

Explanation of The Book of Tawheed

Class Notes – Chapter 5

بَابُ الدُّعَاءِ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

The call to testify that there is nothing deserving of worship except Allah.

- **Relevance of the chapter to the book:** That the author, after mentioning in the previous chapters the obligation of *tawheed*, its virtues and the obligation of fearing its opposite, now mentions that it is not befitting for the one who knows all that to keep it to themselves. Rather, it is obligatory upon them to call others to it upon wisdom and sound admonition, as was the way of the Messengers and those who followed them
- (لَا إِلَهَ إِلَّا اللَّهُ) – The author used the word of *tawheed* (لَا إِلَهَ إِلَّا اللَّهُ) to indicate the obligation of calling to *tawheed* itself.
 - (لَا إِلَهَ إِلَّا اللَّهُ) when mentioned implies *tawheed*. When you call to (لَا إِلَهَ إِلَّا اللَّهُ) you are essentially calling to *tawheed*.
- *Tawheed* is not perfected (i.e. it is deficient) unless a person calls to it after knowing it. This is as per Surat al-Asr:

﴿وَالْعَصْرِ . إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ . إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ﴾ [العصر]

By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.

- (الدُّعَاءُ) – Calling other people to (لَا إِلَهَ إِلَّا اللَّهُ). It has the same meaning as the word *da'wah*.

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾

[يوسف: 108]

Allah the Almighty said: Say, "This is my way; I invite to Allah with insight, I and those who follow me. And exalted is Allah ; and I am not of those who associate others with Him."

- {قُلْ هَذِهِ سَبِيلِي} – "Say, this is my path". The Prophet ﷺ is being addressed. He is being told to say that this is the path I am upon and which I call to.
- {أَدْعُو إِلَى اللَّهِ} – "I call to Allah". Those who call to Allah are of two types:
 - Those who call to Allah with sincerity. Their intention is to make those they call reach Allah upon the truth.
 - Calling to Allah for the sake of calling to themselves, or for the sake of status and position, such as those who are associated with the authority or government. They comply with whatever they are told because if they do not, it may compromise their position and standing.

- It is sufficient in reward and honour when calling to Allah that truth and falsehood are being made clear and distinguished from one another.
 - When the truth is no longer propagated, falsehood soon becomes established and is wrongfully considered to be the truth.
 - A *da'iah* should never despair when calling to Allah that no one is responding. As long as they are calling to Allah, they are making the truth apparent.
- {عَلَىٰ بَصِيرَةٍ} – “Upon insight”. Upon knowledge. Therefore, calling to Allah is established upon sincerity and knowledge. The things which diminish *da'wah* the most is a lack of sincerity and a lack of knowledge.
 - Knowledge is not restricted to that of the *sharee'ah* alone, but also includes knowledge and insight of the people you are calling and knowledge of the propagation method as well.
- {أَنَا وَمَنْ اتَّبَعَنِي} – “I and those who follow me”. Those who believe in me and testify to the truth of what I have come with. This can have two meanings:
 - That it returns to {أَدْعُو} – Meaning, I call to Allah and those who follow me also call to Allah.
 - That it returns to {عَلَىٰ بَصِيرَةٍ} – Meaning, I and those who follow me are upon insight in our *da'wah*.
- Both meanings are correct (as they do not contradict one another). Therefore, the complete meaning of the *ayah* which combines both these meanings is that the followers of the Prophet ﷺ are people of insight and knowledge and they also call to Allah upon insight and knowledge.
- {وَسُبْحَانَ اللَّهِ} – Far removed and exalted is Allah in that He should have a partner in His Lordship or Worship, or that I should call other to Allah upon ignorance which could lead to the blasphemy of Allah through *shirk*.
- {وَمَا أَنَا مِنَ الْمُشْرِكِينَ} – “And I am not of those who associate others with Him”. This is what I am upon in disassociating myself from *shirk* and from the *mushrikoon*. This necessitates that I am upon pure *tawheed*. This is what I am upon and what I call to.
- **General meaning of the ayah:** Allah orders the Prophet ﷺ to inform the people of His way and methodology, which is to call others to the testification of {لَا إِلَهَ إِلَّا اللَّهُ} upon knowledge, certainty and clear evidence.
- All those who follow him also adhere to this methodology and call to what he called to, upon knowledge and certainty.
- The essence of this call is that Allah is far removed from having a rival or partner in His Dominion of the Heavens and Earth, as well as having on associate worshipped besides Him.
- **Relevance of the ayah to chapter:** The relevance is from two perspectives:
 - {قُلْ هَذِهِ سَبِيلِي} – That this is the path of the Prophet ﷺ. The path he was upon was calling to the Oneness of Allah (essentially *tawheed*).
 - {أَدْعُو إِلَى اللَّهِ} – Because the key to calling to Allah upon insight is *tawheed*. Any *da'wah* devoid of *tawheed* is a reflection of the lack of *baseerah* of those calling to it.

