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Explanation of an Incredible Hadeeth of ‘Ubaadah Ibn As-Saamit ؓ

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The Hadeeth

عَنْ عُبَادَةَ بْنِ الصَّامِتِ (رضي الله عنه) قَالَ : قَالَ رَسُولُ اللَّهِ (ﷺ) : مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

'Ubaadah Ibn As-Saamit (رضي الله عنه) narrated that Allaah's Messenger (ﷺ) said: "Whoever testifies that nothing has the right to be worshipped except Allaah, alone, having no partner and Muhammad is His servant and messenger; and that 'Eesaa (Jesus) is the servant of Allaah and His messenger, His word which He directed to Maryam (Mary), and a soul from Him; that Paradise is true and the Fire is true – Allaah will admit him into Paradise no matter what his deeds may be."¹

¹ Recorded by Al-Bukhaaree (no. 3435), Muslim (no. 28), At-Tirmithee (no. 2640), and by *Imaam* Ahmad in his "Musnad" (5/314).

The Narrator

He is 'Ubaadah Ibn As-Saamit Ibn Qays Al-Ansaaree Al-Khazrajee, Abu Al-Waleed, one of the famous chiefs who witnessed the Battle of Badr. He died in Ramlah in the year 34 Hijrah when he was seventy-two years old. It is also said that he lived up until the leadership of Mu'aawiyah (رضي الله عنه).

The Explanation:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

“Whoever testifies that nothing has the right to be worshipped except Allaah...”²

Meaning: Whoever speaks it while being fully aware of its meanings and fully acting in accordance with what it requires inwardly and outwardly. The two testimonies of faith³ must be said with knowledge, certainty, and acting in accordance with them as Allaah (ﷻ) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

So know that nothing has the right to be worshipped.

[Soorah Muhammad, 47:19]

And:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

Except for those who testify to the truth while they know.

[Soorah Az-Zukhruf, 43:86]

As for merely pronouncing it without knowing its meanings, or with no real certain conviction in it, or without acting in accordance to it – being free and innocent of committing *Shirk*, having complete sincerity in statement of the heart and tongue, and sincerity of action of the heart and limbs – then such a mere pronouncement of words is useless containing no real benefit. This is something unanimously agreed upon.⁴

² This statement *لا إِلَهَ إِلَّا اللَّهُ* (*Laa Ilaaha IllaAllaah*) could be translated as “Nothing has the right to be worshipped except Allaah,” or “There is no deity other than Allaah.”

³ The first: Nothing has the right to be worshipped except Allaah, and the second: Muhammad (ﷺ) is the Messenger of Allaah.

⁴ *Shaykh* ‘Abdur-Rahmaan Ibn Hasan also said in his other explanation of “*Kitaab At-Tawheed*” entitled “*Qurratul-Uyoon*.” This tremendous statement contains a negation and an affirmation. It negates the right of worship from everything except Allaah by saying, “Nothing has the right to be worshipped...” and it affirms this right of worship to Allaah by saying, “...except Allaah.” Allaah (ﷻ) says:

﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَابِئًا بِأَلْقَسَطٍ ۚ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾

Al-Qurtubee said in explaining the chapter in “Saheeh Muslim” entitled: Merely Uttering the Two Testimonies is Not Sufficient, Rather Certain Conviction of it Must be in the Heart, he said, “This chapter shows the corruption and distortion of the methodology of the extreme *Murjiah* sect who say that a simple pronouncement of the words in these two testimonies is enough as far as one’s *Eemaan*, or faith, is concerned. The *Hadeeth* in this chapter prove the deception and falsehood of such a methodology. It is known to be corrupt by anyone who looks at the Islaamic legislation as this methodology, if it were acceptable, would absolutely justify hypocrisy and judge a hypocrite as having correct and complete *Eemaan*. And this is obviously wrong.”

Allaah testifies that nothing has the right to be worshipped except Him, and so do the angels and those with knowledge – (that He is) maintaining (creation) with justice. There is nothing worthy of worship except Him, the Exalted in Might, the Wise.

[Soorah Aali-’Imraan, 3:18]

So many people are astray due to the lack of knowing its meanings and they are actually the majority. They have completely twisted the intended meaning by affirming a right of worship to the creation – the very thing this testimony is negating it from. So they include, in this worship of theirs, inhabitants of graves, false gods, trees, the *Jinn*, and others. They take that as their religion, confusing themselves and then trying to beautify it. And they have taken *Tawheed* as an innovation and deny anyone who tries to call them to it. They don’t even know as much about it (the statement of *Tawheed* – nothing has the right to be worshipped except Allaah) as the disbelievers of Quraysh knew in *Jaahiliyyah*. The latter knew exactly what it meant, yet they denied and rejected what it meant of complete sincerity and the sole worship of Allaah alone. Allaah (ﷻ) said:

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٦﴾ وَيَقُولُونَ آيُنَا لَتَّارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٧﴾﴾

Indeed, when it is said to them, “Nothing has the right to be worshipped,” they become arrogant and say, “Are we to leave our gods just for an insane poet?”

