The Statement of At-Tawhīd:
Lā Ilaha Illā-Allāh
(its Virtues, Significance, Conditions, & Nullifiers)

Shaykh ʿAbdur-Razzāq Ibn ʿAbdul-Muhsin al-ʿAbbād al-Badr
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SHAYKH 'ABDUR-RAZZĀQ IBN 'ABDUL-MUḤSin AL-'AbbāD AL-BADR
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BRIEF BIOGRAPHY OF THE AUTHOR


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1. Fiqh of Supplications & adh-Kār.
THE STATEMENT OF AT-TAWHĪD


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2. The ‘Allāmah Shaykh Ibn Bāz (رحمه الله).

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<tr>
<th>Arabic Symbol</th>
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<tr>
<td>حفظه الله</td>
<td>May Allah preserve him</td>
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<tr>
<td>ً(i.e. a male companion of the</td>
<td>Prophet Muhammad)</td>
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<td>ً(Glorified &amp; Exalted is Allah)</td>
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<td>ً(Allah) the Mighty &amp; Sublime</td>
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<td>ً</td>
<td>May Allah send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
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<td>May Allah send Blessings &amp; Safety upon him and his family (i.e. Du‘a send mentioned the Prophet Muhammad)</td>
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<td>ً</td>
<td>(Allah) His Majesty is Exalted</td>
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<td>ً</td>
<td>May Allah be pleased with her (i.e. a female companion of the Prophet Muhammad)</td>
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INTRODUCTION

All praise is for Allāh the Lord of the worlds. I bear witness that there is no deity worthy of worship except Allāh alone with no partners, and I bear witness that Muhammad (صلى الله عليه وسلم) is His slave and Messenger.

Thereafter, this treatise contains a beneficial summary of the best of words, and the greatest and most lofty: the word of Tawhid (لا إله إلا الله) – none has the right to be worshiped in truth except Allāh – its virtues, significance, conditions, and nullifiers. The treatise is extracted from my book “Fiqh Al-Adiyah wal Adkaar.” It was requested by some of our noble acquaintances to isolate this treatise to a separate authoring for ease of benefit.

I pray to Allāh to place in this treatise a great blessing. May He make it a door of guidance for whom He wills of His servants. May He guide us all to His straight path; the path of those that Allāh favored amongst the Messengers, the truthful, martyrs, and the righteous, and how excellent these companions are. Allāh is sufficient for us, and He is the best disposer of affairs. May peace and blessings be upon our Prophet and his family.

Written by: ‘Abdur-Razzāq al-Badr
Indeed, to this splendid statement belong excellent virtues and innumerable distinctions. It is the best, most virtuous, and the greatest of all statements. For its cause, the creation was created, messengers sent, and books were revealed. By this declaration, mankind was separated into believers and disbelievers; joyous dwellers of paradise and wretched dwellers of Hellfire. So it is the most trustworthy handhold that will never break, the statement of piety, the greatest of all pillars of religion, and the largest of the branches of faith. Moreover, it is the path of attaining Paradise and salvation from the Fire. It is the statement of testimony, the key to the Home of Bliss, and salvation from the Hellfire. It is the foundation of the religion and the pinnacle of its matters.

The virtue of this statement and its lofty position in the religion is above what anyone could describe or fully grasp.

Allāh ( سبحانه وتعالَ) said:
"Allāh bears witness that Lā Ilāha Illā Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lā Ilāha Illā Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise." [Sūrah Āli Imran 3:18]

From amongst the mentions of the virtues of this statement in the Noble Qur’ān: Allāh (تَبَارَكَ وَخَلَقَهُ) made it the core call of the prophets and the essence of their message. Allāh (سُبُحَّهُ وَتَعَالَى) says:

"And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Lā Ilāha Illā Ana [none has the right to
VIRTUES OF THE STATEMENT: “NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH.”

be worshipped but I (Allāh), so worship Me (Alone and none else).” [Sūrah al-Anbiyā’ 21:25]

And He (said):

وَلَقَدْ بَعَضَا فِي سَعْيِ أُمَّةٍ رَسُولًا أَنُّ أُعْبِدُوا

اللَّهَ وَبِجَنِينَّكُمَا الطَّغَوتُ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): “Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities i.e. do not worship Tāghūt besides Allāh).” [Sūrah an-Nahl 16:36]

And He (said) in the opening of the chapter Nahl:

بِيَزْرُ الْمُتَّبِعَةِ بِالْرِّجْلِ مِنْ أَمْرِهِ عَلَى مِنْ يَتَّبِعُ

مَنْ يُعَبِّدُوْا أَنْ أَنْذَرْنَا أَنْذَرْ لَآ إِلَّا اللَّهَ إِلَّا أَنَا فَأَتَّفَقُونِ
"He sends down the angels with the Rūh (revelation) of His Command to whom of His slaves He wills (saying): "Warn mankind that Lā Ilāha Illā Ana (none has the right to be worshipped in truth but I), so fear Me (by abstaining from sins and evil deeds)." [Sūrah an-Nahl 16:2]

This verse is the first of enumerated bounties of Allāh upon his servants, to indicate that the guidance to this statement is the greatest bounty that Allāh bestowed upon His slaves, As He (سُبْحَانَ اللَّهِ وَرَحْمَاتُهُ مَAX) says:

وَأَسْبَعَ عَلَّيْكُمْ يَعْمَهُ ظُهُرةَ وَبَاطِنَةَ

"And has completed and perfected His Graces upon you, (both) apparent and hidden." [Sūrah Luqmān 31:20]

Mujāhid - (رحمهالله) - said:

"[the grace is] the statement of Lā Ilaha Illā-Allāh: None has the right to be worshipped in truth but Allāh"

Sufyān bin Uyaynah- (رحمهالله) - said:
VIRTUES OF THE STATEMENT: “NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH.”

"Allāh has not bestowed a bounty upon his slaves greater than enlightening them with the statement of Lā Ilāha Illā-Allāh: None has the right to be worshipped in truth but Allāh"

Amongst its virtues is that Allāh described it in the Qur’ān as the good word, Allāh - (سُبْحَانَهُ وَتَعَالَى) - says:

“See you not how Allāh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high). Yielding its fruit at all times, by the permission of its Lord, and Allāh sets forth
parables for mankind in order that they may remember.” [Sūrah Ibrāhīm 14:24-25]

And it is the firm statement referred to in the verse:

يَجِبُنَّ اللَّهُ أَلَّذِينَ ءَاكَمُوا بِالْقُوَّةِ الْقَلِيمَةِ فِي الْحَيَاةِ الْزَّيْنَةِ وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّلَمِيَّينَ وَيَعْلَمُ اللَّهُ مَا يَشَآءُ

“Allāh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allāh Alone and none else), and in the Hereafter. And Allāh will cause to go astray those who are Zālimūn (polytheists and wrong-doers), and Allāh does what He wills.” [Sūrah Ibrāhīm 14:27]

And it is the promise in the verse:

لَا يُمْلِكُونَ السَّفَقَةَ إِلَّآ مَنْ أَخَذَ فِي أَنْفُسِهِ عِنْدَ اللَّهِ عِهْدًا

“None shall have the power of intercession, but such a one as has received permission (or
VIRTUES OF THE STATEMENT: “NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH.”

promise) from the Most Gracious (Allāh).” [Sūrah Maryam 19:87]

It was reported by the way of Ibn Abbas – (رضي الله عنه) - that he said:

العَهْدُ: شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَيَتَبَارَأُ إِلَى اللَّهِ عَزَّرَ وَجِلَّ مِنَ الْحُوْلِ وَالْقُوَّةِ، وَهِيَ رَأْسُ كُلِّ نَفْرَةٍ.

“The promise is the testimony of Lā Ilaha Illā-Allāh: [None has the right to be worshipped in truth but Allāh], and renounce all power and might to Allāh (عَزَّرَ), and it (i.e., the statement) is the foremost of any piety.”

From amongst its virtues: It is the trustworthy handhold which whoever adheres to it is saved, and whoever abandons it perishes. Allāh (سمع الحَلَائِل) says:

فَمَن يَسْتَفْعَرِ بِالْطَّغْوَى وَيُؤْمِنُ بِيَابِّنِ اللهِ فَقَدَ أَسْتَمَسَّكَ بِالأَعْرَأَةِ الْوَتْنَىَّ

1 Reported by at-Tabarānī in “ad-Du’ā” (3/1518)
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"Whoever disbelieves in Tāghūt (all false deities) and believes in Allāh, then he has grasped the most trustworthy handhold." [Sūrah al-Baqarah 2:256]

And He (سُبِّحَةُ وَتَعَالَانَ) said:

"And whosoever submits his face (himself) to Allāh, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allāh’s sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allāh’s Messenger Muhammad (صَلَّى اللّهُ عَلَيْهِ وَسَلَّم)), then he has grasped the most trustworthy handhold [Lā Ilaha Illā-Allāh (none has the right to be worshipped but Allāh)]." [Sūrah Luqmān 31:22]

**Among its virtues:** It is the lasting word that Ibrāhīm (إِبْرَاهِيمُ) has left behind in his posterity. Allāh (سُبِّحَةُ وَتَعَالَانَ) says:
VIRTUES OF THE STATEMENT: "NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH."