وعن ابن عباس رضي الله عنهما: أن رسول الله ﷺ لما بعث معاذاً إلى اليمن، قال له: إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وفي رواية: إلى أن يوحّدوا الله، فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ حَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لِدَلِكِ فَأَعْلِمُهُمْ أَنَّ

الله افترض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم ، فإن هم أطاعوا لذلك ، فأياك وكرائم أموالهم ، واتق دعوة المظلوم فإنه ليس بينها وبين الله حجاب. أخرجه.

Ibn Abbas (May Allah be pleased with him) narrated: When Allah's Messenger ﷺ sent Mu'adh to Yemen, he said: You will come upon the People of the Book, let your first act be to call them to testify that there is nothing worthy of worship in truth but Allah." And in another version of this tradition (it is said): To single out Allah Alone in the worship, i.e. actualize the Oneness (Tauhid) of Allah. If they obey you in this, inform them that Allah has prescribed for them to offer five prayers (salaat) every day and night. If they obey you in this, then inform them that Allah has imposed upon them the duty of sadaqah (zakaat) 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 Zakat), and safeguard yourself against the supplication of those who have suffered injustice because there is no veil between his supplication and Allah," [Bukhari and Muslim]

- (بعث معاذاً إلى اليمن) – “Sent Mu’adh to Yemen”. He sent him as a *da’ee* (propagator of Islam), a ruler and a judge in the year of 10 Hijri.
- (أهل كتاب) – The Jews and Christians who were the predominant population of Yemen at the time. He informed him of the type of people he would be giving *da’wah* to as means of guidance. This shows the importance of knowing the condition of those you are giving *da’wah* to.
- (شهادة) – Meaning that they testify upon knowledge:

﴿إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ﴾ [الزخرف: 86]

Except those who testify to the truth [can benefit], and they know.

- Therefore, to testify to the word of *tawheed* implies that you know what you are testifying to. It also necessitates that this testification is articulated upon the tongue and that others know about it, as this is also inherent in the meaning of the *shahadah*. It is not sufficient to only believe in your heart.
- (وفي رواية) – In another narration, also in Sahih Bukhari. The second narration is (يؤحدوا الله) which is synonymous with (لَا إِلَهَ إِلَّا اللَّهُ).
- (أطاعوك لذلك) – “If they obey you in this”. Meaning if they obey you in testifying to (لَا إِلَهَ إِلَّا اللَّهُ) and denounce everything worshipped besides Allah.
- (إياك وكرائم أموالهم) – “Beware of taking their best possessions”. The obligatory *zak’aat* is neither taken from the best wealth nor the worst wealth, but that which is in between. This is fair and just for both those who give and those who take, thereby removing all feeling of resentment.
- (اتق دعوة المظلوم) – “Safeguard yourself against the supplication of those who have suffered injustice”. Put between you and the *du’aa* of the oppressed a barrier by enjoining justice and abandoning oppression (in how you rule).
- (ليس بينها وبين الله حجاب) – “There is no veil between his supplication and Allah”. There is nothing shielding it from Allah (such as *haram* wealth or even disbelief) and that it will ascend to Him and He will accept it.
- **General meaning of the hadith:** That when the Prophet ﷺ despatched Mu’adh to Yemen as a caller and instructor for teaching the people the principles of Islam, he outlined the methodology he should follow in calling the people to Islam.

He informed him that he would encounter the Jews and Christians who were well versed in religion and would debate him on such issues. He informed him of this so that he could be prepared to argue with them and remove their *shubah* (misconceptions).

He firstly commanded Mu'adh to correct their understanding of the matters of creed and ideology, because it was the basis upon which all other tenets of Islam depended upon.

Once they adopted *tawheed* and abandoned *shirk*, he should command them to establish the *salaat*, which took precedence right after *tawheed*.

If they abided by performing the obligatory *salaat* he should command the rich amongst them to pay the *zakaat* to the poor as an act of consolation to them, but more importantly out of obedience to Allah. He warned him against taking their best possessions, but rather to take their average possessions.

Finally, he advised him to treat them with justice and to avoid oppression, because the du'aa of the oppressed will certainly be answered by Allah.

