسْكَنَتْهَا قُلُوبُ أَوْلِيَائِي الْمُؤْمِنِينَ.

قفا قليلاً بما عليّ فلا أقل من نظرة أزودها

ففي فؤاد المُحب نار جوى أحر نار الجحيم أبردها

فلولا دموع المحبين تُطفئ بعض حرارة الوجد لا حترقوا كمدا.

دعوه يطفئ بالدموع حرارة على كبد حري دعوه دعوه

سلوا عاذليه يعذروه هنيهة فبالعدل دون الشوق قد قتلوه

كَانَ بَعْضُ الْعَارِفِينَ يَقُولُ: أَلَيْسَ عَجَبًا أَنْ أَكُونَ بَيْنَ أَظْهُرِكُمْ، وَفِي قَلْبِي مِنَ الْإِشْتِيَاقِ إِلَى رَبِّي مِثْلُ الشَّعْلِ الَّتِي لَا تَنْطَفِئُ؟

وَلَمْ أَرْ مِثْلَ نَارِ الْحُبِّ نَارًا تَزِيدُ بَعْدَ مَوْقِدِهَا اتِّقَادًا

The passion of love found in hearts of the people of love is feared by Hellfire. Junayd said, “The Fire asked, ‘O my Lord, if I were to disobey You, would You punish me with something more severe than myself?’ He replied, ‘Yes, I would place upon My greatest fire.’ It asked, ‘Is there a fire greater than me?’ He replied, ‘Yes, the passion of My love that is found in the hearts of my close believers.’”

Wait a little for me and there is not

Less than a single glance I take

In the heart of the lover is a hidden fire

Fiercer than the fire of hell that it cools

Were it not that the tears of those who love extinguishes some of this heat, they would burn up.

Leave his tears to extinguish the heat

Of the heart, leave him, leave him

Ask those who humiliate him to excuse him a little

For humiliation without longing has killed him

Some of the people of insight would say, “Is it not strange that I live amongst you, but in my heart there is longing for my Lord like the embers of fire that do not extinguish?”

I never saw fire like the fire of love

It increases the further it becomes

مَا لِلْعَارِفِينَ شُغْلٌ بِغَيْرِ مَوْلَاهُمْ، وَلَا هُمْ فِي غَيْرِهِ. وَفِي الْحَدِيثِ: (مَنْ أَصْبَحَ وَهُوَ غَيْرُ اللَّهِ فَلَيْسَ مِنَ اللَّهِ) قَالَ بَعْضُهُمْ: مَنْ أَخْبَرَكَ أَنَّ وَلِيَهُ لَهُ هُمْ فِي غَيْرِهِ فَلَا تَصَدِّقْهُ.

وَكَانَ دَاوُدَ الطَّائِي يَقُولُ: هُمُّكَ عَطَلَ عَلَيَّ الْهَمُّومَ، وَحَالَفَ بَيْنِي وَبَيْنَ السَّهَادِ، وَشَوَّقَنِي إِلَى النَّظَرِ إِلَيْكَ أَوْبَقَ مِنِّي اللَّذَاتُ، وَحَالَ بَيْنِي وَبَيْنَ الشَّهَوَاتِ، فَأَنَا فِي سَجْنِكَ أَيُّهَا الْكَرِيمُ مَطْلُوبٌ.

مَا يَصْرِفُ عَنْ هَوَاهُ قَلْبِي عَذَلٌ

مَا لِي شُغْلٌ سِوَاهُ مَا لِي شُغْلٌ

مِنْ بَدَلٍ وَمِنْهُ مَا لِي بَدَلٌ

مَا أَصْنَعُ إِنْ جَفَا وَخَابَ الْأَمَلُ

The people of insight have no preoccupation other than their Lord and no concern except Him. In the *ḥadīth*, “Whoever awakes and has a concern other than Allah, is not from Allah.” Others said, “Whoever tells you that His *waliyy* has a concern other than Him, then don’t believe him.”

Dāwūd al-Ṭā'iy used to say at night, “Your concern has removed all other concerns, it has come between me and sleep, longing to see You has destroyed all other pleasures, and come between me and all other desires, so I am in Your prison, O Noble One, wanted.”

I have no concern besides Him, no concern

That which diverts me from Him is blameworthy

What would I do if my hopes are dashed

I can replace them, but I cannot replace Him

إِخْوَانِي: إِذَا فَهَمْتُمْ هَذَا الْمَعْنَى فَهَمْتُمْ مَعْنَى قَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا مِنْ قَلْبِهِ حَرَمَهُ اللَّهُ عَلَى النَّارِ)

فَأَمَّا مَنْ دَخَلَ النَّارَ مِنْ أَهْلِ هَذِهِ الْكَلِمَةِ فَلَقَلَّه صِدْقُهُ فِي قَوْلِهَا، فَإِنْ هَذِهِ الْكَلِمَةُ إِذَا صَدَقَتْ طَهَّرَتْ الْقَلْبَ مِنْ كُلِّ مَا سِوَى اللَّهِ، وَمَتَى بَقِيَ فِي الْقَلْبِ أَثَرُ سِوَى اللَّهِ فَمَنْ قَلَّةَ الصِّدْقِ فِي قَوْلِهَا.

مَنْ صَدَقَ فِي قَوْلِهِ: (لَا إِلَهَ إِلَّا اللَّهُ) لَمْ يَحِبْ سِوَاهُ، وَلَمْ يَرْجِ سِوَاهُ، وَلَمْ يَخْشَ أَحَدًا إِلَّا اللَّهَ، وَلَمْ يَتَوَكَّلْ إِلَّا عَلَى اللَّهِ، وَلَمْ يَبْقَ لَهُ بَقِيَّةٌ مِنْ آثَارِ نَفْسِهِ وَهَوَاهُ.

My brothers: If you understand all of this, then you can understand the statement of the Prophet (ﷺ), “Whoever testifies to, ‘none has the right to be worshipped except Allah’, sincerely from their heart, then Allah will forbid upon them the Fire.”

Whoever from amongst the people of this statement enter the Fire, do so as a result of their sincerity in this lacking. This is the statement that when it is true will purify the heart from all else besides Allah. Whenever there remains in the heart a remnant of something besides Allah, it is due to a lack of sincerity in it.

Whoever is truthful in, ‘none has the right to be worshipped except Allah’ will love no one else, hope from anyone else, fear none except Allah, trust in none besides Allah, and will have nothing of his own wants and desires remaining.

وَمَعَ هَذَا فَلَا تَظُنُّوا أَنَّ الْمُحِبَّ مَطَالِبٌ بِالْعَصْمَةِ، وَإِنَّمَا هُوَ مَطَالِبٌ كُلَّمَا زَلَّ أَنْ يَتَلَفَى تِلْكَ الْوَصْمَةَ.

قَالَ زَيْدُ بْنُ أَسْلَمَ: إِنَّ اللَّهَ لَيُحِبُّ الْعَبْدَ حَتَّى يَبْلُغَ مِنْ حُبِّهِ لَهُ أَنْ يَقُولَ: أَذْهَبَ فاعْمَلْ مَا شِئْتَ فَقَدْ غَفَرْتُ لَكَ.