[Soorah As-Saaffaat, 37:35-36]

So the latter polytheists of this nation rejected the same thing that those former ones rejected in that they refused when they were called to leave their worship of other than Allaah like their worship of the dead, graves, shrines, false gods, and others. So those earlier ones knew full well this meaning, yet they refused it while these latter ones are ignorant of it and still they refuse it. For this reasons, you find one of them saying, “There is nothing worthy of worship except Allaah!” while at the same time he supplicates others besides Allaah.

One of the reasons for this is that the Arabs of *Jaahiliyyah* had the classical language of the Quraan. So they were not ignorant of any of the meanings of *Tawheed*. As for these people of today among whom the *Shirk* in worship has spread widely, they do not possess this original language. Rather, they only use religious terms that have passed on one to another in mere slang statements. So if one of the biggest of their speakers and thinkers, Al-Fakhr Ar-Raazee, was completely mistaken with regards to the meaning of “god” in the verse:

﴿قَالُوا يَنْمُوسَىٰ أَجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴿١٣٨﴾﴾

They (the Jews) said, “Oh Moosaa (Moses), make a god for us like the gods they have.”

[Soorah Al-A’raaf, 7:138]

So if he didn’t know the actual meaning, then what do you think of their lesser scholars, let alone their unlearned common people? Knowing this, is it strange that they are absolutely ignorant of the fact that when they supplicate to a dead person or even a righteous living person, or circle a grave or make vows to its inhabitant, is it so strange that such a person would be ignorant that he is actually worshipping such people, taking them as gods?!

In this *Hadeeth*, there is an evidence of this. It is the statement مَنْ شَهِدَ "Whoever testifies." A testimony or bearing witness is not correct unless it is made upon sure knowledge, certain conviction, sincerity, and truthfulness.

An-Nawawee said, "This is an incredible *Hadeeth* of very significant status. It is the most comprehensive, or at least one of the most comprehensive, *Hadeeth* that include the correct 'Aqeedah beliefs. He (the prophet) (ﷺ) comprised within it that which takes one out of the religion of disbelief with all its various false beliefs and completely separates one far from it. He (ﷺ) summarized in these few words that which distinguishes a person from them all (the different factions of disbelievers)."

The Meaning of:

لَا إِلَهَ إِلَّا اللَّهُ

“Nothing has the right to be worshipped except Allaah.”

The meaning of لَا إِلَهَ إِلَّا اللَّهُ – “Nothing has the right to be worshipped except Allaah” is that there is nothing rightly worshipped in truth except Allaah. It occurs in many places throughout the Quraan. The statement of Al-Baqaa’ee has come indicating that the explicit meaning of “...alone” further confirms the affirmation, and the statement “...having no partner” further confirms the negation. Al-Haafith says the same. This is just like in the verse:

﴿وَاللَّهُمَّ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

And your god is one God. There is nothing worthy of worship except Him, the Bestower of All Mercy, the Most Merciful.

[Soorah Al-Baqarah, 2:163]

And Allaah (ﷻ) says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any messenger before you except that We revealed to him that, “There is no deity except Me, so worship Me.”

[Soorah Al-Anbiyaa, 21:25]

And He (ﷻ) says:

﴿وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ﴾

And to the ‘Aad People, (We sent) their brother, Hood. He said, “Oh my people, worship Allaah. You have no deity other than Him.”

[Soorah Al-A’raaf, 7:65]

They replied to him, refusing him by saying:

﴿ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا ﴾

“Have you come to us that we should worship Allaah (alone) and leave what our fathers had worshipped?”

[Soorah Al- A'raaf, 7:70]

And Allaah says:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ

وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾

That is because Allaah is the truth, and that which they call upon other than Him is falsehood. And because Allaah is the Most High, the Great.

[Soorah Al- Hajj, 22:62]

So it contains the absolute negation of any right of worship for other than Allaah and affirms it solely to Allaah alone having no partner. The Quraan, from beginning to end, establishes this, explaining and guiding to it.

The word worship, as explained by Ibn Taymiyyah, is an inclusive word for everything that Allaah loves and is pleased with of statements and actions, inward and outward. This worship, with all its different forms, is a devoted deification that originates from the heart with love, submission and humility out of hope and fear. All of this is deserved by none other than Allaah (ﷻ). So whoever dedicates any of that to other than Allaah, they have made that object a partner alongside Allaah and in that case, no statement or action will ever benefit them.

The Scholars' Statements of:

لَا إِلَهَ إِلَّا اللَّهُ

“Nothing Has the Right to be Worshipped Except Allaah”

Al-Wazeer Ibn Abu Al-Muthaffar said in “Al-Iftsaah” that the testimony of لَا إِلَهَ إِلَّا اللَّهُ – “Nothing has the right to be worshipped except Allaah” requires that the one testifying to this be completely knowing that there is surely nothing that should be worshipped in any way instead of or along with Allaah just as Allaah (ﷻ) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

So know that nothing has the right to be worshipped.

