

بَابُ الدُّعَاءِ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

The Call to Testimony That "None Has the Right to be Worshipped Except Allah"

Quranic Ayah 1

Az-Zumar 39:38

وَقَوْلِهِ تَعَالَى ﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ﴾.

Allah the Exalted said: "Say (O Muhammad ﷺ): 'This is my way; I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)'".

وَعَنْ ابْنِ عَبَّاسٍ (رَضِيَ اللَّهُ عَنْهُمَا) ; « أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعَاذًا إِلَى الْيَمَنِ; قَالَ لَهُ: إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ».

Ahadeeth 1

Bukhari, Muslim

Ibn Abbas (May Allah be pleased with him) narrated: When Allah's Messenger (May the peace and blessing of Allah be upon him) sent Mu'adh (May Allah be pleased with him) to Yemen, he said, "You will come upon the

People of the Book, let your first act be to call them to testify that - None has the right to be worshipped except Allah."

وَفِي رَوَايَةٍ « إِلَى أَنْ يُوجِّدُوا اللَّهَ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ؛ فَأَعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ تَحْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَعْلَمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَعْيَانِهِمْ فَتَرُدُّ عَلَى فَقْرَائِمِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ فَأَيَّاكَ وَكَرَائِمِ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهُ لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ » أَخْرَجَاهُ

Ahadeeth 2

Bukhari, Muslim

And in another version of this tradition (it is said): "To single out Allah Alone in the worship, i.e. actualize the Oneness (*Tawheed*) of Allah-if they obey you in this, inform them that Allah has prescribed for them to offer 5 prayers (*Ṣalāh*) every day and night. If they obey you in this, then inform them that Allah has imposed upon them the duty of *Sadaqah* (*Zakāt*) to be levied from their rich and distributed to the poor, if they obey you in this, then be careful not to take the best of their properties (as payment of *Zakāt*), and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allah." [Al-Bukhari, Hadith No. 1389/1425 and Muslim]

وَلَهُمَا عَنْ سَهْلِ بْنِ سَعْدٍ (رَضِيَ اللَّهُ عَنْهُ) أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حَيْبَرَ « لِأَعْطِينَ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، » فَبَاتَ النَّاسُ يَدُوكُونَ لِيَلْتَمَهُمْ، أَمِّيهِمْ

يُعْطَاهَا، فَلَمَّا أَصْبَحُوا، عَدُّوا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهُمْ
 يَرْجُو أَنْ يُعْطَاهَا فَقَالَ "أَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؟" فَقِيلَ هُوَ يَشْتَكِي عَيْنَيْهِ
 فَأَرْسَلُوا إِلَيْهِ، فَأَتَى بِهِ، فَبَصَقَ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ كَأَنْ لَمْ يَكُنْ بِهِ وَجَعٌ،
 فَأَعْطَاهُ الرَّايَةَ، فَقَالَ أَتُنْذِرُ عَلَى رَسُولِكَ، حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ أَدْعُهُمْ إِلَى
 الْإِسْلَامِ، وَأَخْبِرُهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ تَعَالَى فِيهِ، فَوَاللَّهِ، لَأَنْ
 يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ « (يَدُوكُونَ) أَيِ
 يَخُوضُونَ.

Ahadeeth 3

Bukhari, Muslim

Both collectors have also reported that Sahl bin Sa'd (May Allah be pleased with him) said: On the day of Khaibar, Allah's Messenger (May the peace and blessing of Allah be upon him) asserted, "Tomorrow I shall indeed give the flag to a person who loves Allah and His Messenger and is loved by Allah and His Messenger. Allah will grant victory under his leadership." The people spent the night absorbed in discussing as to whom might the flag be given! In the morning, they came eagerly to Allah's Messenger (May the peace and blessing of Allah be upon him) each of them hoping to be given the flag. Allah's Messenger (May the peace and blessing of Allah be upon him) asked, "Where is Ali bin Abi Talib?" They replied, "He is suffering from an eye ailment." He was sent for and brought. Allah's Messenger (May the peace and blessing of Allah be upon him) then spat in his eyes and prayed for him, where upon he was cured as if he had no previous pains. Allah's Messenger (May the peace and blessing of Allah be upon

him) then gave him the flag and said, "Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah, if He may guide through you a single man to Islam then it is better for you than the red camels."