وَقَالَ الشَّعْبِيُّ: إِذَا أَحَبَّ اللَّهُ عَبْدًا لَمْ يَضُرَّهُ ذَنْبٌ.

وَتَفْسِيرُ هَذَا الْكَلَامِ: أَنَّ اللَّهَ عَزَّ وَجَلَّ لَهُ عَنَایَةٌ مِنْ يُحِبُّهُ، فَكُلَّمَا زَلَّ ذَلِكَ الْعَبْدُ فِي هَوَا الْهَوَى أَخَذَ يَدِهِ إِلَى نَجْوَةِ النِّجَاةِ، يَسِرُّ لَهُ التَّوْبَةُ، وَيَنْبُذُ عَلَى قَبْحِ الزَّلَّةِ، فَيَفْزَعُ إِلَى الْإِعْتِدَارِ، وَيَتَلَفَّى بِمَصَائِبِ مَكْفَرَةٍ لَمَّا جَنَى.

وَفِي بَعْضِ الْأَثَارِ: يَقُولُ اللَّهُ تَعَالَى: (أَهْلُ ذِكْرَى أَهْلُ مَجَالِسَتِي، وَأَهْلُ طَاعَتِي أَهْلُ كَرَامَتِي، وَأَهْلُ مَعْصِيَتِي لَا أَيْتَسُهُمْ مِنْ رَحْمَتِي، إِنْ تَابُوا فَأَنَا حَبِيبُهُمْ، وَإِنْ لَمْ يَتُوبُوا فَأَنَا طَبِيبُهُمْ، أَبْتَلِيهِمْ بِالْمَصَائِبِ لِأُطَهِّرَهُمْ مِنَ الْمَعَایِبِ)

وَفِي صَحِيحِ مُسْلِمٍ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: (الْحَمَى تَذْهَبُ الْخَطَايَا كَمَا يَذْهَبُ الْكَبِيرُ الْخُبْثُ)

وَفِي الْمُسْنَدِ وَصَحِيحِ ابْنِ حَبَّانَ عَنْ عَبْدِ اللَّهِ بْنِ مُغْفَلٍ: أَنَّ رَجُلًا لَقِيَ امْرَأَةً كَانَتْ بَغِيًّا فِي الْجَاهِلِيَّةِ، فَجَعَلَ يَلْعَبُهَا حَتَّى بَسَطَ يَدَهُ إِلَيْهَا، فَقَالَتْ: مَهْ فَإِنَّ اللَّهَ قَدْ أَذْهَبَ الشَّرْكَ وَجَاءَ بِالْإِسْلَامِ، فَتَرَكَهَا وَوَلَّى، فَجَعَلَ يَلْتَفِتُ خَلْفَهُ يَنْظُرُ إِلَيْهَا، حَتَّى أَصَابَ الْحَائِطَ وَجْهَهُ، فَأَخْبَرَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْأَمْرِ فَقَالَ: (أَنْتَ عَبْدٌ أَرَادَ اللَّهُ بِكَ خَيْرًا) ثُمَّ قَالَ: (إِنَّ اللَّهَ إِذَا أَرَادَ بِعَبْدِهِ شَرًّا أَمْسَكَ ذَنْبَهُ حَتَّى يَوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ)

Despite all this, do not think that the one who loves Allah must be perfect. Rather, what is required is that when he sin, he rectifies it. Zayd ibn Aslam said, "Allah will love someone until it reaches the level where He says, 'Do as you please for I have forgiven you.'" Al-Sha'bī said, "If Allah loves someone, he cannot be harmed by sin."

The meaning of this is that Allah gives special care to those whom He loves. Each time he slips up and sins, He will lead him back to safety. He eases for him the paths to repentance, He reminds him of the ugliness of sin so that he can rush to seek pardon, and He tests him with hardships that expiate his sins.

In some narrations it is said that Allah says, “People who remember Me are My company. People who obey Me and My honoured ones. I do not make those who sin despair from My mercy. If they repent, I am their beloved. If they do not repent, I am their physician. I test them with hardships to purify them from sins.”

In *Ṣaḥīḥ Muslim*, on the authority of Jābir that the Prophet (ﷺ) said, “Fever removes sins just as the bellows remove impurities.” In the *Musnad* and *Ṣaḥīḥ Ibn Ḥibbān* on the authority of ‘Abdullāh ibn Mughaffal that a man met a woman who he knew as a prostitute before Islam. When he tried to reach out to touch her she said, “No, for Allah has removed *shirk* and brought Islam.” He left her but kept looking back at her until he walked into a wall. The Prophet (ﷺ) was informed of this and said, “Allah wanted good for you.” He then said, “If Allah wants ill for a person, He keeps him in sin so that he will see its punishment on the Day of Judgement.”

يَا قَوْمِ قُلُوبُكُمْ عَلَى أَصْلِ الطَّهَّارَةِ، وَإِنَّمَا أَصَابَهَا رَشَاشٌ مِنْ نَجَاسَةِ الذُّنُوبِ، فَرَشُوا عَلَيْهَا قَلِيلًا مِنْ دُمُوعِ الْعُيُونِ وَقَدْ طَهَّرَتْ. اعْزَمُوا عَلَى فَطَامِ النَّفُوسِ عَنْ رِضَاعِ الْهَوَى، فَالْحَمِيَّةِ رَأْسُ الدَّوَاءِ. مَتَى طَالَبْتَكُمْ بِمَالُوفَاتِهَا، فَقُولُوا مَقَالَةَ تِلْكَ الْمَرْأَةِ لَذَلِكَ الرَّجُلِ الَّذِي دَمِي وَجْهَهُ: أَذْهَبَ اللَّهُ الشَّرْكَ وَجَاءَ بِالْإِسْلَامِ.

وَالْإِسْلَامَ يَقْتَضِي الْإِسْتِسْلَامَ وَالْإِنْقِيَادَ لِلطَّاعَةِ. ذَكُرُوهَا مِدْحَةً {إِنَّ الَّذِينَ قَالُوا رَبَّنَا اللَّهُ ثُمَّ اسْتَقَامُوا} تَحْنُ إِلَى الْإِسْتِقَامَةِ، عَرَفُوهَا أَطْلَاعَ مَنْ هُوَ أَقْرَبُ إِلَيْهَا مِنْ حَبْلِ الْوَرِيدِ لَعَلَّهَا تَسْتَحْيِي مِنْ قَرْبِهِ وَنَظَرِهِ {أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ يَرَى} {إِنَّ رَبَّكَ لَبِالْمُرْصَادِ}

راود رجل امرأة في فلاة ليلاً فأبَت، فقال لها: مَا يَرَانَا إِلَّا الْكَوَاكِبُ، قَالَتْ: فَأَيُّنَ مَكُوكِبِهَا؟ أَكْرَهَ رَجُلُ امْرَأَةٍ عَلَى نَفْسِهَا، وَأَمَرَهَا بِغَلْقِ الْأَبْوَابِ، فَقَالَ لَهَا: هَلْ بَقِيَ بَابٌ لَمْ يَغْلَقْ؟ قَالَتْ: نَعَمْ، الْبَابُ الَّذِي

بَيْنَنَا وَاللَّهُ تَعَالَى، فَلَمْ يَتَعَرَّضْ لَهَا. رَأَى بَعْضُ الْعَارِفِينَ رَجُلًا يَكَلِّمُ امْرَأَةً، فَقَالَ: إِنَّ اللَّهَ يَرَاكُمَا، سَتَرْنَا اللَّهَ وَإِيَّاكُمَا.

