

And from both of them in the hadeeth of ‘Utban:

Indeed Allah has forbidden for the Fire the person who says “La ilaha ill Allah” seeking the Face of Allah by doing so.¹

With regards to the words to be explained, what is the meaning of:

- 1) ‘Utban
- 2) forbidden for the Fire
- 3) seeking the Face of Allah by doing so

With regards to the general meaning of this hadeeth:

4) What are the conditions to be fulfilled in order for the person to avoid being touched by the Fire?

5) What is the relevance of this hadeeth to this chapter of Kitab ut *Tawheed*?

With regards to benefits of the hadeeth, fill in the missing words:

This hadeeth shows:

- 6) The excellence of *Tawheed* - that it saves a person from the ____ and wipes away the ____.
- 7) That in order for a person to have eeman, it is not sufficient to merely state upon the _____ without having true belief in the heart (as was the case with the _____).
- 8) That in order for a person to have eeman, it is not sufficient to have belief without stating it upon the _____ (as was the case with the *jahidoon* – those who stubbornly rejected the truth when it came to them).
- 9) That the Fire is forbidden for those who have _____ which is *kamil* (complete).
- 10) That an action will not bring about benefit unless it is done sincerely seeking the ____ of Allah and in accordance with the _____ of the Messenger of Allah ﷺ
- 11) That whoever says *la ilaha ill Allah* whilst also calling on other than Allah will not be benefited by his saying the _____ – as is the case with the _____ of these times, who say *la ilaha ill Allah* whilst also calling upon the dead people and seeking to draw close to them.

¹ Reported by al Bukharee (425) and Muslim (33)

12) An affirmation of a **** for Allah the Most High in a manner which befits his Majesty and His Exaltedness.

And from Aboo Sa'eed al Khudree *radi Allahu 'anhu* that the Prophet ﷺ said:

Moosa said:

O Lord! Teach me something by which I can remember You and call upon You.

He said:

Say O Moosa “*la ilaha ill Allah*”.

He said:

O Lord, all of your slaves say this!

He said:

O Moosa, if the seven heavens and whoever they contained other than Me and the seven earths were placed in a pan (of a weighing scale) and *la ilaha ill Allah* were placed in a pan, then *la ilaha ill Allah* would outweigh them.

Recorded by ibn Hibban and al Hakim and he graded it as being authentic.²

With regards to the words to be explained, what is the meaning of:

- 1) Aboo Sa'eed al Khudree
- 2) Moosa
- 3) I can remember you
- 4) by which ... call upon You
- 5) whoever they contained

6) What is the relevance of this hadeeth to this chapter of Kitab ut *Tawheed*?

With regards to benefits of the hadeeth, fill in the missing words:

This hadeeth shows:

- 7) The tremendous virtue of *la ilaha ill Allah* due to what it contains from ***** and Ikhlas.
- 8) That there is no *'ibadah* (worship) except with that which Allah has legislated and that a person may not ***** an act of worship from his own self. This is shown by Moosa asking his Lord to teach him something by which he could make *dhikr* of Him.
- 9) That when making *dhikr* using this phrase (*la ilaha ill Allah*), it is obligatory to say the ***** phrase, and not just restrict it to saying 'Allah' (which is what some of the *jahal* (***** people) do).

² Declared *da'eef* (weak) by Al Albanee *rahimahullah* (see 'Hidayatur-Ruwat' (2/436/no.2249)

10) An affirmation of the ***** (scales) used to weight the actions and that this is something True.

11) That the ***** also needed to have their attention drawn to the excellence of *la ilaha ill Allah*.

12) That the number of the earths is ***** just as it is for the heavens.

And at Tirmidhee reports and grades as being *hasan* the hadeeth of Anas *radi Allahu ‘anhu*:

I heard the Messenger of Allah ﷺ saying:

Allah the Most High said:

O Banoo Adam! Were you to come to Me with the *qurab* of the Earth of sins yet you met Me without associating any partners with Me, I would surely come to you with its *qurab* of forgiveness.³

With regards to the words to be explained, what is the meaning of:

- 1) Anas
- 2) qurab of the Earth
- 3) *maghfirah* (forgiveness)

With regards to the general meaning of this hadeeth:

4) To which Qur’anic ayah does the shaykh liken this hadeeth?

5) What is the relevance of this hadeeth to this chapter of Kitab ut *Tawheed*?

With regards to benefits of the hadeeth, fill in the missing words:

This hadeeth shows:

- 6) The virtue of *Tawheed* and the abundance of its *****.
- 7) The vastness of the bounty of Allah and His Generosity, His *rahmah* (*****) and His ‘*afw* (*****).
- 8) A refutation of the Khawarij, who declare to be disbelievers those people who fall into ***** sins which are less than *shirk*.
- 9) An affirmation of the Kalam (*****) of Allah the Mighty and Majestic in a manner which befits his Majesty.

³ Reported by at Tirmidhee (3534) and al Albanee said about it in his checking of Sunan at Tirmidhee (3540 as part of a longer hadeeth of Anas) ‘*saheeh*’

10) An explanation of the meaning of la ilaha ill Allah, and that it is leaving ***** both when done a little or a lot, and that it is not sufficient to merely state la ilaha ill Allah upon the ***** only.

11) An affirmation of the *ba'th* (*****) , the *hisab* (*****) and the *jaza* (*****).