- **Relevance of the hadith to the chapter:** That it is clear-cut evidence that the *da'eeyah* (propagator to Islam) should first invite people to testify that there is no deity worthy of worship except Allah (*tawheed*). It also urges that propagators should be sent to achieve such a purpose.

ولهما عن سهل بن سعد أن رسول الله ﷺ قال يوم خيبر: لأعطين الراية غداً رجلاً يحب الله ورسوله ويحبه الله ورسوله يفتح الله على يديه. فبات الناس يدوكون ليلتهم أيهم يعطاها. فلما أصبحوا الناس غدوا على رسول الله ﷺ كلهم يرجو أن يعطاها، فقال: أين علي بن أبي طالب؟ فقيل: هو يشتكي عينيه: فأرسلوا إليه. فأوتي به فبصق في عينيه ثم دعا له فبرأ كأن لم يكن به وجع فأعطاها الراية فقال: انفذ على رسلك حتى تنزل بساحتهم ثم ادعهم إلى الإسلام وأخبرهم بما يحب عليهم من حق الله فيه فوالله لأن يهدي الله بك رجلاً واحداً خير لك من حمر النعم. (يدوكون)، أي: يخوضون.

Both collectors have also reported that Sahl bin Sa'd said: On the day of Khaibar, Allah's Messenger ﷺ 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 ﷺ each of them hoping to be given the flag. Allah's Messenger ﷺ 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 ﷺ then spat in his eyes and prayed for him, where upon he was cured as if he had no previous pains. Allah's Messenger ﷺ 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."

- **Sahl ibn Sa'd:** Ibn Maalik. Ansaari and Khazraji. A prominent companion of the Prophet ﷺ. He died in the year 88 Hijri aged more than 100 years old.
- **Ali Ibn Abu Talib:** He was the Prophets paternal cousin, and the husband of his daughter Fatima, and the fourth of the Rightly guided Khulaafa. He was one of the earliest people to accept Islam in Makkah and one of the ten *sahabah* who were given glad tiding of Jannah. He was murdered in the year 40 Hijri.

- (يَوْمَ خَيْبَرٍ) – On the Day of Khaybar. The battle of Khaybar was launched against the Jews in the year 7 Hijri.
- (الرَّيَاةَ) – The banner of war, which is given to the commander, and to which the troops marshal behind. It is derived from the word (رَأَى), literally meaning to see. That is, the troops see the banner on the battlefield and marshal behind it.
- (يُحِبُّ اللَّهُ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ) – “Who loves Allah and His Messenger and is loved by Allah and His Messenger”. Establishes the attribute of love for Allah, in that Allah loves and can be loved. We establish this attribute without distorting (*ta’teel*) its meaning like the people of *bid’ah* did. They wrongly claimed that when Allah loves a servant it means the reward He gives them, and when the servant loves Allah it means the love they have for His reward.
- (يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ) – “Allah will grant victory under his leadership”. These are glad tidings given by the Prophet ﷺ of impending victory. This is one of the signs of his Prophethood, in that he is informing the *sahabah* from the matters of the unseen (*ghayb*).
- (يَدُوكُن) – Discussing and contemplating as to whom this person might be such that they have this great virtue of loving Allah and His Messenger and that this love is reciprocated.
- (يَشْتَكِي عَيْنَيْهِ) – “He is suffering from an eye ailment”. Literally means to complain; to complain from the pain of the eye inflammation (*al-ramad*). Complaining to Allah not to the people.
- (فَأُوتِيَ بِهِ) – “He was brought forth”. Indicates that he could no longer see as a result of his eye inflammation. He had to be guided to the Prophet ﷺ.
- (فَبُرَأَ) – “Cured”- Cured completely without any traces of the sickness left behind. One of the signs of the Greatness of Allah and that He can do all things. Also, a sign of the truthfulness of the Prophet ﷺ.
- (انْفُذَ عَلَى رَسْلِكَ) – “Advance with ease and gentleness”. Literally, (الرَّسْلُ) is the milk of the camel which is milked with ease and gentleness.
 - He gave him this advice because the impending situation was dangerous, and he feared an ambush from the Jews who are malicious and treacherous by nature.
- (بِسَاحَتِهِمْ) – “In their midst”. Meaning the outskirts of their lands which is closest to their fortresses. The Prophet ﷺ said:

« إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ »

“Whenever we approach a nation (i.e. enemy to fight) then it will be a miserable morning for those who have been warned.” [Bukhari, Muslim]