O people, your hearts are pure in essence, but have been soiled by the splashes of sins. Therefore, pour over them a few tear drops and they will become cleansed. Wean your souls off of the milk of desires, for measured intake is the best medicine. Whenever it seeks you out with its temptations, they say as that woman did to the man whose face bled from the wall, Allah has removed *shirk* and brought Islam.

Islam means to submit and willingly obey. Remind it of the verse, “Those who say our Lord is Allah and remain steadfast.” [Fuṣṣilat: 30] Perhaps it will yearn for steadfastness. Teach it to be mindful of the One who is closer than the jugular vein, perhaps it will be embarrassed from His closeness and watching, “Does he not know that Allah sees?” [Al-‘Alaq: 14] “Your Lord is always watchful.” [Al-Fajr: 14]

A man sought to entice a woman in a field one night and she refused. He said to her, “Only the stars see us?” She replied, “Who then created them?” Another man forced a woman to agree and commanded her to close all the doors. He asked her, “Are there any doors left open?” She replied, “Yes, the door between us and Allah.” He left her. A person of insight saw a man talking to a woman and said to them, “Allah sees you, may Allah place His veil upon us.”

سُئِلَ الْجُنَيْدُ: يَمْ يَسْتَعَانُ عَلَى غَضِّ الْبَصَرِ؟ قَالَ: بَعْلَمُكَ أَنْ نَظَرَ اللَّهُ أَسْبَقَ مِنْ نَظَرِكَ إِلَيْهِ. قَالَ الْحَاسِبِيُّ: الْمِرَاقَبَةُ عِلْمُ الْقَلْبِ بِقَرَبِ الرَّبِّ. كُلَّمَا قَوِيَتِ الْمَعْرِفَةُ بِاللَّهِ قَوِيَ الْحَيَاءُ مِنْ قَرْبِهِ وَنَظَرُهُ.

وَصَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا أَنْ يَسْتَحِيَ مِنَ اللَّهِ كَمَا يَسْتَحِيَ مِنْ رَجُلٍ صَالِحٍ مِنْ عَشِيرَتِهِ لَا يُفَارِقُهُ. قَالَ بَعْضُهُمْ: اسْتَحَ مِنَ اللَّهِ عَلَى قَدَرِ قَرْبِهِ مِنْكَ، وَخَفَ اللَّهُ عَلَى قَدَرِ قُدْرَتِهِ عَلَيْكَ. كَانَ بَعْضُهُمْ يَقُولُ: لِي مُنْذُ أَرْبَعِينَ سَنَةً مَا خَطَوْتُ خُطْوَةً لغيرِ اللَّهِ، وَلَا نَظَرْتُ إِلَى شَيْءٍ أَسْتَحْسِنُهُ حَيَاءً مِنَ اللَّهِ عِزِّ وَجَلِّ.

كَأَنَّ رَقِيئًا مِنْكَ يَرْعَى خَوَاطِرِي      وَآخِرُ يَرْعَى نَازِرِي وَلَسَانِي

لغيرك إِلَّا قلت قد رمقاني

فَمَا أَبْصَرْتَ عَيْنَايَ بَعْدَكَ مَنْظَرًا

لغيرك إِلَّا قلت قد سمعاني

وَلَا بَدَرْتَ مِنِّي بَعْدَكَ لَفْظَةً

على القلب إِلَّا عرجا بعناني

وَلَا خَطَرْتَ مِن ذِكْرِ غَيْرِكَ خَطَرَةً

Junayd was asked, “What helps a person to lower their gaze?” He replied, “To know that Allah sees you before you see what you are looking towards.” Al-Muḥāsabī said, “Mindfulness is for the heart to know the closeness of Allah.” The more a person realises this, the stronger their shyness of His watchfulness and closeness.

The Prophet (ﷺ) advised a man to be shy before Allah as he would be shy of a respect person who never leaves him. Some of them said, “Be shy of Allah according to His closeness to you, and fear Allah according to His power over you.” Others said, “For forty years, I have not taken a footstep for other than Allah’s sake, nor looked towards anything I like out of shyness before Allah.”

As if a watcher from You monitors by feelings

And another monitors my sight and tongue

My eyes have not looked upon other than You

Except that I know that they have seen me

Nor has my mouth uttered a word for other than You

Except that I know that they have heard me

Nor have I thought of any besides You

Except that I know that they know it



## فصل

وَكَلِمَةُ التَّوْحِيدِ لَهَا فَضَائِلٌ عَظِيمَةٌ لَا يُمَكِّنُ هَا هُنَا اسْتِقْصَاؤُهَا، فَلْنَذْكُرْ بَعْضَ مَا وَرَدَ فِيهَا:  
فَهِيَ كَلِمَةُ التَّقْوَى، كَمَا قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ مِنَ الصَّحَابَةِ. وَهِيَ كَلِمَةُ الْإِخْلَاصِ، وَشَهَادَةُ الْحَقِّ،  
وَدَعْوَةُ الْحَقِّ، وَبَرَاءَةٌ مِنَ الشَّرْكِ، وَنَجَاةٌ هَذَا الْأَمْرُ.

## Section

The statement of *tawhīd* has many virtues which cannot be enumerated here. Instead, let us mention some of them:

It is the statement of piety, as ‘Umar and others from the Companions stated.

It is the statement of sincerity, the testimony of truth, the call of truth and freedom from *shirk* and the cause of salvation.

وَلَأَجْلِهَا خَلَقَ الْخَلْقَ، كَمَا قَالَ تَعَالَى {وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ} وَلَأَجْلِهَا أَرْسَلْتُ الرُّسُلَ  
وَأَنْزَلْتُ الْكُتُبَ، كَمَا قَالَ تَعَالَى {وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا  
فَاعْبُدُونِ} وَقَالَ تَعَالَى {يَنْزِلُ الْمَلَائِكَةُ بِالرُّوحِ مِنْ أَمْرِ عَلَى مِنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ  
إِلَّا أَنَا فَاتَّقُونِ} وَمَا عَدَّدَ اللَّهُ عَلَى عِبَادِهِ مِنَ النِّعَمِ فِي سُورَةِ آيَةِ النِّعَمِ الَّتِي تَسْمَى (النَّحْلُ)، وَلِهَذَا قَالَ  
ابْنُ عُيَيْنَةَ: مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ مِنَ الْعِبَادِ نِعْمَةً أَكْبَرُ مِنْ أَنْ عَرَفَهُمْ (لَا إِلَهَ إِلَّا اللَّهُ) وَإِنَّ لَا إِلَهَ إِلَّا اللَّهُ  
لَأَهْلُ الْجَنَّةِ كَالْمَاءِ الْبَارِدِ لَأَهْلِ الدُّنْيَا.