“And (remember) when Ibrāhīm (Abraham) said to his father and his people: “Verily, I am innocent of what you worship, ‘Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily He will guide me.’ And he made it [i.e. Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone)] a Word lasting among his offspring. (True Monotheism), that they may turn back (i.e. to repent to Allāh or receive admonition).” [Sūrah az-Zukhruf 43:26-28]

It is the word of piety that Allāh made the companions of the Messenger (صلى الله عليه وسلم) hold to and made them worthy of it, Allāh (سُبْحَانَهُ وَتَعَالَ) says:

أَذَّنَ أَلْدَابَ كُتَّبَنَّا فِي قُرْوِينِ الْحَمِيْشَةَ حَمِيْشَةً جَاهِلِيَّةَ فَأَنَّلَيْلَ النَّاسُ بِسْكِينَتَهُ  عَلَى رَسُولِهِ وَعَلَى
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“When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allāh sent down His Sakīnah (calmness and tranquility) upon His Messenger (صِلْلَهُمَّا عَلَيْهِ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped in truth but Allāh); and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.” [Sūrah al-Fath 48:26]

Abū Ishāq as-Sabī’ye narrated from Amr bin Maymūn that he said:

مَا تَكَلَّمَ النَّاسُ بِشَيْءٍ أَفْضَلَ مِنْ لَا إِلَهَ إِلَّا اللَّهُ

“Mankind has not made mention of a word better than Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone).”

So Sa’ad bin ʿIyād said in reply:
VIRTUES OF THE STATEMENT: “NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH.”

أَنَّدِيَ مَا هِيَ يَا أَبَا عَبْدِ اللَّهُ ؟ هِيَ وَاللَّهُ كَلِمَةُ النَّفْوَى أَلْزَمَهَا اللَّهُ أَصلَحَ مُحَمَّدَ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ وَ كَانُوا أَحْقَ بِهَا وَ أَهْلَهَا رَضِيَ اللَّهُ عَنْهُمْ

“Do you know what that word actually is? By Allāh it is the word of piety that Allāh made the companions of Prophet Muhammad (صلى الله عليه وسلم) adhere to and made them worthy of it – (رضي الله عنهم).”

Also among its virtues: It is the utmost propriety. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

يَوْمًا يَقْمُ اللَّهُ وَلِلْمُلْكِ يَقُومُ النَّفْخُ وَالْمَلائِكَةُ صَافِعاً لَا يَبْكِمونَ إِلَّا مَنْ أُذِنَ لَهُ

الْهَالِكَانِ وَقَالَ صَوْابَاً

“The Day that Ar-Rūḥ [Jibrīl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.” [Sūrah an-Naba’ 78:38]

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2 Reported by at-Tabarānī in ad-Du‘ā (3/15133)
‘Ali bin Abī Talha reported from ibn ‘Abbas (رضي الله عنه) regarding: (speak except him whom the Most Gracious (Allāh) allows, and he will speak what is right.) that he said its meaning to be:

إِلَّا مَنْ أَذَنَ لَهُ الْرَّبُّ عَرَّ وَ جَلَّ بِشَهَادَةٍ أَنَّ لَآ إِلَّا إِلَّهَ إِلَّا

اللَّهُ، وَ هُوَ مُنْتَهِى الصَّوَابِ.

“Except whom the Lord (عَزِّ الْأَمْنَى) allows by the testimony of La Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone), and it is the ultimate rightness.” ³

Also Ikrimah – (رضي الله عنه) – said:

الصَّوَابُ: لَآ إِلَّا إِلَّهَ إِلَّا

“The rightness is: La Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone).” ⁴

Also among its virtues is that it’s the true calling mentioned in the saying of Allāh (سُبْحَانَاهُ وَ تَقَانَ):
"For Him (Allāh, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allāh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use)." [Ṣūrah ar-Rūm 13:14]

Furthermore, it is the real bond that unites the followers of the Islāmic religion. By this statement the lines of love, allegiance, and enmity are drawn. As a result, the Islāmic society has become firmly connected as one body, each part strengthening and supporting another.

The Scholar, Shaikh Muhammad al-Amin Shinqiti stated in his book Adwaa’ al-Bayān:

"In conclusion, the true bond that brings together the discordant is the bond of Lā Ilaha
**THE STATEMENT OF AT-TAWHĪD**

**Ilā-Allāh** (none has the right to be worshipped in truth but Allāh Alone). It is apparent that this bond has warmed the hearts of those who bear the throne of the angels for mankind on earth, despite their differences. Allāh (سُلَيْمَانَ وَعَالِهُمُّ (said:

"Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them..."
from the torment of the blazing Fire! "Our Lord! And make them enter the ‘Adn (Eden) Paradise (everlasting Gardens) which you have promised them - and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise. “And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy.” And that is the supreme success.” [Sūrah Ghāfir 40:7-9]

The verses indicate that the bond that gripped the angels bearing the throne to mankind on Earth, compelling them to seek from Allāh such magnificent prayer for humanity, could only be the belief in Allāh (الله النعم القدير).

Continuing on, he said- (سقلاً) :

“Overall, there is no dispute amongst Muslims that the bond that unites the dwellers of the earth and the dwellers of the heavens is the bond of Lā Ilaha Illā-Allāh (none has the right
to be worshipped in truth but Allāh Alone). So, it is not permissible to call to any other bond."\(^5\)

**And amongst the virtues:** It is the best of good deeds. Allāh ( سبحانه وتعالى) says:

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من جاء بالحسنات فلله خير منهما
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"Whoever brings a good deed will have better than its worth." [Sūrah an-Nahl 16:89]

Ibn Mas'ūd, Ibn Abbas, Abu Huraira, and others have reported in regards to the good deed mentioned: It is Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone)\(^6\)

Also reported from Ikrimah - (رضي الله عنه) - regarding the statement of Allāh (تعالى):

"Whoever brings a good deed will have better than its worth" that he said: "It is Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone), and the intended meaning is that: he will the attain the good from it. Reason being that there is nothing better than

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\(^5\) Adwa' al-Bayān (3/447-448)
\(^6\) Ad-Du’ā by At-Tabarānī (3/1497-1498)
VIRTUES OF THE STATEMENT: "NONE HAS THE RIGHT TO BE WORSHIPPED IN TRUTH BUT ALLĀH."

Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone)\(^7\)

It has been affirmed in *al-Musnad* by the way of Abū Dhar (رضي الله عنه) that he said:

"Tell me what will bring me near to the Garden and keep me far from the Fire."

He (رضي الله عنه) said:

"If you commit an evil deed then do a good deed; it is in ten folds,"

I said,

\(^7\) "Fadhl At-Tahlīl wa Thawābah Al-Jazzīl" by Ibn al-Banna; p.74
"O' Messenger of Allāh, is among the good deeds Lā Ilaha Illā-Allāh?"

He (ṣallallāhu 'alayhi wassallā) replied,

نَعَمْ، هِيَ أَحْسَنُ الْحَسَنَاتِ

"Yes, it is the best of good deeds."\(^8\)

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\(^8\) Al-Musnad; (5/169), and ad-Du'ā by at-Tabarānī; No. 1489
More Virtues of this Statement as Recorded in the Sunnah

We have previously discussed the virtues of Lā Ilaha Illā-Allāh as established in the Qur'an al-Karim, affirming that it is the reason for creating the heavens and earth and all that exists. For its call the Messengers were sent, books were revealed, and legislations established. For its cause, scales of the Hereafter were placed, deeds recorded, Paradise and Fire created, and people divided into believers and disbelievers.

Therefore, it is the truth which the entire religion is founded upon, and to it will be held accountable those of the past later times. Evidently, on the Day of Judgment a servant will not proceed until he is questioned about two things: What have you worshipped, and what was your reply to the Messengers? The answer to the first is the actualization of the word of Tawhīd (i.e. monotheism: Lā Ilaha Illā-Allāh - none has the right to be worshipped in truth but Allāh Alone), while the answer to the second is the actualization of the testimony that Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh; in acknowledgment, admission, and obedience.
Indeed, the virtues of the word of Tawhid are abundant, surpassing beyond what one could enumerate. Here will be an attempt to present some of its virtues as recorded in the hadith (verbal traditions) of the Prophet (صلى الله عليه وسلم).

Among its virtues: It is the most virtuous of deeds, the reward of which is equivalent to freeing a slave, and it is a protection from Shaytân. It has been reported from the way of Abu Hurayrah (رضي الله عنه) that the Messenger (صلى الله عليه وسلم) said:

من قال: لا إلَهِ إلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ
وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمِ
مَايَةٌ مُّرَّةً كَانَتْ لَهُ عَدْلُ عَشْرِ رَقَابٍ، وَ كَبِيبَتْ لَهُ
مَايَةٌ خَسَنَةٌ، وَ مُحِيضَتْ عَنْهُ مَايَةٌ سَيِّئَةٌ، وَ كَانَتْ
لَهُ جَزَاءٌ مِّن� السَّيِّبَاطُانِ يَوْمَهُ دَلِيلٌ حَتِّى يُمْسِي، وَ
لَمْ يَأْتِ أَحَدٌ بِأَفْضَلِ مِمَّا جَاءَ بِهِ، إِلَّا أَحَدٌ عَمِلَ
أَكْثَرَ مِن ذَلِكَ.

"Whoever says There is no god but Allāh, alone, without any partner, the Kingdom and praise belong to Him and He has power over
more virtues of this statement as recorded in the sunnah

everything (Lā Ilaha Illā-Allāh, wahdahu la sharīka lahu, lahul-mulku wa lahul-hamdu, wa huwa ala kulli shay'in qadīr) one hundred times a day, it is the same for him as freeing ten slaves. One hundred good actions are written for him and one hundred wrong actions are erased from him, and it is a protection from Shaytān for that day until the night. No-one does anything more excellent than what he does except someone who does more than that.” [Al-Bukhārī and Muslim].

