

Explaining an Incredible Ḥadīth of ‘Ubādah Ibn aṣ-Ṣāmit (رضي الله عنه)

The Ḥadīth	2
The Explanation of: “Whoever testifies that nothing has the right to be worshipped...”	3
The Meaning of: “Nothing has the right to be worshipped except Allah.”	6
The Scholars’ Statements of: “Nothing has the right to be worshipped except Allah.”	9
The Explanation of: “...alone, having no partner...”	13
The Explanation of: “...and Muhammad is his servant and messenger...”	15
The Explanation of: “...and that ‘Īsá (Jesus) is the servant of Allah and his messenger...”	18
The Explanation of: “...and his word...”	22
The Explanation of: “...which he directed to Maryam...”	23
The Explanation of: “...and a soul from him...”	24
The Explanation of: “...that Paradise is true and the fire is true...”	28
The Explanation of: “...Allah will admit him into Paradise no matter what his deeds may be.”	30

The Ḥadīth

« عَنْ عَبَادَةَ بْنِ الصَّامِتِ (رضي الله عنه) قَالَ : قَالَ رَسُولُ اللَّهِ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) : 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 »

‘Ubādah Ibn aṣ-Ṣāmit (رضي الله عنه) narrated that Allah’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: “Whoever testifies that nothing has the right to be worshipped except Allah alone having no partner and Muhammad is his servant and messenger; and that ‘Īsá (Jesus) is the servant of Allah and his messenger and Allah’s word which he directed to Maryam (Mary), and a soul from him; that Paradise is true and the fire is true – Allah will admit him into Paradise no matter what his deeds may be.”¹

As for the narrator, he is ‘Ubādah Ibn aṣ-Ṣāmit Ibn Qays al-Anṣārī al-Khazrajī, Abū al-Walīd, 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’āwiyah (رضي الله عنه).

¹ Recorded by al-Bukhārī (no. 3435), Muslim (no. 28), at-Tirmidhī (no. 2640), and by Imām Aḥmad in his “Musnad” (5/314).

The Explanation of:

مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

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

Meaning: Whoever says it while being fully aware of its meanings and fully acting in accordance with what it requires inwardly and outwardly. The two testimonies of faith² must be said with knowledge, certainty, and acting in accordance with them as Allah (سبحانه وتعالى) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

So *know* that nothing has the right to be worshipped except Allah.³

And:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾

Except for those who testify to the truth while they *know*.⁴

As for merely pronouncing it without knowing its meanings or with no certain conviction in it or without acting in accordance to it, then such mere pronouncement of words is useless containing no real benefit. Rather, the testimony must be said while the person

² The first: Nothing has the right to be worshipped except Allah, and the second: Muhammad is the messenger of Allah.

³ The Quran, Sūrah Muḥammad, 47:19.

⁴ The Quran, Sūrah az-Zukhruf, 43:86.

is free of committing Shirk (worshipping others along with or instead of Allah), having complete sincerity in statement of the heart and tongue, and sincerity of action of the heart and limbs; this is something unanimously agreed upon.⁵

⁵ The author, 'Abdur-Raḥmān Ibn Ḥasan Āli-Shaykh also said in his other explanation of "Kitāb at-Tawḥīd" entitled "Qurrah al-'Uyūn:" This tremendous statement contains a negation and an affirmation. It negates the right of worship from everything except Allah by saying, "Nothing has the right to be worshipped..." and it affirms this right of worship to Allah alone by saying, "...except Allah." Allah (تعال) says:

﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾

Allah testifies that nothing has the right to be worshipped except he, and so do the angels and those with knowledge – (that he is) maintaining (creation) with justice. There is nothing worthy of worship except he, the Exalted in Might, the Wise. (Sūrah Āli-'Imrān, 3:18)

So many people are misguided 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. 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 Tawḥīd as an innovation and reject anyone who tries to call them to it. They do not even know as much about it (the statement of Tawḥīd – nothing has the right to be worshipped except Allah) as the disbelievers of Quraysh knew in the period of time before accepting Islam. The latter knew exactly what it meant, yet they denied and rejected what it meant of complete sincerity and the sole worship of Allah alone. Allah (عز وجل) said:

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ أَإِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴾

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?" (Sūrah aṣ-Ṣāffāt, 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 Allah like their worship of dead people, 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 reason, you find one of them today saying, "There is nothing worthy of worship except Allah!" while at the same time he calls upon others besides Allah.