وَلَأَجْلِهَا أَعَدَّتْ دَارَ الثَّوَابِ وَدَارَ الْعُقَابِ، وَلَأَجْلِهَا أَمَرْتُ الرُّسُلَ بِالْجِهَادِ، فَمَنْ قَاتَلَهَا عَصَمَ مَالَهُ وَدَمَهُ  
وَمَنْ أَبَاهَا فَمَالَهُ وَدَمَهُ هَدَرَ.

It is for this reason that creation was created as Allah says, “I only created the *jinn* and humans to worship Me.” [Al-Dhāriyāt: 56] It is the reason for the sending of the Messengers and the revelation of the Scriptures as Allah says, “We never sent any Messenger before you without revealing to him, ‘There is no god worthy of worship but Me, so worship Me.’” [Al-

Anbiyā': 25] And Allah says, "He sends down the angels with revelation by His command to whoever He wills of His servants stating, 'Warn them that there is no god worthy of worship except Me, so be pious before Me.'" [Al-Naḥl: 2]

This is what Allah considered to be the greatest blessing in the chapter known as the chapter of blessings which is Al-Naḥl. Ibn 'Uyaynah said, "Allah did not bestow a blessing greater than 'none has the right to be worshipped except Allah', and this statement is for the people of Paradise like cool water in for people in this world."

It is for this reason that Allah has prepared an abode of reward and an abode of punishment. It is for this reason that the Messengers were commanded to undertake *jihād*. Whoever says this statement is safe in wealth and blood, and whoever rejects it has no such safety.

وَهِيَ مِفْتَاحُ الْجَنَّةِ، وَمِفْتَاحُ دَعْوَةِ الرُّسُلِ، وَبِهَا كَلَّمَ اللَّهُ مُوسَى كَفَاحًا.

وَفِي مُسْنَدِ الْبَزَّارِ وَغَيْرِهِ عَنْ عِيَّاضِ الْأَنْصَارِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (إِنَّ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةُ حَقٍّ عَلَى اللَّهِ كَرِيمَةً، وَلَهَا مِنَ اللَّهِ مَكَانٌ، وَهِيَ كَلِمَةٌ مَنْ قَالَهَا صَادِقًا أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ، وَمَنْ قَالَهَا كَاذِبًا حَقَنْتَ دَمَهُ، وَأَحْرَزْتَ مَالَهُ، وَلَقِيَ اللَّهَ غَدًا فَحَاسِبُهُ)

It is the key to Paradise. It is the key to the mission of all the Messengers, and with it Allah spoke directly to Mūsā.

In the *Musnad Al-Bazzār*, on the authority of 'Iyāḍ al-Anṣārī that the Prophet (ﷺ) said, "Indeed, 'none has the right to be worshipped except Allah' is the statement of true that is noble with Allah. It has a special place with Allah. Whoever says it sincerely will be entered into Paradise. Whoever says it falsely will have their blood and wealth protected, but will meet Allah tomorrow and He will judge them."

هِيَ مِفْتَاحُ الْجَنَّةِ كَمَا تَقْدُمُ، وَهِيَ ثَمَنُ الْجَنَّةِ، قَالَهُ الْحَسَنُ، وَجَاءَ مَرْفُوعًا مِنْ وَجْهِ ضَعِيفَةٍ. وَمَنْ كَانَتْ آخِرَ كَلَامِهِ دَخَلَ الْجَنَّةَ.

It is the key to Paradise as has preceded. It is the price to enter Paradise as stated by Al-Ḥasan, and mentioned in some weak narration. Whoever makes this their final statement will enter Paradise.

وَهِيَ نَجَاةٌ مِنَ النَّارِ، وَسَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَذِّنًا يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: (خَرَجَ مِنَ النَّارِ) خَرَجَهُ مُسْلِمٌ.

وَهِيَ تَوْجِبُ الْمَغْفِرَةِ، وَفِي الْمُسْنَدِ عَنْ شَدَّادِ بْنِ أَوْسٍ وَعِبَادَةَ بْنِ الصَّامِتِ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَصْحَابِهِ يَوْمًا: (ارْفَعُوا أَيْدِيَكُمْ وَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ) فَرَفَعْنَا أَيْدِينَا سَاعَةً، ثُمَّ وَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ ثُمَّ قَالَ: (الْحَمْدُ لِلَّهِ، اللَّهُمَّ بَعِثْنِي بِهَذِهِ الْكَلِمَةِ وَأَمْرْتَنِي بِهَا، وَوَعَدْتَنِي بِهَا الْجَنَّةَ وَإِنَّكَ لَا تَخْلِفُ الْمِيعَادَ) ثُمَّ قَالَ: (أَبَشِّرُوا فَإِنَّ اللَّهَ قَدْ غَفَرَ لَكُمْ)

وَهِيَ أَحْسَنُ الْحُسَنَاتِ، قَالَ أَبُو ذَرٍّ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَلِمَتِي بِعَمَلٍ يَقْرِبُنِي مِنَ الْجَنَّةِ وَيُبَاعِدُنِي مِنَ النَّارِ، قَالَ: (إِذَا عَمِلْتَ سَيِّئَةً فَاعْمَلْ حَسَنَةً، فَانْهَا عَشْرَ أَمْثَالِهَا) قُلْتُ: يَا رَسُولَ اللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ مِنَ الْحُسَنَاتِ؟ قَالَ: (هِيَ أَحْسَنُ الْحُسَنَاتِ)

وَهِيَ تَمْحُو الدُّنُوبَ وَالْخَطَايَا، وَفِي سَنَنِ ابْنِ مَاجَه عَنْ أَمِّ هَانِئٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا إِلَهَ إِلَّا اللَّهُ لَا تَتْرُكُ ذَنْبًا وَلَا يَسْبِقُهَا عَمَلٌ) رُؤِيَ بَعْضُ السَّلَفِ بَعْدَ مَوْتِهِ فِي الْمَنَامِ، فَسُئِلَ عَنْ حَالِهِ فَقَالَ: مَا بَقِيَ لِي إِلَّا اللَّهُ شَيْئًا.

وَهِيَ تَجِدُّ مَا دَرَسَ مِنَ الْإِيمَانِ فِي الْقَلْبِ، وَفِي الْمُسْنَدِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَصْحَابِهِ: (جَدِّدُوا إِيْمَانَكُمْ) قَالُوا: كَيْفَ نَجِدُّ إِيمَانَنَا؟ قَالَ: (قُولُوا لَا إِلَهَ إِلَّا اللَّهُ)

It is safety from the Fire. The Prophet (ﷺ) heard the *mu'addhin* say, “I testify that none has the right to be worshipped except Allah”, he said, “He has escaped the Fire” Collected by Muslim.