Also Abū Ayyūb al-Ansārī (رضي الله عنه) reported: The Prophet (صلى الله عليه وسلم) said:

مَنْ قَالَهَا عَشْرَ مَرَّاتٍ كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنفُسٍ
مِنْ وَلَدِ إِسْمَاعِيلٍ

“He who utters ten times: 'Lā Ilaha Illā-Allāh, wahdahu lā sharīka lahu, lahul-mulku wa lahul-hamdu, wa Huwa 'alā kulli shay'in Qadīr (there is no true god except Allāh. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),' he will have a reward equal to that for freeing four slaves

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9 Al-Bukhārī: No.6403, Muslim; No. 2691
from the progeny of Prophet Ismā’il.” [Al-Bukhari and Muslim].

From among its virtues: It is the best statement uttered by the Messengers as reported from the Prophet (صلى الله عليه وسلم) that he said:

أَفْضَلُ مَا قُلْتُ أَنَا وَالْنَّبِيُّونَ عَشِيْصَةَ عَرَقَةُ: لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلَكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلٍّ شَرِيعٌ قَدِيرٌ.

“The most virtuous of what I and the Prophets said in the afternoon of ‘Arafah is: None has the right to be worshipped but Allāh, alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā Ilaha Illā-Allāh, wahdahu lā sharika lahu, lahul-mulku wa lahul-hamdu, wa huwa `alā kulli shay’in qadīr).”

In similar wording,

10 Al-Bukhārī: No.6404, Muslim; No. 2693
11 At-Tabarānī in “ad-Du’ā’”; No.874
MORE VIRTUES OF THIS STATEMENT AS RECORDED IN THE SUNNAH

"The best of supplication is the supplication of the Day of `Arafah. And the best of what I and the Prophets before me have said is: None has the right to be worshipped but Allāh, alone, without partner, to Him belongs all that exists, and to Him belongs the Praise, and He is powerful over all things. (Lā Ilaha Illā-Allāh, wahdahu lā sharīka lahu, lahul-mulku wa lahul-hamdu, wa huwa `alā kulli shai`in qadīr)." 12

From its virtues: It sways the scrolls of mischief and sinful deeds on the Day of Judgment, as is stated in the hadith of ‘Abdullah bin ‘Amr bin al-‘As (ṣallallāhu `alayhi wa sallam) (said):

12 Jami` at-Tirmidhi; No. 3585
"A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allāh will say: "Do you deny anything of this?" He will say: "No, O Lord." He will say: "Have My recording scribes been unfair to you?" Then He will say: "Apart from that, do you have any good deeds?" The man will be terrified and will say:
MORE VIRTUES OF THIS STATEMENT AS RECORDED IN THE SUNNAH

"No." (Allāh) will say: "Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written Ash-hadu an Lā Ilaha Illā-Allāh wa anna Muhammadan 'abduhu wa rasūluhu (I bear witness that none has the right to be worshipped but Allāh, and that Muhammad is His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?" He will say: "You will not be treated unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)."  

Certainly, there is a significant presence of Īmān (faith) in his heart to have the card of Lā Ilaha Illā-Allāh sway those scrolls. The people vary in deeds (i.e. in its reward and acceptance) based on the strength of Īmān in their heart. Hence, the reason for those that utter the same statement: Lā Ilaha Illā-Allāh, but do not attain the same reward is due to a weakness of Īmān in the heart. This is evident from the hadith of Anas bin Mālik (ṣallī Allāhu 'alayhī wa sallam) that the Prophet (ṣallī Allāhu 'alayhi wa sallam) said:

"Whoever said, “None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: “None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, “None has the right to be worshipped but Allāh and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell.” 14

Therefore, the people of Lā Ilaha Illā-Allāh vary in their rewards based on the goodness of Īmān in their hearts.

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14 Al-Bukhārī; No. 44. Muslim; No. 193, 325
MORE VIRTUES OF THIS STATEMENT AS RECORDED IN THE SUNNAH

Among the virtues of this word: It overweighs the heavens and earth as indicated in the hadith of Abdullah bin ‘Amr (صلى الله عليه وسلم), the Prophet (صلى الله عليه وسلم) said:

أن نوها قال إبنه بيند موهبه: أمتك بلال إلإ إلإ الله
فإن السماوات السبع و الأرضين السبع لمو
و ضعفت في كفاه و و ضعفت: لا إلإ إلإ الله في كفاه
رجحت بهن لا إلإ إلإ الله و و لون السماوات
السبع كن حلفة مبهمة لقصمتهن لا إلإ إلإ الله.

"Noah, at his death bed, had said to his son ‘I command you to hold to La Ilaha Illa-Allah, for it the seven heavens and the seven earths are placed on one side of the scale’s balance while La Ilaha Illa-Allah is placed on the other side. Surely La Ilaha Illa-Allah would sway them. And if the seven heavens were to be an enclosed ring, then La Ilaha Illa-Allah would shatter it." 15

15 Al-Musnad; 2/170. Rated as authentic by al-Albâni in "Silsilah As-Sahîahi"; No. 134
Among its virtues: There is no barrier to veil it from Allah. Rather, it penetrates all barriers, as reported in the hadith of Abu Hurayrah (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said:

ما قال عبد: لا إله إلا الله قط مخلصاً، إلا فتحت
له أبواب السماء حتى تفضي إلى العرش، ما
اجتنب الكبائر.

“No worshipper has ever said: None has the right to be worshipped but Allah (La Ilaha Illa-Allah)’ sincerely, except that the gates of heaven are opened for it, until it reaches to the Throne, so long as he avoids the major sins.”

From its virtues: It is a salvation from the Fire according to a narration that the Prophet (صلى الله عليه وسلم) heard a man making Adhān (call to prayer), saying Ash-hadu an Lā Ilaha Illa-Allāh (I bear witness none has the right to be worshipped in truth but Allah). He (صلى الله عليه وسلم) said:

خرج مين النار

16 Jami’ at-Tirmidhi; No. 3590. Of a sound narration Rated as Hasan by al-Alba’ni
MORE VIRTUES OF THIS STATEMENT AS RECORDED IN THE SUNNAH

"He is saved from the Fire"\textsuperscript{17}

Also in the hadith of ‘Itbān (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

إنَّ اللهَ خَرَّمَ عَلَيْ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ، يَبْنِيُّ فِي

بَذْلَكَ وَجْهَةَ اللهِ.

"Allāh has made the fire of Hell unlawful for him who affirms that none has the right to be worshipped but Allāh."\textsuperscript{18}

\textbf{From the virtues of this statement:} Is that the Prophet (صلى الله عليه وسلم) made it the most virtuous branch of Īmān. In the two Sahih from the hadith of Abū Hurayrah (رضي الله عنه) the Prophet (صلى الله عليه وسلم) said,

الإِيمَانُ بِضُعْعُ وَ سِبْعٍ وَ سُبْعُونَ سُجُبَّةً، أَعْلَاهَا قُولُ لَا إِلَهَ إِلَّا اللهُ، وَأَذَنَّاهَا إِصَاطِةً الأَذَى عَنِ الطُّرْقِ.

"Īmān is made up of seventy odd number of branches. The highest is the statement 'none has the right to be worshipped in truth but Allaah'
and the lowest branch is to remove harm out of the road.” ¹⁹

From its virtues: It is the most virtuous supplication, as in the hadith of Jābir bin Abdullāh (ṣaḥ.ṣaḥ.), when he said, “I heard the Prophet (ṣaḥ.ṣaḥ.) say:

أَفْضَلُ الْذُّكْرِ: لَا إِلَهَ إِلَّا اﷲُ، وَ أَفْضَلُ الدُّعَاءِ: ﴿الْحَمْدُ لِلَّهِ﴾

“The best of remembrance is Lā Ilaha Illā-Allāh (None has the right to be worshipped in truth but Allāh), and the best of supplication is al-Hamdu Lillāhi (praise is to Allāh).” ²⁰

Amongst its virtues: Whoever says it sincerely from his heart will be most fortunate; included in the intercession of the Prophet (ṣaḥ.ṣaḥ.) on the Day of Judgment, as in the hadith of Abu Hurayrah (ṣaḥ.ṣaḥ.):

يَا رَسُولُ اللهِ مَنْ أُسْعَدَ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ: ﴿}]

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¹⁹ Al-Bukhārī; No. 9. Muslim; No. 35.
²⁰ Jami‘ at-Tirmidhī; No. 3383. Sunan Ibn Mājah; No. 3800. Rated Hassan by al-Albānī in Sahīh al-Jami‘; No.1104
MORE VIRTUES OF THIS STATEMENT AS RECORDED IN THE SUNNAH

"I said: O Allāh's Messenger (صلى الله عليه وسلم)! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" Allāh's Messenger (صلى الله عليه وسلم) said: "O Abu Hurayrah! I have thought that none will ask me about this before you, as I know your longing for the (learning of) hadīth. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart 'none has the right to be worshipped in truth but Allāh.'"\(^\text{21}\)

It is evident from the past Hadīth in particular the statement: "the one who said sincerely from the bottom of his heart 'None has the right to be worshipped in truth but Allāh,'" that the invocation of

\(^{21}\text{Sahīh al-Bukhārī;}\text{ No. 99.}\)
this word is not accepted by mere utterance upon the tongue. Rather, one must abide by its conditions mentioned in the Qur’ān and Sunnah.
CONDITIONS OF LĀ ILAHA ILLĀ-ALLĀH

We have previously mentioned the virtues of the word of Tawhīd (monotheism): Lā Ilaha Illā-Allāh. We have confirmed that it is the best of statements and most virtuous of all, and presented the resulting noble reward and beneficial fruits of it in this life and the hereafter.

However, every Muslim must know that Lā Ilaha Illā-Allāh is not accepted by merely uttering it on the tongue. Rather, it is a must to fulfill its due rights, and establish its conditions as outlined in the Qur’ān and the Sunnah (ṣunnah). Every Muslim is aware that no act of obedience to Allāh is accepted unless its conditions are fulfilled. For example, the Salah (prayer) is not accepted without its established conditions, Hajj (pilgrimage) is not accepted without its conditions, and likewise any other act of worship is not accepted without its defined conditions in the Qur’ān and Sunnah. Similarly, the invocation of the Statement: Lā Ilaha Illā-Allāh, will not be accepted from an individual without its conditions detailed in the Qur’ān and Sunnah.

