



A'laam as-Sunnah al-Manshoorah li I'tiqaad at-Taaifah an-Naajiyah al-Mansoorah – Part 2

The Propagated Signposts of the Sunnah For the Creed of the Saved and Aided Group

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[Q. 21] What is the proof from the Book and the Sunnah for making certainty a condition for the Shahaadah?

[A. 21] The saying of Allaah, the Mighty and Majestic,

“Only those are the believers who have believed in Allaah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allaah. Those! They are the truthful.” (al-Hujuraat: 15)

And the saying of the Prophet (sallallaahu alaihi wasallam), *“I bear testimony to the fact that there is no one worthy of worship except Allaah, and I am His Messenger. And there is not a slave who meets Allaah without entertaining any doubt about these (two fundamentals), except that he enters Paradise.”*¹

And the saying of the Prophet (sallallaahu alaihi wasallam) to Abu Hurayrah (radiallahu anhu), *“Whoever you meet behind this wall testifying to the fact that there is no one worthy of worship except Allaah having certainty about it in his heart, then give him glad tidings of Paradise.”*²

[Q. 22] What is the proof from the Book and the Sunnah for making compliance a condition for the Shahaadah?

[A. 22] Allaah, the Most High, said,

¹ Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/41, 42).

² Reported by Muslim in his Saheeh, Kitaab ul Imaan, Chapter: Whoever meets Allaah with Imaan while he has no doubt in it, enters Paradise and is prohibited from the Fire (1/42, 43).

“And whosoever submits his face (himself) to Allaah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.”
(Luqman: 22)

And the saying of the Prophet (sallallaahu alaihi wasallam), *“None of you is a true believer until his desire is in conformity with what I have brought.”*³

[Q. 23] What is the proof from the Book and the Sunnah for making acceptance a condition for the Shahaadah?

[A. 23] Allaah, the Most High, said regarding those who do not accept the Shahaadah,

“Assemble those who did wrong, together with their companions (from the devils) and what they used to worship...” up until His saying, **“Truly, when it was said to them, “There is no one worthy of worship except Allaah?” They puffed themselves up with pride (i.e. denied it). And (they) said, “Are we going to abandon our aalihah (deities) for the sake of a mad poet?””** (as-Saaffaat: 22-36)

The Prophet (sallallaahu alaihi wasallam) said, “The example of guidance and knowledge with which Allaah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allaah benefited the people with it and they utilised it for drinking, making their animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).

*The first is the example of the person who comprehends Allaah’s religion and benefits (from the knowledge) which Allaah has revealed through me and learns and then teaches it to others. (The last example is that of a) person who does not care for it and does not accept Allaah’s guidance which I have been sent with (he is like that barren land.)”*⁴

[Q. 24] What is the proof from the Book and the Sunnah for making sincerity a condition for the Shahaadah?

³ Shaikh Naasir-ud-Deen al-Albaanee said in “Dhilaal ul-Jannah bi Takhreej as-Sunnah” (p. 12) that its chain is weak. Its reporters are trustworthy except Na’eem bin Hammaad who is weak due to excessive mistakes.

⁴ Reported by al-Bukhaaree in Kitaab ul-Ilm, Chapter: The virtues of the one who learns and teaches (1/28) and by Muslim in Kitaab ul-Fadaail, Chapter: An explanation of the example of what the Prophet (sallallaahu alaihi wasallam) was sent with from guidance and knowledge.

[A. 24] Allaah, the Most High, said,

“Surely the religion (i.e. the worship and the obedience) is for Allaah only.” (az-Zumar: 3)

Allaah, the Most High, said,

“So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only.” (az-Zumar: 2)

The Prophet (sallallaahu alaihi wasallam) said, *“The most deserving of my intercession (on the Day of Resurrection) will be the one who says, ‘There is no one worthy of worship except Allaah’, sincerely from his heart.”*⁵

He (sallallaahu alaihi wasallam) said, *“Allaah has forbidden the Fire for those who say, ‘There is no one worthy of worship except Allaah’, purely for His sake.”*⁶

[Q. 25] What is the proof from the Book and the Sunnah for making truthfulness a condition for the Shahaadah?

[A. 25] Allaah, the Most High, said,

“Do people think that they will be left alone because they say, “We believe” and will not be tested. And We indeed tested those who were before them. And Allaah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those Who are liars.”