- (ادْعُهُمْ إِلَى الْإِسْلَامِ) – “Call them to Islam”. Call them to submit to Allah upon *tawheed*, to obey Him through worship and to purify themselves from *shirk* and its people. This is the essence of Islam.
- (وَأَخْبِرُهُمْ بِمَا يَجِبُ) – “Inform them of their duties to Allah in Islam”. If they accept Islam (which is essentially *tawheed*) then inform them of what is obligatory upon them after that from the rights of Allah (*salaat, zakaat, siyaam, hajj* etc).
- (لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا) – “If Allah may guide through you a single man to Islam”. Because *hidaayatul tawfeeq* (guidance to accept Islam) is from Allah alone. As for *hidayatul irshaad* (guidance by showing the straight path), then this is the responsibility of the Prophets and all those who follow them.
- (حُمْرُ النَّعَمِ) – “Red camels”. They were greatly sought after amongst the Arabs. They were considered to be the most precious and prized wealth amongst them.
- **General meaning of the hadith:**

The Prophet gave the *sahabah* glad tidings that the following day they would be granted victory over the Jews at the hands of a virtuous man who was loyal to Allah and His Messenger.

Each of the *sahabah* aspired to be this person due to their great virtue.

When they gathered the next morning, the Prophet ﷺ asked about Ali ibn Abu Talib, who was suffering from inflammation in his eyes and could not join them.

He was brought to the Prophet ﷺ, who spat in his eyes and he was healed immediately.

The prophet then charged him with the commandment of the troops and instructed him to move carefully until he drew near to the fortress of the enemies.

The Prophet ﷺ further commanded him to firstly invite the enemies to accept Islam. If they would respond to his call, he should inform them of the duties obligated upon them as Muslims.

Finally, the prophet highlighted the virtues of inviting people to Islam, affirming that if a person accepts Islam at the hands of *daa'eah* it would be better for the *daa'eah* than the most precious worldly gains! Therefore, how much greater would the reward be if they were the source of guidance for more than one person!?

- **Relevance of the hadith to the chapter:**

- The Hadith is relevant to the chapter from two aspects:

- (ثم ادعهم إلى الإسلام) – “Then call them to Islam”. The reality of Islam is to submit to Allah upon *tawheed*, showing obedience to Allah through worship and disassociating from *shirk* and its people. Calling them to Islam is essentially calling them to *tawheed*.
- (وَأَخْبِرُهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ) – “And inform them what is obligatory upon them regarding the rights of Allah in Islam”. The greatest of Allah’s rights is *tawheed*. Sometimes in the texts of the *share’ah* the word *haqq* (حَقّ) exclusively means *tawheed*, as is the case in the *hadith* of Mu’aadh in the first chapter:

« حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا »

Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him. [Bukhari, Muslim]

All the rights of Allah follow this main right and are dependent upon it, no other rights are acceptable if this one is corrupted!

- **Important issues of the Chapter**

1. **It is the way of the followers of Prophet Muhammad ﷺ to call people to Islam.** As per the *ayah* in Surat Yusuf. A more comprehensive and eloquent way of saying this would be: “Calling to the way of Allah is the way of the Messengers and those who follow them”.
2. **Stress upon sincerity of intention, for many who supposedly call to the truth merely call to themselves.** As per the *ayah* in Surat Yusuf “I invite to Allah” - because it is very easy when calling to Allah, that you call to yourself instead (showing off). The one who truly calls to Allah wishes only that the *deen* of Allah be established.
3. **Calling people to Allah with sure knowledge is obligatory.** As per the *ayah* in Surat Yusuf “Upon insight”. Because *da’wah* is obligatory and whatever is required to fulfil the obligation is also obligatory.
4. **Of the signs of the beauty of Tauhid is its being free of any blasphemy towards Allah.** As per the *ayah* in Surat Yusuf “And exalted is Allah (Subhaana Allah)”. When you call to the worship of Allah alone you do so because He is perfect and far removed from imperfections and therefore deserving of all worship. This is the essence of *tasbeeh*.
5. **The ugliness of Shirk is that it vilifies Allah.** It vilifies Allah by ascribing to Him that which does not benefit Him, thereby negating the *tasbeeh*.