The righteous predecessors have indicated the importance of giving due diligence to the conditions of Lā Ilaha Illā-Allāh and the obligation of adhering to it. As such, it was reported from Hassan Al – Basri that it was
said to him: "Some people are saying: 'Whoever says Lā Ilaha Illā-Allāh enters Paradise'!

He said: "Whoever says Lā Ilaha Illā-Allāh and accomplish its rights and obligations, will enter Jannah’"

In addition, in other reports Hassan Al-Basri said to Farazdaq, as he was burying his deceased wife:

ما أُعْدِدتْ لِهذَا الْيَوْمِْ؟ قَالَ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ
مُنْذُ سَبْعِينَ سَنَةً. فَقَالَ: الْحَسَنُ: يَغْمَرُ العُدْدَا،
لْكَيْنِ لَلَا إِلَهَ إِلَّا اللهُ شُرَوْطُ، فِإِيَّاكَ وَقَذَفَ
المُخْصَصَاتِ.

"What have you prepared for such day (i.e., death)?"

He (Farazdaq) said: "A testimony of Lā Ilaha Illā-Allāh of seventy years."

Hassan replied: "Indeed, it is the best apparatus, but there are conditions for Lā Ilaha Illā-Allāh. So, abstain from accusing innocent women of adultery."

Ibn Munabih was once asked:
“Isn’t the statement of Lā Ilaha Illā-Allāh the key to the Paradise?”

He answered, “Yes, but every key has ridges. If you come with the key that has the right ridges, the door will open for you. If you do not have the right ridges the door will not open for you.”

The ridges mentioned are referring to the conditions of Lā Ilaha Illā-Allāh.

An in-depth study of the texts of the Qur’ān and Sunnah reveal that the statement of Lā Ilaha Illā-Allāh will not be accepted without the following seven conditions:

1. Knowledge of its meaning, which negates ignorance.
2. Certainty which negates doubt.
3. Sincerity which negates polytheism and hypocrisy.

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22 These reports are recorded by Ibn Rajab in Kalimatul Ikhlās p. 14
4. Truthfulness as opposed to dishonesty.
5. Love which negates hate and abomination.
6. Submission and Compliance as opposed to neglect.
7. Acceptance that negates rejection.

Some of the people of knowledge placed these seven conditions in a line poetry, saying:

علْمُ ِبَيْقِينٕ وَ إِخْلاصٕ وَ صَدْقٕكَ مَعْ مَحَبَّةٕ وَ أِنْقِيَادٕ وَ أَلْقَبُوُّ لَهَا

"Knowledge, Certainty, Sincerity, and your truthfulness along with love, yielding and acceptance of these conditions."

We shall look further into each condition to discover its significance while referencing some of its proofs from the Qur’ān and Sunnah.23

The first Condition: Knowledge (al-‘Ilm) of the meaning of this statement that negates ignorance. Thus, it is vital to know that it negates all forms of worship from anyone

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23 For detailed commentary refer to: Ma’arij Al-Qabul by Shaykh Hafidh al-Hakami p. 1/377 and on.
other than Allah, and it affirms all of it to Allah alone. As Allah ( سبحانه وتعالى) says:

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)." [Sūrah al-Fatihah 1:5]

Meaning: We worship You alone and worship none other, and we seek help from You alone and seek it from none other than You.

Allah ( سبحانه وتعالى) said:

"So know (O Muhammad (صلى الله عليه وسلم)) that, Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allah)." [Sūrah Muhammad 47:19]

Moreover, He ( سبحانه وتعالى) also said:

"...except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allah,
and obeyed His Orders), and they know.” [Surah az-Zukhruf 43:86]

The commentators of the Qur'an have said: “who bear witness” to Lâ Ilaha Illâ-Allâh (none has the right to be worshipped in truth but Allâh), “and they know” in their hearts the meaning of their testimony and they confess it with their tongues.

It has been reported on the authority of ‘Uthman bin Affân (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

من مات رضو يعلم أنه لا إلإ الله إلا هو

“Whoever dies knowing (fully well) that none has the right to be worshipped in truth but Allâh enters Paradise.”

Thus, the Prophet (صلى الله عليه وسلم) made knowledge a condition for this statement.

The second condition: Certainty (al-Yaqqin) that negates any doubt to an extent that the one who invokes this statement is firm with an unwavering belief. Certainty is the pinnacle of knowledge and its completeness. Allâh (سُبُحَانَاهُ وَتَعَالَى) said in describing the believers:

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24 Muslim; No. 26
"Only those are the believers who have believed in Allāh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allāh. Those! They are the truthful." [Sūrah al-Hujurat 49:15]

"And afterward doubt not" – meaning they had firm certainty without any doubt.

It has been reported on the authority of Abū Hurayrah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

آَمَنَّا أَنَّ لَا إِلَٰهَ إِلَّا اللَّهُ وَ أَنْبِيُّ رَسُولُ اللَّهِ لَا يَلَنَّى اللَّهُ بِهِمَا عَبَدُ غَيْرُ شَرِكٍ فِيهِمَا إِلَّا دَخَلَ الجَنَّةَ.

"I bear testimony to the fact that none has the right to be worshipped in truth but Allāh, and I am His messenger. The bondsman who would
meet Allāh without entertaining any doubt about these (two fundamentals) would enter heaven.”

Also reported by the way of Abū Hurayrah (رضي الله عنه), that the Prophet (صلى الله عليه وسلم) said:

من لقيت من وراء الحائط يشهد أن لا إله إلا الله، مستيقناً بها قلبه، فبشره بالجنة.

“Whoever you meet outside this garden testifying that Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh), being assured of it in his heart, give him the glad tidings that he will enter Jannah.”

Thus marked for having certainty a condition for Lā Ilaha Illā-Allāh.

The Third Condition: Sincerity (al-Ikhlās) that negates polytheism and hypocrisy. This is achieved by purifying the deeds from all apparent and hidden deficiencies and having sincere intentions in all acts of worship for Allāh alone. Allāh (سِمَحَاءَ رَحِمَانَ) said:

25 Muslim; No. 27
26 Sahih Muslim; No. 27.
CONDITIONS OF LÄ ILAHA ILLÄ-ALLÄH

"Surely the religion (i.e. the worship and the obedience) is for Allāh only." [Sūrah az-Zumar 39:3]

Moreover, He (سُبْحَانَهُ وَتَعاَلَى) said:

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone." [Sūrah al-Bayyinah 98:5]

In the authentic narration by Abū Hurayrah (رضي الله عنه), the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) said:

أَشْعَرُ النَّاسِ بِشِفَاعَتِي: مَنْ قَالَ لَا إِلَةَ إِلَّا اللَّهُ،
خَالِصًا مِنْ قُلْبِهِ.

"The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped in truth but Allāh."
Thus considering sincerity yet another condition of Lā Ilaha Illā-Allāh.

The Forth Condition: Truthfulness (as-Sidq) that negates dishonesty. Therefore, one must invoke this statement truly from his heart. Truthfulness is compliance of the heart with the tongue. It is for the lack of such that Allāh ḥasan has reviled the hypocrites:

إذا جاءك المكرون قالوا نشهد إبنك رسول الله وآلهة

بعاذ إبنك رسول الله وآلهة نشهد إن المكرون لصحبون

“When the hypocrites come to you (O Muhammad (صلى الله عليه وسلم)), they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger, and Allāh bears witness that the hypocrites are liars indeed.” [Surah al-Munāfiqūn 63:1]

So, He (سبحان وتعالى) described them as liars because the claim of their tongues is not present in their hearts. Moreover, Allāh (سبحان وتعالى) also said:
CONDITIONS OF LÀ ILAHA ILLÀ-ALLAH

"Alif-Lâm-Mîm. Do people think that they will be left alone because they say: “We believe,” and will not be tested.” [Sūrah al-Ankabūt 29:1-3]

It has been reported by Mu‘adh bin Jabal (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said:

ما يَمِنْ أَحَدٍ يَشْهَدُ أَنِّ لا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَادِقًا يَمِنْ فَلُهُ إِلَّا حُرِمَةُ اللَّهِ عَلَى النَّارِ.

“There is none who testifies truthfully that none has the right to be worshipped in truth but Allāh and Muhammad is his Apostle, except that Allāh, will save him from the Hell-fire”\textsuperscript{27}.

\textsuperscript{27} Al Bukhāri: No. 128, Muslim; No. 32
Hence, truthfulness is a required condition of *Lā Ilaha Illā-Allāh*.

**The Fifth Condition:** Love (*al-Mahabbah*) that negates hate and abomination. This is actualized by loving Allāh, His Messenger (*ṣallallāhu ʿalayhi wa sallam*), Islām, and the Muslims who adhere to the obedience of Allāh, as well as disapproving anyone who goes against *Lā Ilaha Illā-Allāh* and commits any of its nullifiers of polytheism or disbelief. As for the proof for making love one of the conditions, it is the statement of Allāh (*ṣūrah ʿalālāh fī al-taḥārāt*):

> وَهُمُ الْأَشْهَابُ مَن يَتَجَلَّدُ مِن دُونِ اللَّهِ أَنْدَادًا يُجْهَؤُوهُمْ
> كَحُبِّ اللَّهِ وَالَّذِينَ ءَاوَّلَوْا أَنَّدُكَ حُبًا لِلَّهِ

> "And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else)."
> [Ṣūrah al-Baqarah 2:165]

And the *hadīth* from the Prophet (*ṣallallāhu ʿalayhi wa sallam*) where he stated:
CONDITIONS OF LĀ ĪLĀHǍ İLLÂ-ALLÂH

“The most stronghold of İmân (faith) is to love in the cause of Allâh and to hate in the cause of Allâh (i.e. disprove of anything displeasing to Him).”