One of the reasons for this is that the Arabs of the old times knew the classical Arabic language of the Quran. So they were aware of all the meanings of Tawḥīd. As for these people of today among whom the act of worshipping others besides Allah has spread so 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 intellectuals, al-Fakhr ar-Rāzī, was completely mistaken with regards to the meaning of "god" in the verse:

﴿ قَالُوا يَا مُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ ﴾

They (the Jews) said, "Oh Mūsá (Moses), make a god for us like the gods they have." (Sūrah al-A'rāf, 7:138)

So if he did not know the actual meaning of the statement of Tawḥīd (nothing has the right to be worshipped except Allah), then what do you think of their lesser scholars, let alone their unlearned common people? Knowing this, is it so 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, such a person would be ignorant that he is actually worshipping such people, taking them as gods?!

al-Qurṭubī said in explaining the chapter in “Ṣaḥīḥ 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 faith is concerned. The ḥadīth in this chapter prove the deception and falsehood of such a methodology. It is known to be wrong by anyone who looks at the Islamic legislation because if this methodology were acceptable (that mere saying the testimony of faith is enough with no belief in it), it would absolutely justify hypocrisy and a hypocrite could be judged as having correct and complete faith; this is obviously wrong.

In this ḥadīth, there is also evidence of what al-Qurṭubī said. 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-Nawawī said about this ḥadīth:

This is an incredible ḥadīth of very significant status. It is the most comprehensive, or at least one of the most comprehensive, ḥadīth that include the correct Islamic creed and beliefs. He (the prophet) (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) comprised within it everything that takes one out of the religion of disbelief with all its various false beliefs and completely separates

one far from such disbelief. He (صلى الله عليه وسلم) summarized in these few words that which distinguishes a person from them all (the different groups of disbelievers).

The Meaning of:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

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

The meaning of لَا إِلَهَ إِلَّا اللَّهُ “Nothing has the right to be worshipped except Allah” is that there is nothing rightly worshipped in truth except Allah. It occurs in many places throughout the Quran. The statement of the scholar, al-Baqā’ī, indicates that the explicit meaning and addition of وَحْدَهُ “...alone” further confirms the affirmation, and the statement لَا شَرِيكَ لَهُ “...having no partner” further confirms the negation. al-Ḥāfiẓ says the same. This is just like in the verse:

﴿وَالْهَكْمَ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾

And your god is one god. There is nothing worthy of worship except he, the Bestower of All Mercy, the Most Merciful.⁶

And Allah (عز وجل) says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي 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.”⁷

⁶ The Quran, Sūrah al-Baqarah, 2:163.

⁷ The Quran, Sūrah al-Anbiyā, 21:25.

And He (سبحانه وتعالى) says:

﴿ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهٍ غَيْرُهُ ﴾

And to the people of ‘Ād, (we sent) their brother, Hūd. He said, “Oh my people, worship Allah. You have no deity other than him.”⁸

They replied, refusing him by saying:

﴿ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَدْرَ مَا كَانُوا يَعْبُدُ آبَاؤَنَا ﴾

“Have you come to us that we should worship Allah (alone) and leave what our fathers had worshipped?”⁹

And Allah says:

﴿ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴾

That is because Allah is the truth, and that which they call upon other than he is falsehood. And Allah is the Most High, the Great.¹⁰

So it contains the absolute negation of any right of worship for other than Allah (“Nothing has the right to be worshipped”) and affirms it solely to Allah alone having no

⁸ The Quran, Sūrah al-‘Arāf, 7:65.

⁹ The Quran, Sūrah al-‘Arāf, 7:70.

