



# LĀ ILĀHA ILL-ALLĀH

ITS MEANING, CONDITIONS, NULLIFIERS,  
VIRTUES, AND SYNTACTIC ANALYSIS

By Shaykh Muḥammad Raslān

• REVISED SECOND EDITION •



# LĀ ILĀHA ILL-ALLĀH

ITS MEANING, CONDITIONS, NULLIFIERS,  
VIRTUES, AND SYNTACTIC ANALYSIS

By Shaykh Muḥammad Raslān

• REVISED SECOND EDITION •

© Authentic Statements Publishing, USA

All rights reserved. No part of this publication may be reproduced in any language, stored in any retrieval system or transmitted in any form or by any means, whether electronic, mechanic, photocopying, recording or otherwise, without express permission of the copyright owner.

ISBN: 978-1-4951-1886-9

Second Edition: Rabi' al-Awwal 1438 AH / December 2016 CE

**Cover Design:** Usul Design  
Email: info@usuldesign.com

**Translator:** Abu Yusuf 'Abdullaah Ibrahim Omran al-Misri  
**Revision of Translation:** Rasheed Ibn Estes Barbee

**Editing & Formatting:** Danielle Levenson al-Amrikiyyah  
www.amrikiyyahdesign.com

**Publisher's Information:**  
**Authentic Statements Publishing**  
P.O. Box 15536  
Philadelphia, PA 19131  
215.382.3382  
215.382.3782 - Fax

**Store:**  
5000 Locust St.(Side Entrance)  
Philadelphia, PA 19139

**Website:** www.authenticstatements.com  
**E-mail:** info@authenticstatements.com

Please visit our website for upcoming publications, audio/DVD  
online catalog, and info on events and seminars, *inshāAllāh*.



## Transliteration Table

### Consonants

ء	‘	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

### Vowels

Short	اَ	a	اِ	i	اُ	u
Long	آ	ā	إِ	ī	أُ	ū
Diphthongs	أَيَّ	ay/ai	أَوْ	aw		

### Glyphs

ﷺ *Sallāllāhu ‘alayhi wa sallam* (May Allāh’s praise & salutations be upon him)

ﷺ *‘Alayhis-salām* (Peace be upon him)

ﷺ *‘Alayhim as-salām* (Peace be upon them)

ﷻ *Radīyallāhu ‘anhū* (May Allāh be pleased with him)

ﷻ *Radīyallāhu ‘anhumā* (May Allāh be pleased with them both)

ﷻ *Rahimahullāh* (May Allāh have mercy on him)

# CONTENTS

INTRODUCTION .....	9
GENERAL OVERVIEW OF THE BOOK .....	15
THE MEANING OF LÂ ILÂHA ILL-ALLÂH .....	24
THE CONDITIONS OF LÂ ILÂHA ILL-ALLÂH .....	31
<i>The First Condition</i> .....	39
Knowledge	
<i>The Second Condition</i> .....	45
Certainty Versus Doubt	
<i>The Third Condition</i> .....	47
Acceptance	
<i>The Fourth Condition</i> .....	50
Compliance and Submission to What It Implies	

<i>The Fifth Condition</i> .....	51
Truthfulness Versus Lying	
<i>The Sixth Condition</i> .....	53
Sincerity Versus Shirk, Hypocrisy, Showing Off, and Fame	
<i>The Seventh Condition</i> .....	55
Love	
<i>The Eighth Condition</i> .....	58
THE NULLIFIERS OF LÂ ILÂHA ILL-ALLÂH .....	62
<i>The First Nullifier</i> .....	66
Associating Others With Allâh ( <i>Shirk</i> )	
<i>The Second Nullifier</i> .....	68
Whoever Takes Mediators Between Oneself and Allâh for the Purposes of Invoking, Seeking Assistance, and Trusting in Them, Is Unanimously Judged To Be a Disbeliever	
<i>The Third Nullifier</i> .....	70
Refraining from Holding Disbelievers as Such, Whose Disbelief is Crystal-Clear in the Qur'ân and Sunnah	
<i>The Fourth Nullifier</i> .....	73
Believing That There is a Guidance Better And More Perfect Than That of the Prophet ﷺ And That Others' Judgment/Rulership is Better Than the Prophet's Judgment	
<i>The Fifth Nullifier</i> .....	77
Hatred for What the Messenger of Allâh Was Sent With, Even If the Individual is Acting Upon It	
<i>The Sixth Nullifier</i> .....	79
Mocking Allâh, His Messenger, the Qur'ân, or Any of the Islamic Rituals	
<i>The Seventh Nullifier</i> .....	82

Magic

*The Eighth Nullifier* ..... 85

Aiding the Disbelievers & Supporting Their Scheme Against the Muslims

*The Ninth Nullifier* ..... 89

Believing That Anybody is Allowed to Rebel Against the *Shari'ah* of  
Muhammad ﷺ as al-Khidr Did With Mūsā ؑ

*The Tenth Nullifier* ..... 93

Turning Away From the Religion of Allāh

THE VIRTUES OF LĀ ILĀHA ILL-ALLĀH & THE EXCELLENCE OF  
REPEATING IT IN REMEMBRANCE ..... 99

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 106

Maintaining Truthfulness in the Profession of *Tawhīd*

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 108

The Prophet ﷺ Has Manifested That the Blood and the Money of the One  
Who Says *Lā Ilāha Ill-Allāh* is Preserved

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 109

The Prophet ﷺ Informed Us That Allāh Has Forbidden the Hellfire for  
Whoever Says *Lā Ilāha Ill-Allāh* Seeking Nothing By It Except Allāh's Face

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 110

Fulfilling the Condition of Knowledge Will Lead to Paradise

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 111

The Most Fortunate Person With the Prophet's ﷺ Intercession On the Day of  
Judgment is the One Who Fulfills the Condition of Sincerity

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 112

*Lā Ilāha Ill-Allāh* is the Highest Rank of Faith

*Virtue Of Lā Ilāha Ill-Allāh:* ..... 120

*Lā Ilāha Ill-Allāh* is the Best Aid for Resorting to Allāh in Times of Distress

<i>Virtue Of Lā Ilāha Ill-Allāh:</i> .....	<b>121</b>
It is Recommended to Repeat <i>Lā Ilāha Ill-Allāh</i> at Times of Death and Disaster	
<i>Virtue Of Lā Ilāha Ill-Allāh:</i> .....	<b>124</b>
<i>Lā Ilāha Ill-Allāh</i> is the Best of Good Deeds	
<b>CONCLUSION</b> .....	<b>143</b>



## INTRODUCTION



All praise is due to Allāh. We thank Him, seek His assistance, and ask for His forgiveness. We seek refuge in Allāh from the evil of our own souls and from our wicked deeds. None can guide whomever Allāh allows to go astray and none can mislead whomever Allāh guides. I testify that none has the right to be worshiped except Allāh, without partners, and that Muḥammad ﷺ is His servant and Messenger. Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا  
وَأَنْتُمْ مُسْلِمُونَ ﴾

