

Conditions of ‘La ilaha ‘illa Allaah’

‘There is none worthy of worship in truth except Allaah’

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Conditions of *'La ilaha 'illa Allaah'*
'There is none worthy of worship
in truth except Allaah'

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'Ma'arij al-Qabool'

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The first Condition: *al-Ilm* – Knowledge

The meaning of '*La ilaha 'illa Allaah*' and its intent are affirmation and negation, so knowledge negates ignorance.

Allaah –Azza wa Jal- said:

<< So know that *La ilaha 'illa Allaah* (none has the right to be worshipped in truth except Allaah) >> **[Muhammad: 19]**

Allaah –Ta'ala- said:

<< except those who bear witness to the truth >> **[Zukhruf: 86]**

Which means that they testify to '*La ilaha 'illa Allaah*' << while they know>> **[Zukhruf: 86]** with their hearts and they pronounce its meaning with their tongues.

Allaah –Ta'ala- said:

<<Allaah bears witness that *La ilaha 'illa Humwa* (none has the right to be worshipped but He), and the angels and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. *La ilaha 'illa Humwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.>> **[Aali-'Imran: 18]**

Allaah –Ta'ala- said:

<<Say: 'Are those who know equal to those who do not know?' It is only men of understanding who will remember (i.e. get a lesson from Allaah's Signs and Verses)>> **[Zumar: 9]**

Allaah –Ta'ala- said:

<< It is only those who have knowledge among His slaves that fear Allaah>> **[Faatir: 28]**

Allaah –Ta'ala- said:

<< And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allaah and His Signs, etc.)>> **[Ankaboot: 43]**

In the Saheeh of Imaam Muslim on the authority of 'Uthmaan –*RadhiAllaahu anhu*- who said that: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: 'Whoever dies knowing '*La ilaha 'illa Allaah*' enters Paradise.'

The Second Condition: *Al-Yaqeen* - Certainty

The second condition is certainty which negates doubt, such that the one who pronounces '*La ilaha 'illa Allaah*' does it with certainty of what these words indicate, with a decisive certainty. This is since *Eemaan* cannot do without certain knowledge (*Ilm al-Yaqeen*), as opposed to suspicious knowledge (*Ilm al-Thann*), and what would be the case if doubt entered *Eemaan*?

Allaah -Azza wa Jal- said:

<<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. >> [**Hujuraat: 15**]

So certainty was a condition for them having truthfulness in their *Eemaan* in Allaah and His Messenger and also that they did not have uncertainty or doubt '*La ilaha 'illa Allaah*'.

As for uncertainty then that comes from the *Munafiqeen* (hypocrites) – and we seek refuge with Allaah. They were the ones about whom Allaah -Ta'ala- said:

<< It is only those who believe not in Allaah and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihaad*). So in their doubts they waver >> [**Tawbah: 45**]

In the Saheeh of Imaam Muslim from the hadeeth of Abu Huraira –*RadhiAllaahu anhu*- who said that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: 'I testify that none is worthy of worship in truth except Allaah and that I am the Messenger of Allaah. There is no servant of Allaah who meets Allaah with these two testifications, not doubting in them, except that he enters Paradise.'

In another narration: 'there is no servant of Allaah who meets Allaah with these two testifications, not doubting in them, who is prevented from entering Paradise.'

Also in the Saheeh of Muslim on the authority of Abu Huraira –*RadhiAllaahu anhu*- from the long hadeeth that the Prophet - *sallAllaahu alayhi wa sallam* - sent him with his shoes and said: 'Whoever you meet behind this garden that testifies '*La ilaha 'illa Allaah*' with certainty in his heart then give him the glad tidings of Paradise.'

So the Messenger made the entrance into Paradise of the one who says '*La ilaha 'illa Allaah*' conditional upon his having certainty of it in his heart, with no doubt in it. So, if the condition is removed then the reward is also then removed.

Third Condition: *al-Qabool* - Acceptance

Acceptance of what this statement necessitates is with the heart and the tongue.