¹⁰ The Quran, Sūrah al-Ḥajj, 22:62.

partner (“except Allah alone having no partner”). The Quran, from beginning to end, establishes this belief, explaining and guiding to it.

The word worship, as explained by the famous scholar Ibn Taymiyyah, is an inclusive word for everything that Allah 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 Allah. So whoever dedicates any of that to other than Allah, they have made that object a partner alongside Allah 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 Allah.”

al-Wazīr Ibn Abū al-Muẓaffar said in “al-Iḥṣān” that the testimony of: لَا إِلَهَ إِلَّا اللَّهُ “Nothing has the right to be worshipped except Allah” requires that the one testifying to this knows with certainty that there is nothing that should be worshipped in any way instead of or along with Allah just as Allah (عَزَّ وَجَلَّ) says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

So know that nothing has the right to be worshipped.¹¹

[Soorah Muhammad, 47:19]

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

Abū ‘Abdullāh al-Qurṭubī said explaining this statement, “Nothing other than he should be worshipped in any way.”

¹¹ The Quran, Sūrah Muḥammad, 47:19.

az-Zamakhsharī 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 worship) or in truth (deservingly). It is used here to mean that which is worshipped in truth.

The famous scholar of Islam, Ibn Taymiyyah, said that the word **إِلَهٌ** “god” is anything that is worshipped and fully obeyed. The one deserving of this worship is he (Allah) who alone 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 called upon for one’s necessities. It is that which is relied upon to bring benefit and sought for protection. And a god is that upon which one’s trust is placed and, by its very mention, one feels safe and secure. All of that is for none other than Allah alone. For this reason, this statement, **لا إِلَهَ إِلَّا اللَّهُ** “Nothing has the right to be worshipped except Allah,” is the most truthful of speech. Its people are the people of Allah and his party. And those who deny and refuse it are his enemies, the people of his anger and 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 anything that 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 Allah. 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 Allah.” 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 Allah.

Regarding this statement, al-Baqā’ī said it is the greatest denial that anything should be worshipped in truth other than the Magnificent King (Allah). 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 Allah” completely negates any type of worship to anything or anyone other than Allah, regardless of who or what it may be. It also contains the complete affirmation of worship to Allah alone to the exclusion of anyone or anything else. This is the very Tawḥīd to which the messengers called to and which the Quran establishes just as Allah (عزّ وجلّ) says about the Jinn:

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴾

Say (Muhammad), “It has been revealed to me that a group of the Jinn listened and said, ‘Indeed we have heard an amazing Quran. It guides to the right course, and we have believed in it. And we will never associate in worship anyone with our lord.’”¹²

This statement is of no benefit unless the person knows exactly its meanings of negation and affirmation, and he believes in it with full conviction in his heart and acts in accordance with it. As for the person who says it without knowledge, neither having firm belief in it, nor fulfilling 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.

¹² The Quran, Sūrah al-Jinn, 72:1-2.

The Explanation of:

وَحْدَهُ لَا شَرِيكَ لَهُ

“...alone, having no partner...”

This is a further confirmation to emphasize and make certain the meaning. Allah has clearly explained this narrating the stories of the prophets and messengers in his book. How ignorant the grave-worshippers are regarding their situation! How severe is that which they have fallen into of associating others in worship with Allah that is totally contrary to the statement of sincere faith: “Nothing has the right to be worshipped except Allah.” The former Arab polytheists used to outright deny and refuse “Nothing has the right to be worshipped except Allah” 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 Allah with some of the various types of worship such as love, reverence, fear, hope, reliance, supplication, and other types of worship. Rather, their *Shirk* (associating of others in worship with Allah) is even many times greater than the former Arab’s *Shirk*, because if one of them (today’s polytheists) falls into distress or hardship, he becomes totally devoted and sincere to someone else besides Allah by his supplication, firmly believing that which they call upon can give them faster relief than Allah can. On the other hand, the earlier polytheists used to make their *Shirk* during times of ease but in times of adversity, they would sincerely call upon Allah alone for help as Allah says:

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

يُشْرِكُونَ ﴾

And when they board a ship, they supplicate to Allah, sincere to him in religion. But when he delivers them back to land, they immediately associate others with him.¹³

This being said, it is clear that the polytheists of current times are more ignorant about Allah and his Tawḥīd than the former Arab polytheists were and those before them.¹⁴

¹³ The Quran, Sūrah al-'Ankabūt, 29:65.