**O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except as a Muslim [in a state of Islām (with complete submission to Allāh)].**

[Sūrah Āli 'Imrān 3:102]

Allāh says:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ

وَاحِدَةً وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
 ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ كَانَ  
 عَلَيْكُمْ رَقِيبًا ﴿٤﴾

**O mankind! Be dutiful to your Lord, Who created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the kinship. Surely, Allāh is Ever an All-Watcher over you.**

[Sūrah an-Nisā' 4:1]

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾  
 يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ يُطِيعُ اللَّهَ  
 وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

**O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger ﷺ, he has indeed achieved a great achievement.**

[Sūrah al-Aḥzāb 33:70-71]

To proceed:

The most truthful speech is the Book of Allāh (the Qur'ān) and the best of guidance is that of MuḤammad ﷺ; the worst of evils are the newly invented matters (in religion), and every innovated matter (in Islām) is a *bid'ah* and every *bid'ah* is misguidance, and every misguidance is in the Hellfire.

Allāh says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**And I (Allāh) created not the *jinn* and mankind  
except that they should worship Me.**

[Sūrah adh-Dhāriyāt 51:56]

The essence of worship is obeying Allāh by complying with His commands and refraining from His prohibitions as expounded by His messengers. Thus, worship can be defined as: A comprehensive term that covers everything Allāh loves and accepts from inward and outward deeds and sayings. This is the essence of the Islamic religion because it proclaims submission to Allāh, which implies the utmost degree of humbleness, subjection, and compliance.

Since Allāh ordered that He be worshiped, He also forbade worshipping others besides him.

Allāh says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

**And verily, We have sent among every nation a messenger (proclaiming), “Worship Allāh and avoid (keep away from) *at-tāghūt* (all false deities, i.e., do not worship *tāghūt* besides Allāh).”**

[Sūrah an-Nahl 16:36]

Allāh says:

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾

**Worship Allāh and join none with Him (in worship).**

[Sūrah an-Nisā' 4:36]

Allāh says:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ﴾

**Whoever disbelieves in *tāghūt* and believes in Allāh,  
then he has grasped the most trustworthy handhold  
that will never break.**

[*Sūrah al-Baqarah* 2:256]

Allāh made it crystal-clear that whoever singles Him out, sincerely worships Him, and does not taint his faith with polytheism shall be awarded safety in the worldly life and the Hereafter in company with those who are guided to the Straight Path. Allāh says:

﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ  
وَهُمْ مُهْتَدُونَ ﴾

**Those who believe and confuse not their belief with  
wrongdoing, theirs is safety; and they are rightly  
guided.**

[*Sūrah al-An'ām* 6:82]

The verse refers to those who sincerely worship Allāh alone and do not defile their faith with polytheism, those who thereby earned the title of monotheists. The word “*confuse*” in the verse means “taint”; as for “*wrongdoing*,” it refers to polytheism.

‘Abdullāh bin Mas‘ūd رضي الله عنه narrated:

لَمَّا نَزَلَتْ ﴿الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ شَقَّ ذَلِكَ  
عَلَى الْمُسْلِمِينَ، فَقَالُوا يَا رَسُولَ اللَّهِ، أَيُّنَا لَا يَظْلِمُ نَفْسَهُ قَالَ:  
لَيْسَ ذَلِكَ، إِنَّمَا هُوَ الشِّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لِابْنِهِ وَ  
هُوَ يَعِظُهُ: ﴿يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾.

**When the verse: “*Those who believe and confuse not their belief with***

*wrongdoing*<sup>1</sup> was revealed, the Muslims became extremely anxious and said, “O Allāh’s Messenger ﷺ! Who amongst us does not wrong himself?” He replied, “The verse does not mean this. But that (wrong-doing) means to associate others in worship besides Allāh. Aren’t you familiar with what Luqmān said to his son when he was advising him: ‘O my son! Join not in worship others with Allāh. Verily, joining others in worship with Allāh is a serious wrong indeed.’”<sup>2</sup>

The profession of *tawhīd* is perfectly expressive. This great profession — *lā ilāha ill-Allāh*—is what Allāh has borne witness with for Himself, and His angels and the scholars [also bear witness with this].

Allāh says:

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

Allāh bears witness that *lā ilāha illā Huwa* (none has the right to be worshiped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. None has the right to be worshiped but He, the All Mighty, the All Wise.

[Sūrah Āli ‘Imrān 3:18]

This profession is what identifies Islām; the perfection of one’s belief is inextricably associated with knowing the underlying purpose of this profession and its implication, along with accepting and complying with it. Indeed, it is the profession of sincerity that opposes polytheism, the profession of righteousness that guards its adopter from disbelieving in Allāh, and it is the distinctive profession between Islām and disbelief.

Additionally, all the prophets and messengers were sent proclaiming it. Allāh says:

<sup>1</sup> Soorah Luqmān 31:13

<sup>2</sup> Recorded by al-Bukhāri (3181-3264) and Muslim (124).

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

And verily, We have sent among every *ummah* (nation or community) a messenger (proclaiming), “Worship Allāh and avoid *at-ṭāghūt* (all false deities besides Allāh).”

[Sūrah an-Naḥl 16:36]

Witnessing that none has the right to be worshiped except Allāh—the One, the Self-Sufficient Master Whom all creatures need, Who did not beget nor was He begotten, and there is none equal or comparable unto Him—is the essence of *tawḥīd* which eradicates major polytheism; and upon it, the *qiblah* (prayer direction) was established, the life and wealth of the individual were spared, and the residence of Islām was separated from the residence of disbelief.

This book (and I ask Allāh to make it sincerely for His sake and to benefit His creation with it) is devoted to illustrating some aspects pertaining to the profession *lā ilāha ill-Allāh*, its nullifiers, some of its virtues, and its syntactic analysis.

I ask Allāh by His noblest names and attributes to grant us sincerity in purpose and intention, to grant us adequacy in sayings and actions, and to accept our deeds owing to His generosity; indeed, He is Omnipotent.

May Allāh praise and bestow peace upon the Prophet MuḤammad ﷺ, his forefathers, Ibrāhīm and Ismā‘īl, and upon all prophets and messengers, the Prophet’s family, and the Companions. And the close of our request will be: *al-ḥamdu lillāhi Rabbil-‘ālamīn* (all praise and thanks be to Allāh, the Lord of mankind, *jinn*, and all that exists).