The Sixth Condition: Acceptance (al-Qubûl) that negates rejection. It is a must to fully and wholeheartedly accept this statement and all that it entails. Indeed, the Qur’ân narrates the tales of those whom Allâh spared their destruction for embracing Lā Ilaha Illâ-Allâh, and the destruction of those that rejected it. Allâh (سُبْحَانَةَ رَقَبَةُ) says:

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\text{سُمَّرُ نُجِّي رَسُلِّنَا وَأَلَّذِينَ آمَنُوا سَتَّرَكَنَّكَ حَقًا عَلَيْنَا}
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Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.” [Sûrah Yûnus 10:103]

Allâh (سُبْحَانَةَ رَقَبَةُ) said regarding the idol worshippers:

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28 Ahmad in the Musnad 4/286
THE STATEMENT OF AT-TAWHĪD

"Truly, when it was said to them: Lā ʿIlāha ʿIlā-Allāh they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our ālihah (gods) for the sake of a mad poet?" [Sūrah a-Sāffāt 37:35-36]

The Seventh condition: Submission (al-Inqiyyād) and Compliance that negates neglect. For it is a must upon anyone invoking Lā ʿIlāha ʿIlā-Allāh to adhere to the legislations of Allāh, follow His commands, and submit entirely to Him. Allāh (ṣubḥānahu wa-taʿāla) says:

وَمَن يُسْلِمُ وَجَهَهُ إِلَى ʿللَّهِ وَهُوَ مُحِسَنٌ فَقَدُ أَسْتَمَسَّكَ بِالْفَرْخَةِ ٱلْوَلِيدِ

“And whosoever submits his face (himself) to Allāh, while he is a Muhsin (good-doer), then he has grasped the most trustworthy handhold.” [Sūrah Luqmān 31:22]

“Trustworthy handhold.” means holding to Lā ʿIlāha ʿIlā-Allāh. So, Allāh has made submission and compliance
CONDITIONS OF LÀ ILAHA ILlá-ALLÁH

to the religious legislation) a condition of this statement.

These are the conditions of Lā Ilaha Illá-Alláh. The intent here is not to merely count them and memorize them, rather to fulfill and adhere to them. Although many common people are unable to name these conditions, they abide by them and commit their lives to its values. On the other hand, some excel in naming these conditions, yet fail to uphold them and often fall into their nullifiers. The intent, therefore, is the combination of knowledge and fulfillment. Thus, seek to be amongst the true people of Lā Ilaha Illá-Alláh, and part of the fellowship of Tawhīd. We ask Alláh (ṣubhāna ALLáh) to grant us success in fulfilling that, and assistance in maintaining firmness.
THE STATEMENT OF AT-TAWHĪD

THE SIGNIFICANCE OF THE WORD OF TAWHĪD: LĀ ILAHA ILLĀ-ALLĀH

The most virtuous of words - the word of Tawhīd- Lā Ilaha Illā-Allāh- will not be accepted by mere utterance of the tongue. Rather, an implementation of its fundamental principles is necessary. For example, disproving polytheism and affirming the oneness of Allāh with a firm belief and adherence to all that it entails. This is the only way can anyone be considered a Muslim or be in the fold of the people of Tawhīd (Lā Ilaha Illā-Allāh). This great word signifies the falsehood of any deity besides Allāh. To affirm any deity other than Allāh is the most atrocious aggression and most evil deviation. Allāh ( سبحانه وتعالى) says:

"Say: "Think you about all that you invoke besides Allāh? Show me. What have they created of the earth? Or have they a share in (the creation
of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful. And who is more astray than one who calls on (invokes) besides Allāh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?" [Sūrah al-Ahqāf 46:5-6]

And Allāh (سُبْحَانَ وَظَ بَرَّ) says:

> ذَلِكَ بَيْنَ اِبْنِيْنِنَ أَبِيْنَ أَرْبَبُ وَأَرْبَبُ مَا يَذْهَبُونَ
> مِنَ دُونِهِ هُوَ الْبَتِّلُ وَأَرْبَبُ اِبْنِيْنَنَ أَنَّهُ هُوَ الْعَزِيزُ

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"That is because Allāh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Bātil (falsehood). And verily, Allāh - He is the Most High, the Most Great." [Sūrah al-Hajj 22:26]

Also, Allāh (سُبْحَانَ وَظَ بَرَّ) says:
"Verily joining others in worship with Allah is a great Dhulm (wrong) indeed." [Surah Luqman 31:13]

And Allah (سُبْحَانَهُ وَتَعَالَانَ) says:

وَأَلْكُلُّ مِنْهُمَّ هُمُ الْكَفَّارُونَ

"And it is the disbelievers who are the Dhelimun (wrong-doers)." [Surah al-Baqarah 2:254]

Oppression (dhulm) is misplacing anything from its rightful place. Therefore, directing any act of worship to other than Allah is a form of oppression; the most severe kind since, it is a displacement of a right which is due only to Allah.

The meaning of La illaha illa-Allah must be comprehended and fully understood since the mere invocation, apart from full grasp and implementation, has no benefit according to the consensus of the scholars of Islam. Allah (سُبْحَانَهُ وَتَعَالَانَ) says:

وَلَا يَتَّبِعَ الْيَتِّى يُدْعَوْتُ مِنْ دُونِهِ الْشَّفَاعَةِ إِلَّا مِنْ شَهِيدٍ بَلْحَقِّ وَهُمْ يَعْلَمُونَ
THE SIGNIFICANCE OF THE WORD OF TAWHĪD: LĀ ILAHA ILLĀ-ALLĀH

"And those whom they invoke instead of Him have no power of intercession - except for those who bear witness to the truth knowingly and they know." [Ṣūrah al-Ahzāb 46:86]

Commentators of the Qur’ān noted the verse “and they know” to mean: Except anyone who testifies with Lā Ilaha Illā-Allāh while knowing in the heart what is uttered on the tongue. The reason being, is that a testimony necessitates knowledge, for if it were out of ignorance, it will not be considered a testimony.

By knowledge the person will be saved from the way of the Christians; acting on deeds without concrete knowledge. By implementation and adherence, the person will be guarded from the ways of the Jews; possessing knowledge while not acting upon it. Finally, with honesty, the person will be spared the way of the hypocrites; revealing outwardly something different from what is concealed in the heart. Thereby, the person will be amongst the people of the straight path of Allāh; the way of those on whom He has bestowed His Grace, not the way of those who earned His Anger, nor of those who went astray.

In all, Lā Ilaha Illā-Allāh- the word of Tawhīd- will only benefit whoever recognizes its significance, understands its meaning, believes it firmly, and upholds
its principles. As for whoever implores it, while only adhering to it outwardly without belief, then they are a hypocrite. Likewise whoever claims *La Ilaa Illa-Allah*, yet engages in deeds contrary to its principles and negates it with polytheism is a disbeliever. Also, it will not benefit the one that invokes *La Ilaa Illa-Allah* and apostates from Islam by denying any of its underlying principles, even if he were to utter it a thousand times. Likewise is the one that invokes this word while directing some acts of worship (i.e. Prayer, slaughtering, repentance, and reliance) to other than Allah. In such cases, mere invocation will not be sufficient, nor will it bring benefit due to what has been neglected from the necessity of monotheism and sincerity; the core of the great word of Tawhid.

*La Ilaa Illa-Allah* means there is no deity worthy of worship except the one true God; Allah, alone without any partners. *Ilah* linguistically means the worshiped one. Therefore, *La Ilaa Illa-Allah* means there is no one worthy of worship in truth but Allah. Allah (سُبْحَانَهُ وَتَّقَانُ) said:

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وَمَا أَرْسَلْنَا مِن قَبْلَكَ مِن رَسُولٍ إِلَّا نُوحِي إِلَيْهِ
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"انَّهُ لَا إِلَهَ إِلَّا أَنَا فَأَعْبُدُونَ"
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THE SIGNIFICANCE OF THE WORD OF TAWHID: LĀ ILAHA ILLĀ-ALLĀH

“And We did not send any Messenger before you (O Muhammad (صلى الله عليه وسلم)) but We revealed to him (saying): Lā Ilāh Illā Ana [none has the right to be worshipped in truth but I (Allāh)], so worship Me (Alone and none else).” [Sūrah al-Anbiyā' 21:25]

Similarly, Allāh (سبيلاةَ وَعَالَان*) said:

اللَّهُ وَأَجْتَبَتْنَاهُ النَّطَالِغُونَ

{وَلَقَدْ بَعَضَتَا فِي سَبِيلِ أَنْصُرُ رَسُولًا أَنْ أَعْبُدَوْا

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities i.e. do not worship Tāghūt besides Allāh).” [Sūrah an-Nahl 16:36]

Hence, it becomes clear that Ilāh does indeed mean the worshiped one. Then Lā Ilaha Illā-Allāh means to single out Allāh alone for all acts of worship and to abstain from Tāghūt. For that reason, when the Messenger (صلى الله عليه وسلم) said to the disbelievers of Quraysh: “Say Lā Ilaha Illā-Allāh!” they replied;

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"Has he made the ālihah (gods) (all) into One Ilāh (God - Allāh). Verily, this is a curious thing! "[Sūrah Sād 38:5]

And the people of Hūd said to their Messenger:

"You have come to us that we should worship Allāh Alone and forsake that which our fathers used to worship. " [Sūrah al-A’rāf 7:70]

The above reply was in response to the call to Lā Ilaha ills-Allāh, which was due to their understanding of it to mean banishing divinity from their idols and anything other than Allāh.