[Soorah Muhammad, 47:19]

The word “Allaah” coming after “except” indicates that this right of worship is due solely to Him; no one is worthy of this other than Allaah. In conclusion, you must know that this one statement, لَا إِلَهَ إِلَّا اللَّهُ – “Nothing has the right to be worshipped except Allaah,” comprises complete disbelief in any false gods that are worshipped other than Allaah, and complete *Eemaan* in Allaah alone. So when you negate this right of worship from everyone and everything and affirm it to Allaah alone, then you have rightly disbelieved in all false gods and believed solely in Allaah.

Abu ‘Abdullaah Al-Qurtubee said explaining this statement, “Nothing should be worshipped in any form except Him.”

Az-Zamarkhsharee said, “The word إِلَهٌ ‘god’ is a generic noun just like the word man or horse. It refers to anyone or anything that is actually worshipped, regardless if it is worshipped falsely (being unworthy of that) or in truth (deservingly). It is used here to mean that which is worshipped in truth.”

The famous scholar of Islaam, Ibn Taymiyyah, said that the word إِلَهٌ ‘god’ is that which is worshipped and obeyed. The one deserving of this worship is He Who is described with those

characteristics which require one to love Him with the utmost form of love and humble oneself to Him with the greatest humility. He (Ibn Taymiyyah) said, “A god is that which is loved and worshipped while the hearts are completely devoted to it with submission and humility, with fear and hope. It is that which is turned to in times of distress and supplicated to for one’s necessities. It is that which is relied upon to bring benefit and sought for protection. And a god is that which one’s trust is placed upon and, by its mention, one feels safe and secure. All of that is for no one except Allaah alone. For this reason, this statement, لَا إِلَهَ إِلَّا اللَّهُ – ‘Nothing has the right to be worshipped except Allaah,’ is the most truthful of speech. Its people are the people of Allaah and His party. And those who deny and refuse it are His enemies, the people of His anger and His wrath. When this statement is correct, then every other issue, circumstance, and objective is correct. However, if the servant has not corrected and completed it, then corruption and deviance is inevitable in his knowledge and actions.”

Ibn Al-Qayyim also said that إِلَهٌ “god” is that which the heart is devoted to out of love, reverence, repentance, honor, glorification, humility, submission, fear, hope, and reliance.

Ibn Rajab said that the word إِلَهٌ “god” is he who is obeyed and not disobeyed out of respect, honor, love, fear, and hope while relying upon him, asking from him, and supplicating to him. All of this is not deservingly given to anyone except Allaah (ﷻ). So whoever associates any of the creation in something of these matters that are specific to worship, then that is a sign of deficiency in his sincerity to the statement لَا إِلَهَ إِلَّا اللَّهُ – “Nothing has the right to be worshipped except Allaah.” And such a person has within him traces of worshipping the creation according to the extent of what he gives of these aspects of devotion to other than Allaah.

Regarding this statement, Al-Baqaa’ee said it is the greatest denial that anything should be worshipped in truth other than the Magnificent King (Allaah). And this knowledge is the greatest savior from the horrors that will occur during resurrection time. And it is only considered as knowledge if it benefits its speaker, and it is only considered beneficial if it is coupled with submissive obedience and acting according to its requirements. Otherwise, it is pure ignorance.

Therefore, لَا إِلَهَ إِلَّا اللَّهُ – “Nothing has the right to be worshipped except Allaah” is indication of the complete negation of worship to anything or anyone other than Allaah, regardless of who or what it may be. It also contains the complete affirmation of worship to Allaah alone to the exclusion of

anyone or anything else. This is the very *Tawheed* to which the messengers called to and which the Quraan establishes just as Allaah (ﷻ) says about the *Jinn*:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي
إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنُنشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾﴾

Say (Muhammad), “It has been revealed to me that a group of the *Jinn* listened and said, ‘Indeed we have heard an amazing Quraan. It guides to the right course, and we have believed in it. And we will never associate anyone with our Lord.’”

[Soorah Al-Jinn, 72:1-2]

This statement is of no benefit unless the person knows exactly its meanings of negation and affirmation, and he believes it with full conviction in his heart and acts in accordance with it. As for the person who says it without knowledge, nor firm belief, nor its required actions, the scholars’ statements have already preceded in that this is pure ignorance. It then, no doubt, becomes a proof against him, not for him.

The Meaning of:

وَحْدَهُ لَا شَرِيكَ لَهُ

“...alone, having no partner...”

This is a further confirmation to emphasize and make certain the meaning. Allaah has clearly explained this narrating the stories of the prophets and messengers in His evident book. How ignorant the grave-worshippers are regarding their situation! How severe is that which they have fallen into of *Shirk* that is totally contrary to the statement of sincere faith – “Nothing has the right to be worshipped except Allaah.” The former Arab polytheists used to outright deny and refuse “Nothing has the right to be worshipped except Allaah” in word and in meaning. However, these polytheists of today accept it in word, yet deny it in meaning. So you find them easily saying this statement while at the same time they worship other than Allaah with some of the various types of worship such as love, reverence, fear, hope, reliance, supplication, and other types of worship. Rather, their *Shirk* is even many times greater than the former Arab’s *Shirk*, for if one of them (today’s polytheists) falls into distress or hardship, he becomes totally devoted and sincere to other than Allaah by his supplication, firmly believing that which they call upon can give them faster relief than Allaah. Conversely, the earlier polytheists used to make their *Shirk* during times of ease, and in times of adversity, they would sincerely call upon Allaah alone for help as Allaah (ﷻ) says:

﴿فَإِذَا رَكِبُوا فِي الْفَلَكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا

هُمْ يُشْرِكُونَ﴾

And when they board a ship, they supplicate to Allaah, sincere to Him in religion. But when He delivers them back to land, they immediately associate others with Him.