It will guarantee forgiveness. In the *Musnad*, on the authority of Shaddād ibn Aws and ‘Ubādah ibn al-Ṣāmit that the Prophet (ﷺ) said to his Companions one day, “Raise your hands

and say, ‘none has the right to be worshipped except Allah’” So we raised our hands for a while and then the Prophet (ﷺ) lowered his hand and said, “All praise is for Allah. O Allah, You sent me with this statement and commanded me with it. You promised me Paradise as a result of it and You do not break Your promise.” He then said, “Have glad tidings for Allah has forgiven you.”

It is the best of all good deeds. Abu Dharr said, “I said, ‘O Messenger of Allah, teach me an action that will draw me closer to Paradise and distance me from the Fire’. He replied, ‘If you commit a sin, then do a good deed for it is multiplied by ten’. I asked, ‘O Messenger of Allah, is ‘none has the right to be worshipped except Allah’ a good deed? He replied, ‘It is the best of good deeds.’”

It expiates and sins. In the *Sunan Ibn Mājah*, on the authority of Umm Hāni’ that the Prophet (ﷺ) said, “None has the right to be worshipped except Allah leaves behind no sin and no action precedes it.” Some of the Salaf were seen in a dream after their deaths and asked about what they found. They said, “None has the right to be worshipped except Allah left no sin.”

It renews faith in the heart. In the *Musnad*, the Prophet (ﷺ) said to his Companions, “Renew your faith.” They asked, “How do we renew our faith?” He replied, “Say, ‘None has the right to be worshipped except Allah.’”

وَهِيَ لَا يَعْدُهَا شَيْءٌ فِي الْوِزْنِ، فَلَوْ وَزَنْتَ بِالسَّمَوَاتِ وَالْأَرْضِ رَجَحْتَ بِهِنَّ، كَمَا فِي الْمُسْنَدِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَنَّ نُوْحًا قَالَ لِابْنِهِ عِنْدَ مَوْتِهِ: آمُرُكَ بِلَا إِلَهَ إِلَّا اللَّهُ، فَإِنَّ السَّمَوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ لَوْ وَضَعْتَ فِي كِفَّةٍ وَوَضَعْتَ لَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ رَجَحَتْ بِهِنَّ، وَلَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَالْأَرْضِينَ السَّبْعَ كُنَّ فِي حَلَقَةٍ مُبْهَمَةٍ فَصَمْتَهُنَّ لَا إِلَهَ إِلَّا اللَّهُ)

وَفِيهِ أَيْضًا عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (أَنَّ مُوسَى عَلَيْهِ السَّلَامُ قَالَ: يَا رَبِّ، عَلِّمْنِي شَيْئًا أَذْكُرُكَ وَأَدْعُوكَ بِهِ، قَالَ: يَا مُوسَى، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: لَا إِلَهَ إِلَّا أَنْتَ يَا رَبِّ، إِنَّمَا أُرِيدُ شَيْئًا تُخَصِّنِي بِهِ، قَالَ: يَا مُوسَى، لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَعَامَرَهُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ فِي كِفَّةٍ، وَلَا إِلَهَ إِلَّا اللَّهُ فِي كِفَّةٍ، مَالَتُ بِهِنَّ لَا إِلَهَ إِلَّا اللَّهُ)

وَكَذَلِكَ تَرْجَحُ بِصَحَائِفِ الذُّنُوبِ، كَمَا فِي حَدِيثِ السَّجَلَاتِ وَالْبَطَاقَةِ، وَقَدْ خَرَجَهُ أَحْمَدُ وَالنَّسَائِيُّ وَالتِّرْمِذِيُّ أَيْضًا مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَهِيَ الَّتِي تَخْرُقُ الْحُجُبَ حَتَّى تَصِلَ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَفِي التِّرْمِذِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَا إِلَهَ إِلَّا اللَّهُ لَيْسَ هَهُنَا دُونَ اللَّهِ حِجَابٌ، حَتَّى تَصِلَ إِلَيْهِ)

وَفِيهِ أَيْضًا عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَا قَالَ عَبْدٌ: لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا، إِلَّا فَتَحَتْ لَهُ أَبْوَابَ السَّمَاءِ حَتَّى تُقْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبْتَ الْكِبَائِرَ)

وَيُرَوَّى عَنْ ابْنِ عَبَّاسٍ مَرْفُوعًا: (مَا مِنْ شَيْءٍ إِلَّا بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ، إِلَّا قَوْلٌ: لَا إِلَهَ إِلَّا اللَّهُ، كَمَا أَنَّ شَفِيتِكَ لَا تَحْجُبُهَا كَذَلِكَ لَا يَحْجُبُهَا شَيْءٌ حَتَّى تَنْتَهِيَ إِلَى اللَّهِ عَزَّ وَجَلَّ)

وَقَالَ أَبُو أُمَامَةَ: مَا مِنْ عَبْدٍ يَهْلِلُ تَهْلِيلَةً فَيَنْهِنُهَا شَيْءٌ دُونَ الْعَرْشِ.

وَهِيَ الَّتِي يَنْظُرُ اللَّهُ إِلَى قَائِلِهَا، وَيَجِيبُ دَعَاءَهُ، خَرَجَ النَّسَائِيُّ فِي كِتَابِ الْيَوْمِ وَاللَّيْلَةِ مِنْ حَدِيثِ رَجُلَيْنِ مِنَ الصَّحَابَةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، مُخْلِصًا بِهَا رُوحَهُ، مُصَدِّقًا بِهَا لِسَانَهُ، إِلَّا فَتَقَّ لَهُ السَّمَاءُ فَتَقًا حَتَّى يَنْظُرَ إِلَى قَائِلِهَا مِنْ أَهْلِ الْأَرْضِ، وَحَقَّ لِعَبْدٍ نَظَرٌ إِلَيْهِ أَنْ يُعْطِيَهُ سَوْلَهُ)

وَهِيَ الْكَلِمَةُ الَّتِي يَصْدُقُ اللَّهُ قَائِلِهَا، كَمَا أَخْرَجَ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَابْنُ حَبَّانٍ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِذَا قَالَ الْعَبْدُ: لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَقَهُ رَبُّهُ وَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، يَقُولُ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ، وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ اللَّهُ: لَا إِلَهَ إِلَّا أَنَا، وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِي) وَكَانَ يَقُولُ: (مَنْ قَالَهَا فِي مَرَضِهِ ثُمَّ مَاتَ لَمْ تَطْعَمَهُ النَّارُ)

Nothing will be heavier than it on the scales. If it was weighed alongside the heavens and earth, it would outweigh them. This is mentioned in the *Musnad*, on the authority of

‘Abdullāh ibn ‘Amr that the Prophet (ﷺ) said, “Nūḥ said to his son at the time of his death, ‘I command you with ‘none has the right to be worshipped except Allah’, for if the seven heavens and seven earths were to be placed on one side of the scale, and ‘none has the right to be worshipped except Allah’ was to be placed on the other, the latter would be heavier. If the seven heavens and seven earths were to be a round circle, ‘none has the right to be worshipped except Allah’ would break them.”