The word Lā Ilaha ills-Allāh is composed of negation and affirmation. It negates any form of divinity from all besides Allāh, including the angels and the Messengers, and affirming divinity to Allāh alone. Thus, the servant ought to seek Allāh alone, attaching their heart and turning to Him in worship. The Qur’ān contains many
verses that portray the meaning of the word of Tawhīd: Lā Ilaha Illā-Allāh, and clarify its purpose. For example, Allāh (سُنُبِّيّةَ وَقَدْ عَلَى نُورٍ) said:

وَالَّذِي كَانَ يَخْلُدُ لَّا إِلَّا إِلَّهَ إِلَّا هُوَ الْخَيْمَةُ النَّبِيُّ ﷺ

"And your Ilāh (God) is One Ilāh (God - Allāh), Lā Ilāha Illā Huwa (there is none who has the right to be worshipped in truth but He), the Most Gracious, the Most Merciful." [Sūrah al-Baqarah 2:163]

Also Allāh (سُنُبِّيّةَ وَقَدْ عَلَى نُورٍ) said:

وَمَا أُمَرْوُا إِلَّا لِيُبَيِّنَ لِلَّدِينِينَ أَنَّ الْمُفْرَدَةَ لِكَانَ مَنْ خَصَصَ لِلَّهِ أَلَّذِينَ

"And they were commanded not, but that they should worship Allāh, and worship none but Him Alone." [Sūrah al-Bayyinah 98:5]

Also,
And (remember) when Ibrāhīm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except Him (i.e. I worship none but Allāh Alone) Who did create me; and verily He will guide me." And he made it [i.e. Lā Ilaha Illā-Allāh (none has the right to be worshipped in truth but Allāh Alone)] a Word lasting among his offspring, (True Monotheism), that they may turn back." [Sūrah az-Zukhruf 43:26-28]

Allāh (سُبْحَانَهُ وَتَعَالَ) said in narrating the story of the believer in chapter Yāsīn:
"And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned. "Shall I take besides Him âlihâh (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?" [Sûrah Yâsin 36:22-24]

And Allâh (سُبْحَانَهُ وَتَعَالَانَ) said:

قُلْ إِنَّ أُمِّيَّةَ أَمَرَّتُ أَنْ أَعْبُدَ اللَّهَ مُحْيِيْنَا لَدَيْنَا وَأَمَرَّتْ لَنَا أَنْ أُوْلَىٰ الْمُصَلِّيْنَ قُلْ إِنَّ أَخَافُ إِنْ عَصُيَّتُ رَبِّي عَذَابٌ كَبِيرٌ عَظِيمٌ

قُلْ اللَّهُ أَعْبُدُ مُحْيِيْنَا لَدَيْنَا رَبِّي ۚ قُلْ إِنِّي أَعْبُدُ اللَّهَ الَّذِي لَا إِلَهَ بَعْدُهُ شَيْءٌ

"Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)): "Verily I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims." Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)): "Verily if I disobey my Lord, I am afraid of the torment of a great Day." Say (O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم)): "Allâh Alone I worship by doing religious deeds sincerely for His sake only (and
not to show off, and not to set up rivals with Him in worship.” [Surah az-Zumar 39:11-14]

And Allah (سُنَيَّةَ وَقَنَالَ) said about the believer of Fir‘awn’s household:

وَيَنْفُرُ مَا لَيْنَ أُذُوْقُوْنِ لِلْحَجَةِ وَتَذَكُّرَنِیَّ إِلَىَّ الْقُرْآنِ

تَذَكُّرُنِیَّ لَّا تَعُنْصِرُ بِاللَّهِ وَأَشْرِكَ بِهِ مَا لَيْسَ لِيِّ هَمْ عَلَمُ

وَأَنَا أُذُوْقُوْنِ إِلَىُّ الْعَذَّابَ الْعَظِيمِ لَآَ جُرَمْ أَنْ أُذُوْقُوْنِ

إِلَيْهِ لَيْسَ لَهُ دَعْوَةُ فِي الدُّنْيَا وَلَا فِي الآخِرَةِ ۚ وَأَنَّ مَرْضَأَنَا

إِلَيْهِ وَأَنَّ الْمُسْرِفِينَ هُمُ أُصَاحِبُ الْقَرَآٰنِ

“And O my people! How is it that I call you to salvation while you call me to the Fire! “You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving! “No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and al-Musrifun (i.e. polytheists and arrogant ones, those who commit great sins, the transgressors of Allah’s set limits):
they shall be the dwellers of the Fire! "[Surah Ghafir 40:41-43]

And the verses to this effect are plenty in number in the Qur'ân. All of verses point to the same meaning, which is to be free from worshipping other than Allâh (i.e. Idols, intercessors, etc.). Instead, single out Allâh for all acts of worship. That is the guidance and true religion which Allâh has sent with the Prophets and contained in the scriptures. It does not suffice to invoke Lâ Ilaha Illâ-Allâh without a firm grasp of its meaning or implementation of its principles. Conceivably, one may direct to other than Allâh an act of worship that is only due to Allâh alone.

In conclusion, the word of Tawhid is not a meaningless phrase, baseless notion, or empty words. Some may wrongly conceive the purpose of this word to be merely uttered on the tongue with complete detachment of belief in the heart or implementation of the limbs. Rather, it encompasses great pertinence and magnificent meaning as previously clarified: turning to Allâh in submission, humility, and reliance of Him and utter disbelief of all that is worshiped other than Him.
THE STATEMENT OF AT-TAWHĪD

Such a lofty word and crystal clear matter. However, the success to guidance is in the hands of Allāh, and we seek His assistance.
THE NULLIFIERS OF THE TESTIMONY: LĀ
ILAHA ILLĀ-ALLĀH

THE NULLIFIERS OF THE TESTIMONY: LĀ
ILAHA ILLĀ-ALLĀH

We have previously discussed in detail the conditions of Lā Ilaha Illā-Allāh that each Muslim must establish to validate the deeds. Conditions that are of great importance and hold high status, which requires each Muslim to uphold and dedicate great care and concern. In equal importance, the Muslim- in this regard- must be aware of the nullifiers of this word, so as to be cautious of them.

Indeed in the Qur’ān, Allāh has clarified in great detail the path of the believers who fulfilled Lā Ilaha Illā-Allāh; their deeds, means of success, outcome and returning place. Similarly, the Qur’ān details the path of the wrongdoers; their deeds, causes of their doom, and awaiting punishment. The Qur’ān sheds light on the affairs of both groups, leaving nothing concealed. Allāh (سَمِّهَا وَتَعَالَ) said:

\[ \text{وَسَمِّهَا وَتَعَالَ} \]

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“And thus do We explain the Ayāt (proofs, evidence, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimūn (criminals, polytheists, sinners) may become manifest.” [Sūrah al-Anām 6:55]

And Allāh (سُبْحَانَاهُ وَتَعَالَانَ) also said:

وَهُمْ يُشَاقُّونَ الرَّسُولَ مِن بَعْدِ مَا تَبْيَثَ لَهُ الْهَدَى وَيَتَبْثُنَّ عَلَى سَبِيلِ الْمُؤْمِنِينَ وَلَيْلًا وَمَرَّةً وَمَرَّةً جَهَنَّمًا وَسَآئِهَا مَصِيرًا

“And whoever contradicts and opposes the Messenger (Muhammad (صلى الله عليه وسلم)) after the right path has been shown clearly to him, and follows other than the believers’ way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination!” [Sūrah an-Nisā’ 4:115]

Whoever is unaware of the affairs of the wrongdoers will always be on the verge of falling victim to some of their falsehood. ʿUmar bin Khattab (رضي الله عنها) said:
THE NULLIFIERS OF THE TESTIMONY: LĀ ILAHA ILLĀ-ALLĀH

"The knots of Islām (i.e. strongly held principles) will be undone knot by knot once found in Islām people that do not know of the Ignorance period (period prior to Islām).”

Consequently, numerous verses of the Qur'ān and texts of the Sunnah dedicate a great effort to warn against all matters that lead to apostasy or disbelief that negates the word of Tawḥīd: Lā Ilaha Illā-Allāh. Similarly, the Islāmic scholars note in the books of jurisprudence (Fiqh) under the heading of “The ruling of apostasy” that there are many nullifiers that cause a Muslim to apostate. In other word, any Muslim who commits such nullifiers leaves the fold of Islām. In such case, the mere invocation of Lā Ilaha Illā-Allāh does no benefit. Reason being that the word of Tawḥīd can only be valid and beneficial when the conditions are established and the nullifiers are avoided.

Undoubtedly, there are a lot of benefits for the Muslim in knowing these nullifiers; especially when the goal of

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29 Al-Fawā'id by Ibn Qayyim, p. 201 and on.

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knowing them is to seek salvation and caution from the evil. Benefits include an increase of apprehension and love of the Truth, a sense of clarity, safeguarding of one’s faith from any fault, and cautioning others of this evil. Besides, Allah loves the path of truth to be known and pursued, while the paths of falsehood to be exposed and guarded against. Therefore, the Muslim is obligated to know the path of good and follow it and have awareness of the path of evil and abstain from it. Hudaifah ibn Yamān (رضي الله عنه) said,

كانَ الصحابةُ يُسَأَلونَ رَسُولَ اللهُ صلى الله عليه وسلم، "عَنِ الْحَيْرَةِ، وَ كُنْتَ أَسْأَلَهُ عَنِ الشَّرْر مَخَافَةَ أَنْ يَذْرَكْنِي "

"The people used to ask Allah's Messenger (رضي الله عنه) about the good but I used to ask him about the evil lest I should be overtaken by them.”