¹⁴ The author said in "Qurrah al-'Uyūn:" These later people have become totally unaware of the meaning of "god" and they have altered its true meaning to mean nothing more than *Tawḥīd al-rubūbiyyah* 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 Allah alone. They do this out of their sheer ignorance. Allah (سبحانه وتعالى) says:

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴾

So worship Allah, being sincere to him in religion. (Sūrah az-Zumar, 39:2)

Muḥyiy ad-Dīn an-Nawawī said:

Know that 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-Nawawī) 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 Explanation 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 Allah, alone, having no partner...”).

The meaning of the word عَبْدٌ “servant” here is a slave or servant that is owned. In other words, he belongs to Allah (عَزَّ وَجَلَّ). This specific servitude is the description of Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) just as Allah said:

﴿ أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ﴾

Is not Allah sufficient for his servant?¹⁵

So the highest level of a servant is this specific servitude combined with messenger-ship,¹⁶ and the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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 (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as a refutation of extremism and negligence. This is because many of those

¹⁵ The Quran, Sūrah az-Zumar, 39:36.

¹⁶ It should be noted that messenger-ship (being a messenger of Allah) is a higher level than prophet-hood. It includes everything that prophet-hood includes along with the honor of being sent to a certain people (and in the case of Muhammad, he was sent to all of humanity). It also includes the honor of having a revealed book and legislation. And Allah knows best.

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 (صلى الله عليه وسلم) 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 Allah" requires believing in him (صلى الله عليه وسلم) 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 requires one to honor and uphold his commands and prohibitions, never giving precedence to the statement of anyone over him (صلى الله عليه وسلم), no matter who it may be.¹⁷

The circumstance of today and even in the past is almost completely contradictory to that (that which has just been mentioned above) due to those people who attribute

¹⁷ In "Qurrah al-Uyūn:" And one should not contradict him with the statement or opinion of anyone else because it is possible for others to be mistaken, yet Allah has protected him from error with regards to conveying the religion. Allah has ordered us to obey and support him, and forbade us from disobeying him by saying:

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

It is not for any believing man or woman, when Allah and his messenger have decided any matter, that they should have any choice in their affair. (Sūrah al-Aḥzāb, 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 lest a tribulation should befall them or a painful punishment. (Sūrah An-Nūr, 24:63)

Imām Aḥmad said, "Do you know what tribulation is? Tribulation is Shirk. Perhaps if someone refuses some of the prophet's 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 (صلى الله عليه وسلم) or by giving someone else's possibly error-prone statements and opinions precedence over his (صلى الله عليه وسلم), especially the statements of some scholars as is well-known.

knowledge to themselves from some judges and those who pass religious verdicts, and from Allah we seek help.

al-Bukhārī reported that ‘Aṭā Ibn Yasār said: I met ‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رضي الله عنه) and said, “Inform me of the description of Allah’s messenger (صلى الله عليه وسلم) as it is in the Torah.” He replied:

By Allah, he is surely described in the Torah with some of his same characteristics mentioned in the Quran:

﴿ يَا أَيُّهَا 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.¹⁸

(Allah 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 Allah). He is not rude, harsh, or loud in the markets. He does not repay evil with evil. Rather, he forgives and forgives. Allah will not take him (in death) until Allah straightens and rectifies through him crooked religion by the people saying, “Nothing has the right to be worshipped except Allah.” With it (the statement of Tawḥīd), he will open blind eyes, deaf ears, and locked hearts.”¹⁹

¹⁸ The Quran, Sūrah al-Aḥzāb, 33:45.

¹⁹ Recorded by al-Bukhārī (no. 2125), Imām Aḥmad (no. 6585), and ad-Dārimī (1/5).