It is also narrated by him that the Prophet (ﷺ) said, “Mūsā said, ‘O my Lord, teach me something by which I can remember You and call upon You.’ Allah replied, ‘O Mūsā, say, none has the right to be worshipped except Allah’. Mūsā said, ‘O my Lord, all of your slaves say this.’ He replied, ‘Say none has the right to be worshipped except Allah’. Mūsā said, ‘None has the right to be worshipped except You. I want something special to me.’ Allah replied, ‘O Mūsā, if the seven inhabitants and all its inhabitants besides Me and the seven earths were to be place on the scale, and ‘none has the right to be worshipped except Allah’ on the other side, the latter would outweigh the former.”

This is why this statement will outweigh the scrolls of sins, as mentioned in the narration of the scrolls and card. It is collected by Aḥmad and Al-Nasā’ī and Al-Tirmidhī from ‘Abdullah ibn ‘Amr from the Prophet (ﷺ).

This statement breaks all barriers until it reaches Allah. In Al-Tirmidhī from ‘Abdullāh ibn ‘Amr that the Prophet (ﷺ) said, “None has the right to be worshipped except Allah has no barrier between it and Allah, until it reaches Him.”

Abu Hurayrah narrated that the Prophet (ﷺ) said, “No one says, ‘none has the right to be worshipped except Allah’ with sincerity, except that the gates of heaven will open until it reaches the Throne, so long as the major sins are avoided.”

It is reported from the narration of Ibn ‘Abbās, “There is nothing except that there is between it and Allah a veil, except for the statement, ‘none has the right to be worshipped except Allah’. Just as your lips do not stop the statement, likewise nothing else stops it until it reaches Allah.” Abu Umāmah said, “No one makes this statement once and then it is blocked by anything below the Throne.”

It is due to this statement that Allah looks at a person and answers their supplications. Al-Nasā’ī collected in his, *Actions of the Day and Night*, the narration of two Companions that the Prophet (ﷺ) said, “Whoever says, ‘none has the right to be worshipped except Allah, alone

and without partner. To Him belongs all dominion and praise and He has ability over all things', sincerely from his spirit, his tongue conforming to his heart, except that Allah opens the heavens for that statement. He then looks upon the speaker, and it is befitting that Allah responds to the supplication of the one He looks upon."

It is the statement that Allah affirms. In the narration in Al-Nasā'ī, Al-Tirmidhī and Ibn Ḥibbān, on the authority of Abu Hurayrah and Abu Sa'īd that the Prophet (ﷺ) said, "If a person says, 'none has the right to be worshipped except Allah, Allah is the Greatest'. Allah affirms this by saying, 'none has the right to be worshipped except Me and I am the Greatest.' If he says, 'none has the right to be worshipped except Allah alone', Allah replies, 'none has the right to be worshipped except Me alone.' If he says, 'none has the right to be worshipped except Allah alone and without partner', Allah replies, 'none has the right to be worshipped except Me alone and without partner.' If he says, 'none has the right to be worshipped except Allah, alone and without partner, to Him belongs all dominion and praise', Allah replies, 'none has the right to be worshipped except Me, alone and without partner, to Me belongs all dominion and praise'. If he says, 'none has the right to be worshipped except Allah, there is no power or might except belonging to Allah', Allah replies, 'none has the right to be worshipped except Me, there is no power or might except Mine.'" He said, "Whoever says this in a sickness and then dies, will not touch the Fire."

وَهِيَ أَفْضَلُ مَا قَالَهُ النَّبِيُّونَ، كَمَا وَرَدَ ذَلِكَ فِي دُعَاءِ يَوْمِ عَرَفَةَ.

وَهِيَ أَفْضَلُ الذِّكْرِ، كَمَا فِي حَدِيثِ جَابِرِ الْمَرْفُوعِ: (أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ) وَعَنْ ابْنِ عَبَّاسٍ: (أَحَبُّ كَلِمَةٍ إِلَى اللَّهِ، لَا إِلَهَ إِلَّا اللَّهُ، لَا يَقْبَلُ اللَّهُ عَمَلًا إِلَّا بِهَا)

وَهِيَ أَفْضَلُ الْأَعْمَالِ، وَأَكْثَرُهَا تَضْعِيفًا، وَتَعْدِلُ عُنُقَ الرِّقَابِ، وَتَكُونُ حَرْزًا مِنَ الشَّيْطَانِ، كَمَا فِي الصَّحِيحَيْنِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، فِي يَوْمِ مِائَةِ مَرَّةٍ، كَانَتْ لَهُ عِدْلُ عَشْرِ رِقَابٍ، وَكُتِبَ لَهُ مِائَةُ حَسَنَةٍ، وَمُحِي عَنْهُ مِائَةُ سَيِّئَةٍ، وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدُ عَمَلٍ أَكْثَرَ مِنْ ذَلِكَ)

وَفِيهِمَا أَيْضًا عَنْ أَبِي أُيُوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (مَنْ قَالَهَا عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ)

وَفِي التِّرْمِذِيِّ عَنْ ابْنِ عَمْرِو مَرْفُوعًا: (مَنْ قَالَهَا إِذَا دَخَلَ السُّوقَ وَزَادَ فِيهَا: يَحْيَى وَيُمَيَّتَ وَهُوَ حَيٌّ لَا يَمُوتُ، بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا اللَّهُ عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ، وَرَفَعَ اللَّهُ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ) وَفِي رِوَايَةٍ: (وَيُنَبِّئُنِي لَهُ بَيْتٌ فِي الْجَنَّةِ)

It is the best statements the Prophets said as is mentioned concerning the *du‘ā* of the Day of Arafah. It is the best *dhikr* as mentioned in the narration of Jābir, “The best *dhikr* is none has the right to be worshipped except Allah.” Ibn ‘Abbās said, “The beloved statement to Allah is, none has the right to be worshipped except Allah, no action is accepted except with it.”

It is the best deed, the most rewarding, equals emancipating people and is a protection from Satan. In the two *Ṣaḥīḥs*, on the authority of Abu Hurayrah that the Prophet (ﷺ) said, “Whoever says, ‘none has the right to be worshipped except Allah, alone and without partner, to Him belongs all dominion and praise and He has ability over all things’, a hundred times a day, will have the reward of freeing ten people, one hundred good deeds added, one hundred evil deeds expiated, and it will be protection from Satan that day until the evening. No one will come with anything better except one does more than him.”

In the narration of Abu Ayyūb, the Prophet (ﷺ) said, “Whoever says it ten times is like the one who emancipated four from the children of Ismā‘īl.” In Al-Tirmidhī, on the authority of Ibn ‘Umar, “Whoever says this when entering the market and adds, ‘the One who gives life and death, He is the Ever-Living who never dies, all good is in His hands and He has power over all things’, will have written a thousand, thousand good deeds, and a thousand, thousand evil deeds will be expiated, and he will be raised by a thousand, thousand levels.” In another wording, “He will have a house built for him in Paradise.”