**Abū ‘Abdullāh MuḤammad bin Sa‘īd Raslān**

**Subk al-Aḥad, Egypt – Thursday**

**25 Jumādah al-Ākhirah 1430 AH (June 18, 2009 CE)**

## GENERAL OVERVIEW OF THE BOOK



All praise is due to Allāh. We thank Him, seek His assistance, and ask for His forgiveness. We seek refuge in Allāh from the evil of our own souls and from our wicked deeds. None can guide whomever Allāh allows to go astray and none can mislead whomever Allāh guides. I testify that none has the right to be worshiped except Allāh, without partners, and that Muḥammad ﷺ is His servant and Messenger.

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾

**O you who believe! Fear Allāh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except as a Muslim [in a state of Islām (with complete submission to Allāh)].**

[Sūrah Āli 'Imrān 3:102]

Allāh says:

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ

وَاحِدَةً وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
 وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ  
 عَلَيْكُمْ رَقِيبًا ﴿٤﴾

O mankind! Be dutiful to your Lord, Who has created you from a single person (Ādam), and from him (Ādam) He created his wife [Ḥawwā' (Eve)], and from them both He created many men and women; and fear Allāh through Whom you demand (your mutual rights), and (do not cut the relations of) the kinship. Surely, Allāh is Ever an All-Watcher over you.

[Sūrah an-Nisā' 4:1]

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾  
 يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ  
 وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾ ﴾

O you who believe! Keep your duty to Allāh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allāh and His Messenger ﷺ, he has indeed achieved a great achievement.

[Sūrah al-Aḥzāb 33:70-71]

To proceed:

The most truthful speech is the Book of Allāh (the Qur'an) and the best of guidance is that of MuḤammad ﷺ; the worst of evils are the newly invented matters (in religion), and every innovated matter (in Islām) is a *bid'ah* and every *bid'ah* is misguidance, and every misguidance is in the Hellfire.



To proceed:

Verily, the foremost matter individuals should put into effect is learning the purpose for which Allāh created them, took the covenant upon them, sent His messengers to them, and sent down His divine scriptures. For this purpose, the worldly life, the Hereafter, Paradise, and the Hellfire were created. Additionally, owing to this purpose, Judgment Day will be established, the scales of deeds will be set, the sheets of deeds will be scattered, and sorrow and happiness will be on that Day on which light will be distributed.

Allāh says:

﴿ وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴾

**And he for whom Allāh has not appointed light, for him there is no light.**

[Sūrah an-Nūr 24:40]

Allāh instructs us that we are created to worship Him. The backbone and foundation of worship is *tawhīd*, which all the messengers were missioned to proclaim. The simple profession that comprises *tawhīd* in its entirety is very short, has copious implications, and is critically significant; it is:

***Lā ilāha ill-Allāh.***

It is the testimony of faith and the key to the abode of happiness. It is the foundation of this religion, the trunk of its tree, the pillar of its pavilion, while the rest of the pillars and obligations branch out of it, integrate it, and are restricted by observing and implementing its requirements. The whole purpose behind creation is crystallized in Allāh's saying:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**And I (Allāh) created not the *jinn* and mankind**

**except that they should worship Me.**

[Sūrah adh-Dhāriyāt 51:56]

Allāh has obligated every accountable individual to profess that nothing is worthy of worship except Allāh and to act accordingly.

He says:

﴿ فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ ﴾

**So know (Muḥammad) that *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh), and ask forgiveness for your sin.**

[Sūrah Muḥammad 47:19]

The initial matter that messengers addressed their people with was:

﴿ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

**Worship Allāh! You have no other *ilāh* (god) but Him.**

[Sūrah al-A'rāf 7:59]

This great profession is linguistically comprised of negation and affirmation. Allāh sent all the messengers to convey it as the first thing in their mission.

Allāh says:

﴿ وَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

**And verily, We have sent among every *ummah* (nation or community) a messenger (proclaiming), “Worship Allāh and avoid (keep away from) *aṭ-ṭāghūt* (all false deities).”**

[Sūrah an-Nahl 16:36]

Allāh says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any messenger before you (O Muḥammad) but We revealed to him (saying): “*Lā ilāha illā Ana* [none has the right to be worshiped but I (Allāh)], so worship Me (alone and none else).”

[*Sūrah al-Anbiyā'* 21:25]

This profession is the reason for which Allāh created the *jinn* and mankind, the heavens and the earth, and ultimately, because of it, people will have been separated into two groups: one will dwell in Paradise while the other will dwell in the Hellfire. *Lā ilāha ill-Allāh* is the profession of sincerity because it banishes *shirk* and declares worship to be exclusively for Allāh.

Furthermore, it is the word of piety in Allāh’s statement:

﴿ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴾

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 and upon the believers, and made them stick to the word of piety (i.e., none has the right to be worshiped except 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]

Allāh says:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

**Whoever disbelieves in *tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All Hearer, All Knower.**

[*Sūrah al-Baqarah* 2:256]

It is the promise referred to in Allāh's saying:

﴿ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴾

**None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allāh).**

[*Sūrah Maryam* 19:87]

It is the good deed referred to in Allāh's saying:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَرَعٍ يَوْمَئِذٍ  
﴿ آمِنُونَ ﴾

**Whoever brings a good deed (i.e., belief in the oneness of Allāh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.**

[*Sūrah an-Naml* 27:89]

It is the word of rightness referred to in Allāh's saying:

﴿ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَنِ  
شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

**Except for those who bear witness to the truth knowingly (i.e., believed in the oneness of Allāh, and obeyed His orders), and they know (the facts of the oneness of Allāh).**

[Sūrah az-Zukhruf 43:86]

It is the word of piety referred to in Allāh's saying:

﴿ وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ كِلِمَةً قَالُوا فَتَقَوُّوا عَنْهُمْ وَأُولَئِكَ جِثَّةٌ كِلِمَاتٍ ﴾

**And made them stick to the word of piety (i.e., none has the right to be worshiped except Allāh); and they were well-entitled to it and worthy of it.**

[Sūrah al-Fath 48:26]

It is the loftiest similitude referred to in Allāh's saying:

﴿ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾

**To Him belongs the loftiest similitude (we can think of) in the heavens and the earth, for He is Exalted in Might, full of Wisdom.**

[Sūrah ar-Rūm 30:27]

It is the *ḥusnā* (the best) referred to in Allāh's saying:

﴿ فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾ وَصَدَّقَ بِالْحُسْنَىٰ ﴿٦﴾ فَسَنُيَسِّرُهُ لِلْيُسْرَىٰ ﴿٧﴾ ﴾

**And for him who gives (in charity) and keeps his duty to Allāh and fears Allāh, and believes in *al-ḥusnā*. We will make smooth for him the path of ease (goodness).**

[Sūrah al-Layl 92:5-7]

It is the profession that stands firm referred to in Allāh's saying:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا  
وَفِي الْآخِرَةِ ﴾

**Allāh will keep firm those who believe, with the word that stands firm in this world (i.e., they will keep worshipping Allāh alone and none else) and in the Hereafter.**