The Explanation of:

وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ

“...and that ‘Īsá (Jesus) is the servant of Allah and his messenger...”

This is contrary to what the Christians believe of prophet ‘Īsá; they believe that he is Allah, the son of Allah, or part of the trinity, but Allah is far above what they say.

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

Allah has neither taken a son, nor has there ever been with him another god.²⁰

So one must testify and firmly believe that ‘Īsá (Jesus) (عليه صلاة وسلام) is Allah’s servant and messenger²¹ with sure knowledge and have certain faith that he belongs to Allah. Allah created him from a female with no male intervention as he (وتعالى) says:

²⁰ The Quran, Sūrah al-Mu’minūn, 23:91.

²¹ In “Qurrah al-‘Uyūn:” And this is the clear truth in which one must completely believe as is in the decisive verses and what they contain of refutations of the disbelieving Christians, and they are three groups: those who say ‘Īsá is Allah, those who say he is the son of Allah, and those who say he is part of the trinity. Allah has clearly explained in his book of truth, disproving this falsehood saying:

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

Oh people of the scripture, do not go to extremes in your religion or say about Allah anything except the truth. The Messiah, ‘Īsá, the son of Maryam (Mary), was only a messenger of Allah and his word which He directed to Maryam and a soul from him (Allah). So believe in Allah and his messengers.

﴿ إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴾

Indeed, the example of 'Īsá to Allah is like that of Adam. He created him from dust and then said to him, "Be," and he was.²²

So 'Īsá was no lord nor was he a god. Allah is high above what they associate with him in worship. And Allah also said:

﴿ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ 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 مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴾

And do not say, "Trinity." Stop, it is better for you. Indeed, Allah is only one God. Exalted is he above having a son. To him belongs whatever is in the heavens and whatever is on the earth. =

= And Allah is sufficient as the controller of all affairs. Never would the Messiah be too proud and refuse being a servant of Allah nor would the angels near (Allah). And whoever refuses his worship and is arrogant, he will gather all of them to himself. (Sūrah an-Nisā, 4:171-172)

And Allah also says:

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

They have undoubtedly disbelieved – those who say Allah is Christ, the son of Maryam. (Sūrah al-Māidah, 5:17)

And in many other places in Sūrah al-Māidah (5:17, 72, 75), Allah speaks about prophet 'Īsá and of his talking while still an infant in the cradle.

²² The Quran, Sūrah Āli-'Imrān, 3:59.

So she (Maryam) pointed to him (‘Īsá). They said, “How can we speak to an infant in the cradle?” He (‘Īsá) said, “Indeed, I am the servant of Allah. 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 ‘Īsá, the son of Maryam, the word of truth about which they are in dispute. It is not for Allah to take a son, exalted is he. When he decrees any matter, he only says to it, “Be,” and it is. (‘Īsá said,) “And indeed, Allah is my lord and your lord, so worship him; that is the straight path.”²³

And Allah says:

﴿لَنْ يَسْتَنكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾

Never would the Messiah be too proud and refuse being a servant of Allah nor would the angels near (Allah). And whoever refuses his worship and is arrogant, he will gather all of them to himself.²⁴

And the believer also testifies to the lie of his (‘Īsá’s) enemies, the Jews, when they say he was a son of an adulteress woman (accusing Maryam). Allah has cursed them. So

²³ The Quran, Sūrah Maryam, 19:29-36.

²⁴ The Quran, Sūrah an-Nisā, 4:172.

no one’s Islam will be correct and complete unless he knows what he says and renounces the statement of both groups (the Christians and the Jews²⁵) regarding ‘Īsá and they sincerely believe what Allah (عزّ وجلّ) has said of him: that ‘Īsá is the servant of Allah and his messenger (عليه صلاة وسلام).

²⁵ So with the statement in the ḥadīth “and that ‘Īsá is the servant of Allah,” the Christians are refuted and their extremism by which they say he was more than a servant of Allah. And the statement, “and his messenger” refutes the Jews who believed he was a liar and a false prophet.