[Soorah Al-A’nkaboot, 29:65]

This being said, it is clear that the polytheists of current times are more ignorant about Allaah and His *Tawheed* than the former Arab polytheists and those before them.⁵

⁵ The *Shaykh* said in “Qurratul-‘Uyoon:” These later people have become totally unaware of the meaning of “god” and they have altered its true meaning to mean nothing more than *Tawheed Ar-Ruboobiyyah* which

is the capability of creating. So they affirm the very *Shirk* that “Nothing has the right to be worshipped” negates, and they deny what it affirms of sincere and sole worship of Allaah alone. They do this out of their sheer ignorance. Allaah (ﷻ) says:

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

So worship Allaah, being sincere to Him in religion.

[Soorah Az-Zumar, 39:2]

Muhyiyud-Deen An-Nawawee said, “Know, the concept of enjoining good and forbidding evil has been lost with the passing of time. And nothing seems to remain in these times except slight traces while this is an enormously important concern. By it, the entire matter (of religion) is established and maintained. And when deviation increases, the punishment will befall both the righteous and the wicked.

When he (An-Nawawee) said, “...in these times,” he was referring to the fifth and sixth generations. If this is the case, then what about the tenth generation and afterwards when foreign concepts have become so deep-rooted?

The Meaning of:

وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“...and Muhammad is His servant and messenger...”

Meaning: And also testify to that as well. It is joined with the testimony before it (“Whoever testifies that nothing has the right to be worshipped except Allaah, alone, having no partner...”).

The meaning of the word عَبْدُ “servant” here is a slave or servant that is owned. In other words, he belongs to Allaah (ﷻ). This specific servitude is his (ﷺ) description just as Allaah said:

﴿أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ﴾

Isn't Allaah sufficient for His servant?

[Soorah Az-Zumar, 39:36]

So the highest level of a servant is this specific servitude combined with messenger-ship,⁶ and the Prophet (ﷺ) is the most complete of all creation regarding these two honorable and dignified characteristics.

These words عَبْدُهُ وَرَسُولُهُ “His servant and messenger” were used by the Prophet (ﷺ) as a refutation of extremism and negligence. This is because many of those claiming to be from his nation either go to extremes in statement and action, or neglect following him. They rely upon others' opinions which are in contradiction with what he (ﷺ) came with. They thereby mislead themselves and others by misinterpreting his rulings and what he has informed of, abusively turning away from what he actually intended. They shun the notion and requirement of submitting to his guidance as they arrogantly discard it. The testimony that “Muhammad is the messenger of Allaah” requires believing in him (ﷺ) as who he really is, believing and trusting in what he informs of, obeying him in what he commands, and abstaining from what he forbids and warns against. It

⁶ It should be noted that “Messenger-ship” is a higher level than “Prophet-hood.” It includes everything that “Prophet-hood” necessitates along with the honor of being sent to a certain people (and in the case of Muhammad (ﷺ), he was sent to entire humanity). It also includes the honor of having a revealed book and legislation. And Allaah knows best.

requires one to honor and uphold his commands and prohibitions, never giving precedence to the statement of anyone over him (ﷺ), no matter who it may be.⁷

The circumstance of today, and even in the past, due to those people who attribute knowledge to themselves from some judges and those who pass religious verdicts, is almost completely contradictory to that (that which has just been mentioned in the previous two sentences) and from Allaah we seek help.

Al-Bukhaaree reported that ‘Ataa Ibn Yasaar said: I met ‘Abdullaah Ibn ‘Amr Ibn Al-‘Aas (رضي الله عنه) and said, “Inform me of the description of Allaah’s Messenger (ﷺ) as it is in the Torah.” He replied:

أَجَلٌ وَاللَّهِ إِنَّهُ لَمَوْصُوفٌ فِي التَّوْرَةِ بِبَعْضِ صِفَتِهِ فِي الْقُرْآنِ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ
شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا وَحِرْزًا لِلْأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي سَمِيَّتْكَ الْمَتَوَكَّلَ لَيْسَ يَفْظُ
وَلَا غَلِيظٌ وَلَا سَخَابٌ فِي الْأَسْوَاقِ وَلَا يَدْفَعُ بِالسَّيِّئَةِ السَّيِّئَةَ وَلَكِنْ يَعْفُو وَيَغْفِرُ وَلَنْ

⁷ In “Qurratul-‘Uyoon:” And one should not contradict him with the statement or opinion of anyone else because it is possible for others to be mistaken, yet Allaah has protected him from error with regards to conveying the religion. Allaah (ﷻ) has ordered us to obey and support him, and forbade us from disobeying him by saying:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

It is not for any believing man or woman, when Allaah and His messenger have decided any matter, that they should have any choice in their affair.