Important issues of the Chapter:	فيه مسائل:
<p>1. It is the way of the followers of Prophet Muhammad (May the peace and blessing of Allah be upon him) to call people to Islam.</p>	<p>الأولى: أَنَّ الدَّعْوَةَ إِلَى اللَّهِ طَرِيقٌ مَنِ اتَّبَعَ رَسُولَ اللَّهِ ﷺ.</p>
<p>2. Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.</p>	<p>الثَّانِيَةُ: التَّنْبِيهُ عَلَى الإِخْلَاصِ، لِأَنَّ كَثِيرًا مِنَ النَّاسِ لَوْ دَعَا إِلَى الْحَقِّ، فَهُوَ يَدْعُو إِلَى نَفْسِهِ.</p>
<p>3. Calling people to Allah with sure knowledge is obligatory.</p>	<p>الثَّالِثَةُ: أَنَّ البَصِيرَةَ مِنَ الفَرَائِضِ.</p>
<p>4. Of the signs of the beauty of <i>Tawheed</i> is its being free of any blasphemy towards Allah.</p>	<p>الرَّابِعَةُ: مِنْ دَلَائِلِ حُسْنِ التَّوْحِيدِ كَوْنُهُ تَنْزِيهًا لِلَّهِ تَعَالَى عَنِ الْمَسْبُوتَةِ.</p>
<p>5. The ugliness of <i>Shirk</i> is that it vilifies Allah.</p>	<p>الخَامِسَةُ: أَنَّ مِنْ قُبْحِ الشِّرْكِ كَوْنُهُ مَسْبُوتَةً لِلَّهِ.</p>

<p>السَّادِسَةُ: وَهِيَ مِنْ أَهْمَتِهَا إِبْعَادُ الْمُسْلِمِ عَنِ الْمُشْرِكِينَ، لِئَلَّا يَصِيرَ مِنْهُمْ وَلَوْ لَمْ يُشْرِكْ.</p> <p>6. Of the most important issues of the chapter is that a Muslim must and should remain aloof from polytheists in order to not become like them even if he does not himself commit <i>Shirk</i>.</p>
<p>السَّابِعَةُ: كَوْنُ التَّوْحِيدِ أَوَّلَ وَاجِبٍ.</p> <p>7. Having <i>Tawheed</i> (and calling towards it) is the foremost obligation.</p>
<p>الثَّامِنَةُ: أَنَّهُ يُبْدَأُ بِهِ قَبْلَ كُلِّ شَيْءٍ، حَتَّى الصَّلَاةِ.</p> <p>8. We must first begin with <i>Tawheed</i> before everything, even <i>Salāh</i>.</p>
<p>التَّاسِعَةُ: أَنْ مَعْنَى «أَنْ يُوَحَّدُوا اللَّهَ» مَعْنَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.</p> <p>9. The meaning of singling out Allah Alone in worship and being sincere in His Oneness is the meaning of the <i>Shahadah</i> "<i>La ilaha illa-Allah</i>".</p>
<p>الْعَاشِرَةُ: أَنَّ الْإِنْسَانَ قَدْ يَكُونُ مِنْ أَهْلِ الْكِتَابِ وَهُوَ لَا يَعْرِفُهَا أَوْ يَعْرِفُهَا وَلَا يَعْمَلُ بِهَا.</p> <p>10. Among the people of the Scriptures are some who either have no knowledge of <i>Tawheed</i>, or if they do, they don't follow it accordingly.</p>
<p>الْحَادِيَةُ عَشْرَةَ: التَّنْبِيهُ عَلَى التَّعْلِيمِ بِالتَّدْرِيجِ.</p> <p>11. Stress on teaching step by step.</p>
<p>الثَّانِيَةُ عَشْرَةَ: الْبَدَاءَةُ بِالْأَهَمِّ فَالْأَهَمُّ.</p>

<p>12. The most important issues must be explained first.</p>	
	<p>الثَّالِثَةُ عَشْرَةَ: مَصْرُفُ الرِّكَاءَةِ.</p>
<p>13. How to spend <i>Zakāt</i> (obligatory charity).</p>	
<p>14. The scholar (learned) must try to clear away misunderstandings of the learner.</p>	<p>الرَّابِعَةُ عَشْرَةَ: كَشْفُ الْعَالِمِ الشُّبُهَةِ عَنِ الْمُتَعَلِّمِ.</p>
<p>15. The best properties of people must not be taken for <i>Zakāt</i> (obligatory charity).</p>	<p>الخَامِسَةُ عَشْرَةَ: النَّهْيُ عَنِ كِرَائِمِ الْأَمْوَالِ.</p>
<p>16. Beware of the supplication of the oppressed.</p>	<p>السَّادِسَةُ عَشْرَةَ: إِتِقَاءُ دَعْوَةِ الْمَظْلُومِ.</p>
<p>17. We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).</p>	<p>السَّابِعَةُ عَشْرَةَ: الْإِخْبَارُ بِأَنَّهَا لَا تُحْجَبُ.</p>
<p>18. The afflictions, hardship, hunger and epidemics suffered by the head of all the Prophets and the best of those close to Allah (May Allah be pleased with him) are nothing but exact evidences of <i>Tawheed</i>.</p>	<p>الثَّامِنَةُ عَشْرَةَ: مِنْ أَدِلَّةِ التَّوْحِيدِ مَا جَرَى عَلَى سَيِّدِ الْمُرْسَلِينَ وَسَادَاتِ الْأَوْلِيَاءِ مِنَ الْمَشَقَّةِ وَالْجُوعِ وَالْوَبَاءِ.</p>

