

And from both of them¹ in the hadeeth of ‘Utban:

Indeed Allah has forbidden for the Fire the person who says “La ilaha ill Allah” seeking the Face of Allah² by doing so.³

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

- 1) **‘Utban** – he is ‘Utban ibn Malik ibn ‘Amr al ‘Ajlan al Ansaree, from Banee Salim ibn ‘Awf, who died during the caliphate of Mu’awiyah.
- 2) **forbidden for the Fire** – forbidden the Fire from touching him.
- 3) **seeking the Face of Allah by doing so** – sincerely from his heart and he dies upon that and he does not diminish it with hypocrisy.

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?

He must:

- a) state the kalimah *la ilaha ill Allah*
- b) have sincerity in saying it
- c) reject *shirk*
- d) act upon this kalimah both inwardly and outwardly
- e) die in this state

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

This hadeeth contains a clear indication of the excellence of *Tawheed* and that safety from the Fire and wiping away of the sins are a necessary consequence for the person who dies upon *Tawheed*.

¹ Shaykh Salih al Fawzan *hafidhullah* mentions:

‘from both of them’ – meaning al Bukhari and Muslim.

(*I’anatul mustafeed* page 71)

² Shaykh Salih al Fawzan *hafidhullah* mentions:

‘Face of Allah’ – meaning sincerely for Him with that. He does not say it due to showing off to other people nor to gain good reputation (for himself) nor out of hypocrisy; rather he truly believes what (*la ilaha ill Allah*) would indicate by way of singling Allah out for (all) worship and leaving off worship of other than Him, and truly believing that (*shirk*) is false and futile and freeing himself from it (*shirk*) and its people.

(*I’anatul mustafeed* page 71)

³ Reported by al Bukharee (425) and Muslim (33)

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 **Fire** and wipes away the **sins**.
- 7) That in order for a person to have *eeman*, it is not sufficient to merely state upon the **tongue** without having true belief in the heart (as was the case with the **hypocrites**).
- 8) That in order for a person to have *eeman*, it is not sufficient to have belief without stating it upon the **tongue** (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 **Tawheed** which is *kamil* (complete).
- 10) That an action will not bring about benefit unless it is done sincerely seeking the **Face** of Allah and in accordance with the **Sunnah** 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 **shahadah** – as is the case with the **grave worshippers** of these times, who say *la ilaha ill Allah* whilst also calling upon the dead people and seeking to draw close to them.
- 12) An affirmation of a **Face** 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:

Moosaa 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.⁴

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

1) Aboo Sa'eed al Khudree – he is Sa'd ibn Malik ibn Sinan al Khazrajee al Ansaree; al Khudree is an ascription to Banoo Khudrah. He was a Noble Companion and was the son of a Companion and narrated many *ahadeeth* from the Prophet ﷺ. He died in the year 74 AH – *radi Allahu 'anhu*.

2) Moosa - he is Moosa ibn 'Imran, Moosa the Messenger of Allah sent to Banoo Isra'eel, and he is the *Kaleemur Rahman* (the one to whom ar Rahman spoke directly).

3) I can remember you – I extol you and praise you.

4) by which ... call upon You - which I can use as a means to call upon you

5) whoever they contained – whichever inhabitants are in them, other than Allah.

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

It contains an explanation of the excellence of the statement of *Tawheed*, and that there is nothing equivalent to it in excellence.

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 *Tawheed* and Ikhlas.

⁴ Declared *da'eef* (weak) by Al Albanee *rahimahullah* (see 'Hidayatur-Ruwat' (2/436/no.2249)

8) That there is no *'ibadah* (worship) except with that which Allah has legislated and that a person may not **innovate** an act of worship from his own self. This is shown by Moosaa 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 **whole** phrase, and not just restrict it to saying 'Allah' (which is what some of the *johal* (**ignorant** people) do).

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

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

12) That the number of the earths is **seven** 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 *quraab* of the Earth of sins yet you met Me without associating any partners with Me, I would surely come to you with its *quraab* of forgiveness.⁵

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

1) **Anas** – he was Anas ibn Malik ibn Nadar al Ansaree al Khazrajee, the servant of the Messenger of Allah ﷺ who tended to him for ten years. The Messenger of Allah ﷺ supplicated for him:

O Allah, increase him in his wealth and his children and enter him into Paradise.

He died in the year 92AH (or it is said 93AH), having surpassed the age of 100 years.

2) **quraab of the Earth** - meaning an earthful or that which is close to an earthful.

3) **maghfirah (forgiveness)** – *al ghafar* in the language means to cover something up, and in the *sharee'ah* sense, it means to overlook the errors and sins of His servants.

With regards to the general meaning of this hadeeth:

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

This hadeeth mentions that Allah out of His vast Mercy and Bounty will forgive sins regardless of how numerous they are as long as they do not reach the level of *shirk*. And this is like the statement of Allah, the Most High:

Indeed Allah does not forgive that *shirk* be committed with Him but He forgives less than that to whomsoever He wishes.⁶

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

This hadeeth contains an evidence showing the abundance of reward for *Tawheed* and that it wipes away the sins, regardless of how numerous they are.

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

This hadeeth shows:

⁵ 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*'

⁶ Soorah an Nisa (4) ayah 116

- 6) The virtue of *Tawheed* and the abundance of its reward.⁷
- 7) The vastness of the bounty of Allah and His Generosity, His *rahmah* (**Mercy**) and His *'afw* (**Forgiveness**).
- 8) A refutation of the Khawarij, who declare to be disbelievers those people who fall into **major** sins which are less than *shirk*.
- 9) An affirmation of the Kalam (**Speech**) of Allah the Mighty and Majestic in a manner which befits His Majesty.
- 10) An explanation of the meaning of *la ilaha ill Allah*, and that it is leaving **shirk** both when done a little or a lot, and that it is not sufficient to merely state *la ilaha ill Allah* upon the **tongue** only.
- 11) An affirmation of the *ba'th* (**Resurrection**) , the *hisab* (**Reckoning**) and the *jaza* (**Recompense**).

⁷ Shaykh Salih al Fawzan *hafidhullah* mentions:

And this hadeeth proves: that forgiveness of sins is dependent on (the person) avoiding *shirk*, and it also shows the Bounty of Allah, as well as a refutation of the Khawaarij, those who declare a person to be a disbeliever due to his (committing) major sins. It also shows the vastness of the Bounty of Allah and His Mercy.