(al-Ankabut: 1-3)

The Prophet (sallallaahu alaihi wasallam) said, *“There is no one who sincerely testifies that ‘There is no one worthy of worship except Allaah and that Muhammad is His Messenger’, except that Allaah will forbid the Fire for him.”*⁷

He, (sallallaahu alaihi wasallam) said to the Bedouin, whom he (sallallaahu alaihi wasallam) taught the rites of Islaam, so the Bedouin said,

⁵ Reported by al-Bukhaaree in Kitaab ur-Raqaa'iq (things that soften the heart), Chapter: A description of Paradise and Hellfire (7/204) and that which occurs after it. And reported by Imaam Ahmad in his Musnad (3/272).

⁶ Reported by al-Bukhaaree in Kitaab us-Salaat, Chapter: Places of worship in the houses (1/109) and in ar-Raqaa'iq, Chapter: The action which is done purely for the sake of Allaah.

⁷ Reported by al-Bukhaaree in Kitaab ul-Ilm, Chapter: The one who singles out some group of people for knowledge and not others.

“By Allaah! I will not do more than this or leave anything from it.” So the Messenger of Allaah (sallallaahu alaihi wasallam) said, *“He will be successful if he is truthful.”*⁸

[Q. 26] What is the proof from the Book and the Sunnah for making love a condition for the Shahaadah?

[A. 26] Allaah, the Most High, said,

“O you who believe! Whoever from among you turns back from his religion (Islaam), Allaah will bring a people whom He will love and they will love Him.” (al-Maa'idah: 54)

The Prophet (sallallaahu alaihi wasallam) said, *“Whoever has three (qualities) in him will taste the sweetness of imaan due to them: That Allaah and His Messenger become more beloved to him than anything else. That he loves a person, loving him only for the sake of Allaah. That he hates to return to disbelief just as he hates to be thrown into the Fire.”*⁹

[Q. 27] What is the proof for allegiance and enmity for the sake of Allaah?

[A. 27] Allaah, the Most High said,

“O you who believe! Take not the Jews and the Christians as awliyaa (friends, protectors, helpers), they are but awliyaa of each other. And if any amongst you takes them (as awliyaa), then surely he is one of them...” up until His saying, **“Verily, your Wali (Protector or Helper) is none other than Allaah, His Messenger, and the believers.”** (al-Maa'idah: 51)

Allaah, the Most High, said,

“O you who believe! Take not as awliyaa (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Dhaalimun (wrong-doers).” (at-Tawbah: 23)

Allaah, the Most High, said,

⁸ Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: Zakaat is from Islaam (1/16) and it is reported by Muslim in Kitaab ul-Imaan, Chapter: The Prayers which are one of the pillars of Islaam (1/41).

⁹ Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: The sweetness of Imaan (1/9) and Muslim in Kitaab ul-Imaan, Chapter: An explanation of the characteristics found in the one who tastes the sweetness of Imaan (1/66).

“You will not find any people who believe in Allaah and the Last Day, making friendship with those who oppose Allaah and His Messenger, even though they were their fathers or their sons or their kindred.” (al-Mujaadilah: 22)

Allaah, the Most High, said,

“O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them.” (al-Mumtahanah: 1)

[Q. 28] What is the proof of the testification that Muhammad (sallallaahu alaihi wasallam) is the Messenger of Allaah?

[A. 28] Allaah, the Most High, said,

“Indeed Allaah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses, and purifying them (from sins by their following him), and instructing them in the Book and al-Hikmah (the wisdom and the Sunnah of the Prophet), while before that they had been in manifest error.” (aal Imraan: 164)

Allaah, the Most High, said,

“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers (he is) full of pity, kind, and merciful.” (at-Tawbah: 128)

Allaah, the Most High, said,

“Allaah knows that you are indeed His Messenger.” (al-Munaafiqoon: 1)

[Q. 29] What is the meaning of the testification that Muhammad (sallallaahu alaihi wasallam) is the Messenger of Allaah?

[A. 29] It is to have firm affirmation from the bottom of one’s heart, together in conformity with speech upon the tongue, that Muhammad is His slave and Messenger to all of mankind and the jinn, “...as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allaah by His Leave, and as a lamp spreading light.” (al-Ahzaab: 45,46)

So it is obligatory to affirm all that he mentioned regarding the past and future, all that he declared lawful or prohibited, with compliance and

obedience to that which he ordered, and refraining and abstaining from all that he prohibited. Following his Sharee'ah, and clinging to his Sunnah in private and in public accompanied with pleasure with what he has decreed and submission to it. And knowing that obedience to him is in fact obedience to Allaah, and disobedience to him is disobedience to Allaah, as he is the Messenger sent by Allaah to convey His Message.