[Sūrah Ibrāhīm 14:27]

Allāh will hold the messengers and their respective nations in reckoning about it. Allāh says:

﴿ فَلَتَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَتَسْأَلَنَّ الْمُرْسَلِينَ ﴾

**Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the messengers.**

[Sūrah al-A'rāf 7:6]

So, He says to the messengers:

﴿ مَاذَا أُجِبْتُمْ ﴾

**What was the response you received (from men to your teaching)?**

[Sūrah al-Mā'idah 5:109]

And He says to the nations:

﴿ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴾

**What answer gave you to the messengers?**

[Sūrah al-Qaṣaṣ 28:65]

So, *lā ilāha ill-Allāh* is the word of sincerity and piety, the word of the most trustworthy handhold, and it is the profession that critically distinguishes disbelief from faith. It is obligatory to combine believing

in its meaning with uttering it and implementing its requirements, since the ultimate goal is having knowledge of its meaning beyond its mere utterance. In fact, mere utterance of this testimony stands futile unless one displays commitment to its requirements. Ironically, the hypocrites profess it, [yet] they will reside beneath the disbelievers in the lowest depth of the Hellfire despite their prayer, charity, fasting, or their occasional performance of pilgrimage.

The ultimate purpose is to achieve a combination of belief in the heart, utterance of the tongue, and implementation of the requirements of *lā ilāha ill-Allāh*. This task is accomplished by singling out Allāh with worship and worshiping none besides Him. In short, the statement of *lā ilāha ill-Allāh* entails professing it, knowing it, and putting it into action.

## THE MEANING OF LĀ ILĀHA ILL-ALLĀH



The meaning of *lā ilāha ill-Allāh* is: There is nothing worthy of worship except Allāh, which invalidates the worship of any deity besides Him.

Allāh says:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ  
الْبٰطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴾

That is because Allāh—He is the Truth; and those besides Him whom they invoke, they are but vain falsehood. Verily, Allāh, He is the Most High, the Most Great.

[Sūrah al-Hajj 22:62]

Allāh says:

﴿ فَاَعْلَمُوْا اِنَّهٗ لَا اِلٰهَ اِلَّا اللّٰهُ وَاَسْتَغْفِرُوْا لِدٰنِبِكُمْ ﴾

So know (Muḥammad) that *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh), and ask



**forgiveness for your sin.**

[*Sūrah Muḥammad* 47:19]

Shaykh-ul-Islām رحمته الله said, “The word *ilāh* (deity) is the object of worship or adoration, and He is the One who deserves to be worshiped.”<sup>3</sup>

*Lā ilāha ill-Allāh* means: There is nothing worthy of worship except Allāh. Thus, it is imperative to single out Allāh with worship; this refers to Tawḥīd al-Ulūhiyyah. Opposition, consequential discord, and *jihād* against the disbelievers sprang up after the denial of the concept of *tawḥīd*. However, “*ulūhiyyah*” here refers to worship.

The meaning of *lā ilāha ill-Allāh* is unanimously agreed upon amongst linguists, scholars of *tafsīr*, and jurists to assert that the word “deity” refers to the One God (Allāh) who deserves to be worshiped.

As for the definition of the word “worship,” some define it as follows: It refers to what is legally ordained, which excludes tradition and actions based on reason. However, the common interpretation reported to be stated by the Salaf is that worship signifies obedience to Allāh; hence, it encompasses observing the commands and abstaining from the prohibitions. So, whoever dedicates any act of worship like supplication, prostration, slaughter, or vowing to other than Allāh, would be classified as a polytheist.

*Lā ilāha ill-Allāh* implies disbelieving in whatever is worshiped besides Him, because this profession is self-expressive in singling out Allāh with acts of worship and declaring absolute rejection of deities besides Him. This is because “disbelief in any deity besides Allāh” means declaring absolute rejection of it and maintaining a firm belief in its invalidity; likewise, this meaning applies to disbelief in *aṭ-ṭāghūt*:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

<sup>3</sup> *Majmū' al-Fatāwā*

بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا ﴿

**Whoever disbelieves in *at-tāghūt* and believes in Allāh, then he has grasped the most trustworthy handhold.**

[Sūrah al-Baqarah 2:256]

*Tāghūt* is a name assigned to whatever deity is worshiped besides Allāh. Allāh refers to this in His statement:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

**And verily, We have sent among every *ummah* (nation or community) a messenger (proclaiming), “Worship Allāh and avoid (keep away from) *at-tāghūt* (all false deities i.e., do not worship *tāghūt* besides Allāh.)”**

[Sūrah an-Nahl 16:36]

So, “none has the right to be worshiped except Allāh” has two pillars: negation and affirmation. The phrase “none has the right to be worshiped” negates the worship of any other than Allāh. The phrase “except Allāh” establishes the worship of Allāh only.

The negation and affirmation in *lā ilāha ill-Allāh* is clearly the monotheism brought by the messengers and revealed in the scriptures. This profession confines divinity to Allāh alone. It includes worshiping, trusting, and obeying Him only. Moreover, [it includes] pledging allegiance to Allāh only and intending none but Him with our actions. Therefore, the *tawhīd* that all the messengers were missioned for implies compliance with the names and attributes Allāh established for Himself.

*Tawhīd* is not fulfilled except with this profession of faith. It dismantles divinity from whatever is besides Allāh, whether they are messengers (including the Prophet MuḤammad ﷺ), angels (includ-

ing Jibrīl), or any other prophet or righteous individual. It affirms divinity for Allāh alone (Glorified be He). Neither negation nor affirmation alone is sufficient; rather, they both must be combined.

One can clearly grasp this notion if one is familiar with the Arabic rhetorical style of “restriction.” For instance, if one says, “Zayd is brave,” this does not exclusively describe him as the only brave person. There is even a possibility that someone is braver than him. Moreover, if one says, “Zayd is not brave,” this also does not exclusively strip bravery from him. But when one says, “None is brave but Zayd,” then bravery, in this case, is exclusively particular to him.

Based on this illustration, *lā ilāha ill-Allāh* denies divinity for other than Allāh and establishes it for Allāh (Glorified be He) exclusively because, as mentioned earlier, neither negation nor affirmation alone is sufficient. Rather, they both must be combined.

**Al-Imām Muḥammad bin ‘Abdul-Wahhāb رحمته الله said:**

Know—may Allāh have mercy upon you—that *lā ilāha ill-Allāh* is composed of negation and affirmation, and it negates four things and affirms four things:

It denies divinity (for other than Allāh): *tāghūt*, rivals, and *arbāb*.

1) *Ilāh* (a deity) is: The one people seek for bringing good and repelling harm, and therefore, he is held as God.

