



Khutbat al Haajah (first part)

Innal hamdulillahi nahmaduhu wa nasta'eenu wa nastughfiruhu, wa na'uudhu billaahi min shuruuri anfusinaa wa sayi'aati a'maalinaa. Man yahdihil-laahu falaa muDilla lahu wa man yuDlil falaa haadiya lahu. Wa laa ilaha illa Allaahu wahdahu laa shareeka lahu wa anna Muhammadan 'abduhu wa Rusuluhu (Salla allahu alaihi wa ala aalihi wa sahabihi was salaam).

Ammaa ba'd:

Assalaamu Alaikum wa Rahmatullahi wa Barakatahu, alhamdulillah today we are upon a subject that must be achieved by each and every one of us, learning about Allah and our strong belief in Him. And it includes fulfilling the first of the conditions for (Usooluth Thalaatha) The 3 Fundamental Principles; to have knowledge of your (Rabb) lord Allah. May Allah be with us as we embark upon this path of obtaining knowledge, and May he make us of those who act upon that knowledge ameen

What are the resources used for this worksheet:

All praise is for Allah, who granted the people before our generations the hikmah (understanding) of this deen. And from them we can benefit from monumental works such as the one used here. You will find many examples of this. However, we have used the following text for this lesson:

- "Facilitation By Allah In Explaining the evidences of the conditions of La Ilaha Illa Allah" by Shaykh 'Obaid bin Abdullah bin Sulaiman al-Jabiri {Part 1. pgs. 4-23}

What are The Objectives of this book?

The First objective is to return to the book of Allah, the Noble Qur'aan and the Sunnah of the

Prophet ﷺ, and to comprehend both of them according to the understanding of as-Salaf-us-Salih (the pious predecessors).

The Second objective is that you purify everything related to living the life of a Muslim, and this requires that you disassociate yourselves from shirk in all of its forms, warning against bid'ah in our creed (Aqeedah) and in our acts of worship (Ibadah), against false ideals that are introduced (bid'ah), and to cleanse the Sunnah of weak fabricated narrations that tarnish the pure nature of Islam.

The Third objective is to educate and cultivate (Tarbiyah) other Muslims about the true religion of Islam (deen), calling them to act in accordance to its rulings (Da'wah), cultivation of Islamic morals and manners that ensure Allah's pleasure.

The Fourth objective is to revive the true Islamic thought in the Book and the Sunnah and upon the path of As-Salaf-us-Salih, and to remove blind following and blind adherences, and not be distracted from brotherhood/sisterhood.

The Fifth objective is to provide practical Islamic solutions for present day problems and return to the way of life that the Prophet ﷺ was upon, doing this by way of corrections and education and cultivation as Allah have guided us to do.

And lastly, **the sixth objective** is to cordially invite others who have not been blessed with true knowledge and guidance to Islam.

What Ayaat can be used for reflection and proofs for these objectives?

- An-Nisaa: 15; Al-Baqarah:137; Al-Maidah:2; Al-Asr:3; Ali-Imran:79
- Ali-Imran:103; Al-Baqarah:129; Al-Munafiqun:8; As-Saff:9

Your vocabulary builders are as follows:

Alhamdulillah, as we increase upon listening, taking notes, and reading from the required text, you will hear reference to words that have Islamic significance. It is upon you to remember them for later use.

- *Shirk- Associating partners with Allah*
- *Bid'ah – innovations in religion*
- *Aqidah – Creed of the Salaf*
- *Ibadah –Acts of Worship*
- *Deen – Religion*
- *Ummah – Nation or Community*
- *Madhabs – schools of thought*
- *Tasfiyah – corrections*
- *Tarbiyah – education and cultivation*
- *Da'wah – call to Islam*

Research these words and make a chart for singular/plural forms:

- *Ayah*
- *Surah*
- *Hadith*
- *Shart*

What is Shart?

Shaykh Muhammad ibn Abdul-Wahhaab (Rahimahullah) said that Shart means condition. In the context of this book it means what the person is charged with in Islamic duties should know and act in accordance with so that he may be acknowledging the unity of Allah in open and in secret.