Allaah did not take his life until He perfected the deen through him. And he (sallallaahu alaihi wasallam) conveyed the Message in a most perfect and complete way, and that he left his nation upon a clear white plain, no one deviates from it after him, except that he is destroyed.¹⁰ This topic will be discussed later, if Allaah wills.

[Q. 30] What are the conditions of the testification that Muhammad is the Messenger of Allaah, and can the first testification (that there is no one worthy of worship except Allaah) be accepted without this one?

[A .30] We have previously mentioned that the slave cannot enter into the deen until he declares and accepts both of these testifications, and he realises that they necessitate each other. Thus, the conditions for the first testification are the conditions deemed necessary for the second, and vice versa.

[Q. 31] What are the proofs for prayer and zakaah?

[A. 31] Allaah, the Most High, said,

“But if they repent and perform prayer, and give zakaah, then leave their way free.” **(at-Tawbah: 5)**

Allaah, the Most High, said,

¹⁰ The author (rahimahullaah) makes reference to the noble hadeeth narrated by al-Irbaad bin Saariyah (radiallahu anhu) who said, “The Messenger of Allaah (sallallaahu alaihi wasallam) gave us an intense sermon which caused the eyes to shed tears and hearts to tremble, so we said, “O Messenger of Allaah it is as if this is a farewell sermon, so what do you advise us with?” He replied, “*I have left you upon a clear white plain its night is like its day, no one deviates from it, after me, except that he is destroyed. Whoever amongst you lives long after me will see many differences so I order you with what you know from my Sunnah and the way of the Rightly-Guided Successors after me. Bite onto that with your molar teeth and beware of newly invented matters for every innovation is misguidance.*” The hadeeth is reported by Abu Dawood (4607) and at-Tirmidhee in Kitaab ul-Ilm, Chapter: That which has been reported regarding accepting the Sunnah and staying far away from innovations (2676), and Ahmad in the Musnad (4/126). And at-Tirmidhee mentioned that the hadeeth is hasan saheeh.

“But if they repent, perform prayer and give zakaah, then they are your brethren in religion.” (at-Tawbah: 11)

And He, the Most High, said,

“And they were commanded not, but that they should worship Allaah, and worship none but Him Alone, and perform prayer and give zakaah.” (al-Bayyinah: 5)

And there are many other verses.

Q 32: What is the proof for fasting?

[A.32] Allaah, the Most High, said,

“O you who believe! fasting is prescribed for you as it was prescribed for those before you.” (al-Baqarah: 183)

Allaah, the Most High, said,

“So whoever of you sights (the crescent on the first night of) the month (of Ramadan), he must fast that month.” (al-Baqarah: 185)

And in the hadeeth of the Bedouin who said, “Inform me of the fast that Allaah has made obligatory for me. He (sallallaahu alaihi wasallam) said, *“The month of Ramadan, and whatever you do more than this is out of your own piety.”*¹¹

[Q. 33] What is the proof for hajj?

[A. 33] Allaah, the Most High, said,

“And perform properly (i.e. according to the Sunnah), the hajj and umrah for Allaah.” (al-Baqarah: 196)

Allaah, the Most High, said,

“And hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allaah, those who can afford the expenses.” (aal Imraan: 97)

¹¹ The hadeeth is authentic and its reference has preceded in the footnote to [A.25]

The Prophet (sallallaahu alaihi wasallam) said, *“Indeed Allaah, the Most High, has made hajj obligatory for you.”*¹²

And the hadeeth of Jibreel has already preceded, as has the hadeeth: *“Islaam is built upon five (pillars).”*¹³

And there are many other proofs.

[Q. 34] What is the ruling pertaining to the one who denies any one of the aforementioned rites, or acknowledges them but neglects them out of arrogance and pride?

[A. 34] He should be killed as a disbeliever (kufran), just as others like him, from those who deny the truth and the arrogant one's, such as Iblees and Firaun.

[Q. 35] What is the ruling pertaining to one who acknowledges them, but neglects them due to some laziness or false interpretation?

