

Certainty and the Testimony of Faith 2

There are a number of conditions associated with the testimony of "No God but Allah", and associated with the deeds of the hearts. Among those conditions are: Truthfulness, love for Allah and His messenger and The Certainty in the testimony of No God but Allah. There are eleven points associated with certainty. The Imam in a previous talk he discussed five of those conditions, today he discusses the other six:

5) Types of certainty:

Certainty is of two types:

- a) Is to be certain in Allah's words. Or what Allah tells us.
- b) Is to be in the Allah's commands.

To be certain in Allah's words meaning those which are related to knowledge and faith. Those that a believer is ought to believe in and be certain of. No practical action is required of him.

To be certain in Allah's commands relates to the deeds required to be done by the slave. So he or she become certain of the command and remain abide by it, doing the act obligated upon him by Allah may He be exulted.

6) Is to be certain in Allah's words.

There are a number of types of the certainty into Allah's words, for example: the resurrection. Allah told us that He will bring the dead to life, and resurrect those in the graves. We are to be certain of this. It is a fact that has no doubt that there will be a resurrection after death.

Another example is: death. Every body believes in death including those who believe in God and those who do not. Al-Hassan Al-Basry says: "I have never seen a certainty that has no doubt and a doubt that no certainty as death." Everyone including the infidel believe in death, yet, what is strange is that one can see no sign for this certainty in their lives. So, even though everyone is certain in the fact of death, but their actions and deeds you see them continuously active in accumulating worldly belongings as if they shall never die.

Before believing in death and the resurrection, we believe that Allah is a fact, Paradise and Hellfire are facts. We believe in them before we see them. We believe the day after will happen. We shall be resurrected and brought to an account. We believe in all these based on what Allah told us in His words. Another example is the punishment in the grave or bliss, pleasure and heaven in the grave. We believe it beyond doubt because the most truthful of all, Muhammad (PPBU) told us about it, and the Koran contained evidence about it.

Types of the unseen knowledge we are told about include us believing in that path or walk on the narrow bridge over Hell

fire. We believe in angels, we believe in the blessing of seeing the face of Allah, and we believe in the scale, we believe in all the foundations of faith. All such things we were told about is of three types:

- (a) **The absolute unseen:** Allah described the believers in verses 2 and 3 of Chapter 2 when He says: {That Book that has no suspicion, guidance to the God fearing people * Those who believe in the unseen}2:2-3. This includes believing in Allah, His angels, His books, His messengers, the day after, the bridge path over Hell fire, the scale and others. All such things are of the absolute unseen that shall be when one meets His lord. But remain unseen as long as one is in this life.
- (b) **The relative unseen:** These are of Allah or His messenger have told us and forecasted with what shall happen in the future in this life. Such as, the certainty of spread of Islam over all other religions, and the ten major signs of the end of life in which we believe. They are the coming of the false messiah, the great smoke, the great fire in the city of Adan in Yeman, the sun rising from the west, the appearance of the people of Ajooj and Majooj, and the beast, and the coming of the Isa (PBU), and the three great sun eclipses.

There are many other minor signs we were told about by the messenger (PPBU) such as: the conspiracy or splitting amongst the Muslims, the coming of the Mahdi with the coming of Isa (PBU), the great final war with the Jews.

When rocks and trees will speak in support of Muslims against Jews. We were told about the shepherds building sky scrapers with vanity and pride.

Therefore, we should be certain of what Allah or His messenger have told us, with such firm and unshakable faith.

(c) **The Semi-hidden matters.** Some matters are hidden to some people and are not to others. The same knowledge may to some: knowledge through faith in the hidden; and to some is knowledge through evidence. Examples of that is what the messenger (PPBU) said to do when a fly falls in one's drink with one wing dipping into the drink; is to dip the other wing and through away the fly. Indicating if one wing carries a disease the other wing carries the treatment. Some will only believe in it after scientific or experimental evidence is obtained; and they would be told the testimonial or evidential believers. We believe in this through faith in the Messenger's words, and would be of the type of the believers in the unseen.

We need to have absolute belief in everything the messenger has told. We are commanded by Allah in the Koran to do so. Allah goes further saying that whatsoever the Messenger says is not from him but is inspired by Allah. The only thing is that we get certain that he did say such a thing.

7) Examples given by the companions in fulfilling this status

The greatest group of people who gave examples of certainty (in both commands of Allah and His words) is that generation of companions who were taught by the messenger (PPBU).

For example, Amer ebn Quaise when he said: "even if the barrier is removed I wouldn't have any more certainty than I already do"

Ali ebn Abi-Talib said: "Even when I see Heaven and Hell, I would not gain any more certainty, because I have already seen them through the eyes of the Messenger (PPBU)". Meaning his faith in what the messenger told him is more than his faith if he saw with his own eyes.

Abu-Baker when told by the unbelievers: "Your friend claims he made a journey to Palestine, ascended to the heavens and came back in one night. What do you think? You can't but disbelieve him?" Abu-Baker said: "If he did say it, then it is true". He made accepting that as being true is the condition that it was told by the messenger (PPBU). He had certainty in not doubting the Messenger (PPBU).