Allaah -Azza wa Jal - narrates to us the news of what preceded regarding those who were previously saved and regarding the punishment of those who rejected and refused to accept this statement. As Allaah –Ta’ala – said:

<<And similarly, We sent not a warner before you to any town (people) but the luxurious ones among them said: ‘We found our fathers following a certain way and religion and we will indeed follow their footsteps.’

(The warner) said: ‘Even if I bring you better guidance than that which you found your fathers following?’ They said: ‘Verily, We disbelieve in that with which you have been sent.’

So We took revenge of them, then see what was the end of those who denied (Islaamic Monotheism)>> **[Zukhruf 23-25]**

Allaah -Ta’ala- said:

<< Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers. >> **[Yunus: 103]**

Allaah -Ta’ala- said:

<< And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs, then We took vengeance on those who committed crimes (disbelief, setting partners in worship with Allaah, sins, etc.), and (as for) the believers it was incumbent upon Us to help (them). >> **[Room 47]**

He -Subhanahu wa Ta’ala - informed us of what He promised to those who accept ‘*La ilaha ‘illa Allaah*’ of reward and what He has prepared of punishment for the one who rejects ‘*La ilaha ‘illa Allaah*’

As Allaah -Ta’ala- said:

<< (It will be said to the Angels): ‘Assemble those who did wrong, together with their companions (from the devils) and what they used to worship instead of Allaah. And lead them on to the way of flaming Fire (Hell);

‘But stop them, verily they are to be questioned.’

‘What is the matter with you? Why do you not help one another (as you used to do in the world)?’

Nay, but that Day they shall surrender,

And they will turn to one another and question one another.

They will say: 'It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order polytheism for us, and prevent us from the truth i.e. Islaamic Monotheism and from every good deed].'

They will reply: 'Nay, you yourselves were not believers.

'And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).

'So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

'So we led you astray because we were ourselves astray.'

Then verily, that Day, they will (all) share in the torment.

Certainly, that is how We deal with *Al-Mujrimoon* (polytheists, sinners, criminals, the disobedient to Allaah, etc.).

Truly, when it was said to them: '*La ilaha 'illa Allaah*' (none has the right to be worshipped but Allaah), they puffed themselves up with pride (i.e. denied it).

And (they) said: 'Are we going to abandon our (gods) for the sake of a mad poet? >>
[Saaffat: 22-36]

Allaah -Ta'ala- made the cause of and the reason for their punishment their arrogance towards '*La ilaha 'illa Allaah*' and their belying of those who came with it. So, they did not negate what Allaah negated and they did not affirm what Allaah affirmed, rather they said rejecting and proudly:

<< 'Has he made the *aliba* (gods) (all) into One *Ilâh* (God - Allaah). Verily, this is a curious thing!'

And the leaders among them went about (saying): 'Go on, and remain constant to your *aliba* (gods)! Verily, this is a thing designed (against you)!

'We have not heard (the like) of this among the people of these later days. This is nothing but an invention! >> **[Saad: 5-7]**

And here they said : <<'Are we going to abandon our (gods) for the sake of a mad poet? >>

Then Allaah -Azza wa Jal – refuted them and turned that back on them via His Messenger - *sallAllaahu alayhi wa sallam* - and He said:

<<Nay! He has come with the truth (i.e. Allaah’s Religion - Islaamic Monotheism and this Qur’aan) and he confirms the Messengers (before him who brought Allaah’s religion - Islaamic Monotheism).>> **[Saaffat: 37]** to the end of the Aayaat.

Then He said about those before them:

<< Except the chosen slaves of Allaah (faithful, obedient, true believers of Islaamic Monotheism). For them there will be a known provision (in Paradise). Fruits; and they shall be honoured, in the Gardens of delight (Paradise) >> **[Saaffat: 40-43]** to the end of the *Aayaat*.