[A. 35] As for prayer, then he who delays it beyond its time in the manner described above should be asked to repent. If he repents, he should be left. But, if he does not repent, he should be killed, as a punishment.¹⁴

Allaah, the Most High, said,

“But if they repent and perform prayer, and give zakaah, then leave their way free (i.e. don't punish them).” (at-Tawbah: 5)

And the hadeeth: *“I have been ordered to fight against the people until they testify that there is no one worthy of worship except Allaah...”*¹⁵

¹² It is not found with this wording in al-Bukhaaree and Muslim. However Imaam Muslim reports a hadeeth in his saheeh from Abu Hurayrah with the wording: *“The Messenger of Allaah gave us a sermon in which he said, ‘O people verily Allaah has obligated hajj upon you, so perform hajj...’*” The hadeeth in its entirety is mentioned in Kitaab ul-Hajj, Chapter: Hajj has been obligated once in a persons lifetime (4/102). And the hadeeth is reported by Ahmad (2/508) in a similar way.

¹³ Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: The saying of the Prophet (sallallaahu alaihi wasallam): *“Islaam is built upon five (pillars).”* (1/7). And also by Muslim in Kitaab ul-Imaan, Chapter: The saying of the Prophet (sallallaahu alaihi wasallam): *“Islaam is built upon five (pillars).”* (1/34, 35).

¹⁴ Haddan as opposed to kufran, i.e. he is killed as a Muslim who is punished by death, as opposed to kufran in [A.34] where he is killed because he has fallen into disbelief.

¹⁵ Its reference has already preceded in the footnote to [A. 16]

As for zakaah, if the one who withholds it is not someone influential, then the ruler takes it from him by force, and makes an example out of him by taking away some of his property, due to the saying of the Prophet (sallallaahu alaihi wasallam): “And he who withholds it, we will take it along with a portion of his property as well.”¹⁶

But, if those who withhold it are a strong and powerful group, then the ruler should fight against them until they pay it, according to the verses and narrations mentioned previously as well as other proofs. And this was done by Abu Bakr as-Siddeeq and the Companions (radiallaahu anhum) .

As for fasting, then nothing has been reported regarding it. But the ruler or his representative should deal with such an individual in a way that is a clear reprimand and rebuke him and his likes.

As for hajj, then the slave can perform it during any part of his whole life and only death causes this opportunity to be lost. And there is no specific punishment in this world for the one who abandons it.

[Q. 36] What is Imaan?

[A. 36] Imaan is both speech and action. Speech of the heart and tongue and actions of the heart, tongue and limbs. It increases with obedience and decreases with disobedience and the people differ according to their level and strength of Imaan.

Q 37: What is the proof that Imaan comprises of speech and actions?

[A. 37] Allaah, the Most High, said,

“But Allaah has endeared Imaan to you and has beautified it in your hearts.” (al-Hujuraat: 7)

Allaah, the Most High, said,

“So believe in Allaah and His Messenger.” (al-A’raaf: 158)

¹⁶ Part of a hadeeth reported by Abu Dawood in Kitaab uz-Zakaah, (2/101) and by Ahmad in the Musnad, refer to al-Fath ar-Rabbaanee (8/217). It has been declared hasan by Shaikh al-Albaanee in Saheeh ul-Jaami’ (no. 4141) and he traced it back Ahmad in the Musnad, and an-Nasaa’ee and al-Haakim from Muaawiyah bin Qurah.

This is the meaning of the two testifications without which a slave cannot enter into the deen. And they are from the actions of the heart in terms of belief, and from the actions of the tongue in terms of speech. And the testifications cannot be of any benefit unless these two aspects are in conformity with each other.

Allaah, the Most High, said,

“And Allaah would never make your Imaan to be lost.” **(al-Baqarah: 143)**

Meaning your prayers offered towards Jerusalem before the changing of the Qiblah. And all the prayers are referred to as Imaan because they include actions of the heart, the tongue and the limbs.

The Prophet (sallallaahu alaihi wasallam) declared jihaad, praying during the night of al-Qadr, fasting during Ramadan and praying taraaweeh, and performing the five daily prayers etc, to be from Imaan.

And the Prophet (sallallaahu alaihi wasallam) was asked: “Which is the best of actions?” He replied, “*Imaan in Allaah and His Messenger.*”¹⁷

[Q. 38] What is the proof that Imaan increases and decreases?