And for this reason it was stated,

وَ لَكِنَّ لِهَذَٰهُ قَيْبٌ

30 Al Bukhari 3606, Muslim No. 1847
THE NULLIFIERS OF THE TESTIMONY: LÀ ILAHA ILLÀ-ALLÀH

وَمَن لَا يُعْرِفِ السُّرَّرَ مِنَ النَّاسِ يَقُولُ فِيَهُ

“I learned about evil not to commit it, rather to protect myself from it. So whoever does not learn about evil will certainly fall into it.”

Considering the importance of the matter, it becomes an obligation on each Muslim to know the nullifiers of Là Ilaha Illà-Allàh. As preceded, the nullifiers are plenty in number, however the most severe and most common amongst them are ten- as noted by the scholars. The following is a concise for the Muslim to be cautious of and caution other Muslims.

The first: to join partners with Allàh (polytheism) in the acts of worship. Allàh (سُبْحَانَهُ وَتَعَالَى) (سُبْحَانَهُ وَتَعَالَى) says:

إِبْتَلَأَ اللَّهُ لَا يُغْفِرْ أَن يُشَرَّكَ بِهِ وَيُغْفِرْ مَا دُونَ ذَلِكَ لَمَن

يَشآءُ وَمَن يُشَرَّكَ بِاللَّهِ فَقَدْ صَلَّ صَلَّٰلَا بِيَدَا ﷺ

“Verily! Allàh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allàh, has indeed strayed far away.” [Sûrah an-Nisâ’ 4:116]
THE STATEMENT OF AT-TAWHĪD

And He (سبحان و تعالى) said:

"Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimūn (polytheists and wrong-doers) there are no helpers.” [Sūrah al-Māʾidah 5:72]

This also includes the calling upon the dead to seek assistance, slaughter for them, etc.

The second: whoever takes intermediates between him and Allāh; to call upon them, seek intercession, and rely on them, has disbelieved by the consensus of the scholars. Allāh (سبحان و تعالى) said:

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\text{وَيَقُولُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضْرِهِمْ وَلَا يَنفَعُهُمْ}
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\text{وَيَقُولُوا هُمُ الْقَالُونُ عَنْدَ اللَّهِ قَلْ أَنْبِئْنَ اللَّهِ بِمَا لَا يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الأَرْضِ وَتَعَلَّمَ عَنْهَا}
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\text{يُشْرِيكُونَ} \]

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"And they worship besides Allāh things that harm them not, nor profit them, and they say: "These are our intercessors with Allāh." Say: "Do you inform Allāh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!" [Ṣūrah Yūnus 10:18]

The third: whoever does not hold the polytheists to be disbeliever, doubts their disbelief, or validates their religion has indeed disbelieved.

The forth: whoever believes that guidance and a path other than that of the Prophet (صلىاللāه عليه وسلم) is more complete, or favors others over his judgment- has disbelieved; in the same scale as favoring the ruling of the wrongdoers over the ruling of Allāh.

The fifth: whoever abominates anything legislated by the Prophet (صلىاللāه عليه وسلم) regardless of acting upon it or not, has disbelieved. Allāh ( سبحانه وتعالى) said:

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(فَجَاوَهُمَا مَا أَنْزَلَ اللَّهُ فَأَخْفَضْ أَعْمَالَهُمَا)
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"That is because they hate that which Allāh has sent down (this Qur’ān and Islāmic laws, etc.); so
He has made their deeds fruitless." [Surah Muhammad 47:9]

The sixth: whoever makes mockery of the religion of the Prophet (ṣallallāhu 'alayhi wa sallam) (Islām), or the rewards and punishments thereof, has disbelieved. Allāh (ṣallallāhu 'alayhi wa sallam) said:

قَلْ أَيُّا اللَّهِ رَبِّيُّ وَرَسُولُهُ سَنَتْهَرُونَ 
لَا تَعْمَدْنَا قَدْ كَتَبْنَا بَعْدَ إِيمَانِكُمْ إِنْ تَعْفَ عَنِ الْيَقِيمِ فَيَسْتَنْعِقُمُّ 
نَعْذَبُ طَائِفَةً يَأْتِهَا نَهْمًا مُجَرِّمِينَ

"Say: "Was it at Allāh (ṣallallāhu 'alayhi wa sallam), and His Ayāt (verses, signs, revelations) and His Messenger (ṣallallāhu 'alayhi wa sallam) that you were mocking? Make no excuse; you disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimūn (disbelievers, polytheists, sinners, criminals.)." [Surah at-Tawbah 9:65-66]

The seventh: Sorcery, which includes magic spells that causes a person to hate (sarf) or love ('atf) someone/something. So whoever performs it or is pleased with it being done, has disbelieved. Allāh (ṣallallāhu 'alayhi wa sallam) said:
THE NULLIFIERS OF THE TESTIMONY: LĀ ILĀHA ILLĀ-ALLĀH

"Neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." [Sūrah al-Baqarah 2:102]

The eighth: Supporting and assisting the polytheists against the Muslims. Allāh (سَبِيلُهُمْ وَتَبَيَّنَلَ) said:

"And if any amongst you takes them (as Awliyā‘ - helpers), then surely he is one of them. Verily, Allāh guides not those people who are the Zālimūn (polytheists and wrong-doers and unjust)." [Sūrah al-Mā‘idah 5:51]

The ninth: Whoever believes that it is permitted for some people to be free of (implementing) the legislation of the Prophet
(i.e. Islâm), then he is a disbeliever. Allâh (سُبُحَانَهَ وَتَعَالَى) said:

وَمَنْ يَنْتَخِبِ غَيْرَ الْإِسْلَâمِ دَيْنًا فَلَنْ يُقبِلَ مَنَّهُ وَهُوَ فِي

الآخِرَةِ مِنَ الْخَسَرَانِ

"And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers." [Sûrah Âli 'Imrân 3:85]

The Tenth: Turning away from Allâh’s Religion, not learning it or Implementing it (is an act of disbelief). Allâh (سُبُحَانَهَ وَتَعَالَى) said:

وَمَنْ أَظَلَّ أَظْلَمْ مَنْ دُسَّ أَظِنَّ بِرَبِّهِ فَأَعْرَضَ عَنْهَا إِنَّا مِنَ

الْمُجَرِّمِينَ مُنْتَقِمُونَ

"And who does wronger than he who is reminded of the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside from that? Verily, We shall exact retribution from the Mujrimûn (criminals,
disbelievers, polytheists, sinners)." [Sūrah a-Sajdah 32:22]

So, these are ten of the nullifiers of the word of Tawhīd. Whoever commits any of it— we seek refuge in Allāh from such — has nullified his Tawhīd, ruined his faith, and the invocation of Lā Ilaha Illā-Allāh is of no benefit to him. The scholars of Islām make no distinction concerning committing any of these nullifiers, between the one who jokes, the one who is serious or the one who does so out of fear. However, the one who commits them due to being coerced is excused. All of these (ten) matters are from the gravest in danger and from those that most often occur. So the Muslim must beware of them and fear from these acts befalling him.
THE INVALIDITY OF SUPPLICATING ONLY WITH THE SINGULAR NOUN OF PRONOUN OF "ALLĀH"

The discussion has been - thus far - regarding the virtues of the word of Tawhīd. As stated, it is the best supplication and most simple of phrases, yet greatest in meaning and benefit. The need of the people for this word is the most essential of needs. Greater than the need of food, drink, clothing, and the rest of their affairs. As such, it is the most widely used supplication, most easily attained, greatest in meaning and highest of status.

Despite such virtue and prestige, some of the common and ignorant people deviate from the word of Tawhīd to innovated supplications and invented prayers which have no basis in the Qur'ān and the Sunnah nor has any trace to the righteous predecessors. An example of such is the customs of the factions of the Sufi sect; in particular, the supplications. They supplicate with only the singular noun of "Allāh, Allāh" in repetition. Some, even suffice with the pronoun "He, He" (i.e. referring to Allāh) repeated over and over. In extreme factions, the word of Tawhīd is said to be for the common folk Muslims, the singular noun "Allāh" is the distinguished worshipers, and the pronoun "He" for the high ranking
THE INVALIDITY OF SUPPLICATING ONLY WITH THE SINGULAR NOUN OF PRONOUN OF “ALLĀH”

amongst the distinguished. In doing so, they favor supplicating with the singular noun and the pronoun over the word of Tawhīd; a word which the Prophet (صلى الله عليه وسلم) considered to be the most virtuous supplication and the best phrase uttered by all the Messengers.

Furthermore, there is no legislation text of Qur’ān verse or excerpt from the Sunnah that supports or validates such form of supplication. It is mere invention of some contemporary wrongdoers. The renown Iṣlāmic scholar Ibn Taymiyyah (رحمه الله) has disproved the claims of those sects in this matter. He proved the invalidity of their supporting arguments and textual evidence.

In a quote, he said:

“Conceivably, some of their authors might discuss the exaltation of such supplication, which often times are derived from either inspiration or sheer assumption or reported hadith. As for the reported hadith, they hold the narration stating that the Prophet (صلى الله عليه وسلم) dictated to ‘Ali bin Abi Tālib (رضي الله عنه) to say “Allāh, Allāh, Allāh”. The Prophet (صلى الله عليه وسلم) said it three times and commanded ‘Ali to say it three times. This narration, however, is a fabrication
on the consensus of the scholars of hadith. Rather, the affirmed narration is the dictation of the Prophet (صلى الله عليه وسلم) of the word of Tawhīd, especially as he (صلى الله عليه وسلم) pleaded to his uncle to say it as he was on the deathbed:

يَا عَمَّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةَ أَحَبَّ لَكَ بِهَا عَنْدَ اللَّهِ.