And Allaah -Ta’ala- said:

<< Whoever brings a good deed (i.e. Belief in the Oneness of Allaah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day. >> **[Naml: 89]**

And in the Saheeh on the authority of Abu Musa –*RadhiAllaahu anhu*- that the Prophet -*sallAllaahu alayhi wa sallam* - said: ‘The like of what Allaah sent me with of guidance and knowledge is like heavy rainfall which poured onto the ground. There was some land which was fertile which absorbed the water and many plants and grass began to grow. There was some land which was arid but it held the water and Allaah made the people benefit by it, so they drank from it, used the water and used it for agriculture.

There was some other land which was affected by the water but was flat land where nothing would grow. It did not hold the water nor did it allow plants to grow. That is the example of the one who has understanding of the Deen and benefits from what Allaah sent me with, so he learns it and teaches it and the example of he who cannot raise his head due to it and does not accept the guidance of Allaah with which I have been sent.’

Fourth Condition

Al-Inqiyaad - Submission & Obedience

Submission and obedience to what '*La ilaha 'illa Allaah*' requires and that it negates disobedience.

Allaah -Azza wa Jal – said:

<< And turn in repentance and in obedience with true Faith (Islaamic Monotheism) to your Lord and submit to Him (in Islaam) >> **[Zumar: 54]**

Allaah -Ta'ala- said:

<<And who can be better in religion than one who submits his face (himself) to Allaah and he is a *Muhsin* (a good-doer). >> **[Nisaa': 125]**

Allaah -Ta'ala- said:

<<And whosoever submits his face (himself) to Allaah, while he is a *Muhsin* (good-doer), then he has grasped the most trustworthy handhold [*La ilaha 'illa Allaah* (none has the right to be worshipped but Allaah)]. >> **[Luqman: 22]**

Which means holding onto '*La ilaha 'illa Allaah*'

<< And to Allaah return all matters for decision. >> **[Luqman: 22]**

The meaning of which is, that he submits his face to Allaah i.e. he obeys Him, and he is a righteous person worshipping Allaah Alone. Whoever does not submit his face to Allaah and is not a righteous person then he has not held onto the most trustworthy handhold that will never break.

That is the meaning of the saying of Allaah -Azza wa Jal which follows:

<<And whoever disbelieved, let not his disbelief grieve you, to Us is their return and We shall inform them what they have done. Verily, Allaah is the All-Knower of what is in the hearts (of men).

We let them enjoy for a little while, then in the end We shall oblige them to (enter) a great torment. >> **[Luqman: 23-24]**

Fifth Condition

Sidq - Truthfulness

Truthfulness to '*La ilaha 'illa Allaah*' negates lying, falsehood and it is to say '*La ilaha 'illa Allaah*' truthfully from one's heart and to make one's speech in accordance to what is in one's heart.

Allaah -Azza wa Jal – said:

<< *Alif Lām Mīm*. 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, (although Allaah knows all of that before testing them). >> **[Ankaboot: 1-3]**

Allaah -Ta'ala- said regarding the *Munafiqeen* (hypocrites) who said '*La ilaha 'illa Allaah*', speaking falsely:

<< And of mankind, there are some (hypocrites) who say: 'We believe in Allaah and the Last Day' while in fact they believe not.

They (think to) deceive Allaah and those who believe while they only deceive themselves and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and Allaah has increased their disease. A painful torment is theirs because they used to tell lies. >> **[al-Baqarah: 8-11]**

How many times has Allaah -Ta'ala- mentioned them and exposed them, repeatedly exposing their cover and revealing it. He makes their humiliation manifest in more than one place in His Book such as in Soorahs Baqarah, Aali-'Imran, Nisaa', Anfaal, Tawbah as well as a whole Soorah dedicated to them (i.e. *Al-Munafiqoon*) along with other Soorahs.

In Bukhari and Muslim on the authority of Mu'aadh bin Jabal –*Radhi Allaahu anhu*- from the Prophet - *sallAllaahu alayhi wa sallam* -:

'There is none who testifies that '*La ilaha 'illa Allaah*' and that Muhammad is His slave and Messenger' truthfully from his heart except that Allaah prohibits him from entering the Fire.'