[Soorah Al-Ahzaab, 33:36]

And He said:

﴿ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴾

So let those beware who oppose his order (or way, *Sunnah*) lest a tribulation should befall them or a painful punishment.

[Soorah An-Noor, 24:63]

Imaam Ahmad said, “Do you know what tribulation is? Tribulation is *Shirk*. Perhaps if someone refuses some of his statements, there may fall into his heart some form of deviation by which he is destroyed.” As for negligence, it occurs by refusing to following him (ﷺ) or by giving someone else’s possibly error-prone statements and opinions precedence over his (ﷺ), especially the statements of some scholars as is well-known.

يَقْبِضُهُ اللَّهُ حَتَّى يُقِيمَ بِهِ الْمِلَّةَ الْعَوَجَاءَ بِأَنْ يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَيَفْتَحُ بِهَا أَعْيُنًا

عُمِيًّا وَآدَانًا صُمًّا وَقُلُوبًا غُلْفًا

By Allaah, he is surely described in the Torah with some of his characteristics mentioned in the Quraan:

﴿يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا﴾

Oh prophet, indeed We have sent you as a witness, a bringer of good tidings, and as a warner.

[Soorah Al-Ahzaab, 33:45]

(Allaah continues in the Torah:) "...and a retreat for the illiterates. You are My servant and messenger. I have named you *Al-Mutawakkil* (the one who relies solely upon Allaah). He is not rude, harsh, or loud in the markets. He does not repay evil with evil. Rather, he forgives and forgives. Allaah will not take him (in death) until He straightens and rectifies through him crooked religion by them saying, 'Nothing has the right to be worshipped except Allaah.' With it (the statement of *Tawheed*), he will open blind eyes, deaf ears, and locked hearts."⁸

⁸ Recorded by Al-Bukhaaree (no. 2125), *Imaam* Ahmad (no. 6585), and Ad-Daarimee (1/5).

The Meaning of:

وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ

“...and that ‘Eesaa is the servant of Allaah and His messenger...”

This is contrary to what the Christians believe of him that he is Allaah, the son of Allaah, or part of the trinity; Allaah is far above what they say.

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ ﴾

Allaah has neither taken a son, nor has there ever been with him another god.

[Soorah Al-Muminoon, 23:91]

So one must testify and firmly believe that ‘Eesaa (Jesus) (ﷺ) is Allaah’s servant and messenger⁹ with sure knowledge and certain faith that he belongs to Allaah. He created him from a female with no male intervention as He (ﷻ) says:

⁹ In “Qurratul-‘Uyoon:” And this is the clear truth in which one must completely believe as in the decisive verses and what they contain of refutations of the disbelieving Christians, and they are three groups: those who say ‘Eesaa is Allaah, those who say he is the son of Allaah, and those who say he is part of the trinity. Allaah has clearly explained in his book of truth, disproving the falsehood saying:

﴿ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَنَاءَ إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ انْتَهُوا خَيْرًا لَكُمْ إِنَّمَا اللَّهُ إِلَهُ وَاحِدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾ لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ ﴿١٧٢﴾ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا ﴾

Oh people of the scripture, do not go to extremes in your religion or say about except the truth. The Messiah, ‘Eesaa, the son of Maryam, was but a messenger of Allaah and His word which He directed to Maryam and a soul from Him. So believe in Allaah and His messengers. And don’t say, “Three.” Stop, it is better for you. Indeed, Allaah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And Allaah is sufficient as the controller or all affairs. Never would the Messiah be too proud and refuse being a servant of Allaah nor would the angels near. And whoever refuses His worship and is arrogant – He will gather all of them to Himself.

[Soorah An-Nisaa, 4:171-172]

And He (ﷻ) says:

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ ءَادَمَ ۖ خَلَقَهُ مِن تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ ۖ

فَيَكُونُ ﴿

Indeed, the example of 'Eesaa to Allaah is like that of Adam (Adam). He created him from dust and then said to him, "Be," and he was.

[Soorah Aali-'Imraan, 3:59]

So he was no lord nor was he a god. Allaah is high above what they associate with him in worship. And Allaah (ﷻ) also said:

﴿ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا كَيْفَ نُكَلِّمُ مَن كَانَ فِي الْأَمْهَدِ صَبِيًّا ۗ قَالَ إِنِّي عَبْدُ

اللَّهِ ءَاتَانِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۗ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي

بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۗ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۗ

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۗ ذَلِكَ عِيسَى ابْنُ

مَرْيَمَ ۗ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ۗ ﴿٥٩﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَّلَدٍ ۗ

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۗ ﴿

They have undoubtedly disbelieved – those who say Allaah is Christ, the son of Maryam.

[Soorah Al-Maaidah, 5:17]

And in many other places in Soorah Al-Maaidah (5:17, 72, 75), Allaah speaks of 'Eesaa and his talking while still an infant in the cradle.