2) *Tāghūt*: This refers to whoever is worshiped, or a candidate for object of worship, who is pleased with such adoration.

3) Rivals: Whatever drives the person away from Islām, such as family, home, clan, or wealth; they are rivals, as Allāh says:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ  
كَحُبِّ اللَّهِ ﴾

**And of mankind are some who take (for worship)**

**others besides Allāh as rivals. They love them as they love Allāh.**

[Sūrah al-Baqarah 2:165]

4) *Arbāb* refers to any person who issues a ruling that opposes the truth in response to an inquiry; this ruling receives obedience from the inquirer. This conforms to Allāh's saying:

﴿ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

**They have taken as lords besides Allāh their rabbis and their monks and the Messiah, son of Mary, when they were bid to worship only one God. There is nothing that has the right to be worshiped except Him. Be He glorified from all that they ascribe as partners (unto Him)!**

[Sūrah at-Tawbah 9:31]

On the other hand, it affirms three things:

1) The person's intent: The individual intends none by his worship except Allāh.

2) Exaltation and love; Allāh says:

﴿ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

**But those who believe, love Allāh more (than anything else).**

[Sūrah al-Baqarah 2:165]

3) Fear and hope; Allāh says:

﴿ وَإِن يَمَسُّنِكَ اللَّهُ بَصُرٌ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۗ وَإِن

يُرِدُّكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ  
وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿

**And if Allāh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favor, which He causes to reach whomsoever of His slaves He wills.**

**And He is the Oft-Forgiving, the Most Merciful.**

[Sūrah Yūnus 10:107]

Whoever has a good grasp of that verse would cut any ties with other than Allāh and he would not be afraid to rebut the malice of falsehood, as Allāh informs us about Ibrāhīm (peace be upon him, as well as our Prophet) when he knocked down the idols and severed the ties between him and his people.

Allāh says:

﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ  
قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ  
كَفَرْنَا بِكُمْ ﴾

**Indeed there has been an excellent example for you in Ibrāhīm and those with him, when they said to their people, “Verily, we are free from you and whatever you worship besides Allāh: we have rejected you.”<sup>4</sup>**

[Sūrah al-Mumtahānah 60:4]

[End of quote from al-Imām Muḥammad bin ‘Abdul-Wahhāb.]

This dignified statement literally denies divinity for other than Allāh and literally affirms it for Him solely. The Shaykh, al-Imām, the famous, the jurist, the explicator, the scholar and the criticizer, Muḥammad al-Amīn ash-Shanqīti رحمته الله said, “The most effective kind

<sup>4</sup> *Al-Jawāhir al-Mudīyyah* (34-35).

of linguistic restriction is negation and affirmation as found in *lā ilāha ill-Allāh*.<sup>5</sup>

The scholars of *uṣūl al-fiqh* (fundamentals of jurisprudence) maintain that the literal, explicit meaning of *lā ilāha ill-Allāh* denies divinity for other than Allāh (Glorified be He), while its implicit implication asserts affirmation of divinity for Him alone. In contrast, rhetoricians reverse the former order.

Shaykh Muḥammad al-Amīn ash-Shanqīṭī رحمته الله said, “The indisputable fact is that both negation and affirmation are clearly derived from the literal meaning, because the phrase ‘there is nothing’ is definitive in negation, and the phrase ‘except Allāh’ is definitive in affirmation.”<sup>6</sup>

So both negation and affirmation are definitively derived from the literal, explicit meaning, but considering them to be derived from the implicit meaning is incorrect, in my opinion.

To summarize, the most efficient form of restriction is negation and affirmation as found in *lā ilāha ill-Allāh*. The meaning of *lā ilāha ill-Allāh* is affirming the right of worship for Allāh solely with no partner in Allāh’s dominion and stripping this right from all others besides Him (Glorified be He).

Allāh says:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ  
الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴾

**That is because Allāh—He is the Truth, and what they invoke besides Him, it is falsehood, and because Allāh, He is the Most High, the Most Great.**

[Sūrah al-Ḥajj 22:62]

<sup>5</sup> *Mudhakkirah Fi Uṣūl al-Fiqh* (285).

<sup>6</sup> *Ibid*.

## THE CONDITIONS OF LÂ ILÂHA ILL-ALLÂH



*Lâ ilâha ill-Allâh* is the most trustworthy handhold, the word of piety, the *hanīfiyyah* (monotheism), the religion of Ibrâhīm, and it is the word that Allâh made to last among Ibrâhīm's offspring. Moreover, for its sake, the process of creation took place, the earth and the heavens were established, messengers were missioned, and scriptures were revealed.

Allâh says:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

**And I (Allâh) created not the *jinn* and mankind  
except that they should worship me.**

[*Sûrah adh-Dhâriyât* 51:56]

Allâh says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

**And verily, We have sent among every *ummah* (nation or community) a messenger (proclaiming), “Worship Allāh and avoid (keep away from) *at-tāghūt* (all false deities; i.e., do not worship *tāghūt* besides Allāh).”**

[*Sūrah an-Naḥl* 16:36]

Indeed, the underlying reason behind this profession is not merely saying it with the tongue while having absolute ignorance of its essence; this attitude proves itself to be profitless. Ironically, hypocrites profess it outwardly, yet they will dwell underneath the disbelievers at the far end of the Hellfire. The essence of this profession, “*lā ilāha ill-Allāh*,” is negating divinity for other than Allāh (Glorified be He) and establishing it for Him solely with no partner; none is worthy of sharing it, neither an angel nor a messenger.

Allāh says:

﴿ إِن كُنتُمْ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴿٩٥﴾ ﴾

**There is none in the heavens and the earth but must come to the Most Gracious (Allāh) as a servant. Verily, He knows each one of them, and has counted them a full counting. And every one of them will come to Him alone on the Day of Judgment.**

[*Sūrah Maryam* 19:93-95]

Allāh says:

﴿ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا ﴾

**Remember the Day when every person will come up pleading for himself.**

[*Sūrah an-Naḥl* 16:111]



So if it is said, “There is no creator except Allāh,” this is taken for granted since none is associated with Him, neither an angel nor a messenger. And if it is said, “There is no provider except Allāh,” this is true. Also, if it is said, “*Lā ilāha ill-Allāh*,” this is absolutely true.

Verily, God is the one who is worshiped. This interpretation is unanimously agreed upon by scholars. Hence, whoever worships anything else has taken it as a god besides Allāh. However, all deities are false except Allāh (Glorified be He). Furthermore, the obligation of familiarizing oneself with *lā ilāha ill-Allāh* precedes the obligations of prayer and fasting, so the servant must pursue knowledge of this profession more studiously than pursuing knowledge of prayer and fasting. Similarly, the prohibition of *shirk* and having faith in *at-tāghūt* is more serious than the prohibition of marrying mothers or grandmothers.