وَمِنْ فَضَائِلِهَا: أَنَّهَا أَمَانٌ مِنْ وَخْشَةِ الْقَبْرِ وَهَوْلِ الْحَشْرِ، كَمَا فِي الْمُسْنَدِ وَغَيْرِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (لَيْسَ عَلَى أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ وَخْشَةٌ فِي قُبُورِهِمْ وَلَا فِي نَشُورِهِمْ، وَكَأَنِّي بِأَهْلِ لَا إِلَهَ إِلَّا اللَّهُ قَدْ قَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ وَيَقُولُونَ {الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ}



وَفِي حَدِيثٍ مُرْسَلٍ: (مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ، كُلَّ يَوْمٍ مِائَةً مَرَّةً كَانَتْ لَهُ أَمَانًا مِنَ الْفَقْرِ، وَأَنْسَا مِنْ وَخْشَةِ الْقَبْرِ، وَاسْتَجَلِبَتْ لَهُ الْغِنَى، وَاسْتَفْرَغَتْ لَهُ بَابُ الْجَنَّةِ)

وَهِيَ شَعَارُ الْمُؤْمِنِينَ إِذَا قَامُوا مِنْ قُبُورِهِمْ، قَالَ النَّضْرُ بْنُ عَرَبِيِّ: بَلَّغَنِي أَنَّ النَّاسَ إِذَا قَامُوا مِنْ قُبُورِهِمْ كَانَتْ شَعَارُهُمْ لَا إِلَهَ إِلَّا اللَّهُ. وَقَدْ خَرَجَ الطَّبْرَانِيُّ حَدِيثًا مَرْفُوعًا: (‘نَ شَعَارُ هَذِهِ الْأُمَّةِ عَلَى الصِّرَاطِ: لَا إِلَهَ إِلَّا أَنْتَ)

From its virtues is that it is solace from loneliness of the grave and the terrors of resurrection. In the *Musnad* that the Prophet (ﷺ) said, “For the people of ‘none has the right to be worshipped except Allah’, there is no loneliness in the grave or resurrection. It is as if I can see that the people of ‘none has the right to be worshipped except Allah’ are standing, shaking off the dust from their heads and saying, ‘All praise is for Allah who removed from me sadness.’”

In the *mursal* narration, “Whoever says, ‘none has the right to be worshipped except Allah. The True King’, every day one hundred times, it will save him from poverty, the loneliness of the grave, bring to him contentment and knock on the gates of Paradise.”

It will be the call of the believers when they rise from their graves. Al-Naḍr ibn ‘Arabī said, “I heard that when the people stand from their graves, their call will be, ‘none has the right to be worshipped except Allah.’” Al-Ṭabarānī collected, “The call of this nation upon the bridge will be, ‘none has the right to be worshipped except You.’”

وَمِنْ فُضَائِلِهَا: أَتَتْهَا تَفْتَحُ لِقَائِهَا أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ، كَمَا فِي حَدِيثِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَمُنُ أَتَى بِالشَّهَادَتَيْنِ بَعْدَ الْوُضُوءِ، وَقَدْ خَرَجَهُ مُسْلِمٌ.

وَفِي الصَّحِيحَيْنِ عَنْ عَبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (مَنْ قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ، وَأَنَّ الْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ، أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ)

وَفِي حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فِي قِصَّةِ مَنْامِهِ الطَّوِيلِ وَفِيهِ قَالَ:  
(وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي أَنْتَهَى إِلَى أَبْوَابِ الْجَنَّةِ، فَأَغْلَقَتْ الْأَبْوَابُ دُونَهُ، فَجَاءَتْهُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ، فَفَتَحَتْ لَهُ الْأَبْوَابَ وَأَدْخَلَتْهُ الْجَنَّةَ)

From its virtues is that will open the eight gates of Paradise for the one who says it, he can enter from whichever one he wishes. This is mentioned in the narration of ‘Umar from the Prophet (ﷺ) about the man who makes the two testimonies after *wuḍū’*.

In the two *Ṣaḥīḥs*, on the authority of ‘Ubādah ibn al-Ṣāmit that the Prophet (ﷺ) said, “Whoever says, ‘none has the right to be worshipped except Allah, alone and without partner, and Muhammad is His slave and Messenger, and ‘Īsā is the slave of Allah, His Messenger, the word he blew into Maryam and His spirit, and Paradise and Hellfire are true and that Allah will resurrect all in their graves’, for them the eight gates of Paradise will be opened, he may enter from whichever one he chooses.”

‘Abdur-Raḥmān ibn Samurah narrated that the Prophet (ﷺ) said in the long narration about his dream, “I saw a man from my nation come to the gates of Paradise, and the gates were closed before him. The testimony of ‘none has the right to be worshipped except Allah’ came and opened for him its gates and entered him into Paradise.”

وَمِنْ فَضَائِلِهَا: أَنْ أَهْلَهَا وَأَنْ دَخَلُوا النَّارَ بِتَقْصِيرِهِمْ فِي حُقُوقِهَا فَأَنْهَمُ لَا بُدَّ أَنْ يَخْرُجُوا مِنْهَا، وَفِي الصَّحِيحَيْنِ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (يَقُولُ اللَّهُ عَزَّ وَجَلَّ: وَعِزَّتِي وَجَلَالِي وَكِبْرِيَائِي وَعَظَمَتِي، لَأُخْرِجَنَّ مِنْهَا مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ) وَأَخْرَجَ الطَّبْرَايَنِيُّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (إِنْ نَاسًا مِنْ أَهْلِ لَا إِلَهَ إِلَّا اللَّهُ يَدْخُلُونَ النَّارَ بِذُنُوبِهِمْ، فَيَقُولُ لَهُمْ عَبْدَةُ اللَّاتِ وَالْعِزَّى: مَا أَغْنَى عَنْكُمْ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ، فَيَغْضَبُ اللَّهُ لَهُمْ فَيُخْرِجُهُمْ مِنَ النَّارِ فَيَدْخُلُونَ الْجَنَّةَ)

وَمَنْ كَانَ فِي سَخَطِهِ يَحْسُنُ فَكَيْفَ يَكُونُ إِذَا مَا رَضِيَ. لَا يَسْوِي بَيْنَ مَنْ وَحْدَهُ - وَإِنْ قَصَرَ فِي حُقُوقِ تَوْحِيدِهِ - وَبَيْنَ مَنْ أَشْرَكَ بِهِ. قَالَ بَعْضُ السَّلَفِ: كَانَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ يَقُولُ: اللَّهُمَّ لَا تَشْرِكْ مِنْ كَانَ يُشْرِكُ شَيْئًا بِمَنْ كَانَ لَا يُشْرِكُ بِكَ. كَانَ بَعْضُ السَّلَفِ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنَّكَ قُلْتَ عَنْ أَهْلِ

النَّارَ أَنَّهُمْ {وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مِنْ يَمُوتَ} وَنَحْنُ نَقْسِمُ بِاللَّهِ جَهْدَ أَيْمَانِنَا لَيَبْعَثَنَّ اللَّهُ  
مَنْ يَمُوتُ، اللَّهُمَّ لَا تَجْمَعْ بَيْنَ أَهْلِ الْقَسَمَيْنِ فِي دَارٍ وَاحِدَةٍ.