سُبْحٰنَهُۥٓ اِذَا قُضِيَ اَمْرًاۙ فَاِنَّمَا يَقُوْلُ لَهُۥ كُنْ فَيَكُوْنُ ﴿٢٥﴾ وَاِنَّ اِلٰهَ رَبِّكَمَّ

فَاعْبُدُوْهُۥٓ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٢٦﴾

So she (Maryam) pointed to him ('Eesaa). They said, "How can we speak to an infant in the cradle?" He ('Eesaa) said, "Indeed, I am the servant of Allaah. He has given me the scripture and made me a prophet. And He has made me blessed wherever I am, and has enjoined upon me prayer and charity as long as I am alive. And He made me dutiful to my mother, and not an arrogant tyrant. And peace is on me the day I was born, the day I will die, and the day I will be resurrected alive." That is 'Eesaa, the son of Maryam, the word of truth about which they are in dispute. It is not for Allaah to take a son, exalted is He. When he decrees any matter, He only says to it, "Be," and it is. ('Eesaa said,) "And indeed, Allaah is my Lord and your Lord, so worship Him. That is the straight path."

[Soorah Aali-'Imraan, 19:29-36]

And He says:

﴿لَنْ يَسْتَنْكِفَ الْمَسِيْحُ اَنْ يَكُوْنَ عَبْدًا لِلّٰهِ وَلَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ وَمَنْ

يَسْتَنْكِفْ عَنِ عِبَادَتِيْهِۭ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿٤١﴾

Never would the Messiah be too proud and refuse being a servant of Allaah nor would the angels near. And whoever refuses His worship and is arrogant – He will gather all of them to Himself.

[Soorah An-Nisaa, 4:172]

And the believer also testifies to the lie of his ('Eesaa's) enemies, the Jews, when they say he was a son of an adulteress, Allaah (ﷻ) has cursed them. So no one's Islaam will be correct and complete unless they know what they say and they renounce the statement of both groups (the

Christians and the Jews¹⁰) regarding 'Eesaa and they sincerely believe what Allaah (ﷻ) has said of him: that he is the servant of Allaah and His messenger (ﷺ).

¹⁰ So with the statement "...and that 'Eesaa is the servant of Allaah..." the Christians are refuted and their extremism by which they say he was more than that. And the statement, "...and His messenger..." refutes the Jews who believed he was a liar and a false prophet.

The Meaning of:

وَكَلِمَتُهُ

“...and His word...”

‘Eesaa (ﷺ) is only referred to as “His word” because he was brought into existence (in Maryam’s womb) merely by Allaah (ﷻ) saying, “Be,” as the predecessors (*Salaf*) of those who explain the Quraan have said. *Imaam* Ahmad said in “Ar-Radd ‘alaa Al-Jahmiyyah,” “By the statement, ‘...and His word which He directed to Maryam,’ it is when He said, ‘Be.’ So ‘Eesaa was brought about by the word, ‘Be,’ but he himself is not actually the word, ‘Be.’ Rather, by it, he was brought into existence. So the word is a statement from Allaah and His word, ‘Be,’ is not created. The Christians and the *Jahmiyyah* have both lied against Allaah regarding ‘Eesaa.”¹¹

¹¹ *Imaam* Ahmad is making this argument because in “Ar-Radd ‘alaa Al-Jahmiyyah” (pg. 20), he says: The *Jahmiyyah* made a claim saying, “We have found a verse in the book of Allaah that proves the Quraan is created.” So we asked them, “And what is it?” They replied, “It is the verse:

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ﴾

The Messiah, ‘Eesaa, the son of Maryam, was but a messenger of Allaah and His word which He directed to Maryam

[Soorah An-Nisaa, 4:171]

(The *Jahmiyyah* continued with their claim,) “And ‘Eesaa was created.” (So *Imaam* Ahmad refuted this with the argument above.)

The Meaning of:

أَلْقَاهَا إِلَىٰ مَرْيَمَ

“...which He directed to Maryam...”

Ibn Katheer, the famous commentator of the Quraan, said, “He created him (‘Eesaa) with a word with which He sent the angel Jibreel (جِبْرِيلَ) to Maryam. He blew into her from his soul by the command of his Lord (عَلَّمَ). So ‘Eesaa was created by the permission of Allaah. He originated due to a word that He said, ‘Be,’ and he was. As for the soul that was sent, it is Jibreel (جِبْرِيلَ).”

The Meaning of:

وَرُوحٌ مِنْهُ

“...and a soul from Him...”

Regarding the statement, “...and a soul from Him...,”¹² Ubayy Ibn Ka'b said, “Eesaa is one of the souls that Allaah (ﷻ) created then questioned them with his statement:

¹² What is apparent of the meaning of, “...and a soul from Him...,” is that he ('Eesaa), like everyone else, is from the children of Aadam as Allaah says about:

﴿ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴾

And when I have fashioned him and breathed into him of My soul, then fall down to him in prostration.

[Soorah Al-Hijr, 15:29]

And He describes his example as being similar to the example of Aadam in other verses, and Allaah knows best.

In “Qurratul-Uyoon,” *Shaykh* 'Abdur-Rahmaan Ibn Hasan says: This statement means that he is one of the souls that He took out of Aadam (ﷺ) and took from them all a covenant that He is their Lord and God; Allaah (ﷻ) says:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴾

And when your Lord took from the children of Aadam, from their backs, their descendants and made them testify against themselves, (saying to them,) “Am I not your Lord?” They replied, “Yes, we have testified.” (This,) unless you should say on the Day of Resurrection, “Indeed, we were unaware of this.”