The highest rank of faith in Allāh is testifying that none has the right to be worshiped but Him. And the meaning of this is that all aspects of divinity are solely devoted to Allāh; not a single one of them is dedicated to a messenger, an angel, or a righteous servant. Divinity is Allāh’s rightful due upon His servants.

Shaykh-ul-Islām رحمته الله said, “Know that the servant’s desperate need of Allāh means to worship Him with no partner, since He, the Almighty, has no equal with which one can match Him. This need is quite similar, in some respects, to the need of the body for food and drink, though there is a wide gap between both of them. The very essence of the servant lies in his heart and soul—nothing holds them upright but belief in the one sole God (*Ilāh*); they never find peace except in His remembrance. And if the servant is engaged in any pleasure or worldly enjoyment that does not involve Allāh, it shall vanish after a while; the servant will always experience a constant mode of shifting from one pleasure to another. On the contrary, the servant stands desperately in need of His deity in every situation and every time, and everywhere he goes, He is with him.”<sup>7</sup>

---

<sup>7</sup> *Majmū’ al-Fatāwā* (1/24).

The essence of *lā ilāha ill-Allāh* is believing and confessing that none is worthy of worship except Allāh, committing to such belief, and implementing it. In terms of its general meaning, it asserts that none is rightfully worshiped except Allāh. Additionally, “divinity” refers to worship; this particular part has been misinterpreted by many.

Shaykh al-Fawzān presents an overview of various interpretations of the profession of faith:

**The interpretation of pantheism<sup>8</sup> adopters:** The adopters of such belief, like Ibn ‘Arabi and the likes of him, maintain that *lā ilāha ill-Allāh* means: There is no deity worshiped except Allāh or there is no existent god except Allāh. This entails that whatever is worshiped is named Allāh (far above is He from such things). Existence, in their belief, is not composed of a creator and creation; both of them constitute a single entity—namely, Allāh. Therefore, they were attributed with the belief of pantheism.

They deem existence to be one single entity, not viable for division; it is all Allāh. Any worshiped entity, according to their belief, is Allāh, be it cows, idols, stones, humans, or angels. They are all named “Allāh” since Allāh is the absolute existence.

They [the pantheists] judge that whoever says that existence is divided into a creator and creation is a polytheist; according to them, no one is counted among the monotheists except those who believe that existence is a single entity named Allāh.

It is noteworthy to refer to a mistake committed by some people who say “none is worshiped except Allāh”—this statement corresponds with the belief of pantheism. However, if one adds the word “truly/rightfully,” it will be consistent with the true belief.<sup>9</sup>

---

<sup>8</sup> **Translator’s Note:** A doctrine that the universe conceived of, as a whole, is God; the doctrine that there is no God but the combined forces and laws that are manifested in the existing universe. (Merriam Webster’s Dictionary).

<sup>9</sup> **Translator’s Note:** Adding the word “rightfully” is intended to reflect one’s firm belief in Allāh’s right of monotheistic worship for His sake alone, with no partner. The following illustration by the author, yet to come, will explore the implication of the word.

Allāh says:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ  
الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴾

**That is because Allāh—He is the Truth, and what they invoke besides Him, it is falsehood, and because Allāh, He is the Most High, the Most Great.**

[Sūrah al-Hajj 22:62]

**The interpretation of theology scholars:** They maintain that *lā ilāha ill-Allāh* means: No one has the power of invention, creation, and disposition of the universe except Allāh. This stance, however, is incorrect since it corresponds to the religion of the polytheists, who believe that no one can create except Allāh, and no one can give life, cause death, and bless with wealth and sustenance except Allāh. This belief lies within the boundaries of Tawḥīd ar-Rubūbiyyah (Tawḥīd of Lordship).

**The interpretation of al-Jahmiyyah and al-Mu'tazilah:** They and whoever follows them interpret it by denying the names and attributes of Allāh. Hence, [they believe that] whoever believes in the names and attributes of Allāh is a polytheist. *Tawḥīd*, according to their belief, is denying the names and attributes.

**The interpretation of partisans like al-Ikhwān and al-Quṭbiyyīn:** They hold that *lā ilāha ill-Allāh* means: The rulership is solely for Allāh, and that rulership (as they call it) is part of the meaning of *lā ilāha ill-Allāh* because its meaning is inclusive of all kinds of worship.

Our response to them is as follows: Where are the rest of the acts of worship?! Where is kneeling?! And where are prostrating, slaughtering, vowing, and the rest of the acts of worship?! Is “worship” only restricted to the rulership? If so, does it ban any kind of *shirk*?

---

Nonetheless, the addition of the word is absolutely futile if it does not come from a sincere belief in its true implication. Adding it at this moment is no less absurd than neglecting it.

*SubhānAllāh!* These matters should be paid their due attention because the profession of faith is great, as it rescues whoever implements its requirements from the Hellfire. The religion of Islām from A to Z is built upon it, as were the call of the messengers and the revealed scriptures.

**The interpretation of Ahlus-Sunnah wal-Jamā'ah:** The meaning of *lā ilāha ill-Allāh* is: None is rightfully worshiped except Allāh, because (false) deities exist in great numbers but the only rightful deity is Allāh, alone, and whatever remains is discredited.

Allāh says:

﴿ ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴾

**That is because Allāh—He is the Truth, and what they invoke besides Him, it is falsehood, and because Allāh, He is the Most High, the Most Great.**

[*Sūrah al-Ḥajj* 22:62]

So *lā ilāha ill-Allāh* is composed of negation and affirmation; it denies divinity for other than Allāh, like messengers (including MuḤammad ﷺ) and angels (including Jibrīl), as well as prophets and pious individuals, and establishes it for Allāh only. This profession of faith implies all the following divisions of *tawḥīd* as laid down by Ahlus-Sunnah wal-Jamā'ah:

1) **Tawḥīd al-Ulūhiyyah (oneness of Allāh):** This is because it means that none is worthy of worship except Allāh. “None has the right to be worshiped” negates the worthiness of worship for other than Allāh, and “except Allāh” establishes that all acts of worship must be devoted to Allāh alone without partners.

2) **Tawḥīd ar-Rubūbiyyah (Lordship of Allāh):** This means that Allāh has all features of lordship alone. This division of *tawḥīd* is embedded in the meaning of the profession of faith by means of

implication, because the One who is solely worthy of worship must have all features of lordship exclusively. Allāh says:

﴿ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ  
لَا إِلَهَ إِلَّا هُوَ ﴾<sup>ع</sup>

**Is there any creator other than Allāh who provides for you from the sky (rain) and the earth? *Lā ilāha illā Huwa* (none has the right to be worshiped except He).**

[Sūrah Fāṭir 35:3]

The previous verse indicates that none is worthy of worship except the one who has exclusive ownership, sustenance, and the rest of the features of lordship.