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 Shirk.** As per the *ayah* in Surat Yusuf "And I am not one of the mushrikoon". Because if I am amongst them (even though I do not commit *shirk*), it may be apparent to others that I am with them and support them in their shirk. I may also be influenced by them.
7. **Having Tauhid (and calling towards it) is the foremost obligation.** As per the *hadith* of Mu'adh "Let your first act be to call them to testify that there is nothing worthy of worship in truth but Allah".
8. **We must first begin with Tauhid before everything, even salaah.** As per the *hadith* of Mu'adh, whereby the Prophet ﷺ advised him to only proceed to the obligation of *salaah* after they have accepted *tawheed*.
9. **The meaning of singling out Allah Alone in worship and being sincere in His Oneness is the meaning of the Shahadah "La ilaha illa-Allah".** As per the two narrations in the Hadith of Mu'adh.
10. **Among the people of the Scriptures are some who either have no knowledge of Tauhid, or if they do, they don't follow it accordingly.** Because Mu'adh was sent to the People of the Book. If the Prophet ﷺ knew they were upon *tawheed*, he would not have advised Mu'adh to call them to it.
11. **Stress on teaching step by step.** As per the *hadith* of Mu'adh (*tawheed*, then *salaah* then *zakaat*).
12. **The most important issues must be explained first.** As per the Hadith of Mu'adh. He told him to inform them of *tawheed* first, because *salaah* and *zakaat* are of no use if their *tawheed* is corrupt.
13. **How to spend zakaat (obligatory charity).** As per the *hadith* of Mu'adh. The *zakaat* is taken from the rich and given to the poor.
14. **The scholar (learned) must try to clear away misunderstandings of the learner.** As per the *hadith* of Mu'adh, whereby he gave him specifics on whom *zakaat* is taken from and to whom it is given, so that there can be no misunderstandings.
15. **The best properties of people must not be taken for zakaat (obligatory charity).** As per the *hadith* of Mu'adh where the Prophet ﷺ specifically warned against it.
16. **Beware of the supplication of the oppressed.** As per the *hadith* of Mu'adh.
17. **We are informed that there is no barrier to the supplication of the oppressed one (to be accepted).** As per the *hadith* of Mu'adh. Because a person may not take heed when they are told to beware of the *du'aa* of the oppressed, but if they are then told that there is no barrier between it and Allah, they are more likely to be fearful and not approach it.
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 Tauhid.** Referring to the story of Khaybar whereby the Prophet ﷺ and his companions suffered great difficulties and hardships. A person would not go through these great hardships, except if they were sincere in their *tawheed* and seeking the pleasure of Allah.
19. **The Prophet's assertion: "I shall indeed give the flag ..." is a sign from among the signs of Prophethood.** Because he is informing on the matters of the unseen which are only known through revelation.
20. **Applying spit to the eyes of Ali and the subsequent cure he received, is another sign of the Prophethood.** Because this is not a known form of medication, however when it became the cause for cure, it is a true sign of the truth of the Prophet.
21. **The superiority of Ali.** Because he loves Allah and His Messenger, and Allah and His Messenger love Him. The love of Allah is not like the love of His creation.

- 22. The merits and virtues of the Companions 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.** They occupied themselves with speculation as to whom from amongst them would be given the banner and did not celebrate the glad tidings of victory.
- 23. An illustration of the faith in Qadar -how the predetermined occurs to those who do not seek it and denial to those who wished it all along the night.** Because the *sahabah* came to the Prophet ﷺ early hoping to be the ones given the banner, yet Ali could not come due to his illness and it was given to him.
- 24. The manner of the Prophet's advice to Ali "Go to the people with ease and gentleness".** Because when calling to Allah, the situation initially demands ease and gentleness.
- 25. Calling to Islam before waging war.** Because Ali had the army at his back, yet he was ordered to first call them to Islam.
- 26. Legitimacy of fighting with those who were previously called to Islam but rejected it.** Meaning if they rejected the *da'wah* then the next stage is force. You do not deploy an army if you are only going for *da'wah*!
- 27. Preaching Islam with wisdom as evidenced in his ﷺ words: "Inform them of the obligations upon them".** Because from the wisdom is that the *da'wah* is fulfilled completely. They may accept Islam but not submit to the obedience of Allah through the acts of worship. The *da'wah* is only complete when they accept *tawheed* and submit to Allah through worship.
- 28. Recognizing the duty to Allah in Islam.** As per *hadith* of Sahl ibn Sa'd. Because accepting Islam (*tawheed*) necessitates that you fulfil the obligations of Allah.
- 29. The reward of a person by whose hand a single man is guided.** Because it is better than everything which is desired and sought after in this world.
- 30. To swear in support of a juristic verdict.** As per the *hadith* of Sahl ibn Sa'd. The Prophet ﷺ swore by Allah to show the great reward of *da'wah* as a form of encouragement. Swearing upon a juristic verdict should not be done all the time as it could be misunderstood that the one giving the *fatwa* is doubtful of the ruling, and they need to swear by Allah to make it more credible.