[Soorah Al-A'raaf, 7:172]

The soul of 'Eesaa is one of those souls that Allaah (ﷻ) created. Ibn Jareer narrated that Wahb Ibn Munabbah said, “Jibreel breathed into a pocket of Maryam's garment until the breath reached the womb and encompassed her.” As-Siddee said that the breath entered her chest and she became pregnant, may Allaah be pleased with her. Ibn Jurayh said, “They say that he only breathed into her garment pocket or sleeve.” So Jibreel breathed and Allaah created by His word, “Be,” and he was just as He says in the fore-mentioned verse: **And when I have fashioned him and breathed into him of My soul.** [Al-Hijr, 15:29] So far removed is He besides Whom no other can create and no other should be worshipped.

Some Christians used to mention to some Muslim scholars the statement of Allaah, “**and a soul from Him**” [An-Nisaa, 4:171]. In reply, they said that this is not specific to 'Eesaa (ﷺ), Rather, all creation is like that as Allaah (ﷻ) says:

﴿ وَسَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ جَمِيعًا مِنْهُ ﴾

And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him.

[Soorah Al-Jaathiyah, 45:13]

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﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا﴾

“Am I not your Lord?” They replied, “Yes, we have testified.”

[Soorah Al-A'raaf, 7:172]

(Ubayy Ibn Ka'b continues,) “Allaah sent it (his soul or statement) to Maryam so that it entered her.” This narration was reported by ‘Abid Ibn Humayd and ‘Abdullaah Ibn Ahmad in “Zawaaid Al-Musnad,” and by Ibn Jareer, Ibn Abee Haatim, and others. Al-Haafith said that Allaah described him as being from Himself, and the meaning is that he originated from Him as in the verse:

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِّنْهُ﴾

And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him.

[Soorah Al-Jaathiyah, 45:13]

So the meaning is that he (‘Eesaa) originated from Him just as the meaning of the other verses is that He originated and created these things; He originated them with His capability and wisdom.

Ibn Taymiyyah said: When Allaah attributes anything to Himself, as long as it is not a separate entity of its own among creation, then it is obligatory to accept it as an actual, real attribute and personal characteristic of Allaah (ﷻ) (such as His hand, eyes, etc). And it is impossible to mean that something of the creation is personally attributed to Him as a lord or part of the Lord. So whenever the attributed thing is a separate entity such as ‘Eesaa, the angel Jibreel, or the souls of the children of Aadam, then it is impossible that it be a personal attribute of Allaah, because something that is a separate being of itself cannot be a characteristic of another.

Meaning: All from Him as a creation and origination. And likewise, ‘Eesaa is a creation and origination from Him like all of His other creations. In this *Hadeeth*, there is a refutation of the Jews. They are at variance with the Christians as they used to consider him a son of an adulteress. So Allaah declared them to be liars and disproved their false claims just as he disproved the extremism of the Christians as has already been clarified in previous verses.

So the Christians wrongfully went to the greatest of extremes and disbelief with regards to ‘Eesaa, the son of Maryam (ﷺ), and the Jews wrongfully committed the worst denial and rejection with regards to his rights. And thus, both of them strayed far away. In many places within His book, Allaah (ﷻ) makes clear the truth and validity of ‘Eesaa, the Christ (ﷺ). He raised him in rank and made him among the five most significant prophets and messengers mentioned in Soorah Al-Ahzaab (33:7) and Ash-Shooraa (42:13).

When something is attributed to or associated with Allaah in this way, it could be from two perspectives:

First, the attributed thing or person is from the point that Allaah created and brought it into existence and this is inclusive of all creations. Examples of this are the terms: “the heaven of Allaah,” or “Allaah’s earth.” In this way, all creations are servants of Allaah just as all wealth could be considered “Allaah’s wealth.”

Second, Allaah may attribute something to Himself for a special reason in that it may be something He loves, commands, or is pleased with such as His specifying the ancient house, the *Ka’bah* (in Mecca) for certain acts of worship that are not performed anywhere else (as it is often referred to as “the house of Allaah”). It is also said regarding the fifth of war gains Muslims may obtain that it is “the wealth of Allaah and His messenger.” From this perspective, the servants of Allaah are those who solely worship Him and obey His commands. So this second type of attribution or association of something with Allaah includes His right of worship, His legislation, and His religion. And the first type includes His lordship and creation.

The Meaning of:

وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ

“...that Paradise is true and the Fire is true...”

Meaning: And the person also testifies that the Paradise that Allaah (ﷻ) has informed of in His book and that He has prepared it for the righteous believers, that it is real and true, a confirmed belief with no doubt. And he or she testifies that the Fire He informs of and has prepared for the disbelievers, that it is also real and true as Allaah (ﷻ) says:

﴿ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ

لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ

الْعَظِيمِ ﴿

Race toward forgiveness from your Lord and a Paradise (or garden) whose width is like the width of the heavens and earth, prepared for those who believed in Allaah and His messengers. That is the bounty of Allaah which He gives to whom He wills. And Allaah is the possessor of great bounty.