The First Shart (Condition): Al-ILM

Having knowledge of *La ilaha illa Allah*, its meaning, negation and affirmation

1. The first half of this statement comprises the negation of worship to any except Allah, the Exalted. (*La ilaha = There is no God who deserves[or has a right] to be worshipped*)
2. The second half of the statement affirms it to Him. (*illa Allah = except Allah*)

What is your proof for the negation of worshipping other than Allah? Give other examples.

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

Was the Message from all the Prophets the same? What is the Proof? Give other examples.

Allah says: “And verily, We have sent among every Ummah a Messenger (proclaiming): “Worship Allah (alone) and avoid Taghut (false deities). {An-Nahl: 36}

Knowledge requires that the heart does what?

The heart must witness and know the meaning of what is required to know. And its perfection is to act in accordance to that. Knowledge of Allah is an individual requirement on every human being; no one is exempt from this responsibility.

What are the 8 steps to identify that there is no deity worthy of worship except Allah?

- Contemplation of His names, attributes, and actions of Perfection, Greatness and Honour.
- Knowing that He is the one who creates and disposes
- Knowing that he is the Bestower of all gifts (bounties) whether apparent or concealed, religious or worldly.
- Seeing and Hearing of the Rewards of those protected by Him (Awliyah), or the punishment of enemies and those who ascribe partners to Him (Shirk).
- Know that attributes associated with idols and so called equals are false, and know that they are deficient in all respects. They cannot cause life or death, neither can they help or benefit you.
- Know that All of Allah's Books (scriptures) agree upon (*Tawheed*) and that they are consistent in that.
- Knowing that the chosen one's from mankind are the Messengers, Prophets, and devout Scholars. Their character is upon perfect conduct, minds, judgment, and knowledge. All have witnessed to Allah in that.
- Knowing the proofs (signs) that Allah has provided to both humans, and in the universes that manifest Tawheed by their existence alone are upon unity. So when the servant of Allah applies himself with contemplation of the book of Allah; you shall obtain certainty and knowledge.

What can be obtained by applying these thoughts and objectives?

The application, thought, and true contemplation of what has been discussed and knowing that each is in agreement with the other brings your (*Iman*) belief to a higher level. Your knowledge of this matter makes the heart well-grounded and firm like the mountains which stand firm.

What is the greatest sign that Allah has given us?

Allah has given to us His greatest sign (The Noble Qur'aan); and upon contemplation and careful study of the ayat (verses) you will find it to be the widest door leading to the knowledge of Tawheed. Allahu Akbar.

The Author provides Surah Muhammad 47:19 with its points of benefit for your contemplation:

“So know (O Muhammad ﷺ) that La ilaha illa Allah, and ask forgiveness for your sin, and also for believing men and women. And Allah knows well your moving about, and your place of rest.”

- Knowledge of the meaning of La ilaha illa Allah- the unity of Allah. Showing its negation and affirmation is required, as has been explained previously.
- Allah's command to the Messenger ﷺ to seek forgiveness for the believing men and women.
- Allah's knowledge of the servant's deeds and His recompense for them ...”except those who bear witness to the truth and they know.” 43:86

Ibn Kathir (Rahimahullah) said: This is a conclusive exception. “He who bears witness to the truth, with knowledge and understanding shall benefit from his intercession with Allah will avail, by His leave.

Ibn Kathir. Vol. 8 pg. 666

In conclusion what is required from me?

- To say with your tongue La ilaha illa Allah with your tongue, to believe it in your heart, and to know what you are witnessing. This is a (*Shart*) condition to you witnessing the truth. *Shaykh Sa'adi*

Narrated to us on the authority of Ubadah Ibn Samit (radi allahu anhu): that the Messenger of Allah ﷺ Observed: “He who said: There is no deity worthy of worship except Allah, Alone without partner, and that Muhammad is His servant and His Messenger and that Jesus is His servant and the son of His slave-girl, and he (Jesus) is His Word which He communicated to Mary and His spirit, that Al-Jannah (paradise) is a fact and Al-Nar (hell-fire) is a fact,” Allah would make him (he who affirms these truths) enter Al-Jannah (paradise) through any one of its eight doors which he would like.