The Explanation of:

وَكَلِمَتُهُ

“...and his word...”

‘Īsá (عليه صلاة وسلام) is only referred to as “his word” because he was brought into existence (in Maryam’s womb) merely by Allah saying, “Be,” as the righteous predecessors of those who explain the Quran have said. Imām Aḥmad said in “ar-Radd ‘alá al-Jahmiyyah:”

By the statement, “and his word which he directed to Maryam,” it refers to the statement of Allah, “Be.” So ‘Īsá was brought into existence by that word, “Be.” But ‘Īsá himself is not actually the word, “Be.” Rather, by it, he was brought into existence. So the word is a statement from Allah and his word, “Be,” is not created. The Christians and the Jahmiyyah²⁶ have both lied against Allah regarding ‘Īsá.²⁷

²⁶ The Jahmiyyah are a misguided sect that believes the Quran to be created, that Allah does not speak or see, that Allah is not upon his throne, among other corrupt beliefs.

²⁷ Imām Aḥmad is making this argument because in “ar-Radd ‘alá al-Jahmiyyah” (pg. 20), he says: The Jahmiyyah made a claim saying, “We have found a verse in the book of Allah that proves the Quran (the word of Allah) is created.” So we asked them, “And what verse is that?” They replied, “It is the verse:

﴿ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ ﴾

The Messiah, ‘Īsá, the son of Maryam, was but a messenger of Allah and his word which he directed to Maryam. (Sūrah an-Nisā, 4:171)

(The Jahmiyyah continued with their claim,) “And ‘Īsá was created!” (So Imām Aḥmad refuted this with the argument above.)

The Explanation of:

أَلْقَاهَا إِلَى مَرْيَمَ

“...which he directed to Maryam...”

Ibn Kathīr, the famous commentator of the Quran, said:

Allah created ‘Īsá with a word with which he sent the angel Jibrīl (عليه وسلام) to Maryam. He blew into her from his soul by the command of his lord (عزّ وجلّ). So ‘Īsá was created by the permission of Allah. He originated due to a word that Allah said when he said, “Be,” and ‘Īsá was. As for the soul that was sent, it is the angel Jibrīl (عليه وسلام).

The Explanation of:

وَرُوحٌ مِنْهُ

“...and a soul from him...”

Regarding the statement, “...and a soul from him...,”²⁸ Ubayy Ibn Ka’b said, “‘Īsá is one of the souls that Allah created and then he questioned all the souls with his statement:

²⁸ What is apparent of the meaning of, “...and a soul from him...,” is that he (‘Īsá), like everyone else, is from the children of Adam and Allah says about Adam:

﴿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. (Sūrah al-Ḥijr, 15:29)

And Allah describes ‘Īsá’s example as being similar to the example of Adam in other verses, and Allah knows best.

In “Qurrah al-‘Uyūn,” the author, ‘Abdur-Rahmaan Ibn Hasan, says: This statement means that he is one of the souls that Allah took out of Adam and took from them all a covenant that he is their lord and god; Allah says:

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

And when your lord took from the children of Adam, 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.” (Sūrah al-A’rāf, 7:172)

The soul of ‘Īsá is one of those souls that Allah created. Ibn Jarīr narrated that Wahb Ibn Munabbah said, “Jibrīl breathed into a pocket of Maryam’s garment until the breath reached the womb and encompassed her.” as-Siddī said that the breath entered her chest and she became pregnant, may Allah be pleased with her. Ibn Jurayh said, “They say that he only breathed into her garment pocket or sleeve.” So Jibrīl breathed and Allah created by his word, “Be,” and he was just as Allah says in the fore-mentioned verse: **And when I have fashioned him and breathed into him of my soul.** (Sūrah al-Ḥijr, 15:29) So far removed is Allah besides whom no other can create and no other should be worshipped.