So Allaah made being saved from the Fire, for the one who says this statement, conditional by saying it truthfully from his heart. Merely pronouncing '*La ilaha 'illa Allaah*' does not benefit the one who says it unless there is agreement with the heart.

Also in Bukhari and Muslim from the hadeeth of Anas bin Malik and Talha bin Ubaydullaah –*Radhi Allaahu anhumaa*- in the story of the Bedouin – who was Damaam bin Tha'alabah, a delegate of Bani Sa'ad bin Bakr – when he asked the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - about the rulings of Islaam and was then informed by him. He then asked the Messenger - *sallAllaahu alayhi wa sallam* – ‘Do I have to do anything else?’

The Messenger - *sallAllaahu alayhi wa sallam* - answered: ‘No, except if you perform it optionally.’

Then the Bedouin said: ‘I swear by Allaah I will not increase upon that nor decrease from it.’

So the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: ‘He will be successful if he is truthful.’

And in some narrations: ‘Indeed if he is truthful then he will enter into Paradise.’

So the Messenger made it a condition for his success and entrance into Paradise that he was truthful.

Sixth Condition:

***Al-Ikhlaas* - Sincerity**

Sincerity is purifying actions from all the stains of *Shirk* with righteous intention.

Allaah -Ta'ala- said:

<< Surely, the religion (i.e. worship and obedience) is for Allaah only>> [**Zumar: 3**]

Allaah -Ta'ala- said:

<<And they were commanded not but that they should worship Allaah and worship none but Him Alone >> [**al-Bayyinah: 5**]

Allaah -Ta'ala- said:

<< So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only, (not to show-off and not to set up rivals with Him in worship)>> [**Zumar: 2**]

Allaah -Ta'ala- said:

<< Say: ‘Verily, I am commanded to worship Allaah (Alone) by obeying Him and doing religious deeds sincerely for Allaah's sake only >> [**Zumar :11**]

Allaah -Ta'ala- said:

<<Say 'Allaah Alone I worship by doing religious deeds sincerely for His sake only, not to show off and not setting up rivals with Him in worship.'>> **[Zumar: 14]**

Allaah -Ta'ala- said:

<<Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allaah, purify their religion for Allaah (by worshipping none but Allaah and do good for Allaah's sake only, not to show-off), then they will be with the believers.
>> **[Nisaa: 145-146]**

And there are other similar *Aayaat*.

In the Saheeh of Bukhari on the authority of the Prophet - *sallAllaahu alayhi wa sallam* :
'Of those people happiest with my intercession is the one who said '*La ilaha 'illa Allaah*' sincerely from his heart or from his self.'

Also, in the Saheeh of Bukhari on the authority of 'Utbaan bin Malik –*RadhiAllaahu anhu*- from the Prophet - *sallAllaahu alayhi wa sallam* - who said: 'Indeed Allaah prohibited the Fire for the one who said: '*La ilaha 'illa Allaah*' desiring by it the Face of Allaah - *Azẓa wa Jal*.'

In the Jaami' of Tirmidhee on the authority of Abu Huraira –*RadhiAllaahu anhu*- that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: 'A slave of Allaah does not ever say '*La ilaha 'illa Allaah*' sincerely except that the doors to the heavens are opened for him until it reaches the '*Arsh*, as long as he keeps away from the major sins.'
Tirmidhee said the hadeeth via this chain is Hasan Ghareeb.

Seventh Condition: *Al-Muhabbah* - Love

Which is having love for this statement, what it necessitates and indicates, loving its people – those who act upon it, adhering to its conditions – and to hate what violates it.

Allaah -Azza wa Jal – said:

<<And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe love Allaah more (than anything else). >> **[al-Baqarah: 165]**

Allaah – Ta’ala - 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; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allaah and never afraid of the blame of the blamers. >> **[Maa’idah: 54]**

Allaah -Azza wa Jal - informed us that His worshippers, the believers, are more severe in their love for Him. That is because they do not associate anyone else with Him in their love for Him, unlike those from the *Mushrikeen* who claimed they loved Him but then also took partners with Allaah whom they loved just as they loved Him.