**3) Tawhīd al-Asmā' waṣ-Ṣifāt (names and attributes of Allāh):** Affirming the existence of Allāh and singling Him out with worship automatically implies the existence of His names and attributes because it is logically inconceivable for an entity to exist without enjoying names and attributes. Such description only applies to the nonexistent and the impossible.

Shaykh-ul-Islām Ibn Taymiyyah explicitly stated that the profession of *tawhīd* implies all divisions of *tawhīd*: “The testimony of *lā ilāha ill-Allāh* points to the three divisions of *tawhīd*: ar-Rubūbiyyah, al-Ulūhiyyah, and al-Asmā' waṣ-Ṣifāt. These three divisions form the basis of all the Messages brought by the messengers and their respective scriptures. They are the grand foundation attested to by reason and nature.”<sup>10, 11</sup>

This great profession of faith has conditions that must be fulfilled in order to benefit the one who says it. Those conditions are stated in the following poetic verses composed by Shaykh Ḥāfiẓ al-Ḥakami in

<sup>10</sup> *Ar-Radd as-Sadīd 'Alā Man Ankar Taqsim at-Tawhīd* (29).

<sup>11</sup> *Sharḥ Risālah Taṣfīr Kalimah at-Tawhīd* (146-148).

*As-Sullam:*<sup>12</sup>

*Knowledge, certainty, and acceptance*

*Total submission, and pay close attention to what I say*

*Truthfulness, sincerity, and love*

*May Allāh grant you success to what He loves.*

This great profession is tied to a relatively heavy restriction, which is heavier than the mountains for whomever Allāh allows to go astray, and carrying it out is more difficult for such individuals than chains and shackles. In contrast, for whomever Allāh grants success, guides to the ways of safety, and shapes his desires to be in conformity with the Prophet's message, it is easier than anything else.

No wonder, then, that the commandment of Allāh to His servants is the word of *tawḥīd* which is the distinguishing mark between disbelief and faith.

Allāh says:

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا  
إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا  
الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ ﴾

**The same religion has He established for you as that which He enjoined on Nūh, that which We have sent by inspiration to you, and that which We enjoined on Ibrāhīm, Mūsā, and 'Īsā, saying namely, that you should remain steadfast in religion, and make no divisions therein.**

[Sūrah ash-Shūrā 42:13]

And these conditions are [as follows].

<sup>12</sup> Check *Ma'arīj al-Qabūl Fī Sharḥ Sullam al-Wuṣūl* (1/410-424).

## THE FIRST CONDITION

### Knowledge

[This condition is] having knowledge of what is meant by *lā ilāha ill-Allāh*, which includes the negation and affirmation. This knowledge must be sufficient, and it removes any speck of ignorance.

Allāh says:

﴿ فَاعْلَم أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

**So know (O Muḥammad) that *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh).**

[Sūrah Muḥammad 47:19]

And He said:

﴿ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

**And those whom they invoke instead of Him have no power of intercession—except for those who bear witness to the truth knowingly (i.e., believed in the oneness of Allāh, and obeyed His orders), and they know.**

[Sūrah az-Zukhruf 43:86]

“Bear witness” refers to uttering *lā ilāha ill-Allāh*, believing in their hearts what they said with their tongues.

Allāh says:

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

Allāh bears witness that *lā ilāha illā Huwa* (none has the right to be worshiped but He), and the angels and those having knowledge (also give this witness); (He is always) maintaining His creation in justice. *Lā ilāha illā Huwa* (none has the right to be worshiped but He), the All Mighty, the All Wise.

[Sūrah Āli 'Imrān 3:18]

Allāh says:

﴿ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ ﴾

Say: "Are those who know equal to those who know not?"

[Sūrah az-Zumar 39:9]

Allāh says:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾

It is only those who have knowledge among His servants that fear Allāh.

[Sūrah Fāṭir 35:28]

Allāh says:

﴿ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

And such are the parables We set forth for mankind; but none will understand them except those who have knowledge.

[Sūrah al-'Ankabūt 29:43]

It is narrated on the authority of 'Uthmān that the Messenger of Allāh ﷺ said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.



**He who died knowing (fully well) that none has the right to be worshiped except Allāh has entered Paradise.**<sup>13</sup>

[This restricts] the profession of faith with the full knowledge of its meaning, which is negating that any act of worship be devoted to other than Allāh, and establishing it (worship) for Allāh alone. Otherwise, [one is] blathering with it like a sleeping person unaware of its meaning—such a person will not comply with what it negates and affirms, as he is totally ignorant of it. How can he implement the requirements of what he does not know?!

The purpose [of this testimony] is not the mere utterance by the tongue accompanied by ignorance of its meaning. For instance, the hypocrites utter it, but they are beneath the disbelievers in the deepest end of the Hellfire. The purpose is uttering it while having knowledge of it by heart, loving it and its adopters, and hating whoever opposes it.

The underlying purpose behind the testimony of *lā ilāha ill-Allāh* is acknowledgment of it shaped by knowledge, utterance, and implementation. This opposes some of the ignorant ones who think that the purpose of this profession is only uttering it or admitting the existence of Allāh or His possession of everything with no partner. Ironically, the idolaters, as well as the People of the Book, have known this much of knowledge and admitted it. If the purpose had been only this, then the issue of *da'wah* to such a profession is unnecessary.

Disbelievers testified that Allāh is the sole Creator with no partner, and no one creates, gives sustenance, gives life, and causes death other than Him, and the seven heavens and the earth, including their inhabitants, are His servants and under His command.

Indeed, the polytheists bore witness to this, and the proof is:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ

---

<sup>13</sup> Recorded by Muslim (6).

وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ  
 مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ ۚ فَسَيَقُولُونَ اللَّهُ ۚ فَقُلْ أَفَلَا  
 تَتَّقُونَ ﴿٨٥﴾

Say (O Muḥammad): “Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?” They will say, “Allāh.” Say: “Will you not then be afraid of Allāh’s punishment (for setting up rivals in worship with Allāh)?”

[Sūrah Yūnus 10:31]

Allāh says:

﴿ قُلْ لِّمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٥﴾ سَيَقُولُونَ  
 لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ  
 وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾  
 قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ  
 كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾ ﴾

Say: “To whom belong the earth and all beings therein? (Say) if you know!” They will say, “It is Allāh’s!” Say: “Yet will you not then remember?” Say: “Who is the Lord of the seven heavens, and the Lord of the great Throne?” They will say, “(They belong) to Allāh.” Say: “Will you not then be filled with awe?” Say: “In whose hands is the governance of all things? Who protects (all), while against Him there is no protector, (say) if you know?” They will say, “(It belongs) to Allāh.” Say: “Then how are you deluded?”