<p>الثَّاسِعَةُ عَشْرَةَ: قَوْلُهُ «لَأُعْطِينَ الرَّايَةَ» إِخْرَجَ عَلَّمٌ مِنْ أَعْلَامِ النَّبَوَّةِ.</p> <p>19. The Prophet's assertion: "I shall indeed give the flag ..." is a sign from among the signs of Prophethood.</p>
<p>العِشْرُونَ: تَفْلُهُ فِي عَيْنَيْهِ عَلَّمٌ مِنْ أَعْلَامِهَا أَيضًا.</p> <p>20. Applying spit to the eyes of Ali (May Allah be pleased with him) and the subsequent cure he received, is another sign of the Prophethood.</p>
<p>الْحَادِيَةُ وَالْعِشْرُونَ: فَضِيلَةُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ.</p> <p>21. The superiority of Ali (May Allah be pleased with him).</p>
<p>الثَّانِيَةُ وَالْعِشْرُونَ: فَضْلُ الصَّحَابَةِ فِي دَوْكِهِمْ تِلْكَ اللَّيْلَةَ وَشُغْلِهِمْ عَنْ بَشَارَةِ الْفَتْحِ.</p> <p>22. The merits and virtues of the Companions (May Allah be pleased with him) that they kept speculating among themselves throughout the night (as to whom the flag might be handed over to) and their preoccupation with it over the news of lasting victory.</p>
<p>الثَّلَاثَةُ وَالْعِشْرُونَ: الْإِيمَانُ بِالْقَدْرِ لِحُصُولِهَا لِمَنْ لَمْ يَسْعَ لَهَا وَمَنْعِهَا عَمَّنْ سَعَى.</p> <p>23. An illustration of the faith in <i>Qadar</i> - how the predetermined</p>

<p>occurs to those who do not seek it and denial to those who wished it all along the night.</p>
<p>الرَّابِعَةُ وَالْعَشْرُونَ: الْأَدَبُ فِي قَوْلِهِ «عَلَى رَسُولِكَ».</p> <p>24. The manner of the Prophet's advice to Ali (May Allah be pleased with him) "Go to the people with ease and gentleness".</p>
<p>الْحَامِسَةُ وَالْعَشْرُونَ: الدَّعْوَةُ إِلَى الْإِسْلَامِ قَبْلَ الْقِتَالِ.</p> <p>25. Calling to Islam before waging war.</p>
<p>السَّادِسَةُ وَالْعَشْرُونَ: أَنَّهُ مَشْرُوعٌ لِمَنْ دُعُوا قَبْلَ ذَلِكَ وَفُوتُوا.</p> <p>26. Legitimacy of fighting with those who were previously called to Islam but rejected it.</p>
<p>السَّابِعَةُ وَالْعَشْرُونَ: الدَّعْوَةُ بِالْحِكْمَةِ لِقَوْلِهِ «أَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ».</p> <p>27. Preaching Islam with wisdom as evidenced in his (May Allah be pleased with him) words: "Inform them of the obligations upon them".</p>
<p>الثَّامِنَةُ وَالْعَشْرُونَ: الْمَعْرِفَةُ بِحَقِّ اللَّهِ فِي الْإِسْلَامِ.</p> <p>28. Recognizing the duty to Allah in Islam.</p>
<p>التَّاسِعَةُ وَالْعَشْرُونَ: ثَوَابٌ مَنِ اهْتَدَى عَلَى يَدَيْهِ رَجُلٌ وَاحِدٌ.</p>

29. The reward of a person by whose hand a single man is guided.

الثَّلَاثُونَ: الْحَلْفُ عَلَى الْفُتْيَا.

30. To swear in support of a juristic verdict.