The sign that the slave of Allaah loves his Lord is that he submits to what Allaah loves, even if it opposes his desires and that he also hates what his Lord hates, even if his desires are inclined to it. The slave of Allaah is loyal to whomever Allaah and His Messenger are loyal to and he has enmity towards whomever has enmity towards Allaah.

He follows His Messenger, - *sallAllaahu alayhi wa sallam* - imitates his example and accepts his guidance. All of these are signs of the presence of the conditions of love. It is not conceivable to have love without its conditions being present.

Allaah -Tabaraka wa Ta’ala – said:

<<Have you seen him who has taken as his *ilâh* (god) his own desire? Would you then be a *Wakeel* (a disposer of his affairs or a watcher) over him? >> **[Furqaan: 43]**

Allaah -Ta’ala- said:

<<Have you seen him who takes his own lust (vain desires) as his *ilâh* (god), and Allaah knowing (him as such) left him astray and sealed his hearing and his heart and put a cover on his sight. Who then will guide him after Allaah?>> **[Jaathiyah: 23]**

So everyone who worships other than Allaah along with Him, then in reality he worships his own desire. Every sin by which Allaah is disobeyed, it is due to the slave of Allaah submitting to his desires rather than to the commands of Allaah - Azza wa Jal – and the avoidance of His prohibitions.

Allaah -Ta'ala- said regarding loyalty and enmity for the sake of Allaah:

<< Indeed there has been an excellent example for you in Ibraheem and those with him, when they said to their people: 'Verily, we are free from you and whatever you worship besides Allaah. We have rejected you and there has begun between us and you hostility and hatred forever, until you believe in Allaah Alone'>> **[Mumtahana: 4]**

Allaah -Ta'ala- said:

<< You will not find any people who believe in Allaah and the Last Day befriending those who oppose Allaah and His Messenger even though they were their fathers, their sons, their brothers or their kindred (people). For such He has written Faith in their hearts >> **[Mujadilah:22]**

Allaah -Ta'ala- said:

<<O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers, etc.), they are but *Auliya'* to one another. And if any amongst you takes them as *Auliya'*, then surely he is one of them >> **[Maa'idah: 51]**

Allaah -Ta'ala- said:

<<O you who believe! Take not for *Auliya'* (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 *Zâlimûn* (wrong-doers, etc.).

Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight ... are dearer to you than Allaah and His Messenger and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are the rebellious, disobedient to Allaah. >>
[Tawbah: 23-24]

Allaah -Ta'ala- said:

<< O you who believe! Take not My enemies and your enemies as friends >>
[Mumtahana: 1]

to the end of the Soorah. And there are other Aayaat.

[Following the Messenger - *sallAllaahu alayhi wa sallam*]

Allaah -Ta'ala- said regarding the conditions for following His Messenger - *sallAllaahu alayhi wa sallam* :

<<Say: 'If you (really) love Allaah then follow me, Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.' Say: 'Obey Allaah and the Messenger.' But if they turn away, then Allaah does not like the disbelievers. >> [Aali-
'Imran: 31]

The Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: 'There are three characteristics, whoever has them finds the sweetness of Eemaan: that Allaah and His Messenger are more beloved to him than other than them; that when he loves a person he loves him only for Allaah's sake and that he hates to return to disbelief after Allaah has saved him from it just as he hates to be thrown into the Hell-Fire'
Narrated by Bukhari and Muslim from the hadeeth of Anas –*Radhi'allaahu anhu*.

Also, Bukhari and Muslim narrate on the authority of Anas and of Abu Huraira – *Radhi'Allaahu anhu*- who said that: the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: 'None of you truly believes until I am more beloved to him than his son, his father and all mankind.'

That is what the Messenger - *sallAllaahu alayhi wa sallam* – brought, information about Allaah, the commands relating to what Allaah loves and is pleased with and prohibitions of what Allaah dislikes and rejects.

So if the slave of Allaah follows what Allaah commands and keeps away from what Allaah prohibits, even if that opposes his desire, then he is a true believer. So what is the case if he desires nothing other than this?