[Soorah Al-Hadeed, 57:21]

And He says:

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ لِلْكَافِرِينَ ﴿

So fear the Fire whose fuel is men and stones prepared for the disbelievers.

[Soorah Al-Baqarah, 2:24]

And from what is apparent from the two verses is proof that Paradise and the Fire are both creations existing now and *Eemaan* in them both as eternal abodes is required.

The Meaning of:

أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

“...Allaah will admit him into Paradise no matter what his deeds may be.”

This is the reward for whoever fulfills the previous conditions. The *Hadeeth* is also narrated with a different ending:

أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ

Allaah will admit him into any of the eight gates of Paradise he wishes.¹³

Al-Haafith said regarding “...no matter what his deeds may be,” that it means no matter if they were righteous or bad, because it is incumbent upon the people of *Tawheed* that they will (eventually) enter Paradise. This statement could also be understood (even from the Arabic text) to mean that the people of Paradise will enter according to their deeds, each of them at varying levels.

Al-Qaadhee Iyyaadh said, “What has been narrated in the *Hadeeth* of ‘Ubaadah (رضي الله عنه) is exclusively for those who testify to what the Prophet (ﷺ) has mentioned and they combine these testimonies with actual and firm *Eemaan* and the *Tawheed* that has been reported in this *Hadeeth*. In that case, the person would receive rewards that exceed his bad deeds and thus gain forgiveness, mercy and immediate entrance into Paradise.”

¹³ This version is recorded by Muslim (no. 28).

Glossary

(ﷺ): Pronounced, “*RadhiAllaahu ‘anhu.*” An Arabic phrase usually mentioned after naming a Companion of the Prophet Muhammad, meaning “May Allaah be pleased with him.”

(ﷻ): Pronounced, “*Subhaanahu wa Ta’aalaa.*” An Arabic phrase often mentioned after the name of Allaah, meaning, “Glorified and high is He above all imperfections.”

(ﷺ): Pronounced, “*SallAllaahu ‘alayhee wa Sallam.*” An Arabic phrase often mentioned after referring to the Prophet Muhammad, meaning, “May Allaah send peace and prayers upon him.” It is also said that it refers to Allaah praising Prophet Muhammad among the angels.

(ﷻ): Pronounced, “*Azza wa Jall.*” An Arabic phrase mentioned after the name of Allaah, meaning “Honorable and glorified.”

(ﷺ): Pronounced, “*Alayhee as-Salaam.*” An Arabic phrase usually mentioned after naming one of Allaah’s Prophets or Messengers, meaning, “Upon him be peace and safety.”

‘Aqeedah: The creed and beliefs of a person, usually referring to the correct belief in Allaah, His angels, His books, His Messengers, the last day, and in Allaah’s pre-decree of everything, the good and bad.

Eemaan: Belief or faith which is a conviction and acceptance of the heart, a statement of the tongue, and actions of the limbs. In general, it is to believe and accept everything that Allaah has informed of in the Quraan or upon the tongue of His messenger, Muhammad. Specifically, it is to believe in Allaah, His angels, His revealed books, His messengers, the last day (the Day of Resurrection), and to believe in Allaah’s pre-decree and destiny, the good and bad of it.

Hadeeth: *Shaykh* Muhammad Ibn Saalih Al-‘Uthaymeen explained *Hadeeth* to mean, “Anything that is attributed to the Prophet (ﷺ) of statement, action, approval, or description.”¹⁴ Some of the most famous scholars who have collected and recorded *Hadeeth* (and often referred to in this book) are Al-Bukhaaree, Muslim, An-Nasaaee, Aboo Daawood, At-Tirmidhee, Ibn Maajah, Imaam Ahmad, and many others.

¹⁴ From his book, “*Mustalah al-Hadeeth.*”

Imaam: A leader or scholar.

Jaahiliyyah: A pre-Islaamic state of ignorance.

Jahmiyyah: A heretical sect that denies the attributes of Allaah that are authentically reported in Islaamic texts. They also believe the Quraan to be created while it is actually the uncreated, genuine speech of Allaah.

Jinn: A creation of Allaah coexisting in this world along with mankind, yet one that cannot be seen by people. Allaah created them from fire as He created mankind (Aadam) from clay. The Islaamic legislation is pending upon them just as it is upon people.

Ka'bah: The honored, black, cubical structure in the center of the central mosque in Mecca.

Murjiah: A heretical sect that believes complete *Eemaan* can be achieved merely by the tongue, and that actions are not included in nor necessary for one's *Eemaan* to be correct.

Shaykh: Usually referring to a religious scholar.

Tawheed: Shaykh Muhammad Ibn Saalih Al-'Uthaymeen defined *Tawheed* as, "Singling out Allaah alone in anything that is specific to Him regarding His Lordship, His sole right to be worshipped alone, or His names and attributes."¹⁵

¹⁵ See Shaykh Ibn al-'Uthaymeen's explanation of "*Kitaab At-Tawheed*."