“O my uncle! Say: None has the right to be worshipped except Allāh, an expression I will defend your case with, before Allāh.”31

The Prophet (صلى الله عليه وسلم) also said,

إِنِّي لَآَا أَعْلَمْ كَلِمَةً لَا يُفْوِىْهَا عَبْدٌ عَنْدَ الْمَوْتِ إِلَّا وَجْدَ رُوحَهُ لَهَا رَوْحًا.

“I know a word which no one says at the time of death but his soul will find comfort”32,

And he said,

31 Al Bukhari No. 3884; Muslim No. 24
32 Ahmad in Musnad 1/28, Ibn Maajah No. 3795
THE INVALIDITY OF SUPPLICATING ONLY WITH THE SINGULAR NOUN OF PRONOUN OF “ALLĀH”

"He whose last words are: 'La Ilaha Illa-Allah' (none has the right to be worshipped in truth but Allāh) will enter Jannah."\(^3\)

Also he said,

"I have been commanded (by Allāh) to fight people until they testify that there is no true god except Allāh, and that Muhammad is the Messenger of Allāh, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islām, and then account is left to Allāh."

\(^3\) Ahmad in Musnad 5/247, Abu Dawud No. 3116. Rated as Hasan by Albany
This is only a few of many narrations related to the topic.

Supplication with the singular noun "Allāh" has not been legislated under any circumstance. Likewise, there is nothing to show the permissibility of such in the sources of the religion. However, there is an illusion that some devout worshipers take as a proof for this; the verse:

"Say: 'Allāh.' Then leave them." [Sūrah al-Anām 6:91]

It is wrong to assume the intent in the verse is to suffice in saying only this noun- "Allāh". Reflecting on the beginning of the verse shows the complete and sound intended meaning. Allāh (سُبْحَانَ عَلَيْهِ اِلْفَاتِرُ) said:

اللَّهُ ﻛَتَبَ ﻛُلَّ مِنْ ﺑَنِي مَزِيَّدِينَ ﻛَيْدًا وَيُصْفَفُونَ ﺑِسْبِلٍ ﻛَبِيرًا وَيُؤْمِنُونَ ﻛَثِيرًا وَيَعْقِلُونَ ﻛَثِيرًا ﻓَلَوْ لَمْ تُؤْمِنُوا ﻛَثِيرًا ﻓَلَوْ لَمْ تُؤْمِنُوا ﻛَثِيرًا ﻓَلَا ﭐ
THE INVALIDITY OF SUPPLICATING ONLY WITH THE SINGULAR NOUN OF PRONOUN OF "ALLĀH"

"They did not account for Allāh the lofty status due to Him when they said: "Nothing did Allāh send down to any human being (by revelation)." Say: "Who then sent down the Book which Mūsā (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) paper sheets, disclosing (some of it) and concealing much. And you (believers) were taught that which neither you nor your fathers knew." Say: "Allāh (sent it down)." Then leave them." [Ṣūrah al-Anām 6:91]

The correct meaning becomes: "Say Allāh revealed the book of Moses." Therefore, it is a complete sentence; linguistically - a nominal sentence comprised of a subject and predicate. The predicate -"revealed the book."- has been omitted due to its prior referencing. The Arabic language allows such sentence structure.

According to the sources of the legislation, it is disliked to supplicate with only a singular noun. Similar conclusion could be reached logically; a singular noun is not indicative of faith or disbelief, guidance or deviation, or of knowledge or ignorance.

The scholars of the Arabic linguists - surely others - agree that a single noun does not equate a sentence and
consequently express any meaningful intent. If anyone were to repeat the noun “Allāh” a thousand times, it will not cause becoming a believer, neither will it grant Allāh’s of Paradise. Even the disbelievers make mention of the noun “Allāh” although denying His divinity and/or oneness.

Although Allāh commanded us to make mention of His name and increase His remembrance—such as in:

وَكُلُوا مِنْ دَكَّةٍ أَمْسَكْنَ عَلَيْكُمْ وَأَذْكَرْنَ أَسْمَ خَلِيَّةِ اللَّهِ عَلَيْهِ}

“So eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning.” [Sūrah al-Mā’idah 5:4]

وَلَا تَعْلَمُوا مِنْ دَكَّةٍ أَنْ يَزَادَكُكُمْ أَسْمَ خَلِيَّةِ اللَّهِ عَلَيْهِ}

“Eat not (O believers) of that (meat) on which Allāh’s Name has not been pronounced (at the time of the slaughtering of the animal).” [Sūrah al-Anām 6:121]
THE INVALIDITY OF SUPPLICATING ONLY WITH THE SINGULAR NOUN OF PRONOUN OF “ALLĀH”

“Glorify the Name of your Lord, the Most High.”
[Sūrah al-‘Alā’ 87:1]

“Then glorify with praises the Name of your Lord, the Most Great.” [Sūrah l-Wāqi‘ah 56:74]

It is never the intent to do so by uttering a singular noun. Instead, the intent is to make mention of the name in a complete meaningful sense. For example, saying “glory be to Allāh” or “Praise be to Allāh” and etc.

So, it is affirmed from the above that the invocation of the singular noun is not legislated. Even more so, the invocation of only a pronoun. It alone does not indicate anyone particular; it is dependent on the intent of the speaker. Sufficing with only the pronoun is farthest from the Sunnah, more delving into innovation, and more of Shaytān’s deception.

In conclusion, the legislated form of supplication is of complete sentences and meaningful phrases. Such supplications result in attaining rewards of Allāh, drawing nearer to Him, an increase of loving Him, and the likes of lofty pursuits. The fundamental principle of
THE STATEMENT OF AT-TAWHĪD

the religion is to worship Allāh alone in the manner which He legislated."

34

The above passage contained sufficient clarity leaving no necessity for further elaboration or sense of hesitancy regarding the matter. The truth has been uncovered. However, it is very oddly questionable the insistence of those factions on these deviant forms of supplication—which has no basis in the religion. In return, they abandon the authentic legislated supplications. What compelled them to deter away from the guidance of the Prophet (ﷺ)? Why do they glorify these innovated supplications and belittle the authentic supplications? The supplications that were performed by the most virtuous being and the chief of all mankind—the Prophet (ﷺ).

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34 Majmu’ Al Fatawa 10/134-227
OUR CALL

[1]: We believe in Allah and His Names and Attributes, as they were mentioned in the Book of Allah and the Sunnah of the Messenger of Allah (ﷺ), without tahrīf (distortion), nor ta'wīl (figurative interpretation), nor tamthīl (making a likeness), nor tashbīh (resemblance), nor ta'tīl (denial).

[2]: We love the Companions (ṣaḥabah) of the Messenger of Allah (ﷺ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (ṣaḥīḥ) with love that is permitted by the Sharee'ah. ‘Imrān Ibn Husayn (رضي الله عنه) said, “O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided.”

[3]: We love the People of Hadith and all of the Salaf of the Ummah from Ahlus-Sunnah. Imaam Shāṭibī (d.790H) - (رضي الله عنه) - said, “The Salafus-Sālih, the Companions, the

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35 Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi‘ī with some additions from other sources.
36 Refer to al-Kifāyah (p. 15) of al-Khatib al-Baghdādī.
 tua'īn and their successors knew the Qur’ān, its sciences, and its meanings the best."  

[4]: We despise ‘ilmul-kalām (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the Ummah.

[5]: We do not accept anything from the books of Fiqh (jurisprudence), nor from the books of tafsīr (explanation of the Qur’ān), nor from the ancient stories, nor from the Sīrah (biography) of the Prophet (صلى الله عليه وسلم), except that which has been confirmed from Allāh or from His Messenger (صلى الله عليه وسلم). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur’ān, or the authentic and authoritative hadīth. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated ahādīth. 'Abdullāh Ibnul-Mubārak (d.181H)

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37 Refer to al-Muwāfiqāt (2/79) of ash-Shātibī.
OUR CALL

- (الله) - said, "The authentic ahādīth are sufficient, and the weak ahādīth are not needed." 38

[7]: We do not perform takfīr upon any Muslim due to any sin, except Shirk with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the Qurʿān is the Speech of Allāh, it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this. 39 'So co-operating upon righteousness and piety (Taqwā) and mutual advising

38 Refer to al-Jaami` li-Akhlaqir-Rāwī (2/159) of as-Suyootee.
THE STATEMENT OF AT-TAWHĪD

necessitates warning against evil and not co-operating with the wicked.'

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'

[12]: We restrict our understanding of the Book of Allāh and of the Sunnah of the Messenger of Allāh (صلى الله عليه وسلم) to the understanding of the Salaf of the Ummah from the Scholars of hadīth, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. Moreover, we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this

40 From the words of Shaykh Ibn Bāz in al-Furqān magazine (issue no. 14, p. 15).

41 From Fiqhul-Waqi' (p. 49) of al-Albānī.
OUR CALL

Islam, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education. ⁴²

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honor or victory for the Muslims until they return to the Book of Allāh and the Sunnah of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallām).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive Da’wah.

[16]: We oppose those who put down the knowledge of the Sunnah and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh (ṣallallāhu ‘alayhi wasallām).

[17]: Our Da’wah and our ‘Aqidah is more beloved to us than our selves, our wealth, and our offspring. So we are

⁴² From Fiqhul-Wāqi’ (p. 51) of al-Albānī.
not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our Da’wah, nor should he think that it is possible for him to purchase it from us for dīnār or dirhām.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) R, “The knowledge of hadīth is your flesh and blood, and you will be asked concerning it on the Day of Judgment, so look who you are taking it from.”

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43 Refer to al-Muhaddithul-Fāsil (p. 416) and al-Kifāyah (p. 21) of al-Khatib.
## Points of Benefit

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