[A. 38] Allaah, the Most High, said,

“That they may grow more in Imaan along with their (present Imaan).”
(al-Fath: 4)

Allaah, the Most High, said,

“...and We increased them in guidance.” (al-Kahf: 13)

Allaah, the Most High, said,

“And Allaah increases in guidance those who walk aright.” **(Maryam: 76)**

Allaah, the Most High, said,

“While as for those who accept guidance, He increases their guidance.” (Muhammad: 17)

¹⁷ Reported by al-Bukhaaree in his Saheeh in Kitaab ul-Imaan, Chapter: The one who says Imaan is actions (1/12) and by Muslim in Kitaab ul-Imaan, Chapter: Imaan in Allaah being the best of actions (1/62).

Allaah, the Most High, said,

“...and that the believers may increase in Imaan.” (al-Muddaththir: 31)

Allaah, the Most High, said,

“As for those who believe, it has increased their Imaan.” (at-Tawbah: 124)

Allaah, the Most High, said,

“...But it (only) increased them in Imaan.” (aal Imraan: 173)

Allaah, the Most High, said,

“And it only added to their Imaan and to their submissiveness (to Allaah).”
(al-Ahzaab: 22)

And many other verses.

The Prophet (sallallaahu alaihi wasallam) said, *“If you were to remain in every circumstance the way you are when you are with me, then the Angels would shake your hands.”*¹⁸

[Q. 39] What is the proof that Imaan varies from one person to another?

Allaah, the Most High, said,

“And those foremost in the life of this world will be foremost (in Paradise). These will be the nearest (to Allaah).” (al-Waaqiah: 10-11)

Allaah, the Most High, said,

¹⁸ Reported by at-Tirmidhee in Kitaab ul-Qiyaamah (no. 2452), Chapter 20, and he said the hadeeth is hasan ghareeb by way of this chain. And it is reported through another chain from the Prophet (sallallaahu alaihi wasallam). It is reported by Muslim in Kitaab ut-Tawbah, Chapter: The excellence of continuous remembrance of and thinking about the Hereafter, with the wording, *“By Him in whose Hand is my soul, if you were to constantly remain as you are when you are with me, and always remain in Dhikr (of Allaah), verily the angels would shake your hands while you were upon your beds and while you were walking along the road. But O Handhalah, a time for this and a time for that (three times).”*

“Then, if he (the dying person) be of the Muqarrabun (those brought near to Allaah), (there is for him) rest and provision, and a Garden of Delights. And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allaah) for those on the right Hand.” (al-Waaqiah: 88-91)

Allaah, the Most High, said,

“Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allaah's Leave, foremost in good deeds.” (Faatir: 32)

And in the hadeeth of ‘Intercession’ the Prophet (sallallaahu alaihi wasallam) said, *“Allaah will remove from the Fire the one who has in his heart Imaan equal to the weight of a dinar, and then the one who has in his heart Imaan equal to the weight of half a dinar.”*

And in another narration: *“ And Allaah will remove from the Fire the one who said, “There is no one worthy of worship except Allaah and he has in his heart Imaan equal to the weight of a barley grain, then Allaah will remove from the Fire the one who said, “There is no one worthy of worship except Allaah and he has in his heart Imaan equal to the weight of a wheat grain, and then Allaah will remove from the Fire the one who said, “ There is no one worthy of worship except Allaah and he has in heart Imaan equal to the weight of an atom.”*¹⁹

[Q. 40] What is the proof that Imaan includes all of the Deen in general?

[A. 40] The Prophet (sallallaahu alaihi wasallam) said in the hadeeth of the delegation of Abdul Qays: *“I order you to have Imaan in Allaah alone”* and he (sallallaahu alaihi wasallam) asked them, *“Do you know what Imaan in Allaah alone is?”* They replied, *“Allaah and His Messenger know best.”* So the Prophet (sallallaahu alaihi wasallam) said, *“It is to testify that there is no one worthy of worship except Allaah and that Muhammad is the Messenger of Allaah and to establish the prayer and to give zakaah and that you give one fifth of the war-booty (as charity).”*²⁰

¹⁹ Reported by al-Bukhaaree in Kitaab ut-Tawheed, Chapter: The saying of Allaah, “That which I have created with my own Hands.” (8 / 172,173) and by Muslim in Kitaab ul-Imaan, Chapter: The status of the people in the lowest level of Paradise (1/125).

²⁰ Agreed upon. Reported by al-Bukhaaree in Kitaab ul-Imaan, Chapter: Giving a fifth of the war booty is part of Imaan (1/19). And Muslim reported it in Kitaab ul-Imaan, Chapter: The command to have Imaan in Allaah and His Messenger and the legislations of the deen, and to supplicate for it (i.e. Imaan) (1/35).