Anas ben-Nathr who had a problem that can only walk with a limp, took part in a battle. Some said to him that he has an excuse from Allah and doesn't need to join the battle. He said: "With the grace of Allah, I would step into paradise before you do despite this limp of mine". Later the messenger said {I saw him in Paradise and he has no limp}. Indeed his faith in paradise

was very high at times of war when hearts tremble, and thought of escaping and taking refuge over whelm the mind.

8) The second part is the certainty in Allah's command.

It is extremely important as we Muslims needed it greatly. We need to know that just as believing with certainty in Allah's words, we need to have certainty in the acts or deeds Allah commands us to do. Like the singularity of God, and worshipping Him with prayers, charity, fasting and all other types of worship. Certainty is also in abstaining from the acts which Allah commands prohibit.

A believing slave of Allah must never approach his prohibitions or violate them. And does or abstain by Allah's commands with certainty of the reward or punishment Allah has promised. That is the essence of the God fearing characteristic.

Those with level of certainty are an elite group of God fearing people. They are certain that Allah has prohibited adultery, usury (or dealing in interests), Alcohol, stealing, bribery, slandering or backbiting, tattling or defamation and making false accusations against the innocent, harming the neighbour, and disobeying of parents, harming all people, oppression or transgression, tyranny, prostitution and aggression. All that Allah has prohibited you must abstain from and never commit.

Be certain that Allah commanded to do prayers, charity, pilgrimage, fasting, giving for Allah, justice, perfection,

kindness and especially to parents, and doing good in general. And the certainty that Allah rewards for doing so.

9) Example of certainty in Allah's commands.

Bilal as he was being tortured and a large rock was placed on his chest in the heat of the day in Mecca, due to his certainty in Allah, he used to repeatedly say: "one God, one God".

Others in wars had to fight even their closest relatives because in that war they were fighting the enemies of Allah. With the certainty that fighting for the cause of Allah leads to paradise.

The life of the companions was full of certainty. An example to use is when Allah sent down his command to prohibit alcohol. That is a good example to use due to the addiction factor and the difficulty to give up. When Allah's command came down, despite the addiction, the alcoholic drinks were poured down until the streets of Madina were covered in alcohol. No inspectors, or law enforcers or police were needed. When certainty does not exist things will happen as what happened in America in the twenties and thirties of the last century when the laws of alcohol prohibitions were issued. Then they insisted on outlawing alcohol, and used the entire country's powerful advertising machinery and huge enforcement and other resources to implement it. They spent millions of dollars, and tens of thousands of inspectors and soldiers and police forces. As you all know when the US government decides on something

it becomes obsessed with it, it moves, mobilize, manipulates, traces, plans with precision and perfection. And then what happens? Only thirteen years later they had to overturn their decree, and change their plans and cancel the prohibition. Because the people did not respond. In fact, small secret underground factories came into operation with crimes of murder, more destruction and problems. So, it was brought back and alcohol became available again, probably more available than water. A nation with no certainty towards God.

10) Certainty is a faithful heart and not a convinced mind

The companions had the faith in their hearts. Americans had been convinced in their minds logically and scientifically were convinced but that was not enough for them. They did not have the faith in their hearts which what mattered.

We see many a doctor who smokes cigarettes despite his knowledge and being convinced in his mind of its dangers. But, once he hears an effective religious talk then he/she gives it up and repent, thanks be to Allah. That is because the talk or the advice addresses the certainty in the heart. Addressing the mind with logically convincing arguments sometimes work, but in more cases the effect wears off after a while. There is no compression between the effect of the two.

Khalid bin-Alwaleed was challenged once to drink poison if his messenger was right. Realizing that saying no will indicate lack of faith on his behalf and losing the argument with losing

potential converts to Islam. He drank the poison and Allah saved him.

This opens another door that certainty is an honor or a special attribute from Allah. And those with special attributes or special powers are those with true certainty. They may have a special secret moral power; as in to have their prayers answered and never tell about it; or to be given the power to see the truth through complicated situations.

At the end, we finish with what Allah says: {is it the rule of ignorance they want, and who is better that Allah as a rule for those who are certain.}5:50. We must rekindle the meaning of certainty in Allah's words. Also re-energize and live the meaning certainty in the Allah's commands. And what Allah has permitted is the right, the truth and the good for a great wisdom. We must be certain, and if we have suspicion then we would be abandoning the command of Allah and accepting the rule of ignorance. They are the two opposites: the rule of Allah and the rule of ignorance.

11) Types of certainty.

Certainty divides into levels:

a) The certainty of knowing.

Is like what we read in the Koran about paradise and Hellfire and their descriptions.

b) The certainty of truth (or True Certainty)

Is when actually seeing that which you were told about and which you knew but had not seen yet; seeing paradise right in front of you just as Allah promised. Then the certainty of knowledge changes to become the true certainty.

c) The core or certainty

When actually entering and feeling, enjoying and living paradise itself. This becomes certainty in its entirety.

12) Strengthening the certainty of the heart

Certainty within the heart can be strengthened by all that may make your faith stronger like reciting the Koran, visiting the graveyard, meditation and thinking of the creation of the heavens and earth, and all the creatures upon earth, and in the human race and the differing of color and language, and the sending of the rain, and the management of all this world.

Let our certainty be in Allah may He be exalted, and in His promise, and in His commands, and His words as He wanted for us, and as we were taught by His messenger (PPBU). And as the companions did and live. May Allah grant us unshakable certainty, and a non ending contentment.

Amen.