كَانَ أَبُو سُلَيْمَانَ يَقُولُ: إِنْ طَالَبَنِي بِبَخْلِي طَالَبْتَهُ بِجُودِهِ، وَإِنْ طَالَبَنِي بِذُنُوبِي طَالَبْتَهُ بِعَفْوِهِ، وَإِنْ أَدْخَلَنِي  
النَّارَ أَخْبَرْتُ أَهْلَ النَّارِ أَنِّي أَحَبُّهُ.

مَا أَطِيبَ وَصْلَهُ وَمَا أَعَذَبَهُ وَمَا أَثْقَلَ هَجْرَهُ وَمَا أَصْعَبَهُ

وَفِي السَّخَطِ وَالرَّضَى مَا أَهْيَبَهُ الْقَلْبُ يُحِبُّهُ وَإِنْ عَذَبَهُ

وَكَانَ بَعْضُ الْعَارِفِينَ يَبْكِي طَوِيلَ لَيْلِهِ وَيَقُولُ: إِنْ تَعَذَّبَنِي فَإِنِّي لَكَ مُحِبٌّ، وَإِنْ تَرَحَّمَنِي فَإِنِّي لَكَ مُحِبٌّ.  
الْعَارِفُونَ يَخَافُونَ مِنَ الْحِجَابِ أَكْثَرُ مِمَّا يَخَافُونَ مِنَ الْعَذَابِ، قَالَ دُو الثُّنُونُ: خَوْفُ النَّارِ عِنْدَ خَوْفِ  
الْفِرَاقِ كَقَطْرَةِ فِي بَحْرِ لَجِي. كَانَ بَعْضُهُمْ يَقُولُ: إِلَهِي وَسَيِّدِي وَمَوْلَايَ، لَوْ أَنَّكَ عَذَّبْتَنِي بِعَذَابِكَ كُلِّهِ،  
كَانَ مَا فَاتَنِي مِنْ قُرْبِكَ أَعْظَمَ عِنْدِي مِنَ الْعَذَابِ.

قِيلَ لِبَعْضِهِمْ لَوْ طَرَدَكَ مَا كُنْتَ تَفْعَلُ؟ فَقَالَ:

إِذَا أَنَا لَمْ أَجِدْ مِنَ الْحُبِّ وَصْلًا رَمْتُ فِي النَّارِ مَنْزِلًا وَمَقِيلًا

ثُمَّ أَزْعَجْتُ أَهْلَهَا بِنِدَائِي بَكْرَةً فِي عَرَصَاتِهَا وَأَصِيلًا

مَعَشَرَ الْمُشْرِكِينَ نَاحُوا عَلَى مَنْ يَدْعِي أَنَّهُ يَحِبُّ الْجَلِيلَا

لَمْ يَكُنْ فِي الَّذِي ادَّعَاهُ مُحَقًّا فَجَزَاهُ بِهِ الْعَذَابُ الطَّوِيلَا

إِخْوَانِي، اجْتَهِدُوا الْيَوْمَ فِي تَحْقِيقِ التَّوْحِيدِ فَانْه لَا يُنْجِي مَنْ عَذَابَ اللَّهِ إِلَّا إِلَآهُ، مَا نَطَقَ النَّاطِقُونَ إِذْ  
نَطَقُوا أَحْسَنَ مِنْ لَا إِلَهَ إِلَّا اللَّهُ.

مَا نَطَقَ النَّاطِقُونَ إِذْ نَطَقُوا أَحْسَنَ مِنْ لَا إِلَهَ إِلَّا هُوَ

تَبَارَكَ اللَّهُ ذُو الْجَلَالِ وَمَنْ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا هُوَ

عَيْرِكَ يَا مَنْ لَا إِلَهَ إِلَّا هُوَ

من لذنوبي ومن يحصها

أشهد أن لا إله إلا هو

جنان خلد لمن يوحد

يشهد أن لا إله إلا هو

نيرانه لا تحرق من

أشهد أن لا إله إلا هو

أقولها مخلصاً بلا بخل

From its virtues, is that if some of its people enter into the Fire for falling short in fulfilling its rights, they must leave. In the two *Ṣaḥīḥs*, on the authority of Anas that the Prophet (ﷺ) said, “Allah says, ‘By My might, majesty, supremacy and greatness, I shall take out from it those who say, ‘none has the right to be worshipped except Allah.’” Al-Ṭabarānī collected from Anas that the Prophet (ﷺ) said, “Some of the people who say ‘none has the right to be worshipped except Allah’ will enter the Fire for their sins. The worshippers of Lāt and ‘Uzzā will say to them, ‘What did ‘none has the right to be worshipped except Allah’ benefit you?’ Allah will become angry on their behalf, extract them from the Fire and enter them into Paradise.”

The One who is good even when He is angry, then how about when He is pleased? He does not make equal, the one who worships Him alone – even if is deficient in some of His rights – with those who associate partners with him.

Some of the Salaf said, “Prophet Ibrāhīm said, ‘O Allah, do not link between those who associate others with You and those who do not.’” Others of the Salaf said in their *du‘ās*, “O Allah, You said concerning the people of the Fire that they swear by Allah their strongest oaths that Allah will not raise the dead, so we swear by Allah by our strongest oaths that Allah will surely raise the dead. O Allah, do not join between these two groups in one abode.”

Abu Sulaymān would say, “If He seeks me out for my stinginess, I will seek Him through His generosity, if He seeks me out for my sins, I will seek Him through His pardon. If he enters me into the Fire, I will tell the people of the Fire that I love Him.”

How beautiful is closeness to Him and how sweet

How difficult is distance from Him and how hard

In anger and pleasure, how revered is He

The heart loves Him, even if He punishes it

One of the people of insight would cry all night and say, “If You punish me, I love You. If you show mercy to me, I love You.” The people of insight fear being veiled from Him more than they fear punishment. Dhun-Nūn said, “The fear of the fire compared to the fear of being distanced is like a drop in an ocean.” Others said, “My God, Lord and Master, if You were to punish me with all Your punishment, what I have lost of being close to You is worse than punishment.”

One of them was asked, “What would you do if He expelled You?” He replied in poetry,

If I no longer through my love find connection

My abode and place will be the fire

I will then disturb its inhabitants with my call

Throughout it by morning and evening

O people of *shirk*, hear the one who

Proclaims that he loves the All-Great

He was not truthful in this proclamation of his

So was punished at length for it

My brothers, strive today to attain complete *tawḥīd*. Nothing will allow you to reach Allah except it. Try your utmost to fulfil its rights, for nothing else will save you from Allah’s punishment.

Those who speak have never uttered

Better than, none has the right to be worshipped except He

Blessed is Allah full of nobility, and for who

I testify that none has the right to be worshipped except He

Who will remove and expiate my sins

Other than you, none has the right to be worshipped except He

The everlasting gardens are for those who submit to Him alone

I testify that none has the right to be worshipped except He

His Fire will not burn the one who has attained

None has the right to be worshipped except He

I say it sincerely not holding back

I testify that none has the right to be worshipped except He