Some Christians used to mention to some Muslim scholars the statement of Allah, **“and a soul from him”** (Sūrah an-Nisā, 4:171). In reply, they said that this is not specific to ‘Īsá (عليه وسلام), Rather, all creation is like that as Allah says:

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾

And he has subjected to you whatever is in the heavens and whatever is on the earth – all things are from him. (Sūrah al-Jāthiyah, 45:13)

Meaning: All things are from him as a creation and origination. And likewise, ‘Īsá is a creation and origination from Allah like all of his other creations. In this ḥadīth, there is a refutation of the Jews. They are at variance with the Christians as they used to consider ‘Īsá a son of an adulteress. So Allah declared them to be liars and disproved =

﴿ أَلَسْتَ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا ﴾

“Am I not your Lord?” They replied, “Yes, we have testified.”²⁹

(Ubayy Ibn Ka'b continues,) “Allah sent it (his soul or statement) to Maryam so that it entered her.” This narration was reported by 'Ābid Ibn Ḥumayd and 'Abdullāh Ibn Aḥmad in “Zawā'id al-Musnad,” and by Ibn Jarīr, Ibn Abī Ḥātim, and others. al-Ḥāfiẓ said that Allah described 'Īsá as being from himself, and the meaning is that he originated from Allah as in the verse:

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

And he has subjected to you whatever is in the heavens and whatever is on the earth – all things are from him.³⁰

So the meaning is that he ('Īsá) originated from Allah just as the meaning of the other verses is that Allah originated and created these things; he originated them with his capability and wisdom.

Ibn Taymiyyah said

= 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 'Īsá, the son of Maryam (عليه وسلام), 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, Allah (سبحانه وتعالى) makes clear the truth and validity of 'Īsá, the Christ. He raised him in rank and made him among the five most significant prophets and messengers mentioned in Sūrah al-Aḥzāb (33:7) and Sūrah ash-Shūrā (42:13).

²⁹ The Quran, Sūrah al-'Arāf, 7:172.

³⁰ The Quran, Sūrah al-Jāthiyah, 45:13.

When Allah 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 Allah (سبحانه وتعالى) (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 ‘Īsá, the angel Jibrīl, or the souls of the children of Adam, then it is impossible that it be a personal attribute of Allah, because something that is a separate being of itself cannot be a characteristic of another.

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

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

Second, Allah 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 Allah”). It is also said regarding the fifth of war gains Muslims may obtain that it is “the wealth of Allah and his messenger.” From this perspective, the servants of Allah are those who solely worship

him and obey his commands. So this second type of attribution or association of something with Allah includes his right of worship, his legislation, and his religion. And the first type includes his lordship and creation.

The Explanation of:
وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ

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

Meaning: And the person must also testify that the Paradise that Allah (سبحانه وتعالى) has informed of in his book and that he has prepared for the righteous believers, that it is real and true, a confirmed belief with no doubt. And he or she testifies that the fire Allah informs of and has prepared for the disbelievers, that it is also real and true as Allah (عزّ وجلّ) says:

﴿ سَابِقُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴾

Race toward forgiveness from your lord and a paradise whose width is like the width of the heavens and earth, prepared for those who believed in Allah and his messengers. That is the bounty of Allah which he gives to whom he wills. And Allah is the possessor of great bounty.³¹

And he says:

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ﴾

So fear the Fire whose fuel is men and stones prepared for the disbelievers.³²

³¹ The Quran, Sūrah al-Ḥadīd, 45:13.

³² The Quran, Sūrah 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 believing in them both as eternal abodes is required.

The Explanation of:

أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ

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

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

« أَدْخَلَهُ اللَّهُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شَاءَ »

Allah will admit him into any of the eight gates of Paradise he wishes.³³

al-Ḥāfiẓ 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 Tawhīd 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-Qāḍī Iyyāḍ said, “What has been narrated (of the end reward) in the ḥadīth of ‘Ubādah (رضي الله عنه) is exclusively for those who testify to what the prophet (صلى الله عليه) has mentioned and they combine these testimonies with actual and firm belief and the Tawhīd that has been reported in this ḥadīth. In that case, the person would receive rewards that exceed his bad deeds and thus gain forgiveness, mercy and immediate entrance into Paradise.”

³³ This version is recorded by Muslim (no. 28).