In a hadeeth: 'The strongest part of *al-Eemaan* is loving and hating for the sake of Allaah.'

Ibn 'Abbas –*Radhi'Allaahu anhu*- said: 'Whoever loves for the sake of Allaah, hates for the sake of Allaah, is loyal for the sake of Allaah and has enmity for the sake of Allaah then he obtains the alliance of Allaah due to that.'

What has become common amongst the people today is a brotherhood based upon the affairs of the *Dunya*, which does not benefit its people in anything.

Hasan al-Basri and other than him from the Salaf mention that: 'There were a people who claimed the love of Allaah -*Azza wa Jal* - so Allaah tried them with this *Aayah*:

<<Say (O Muhammad to mankind): ‘If you (really) love Allaah then follow me (i.e. accept Islamic Monotheism, follow the Qur’aan and the *Sunnah*), Allaah will love you and forgive you of your sins. And Allaah is Oft-Forgiving, Most Merciful.’ Say (O Muhammad): ‘Obey Allaah and the Messenger.’ But if they turn away, then Allaah does not like the disbelievers. >> **[Aali-Imraan: 31-32]**

Bukhari -*Rahimahullaah*- said: Muhammad bin Sinaan narrated to us that Faleeh said that Hilaal bin ‘Alee narrated to us on the authority of ‘Atta bin Yassar on the authority of Abu Huraira –*RadhiAllaahu anhu*- that the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - said: ‘Everyone from my Ummah will enter Paradise, except the one who refuses to enter.’

They asked: ‘O Messenger of Allaah, who would refuse?’

He said: ‘Whoever obeys me enters Paradise and whoever disobeys me has refused to enter.’

Bukhari said Muhammad bin Ubadah informed us that Yazeed narrated to us that Saleem - and he praised him - narrated to us that Sa’eed bin Meena narrated to us - or I heard - Jaabir bin Abdullaah say: ‘Some angels came to the Prophet while he was sleeping. Some of them said: ‘He is sleeping.’ Others said: ‘His eyes are sleeping but his heart is awake.’

Then they said: ‘There is an example for this companion of yours.’

One of them said: ‘Then set forth an example for him.’

Some of them said: ‘He is sleeping.’

The others said: ‘His eyes are sleeping but his heart is awake.’

Then they said: ‘His example is of a man who built a house then offered a banquet therein and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet and whoever did not accept the invitation of the inviter, did not enter the house nor did he eat of the banquet.’

Then the Angels said: ‘Interpret this example to him so that he may understand it.’ Some of them said: ‘He is sleeping.’

The others said; ‘His eyes are sleeping but his heart is awake.’

Then they said: ‘The house stands for Paradise and the caller is Muhammad; whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah.

Muhammad distinguished between the people (i.e. through his message the good is distinguished from the bad and the believers from the disbelievers).'

Here it should be known that the testification '*La ilaha 'illa Allaah*' is not complete except with the testification that Muhammad is the Messenger of Allaah - *sallAllaahu alayhi wa sallam*.

It should also be known that loving Allaah –Azza wa Jal - cannot be complete except by loving what He loves and disliking what He dislikes. There is no way to knowing what Allaah – Ta'ala- loves and is pleased with or what He dislikes and rejects except by following what the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- ordered and keeping away from what he prohibited.

So loving Allaah necessitates loving the Messenger of Allaah, believing in him and following him. This is why loving Allaah is connected to loving the Messenger of Allaah - *sallAllaahu alayhi wa sallam* - in many places in the Qur'aan, such as the saying of Allaah - Azza wa Jal:

<< Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline and the dwellings in which you delight ... are dearer to you than Allaah and His Messenger and striving hard and fighting in His Cause, then wait until Allaah brings about His Decision (torment). And Allaah guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allaah). >> **[Tawbah: 24]**

There are many other *Aayaat* like this one.

All Praise belongs to Allaah, may His peace and blessings be upon our final Prophet Muhammad, his family, his companions and all those who follow his guidance.