[Sūrah al-Mu'minūn 23:84-89]

There are many verses that testify to the previous matters; however, this much acknowledgment was not sufficient for them to fulfill the *tawhīd* the Prophet ﷺ invited them to. This particular division of *tawhīd* they rejected is Tawhīd al-Ulūhiyyah, which the disbelievers call “faith.” They were invoking Allāh daily in the morning and at night, employing fear and hope, and some of them were invoking the angels, messengers, and righteous people to intercede for them due to their righteousness and closeness to Allāh.

Likewise, they used to invoke a pious individual like al-Lāt (one of the three chief goddesses of Arabian religion in the pre-Islamic era) or a prophet like ‘Isā (Jesus). So the Prophet ﷺ fought them and called them to devote their worship sincerely to Allāh.

Allāh says:

﴿ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴾

**And the mosques are for Allāh (alone), so invoke not anyone along with Allāh.**

[*Sūrah al-Jinn* 72:18]

Allāh says:

﴿ لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ

لَهُمْ بِشَيْءٍ ﴾

**For Him (Allāh, alone) is the Word of Truth (i.e., none has the right to be worshiped except Allāh). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who...**

[*Sūrah ar-Ra’d* 13:14]

The Prophet ﷺ fought them so that they would devote all the religion, worship, invocation, slaughtering, oath-taking, asking for help, and the rest of the acts of worship, sincerely to Allāh.

The very act acknowledging Allāh's Lordship, on one hand, was not enough alone to enter them into Islām; on the other hand, seeking angels, messengers, and righteous people to intercede for them and draw them closer to Allāh is the very reason their blood and wealth were rendered violable. The Tawḥīd of Worship is the one that messengers were missioned for but the disbelievers rejected it.

This oneness is the essence of *lā ilāha ill-Allāh*. Indeed, a deity is the one who is sought for delivering one's needs, whether it is an angel, a prophet, a righteous individual, a tree, a grave, or a *jinn*. They (the disbelievers) knew for certain that names like Creator, Sustainer, and Disposer of all Affairs are exclusively for Allāh. The Prophet ﷺ was missioned to invite people to the profession of *tawḥīd*: "*lā ilāha ill-Allāh*." The major purpose of it is to realize its essence, not just utter it with the tongue.

Interestingly, the ignorant disbelievers knew that the purpose of this profession is singling out Allāh with attachment and disbelieving in whatever is worshiped besides Him, including freeing oneself from it. Consider the following invitation of the Prophet ﷺ to the disbelievers to believe that none has the right to be worshiped except Allāh, to which they responded:

﴿ أَجْعَلُ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴾

**“Has he made the *ālihah* (gods) (all) into One *Ilāh* (God—Allāh). Verily, this is a curious thing!”**

[*Sūrah Sād* 38:5]

Truly, the ignorant among the disbelievers knew this fact. How strange and unfortunate it is for a person who claims to be a Muslim to not understand the essence of this profession as much as the ignorant among the disbelievers. This person may even incline to think that the purpose behind it is uttering it only, without the vested belief in the heart; the least ignorant among them is he who thinks it means that no one creates, provides with sustenance, gives life, causes death, and disposes all affairs except Allāh. Indeed, a person whose

knowledge of *lā ilāha ill-Allāh* is awfully less than that of the ignorant among the disbelievers is void of any good.

---

## THE SECOND CONDITION

### Certainty Versus Doubt

This condition is fulfilled through establishing a firm belief of certainty regarding the genuine essence of the profession of *tawhīd*, because faith is inextricably built on certainty undiluted by doubt and suspicion.

Allāh says:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا  
وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۗ أُولَٰئِكَ هُمُ  
الصَّادِقُونَ ﴾

**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]

Allāh has stipulated for the sincerity of their faith in Allāh and His Messenger that they never sustain any speck of doubt; otherwise, doubt is the action of hypocrites.

Allāh says:

﴿ إِنَّمَا يَسْتَأْذِنُكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَارْتَابَتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴾

**It is only those who believe not in Allāh and the Last**

**Day and whose hearts are in doubt that ask your leave (to be exempted from *jihād*). So in their doubts they waver.**

[*Sūrah at-Tawbah* 9:45]

So whoever utters the profession of *tawḥīd* while sustaining doubt, his faith is null, even if it is repeated as [much as] one breathes and even if one cries it out loud until everybody hears.

It is narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ  
غَيْرَ شَاكٍّ فِيهِمَا إِلَّا دَخَلَ الْجَنَّةَ.

**I testify that none has the right to be worshiped except Allāh, and I am His Messenger. The bondsman who meets Allāh without entertaining any doubt about these (two fundamentals) will enter Paradise.<sup>14</sup>**

It is narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

مَنْ لَقِيَْتُ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ، فَبَشِّرُهُ  
بِالْجَنَّةِ.

**Anyone you meet behind this wall testifying that none has the right to be worshiped except Allāh with full uprightness in his heart, then give him glad tidings of Paradise.<sup>15</sup>**

The Prophet ﷺ stipulated absolute certainty undiluted by doubt for entering Paradise. However, if the condition of certainty is absent, then the resultant entrance into Paradise is off the table. Consequently, none will enter Paradise unless certainty in the heart is established, which is the second condition.

<sup>14</sup> Recorded by Muslim (27) and Aḥmad (10696).

<sup>15</sup> Recorded by Muslim (31).

## THE THIRD CONDITION

### Acceptance

[This condition is] acceptance, by heart and tongue, of what the profession of *tawhīd* requires, and this acceptance opposes rejection.

Allāh says:

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾  
وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ ﴾

Truly, when it was said to them, “*Lā ilāha ill-Allāh*” (none has the right to be worshiped but 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 aṣ-Ṣaffāt 37:35-36]

Allāh illustrates that their arrogance [against] believing in *lā ilāha ill-Allāh* and their rejection of the one who proclaims it warranted punishment. They did not comply with its negation and affirmation; rather, they defied it with rejection and arrogance by stating:

﴿ أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا ۗ إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥٦﴾  
وَانطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَى آلِهَتِكُمْ ۗ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٥٧﴾ مَا سَمِعْنَا بِهَذَا فِي الْمِلَّةِ الْآخِرَةِ ۗ إِنْ هَذَا إِلَّا خِتِلَاقٌ ﴿٥٨﴾ ﴾

“Has he made the gods (all) into one God. Truly, this is a curious thing!” And the leaders among them go away (impatiently), (saying): “Go on, and remain constant to your gods! For this is truly a thing designed (against you)! We have not heard (the like)

of this among the people of these later days. This is nothing but an invention.”

[Sūrah Ṣād 38:5-7]

Allāh says:

﴿ وَيَقُولُونَ أَيُّنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴾

And (they) said, “Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?”

[Sūrah aṣ-Ṣaffāt 37:36]

Except Allāh has accused them of lying, and He defended His Messenger by saying:

﴿ بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴾

Nay! But he brought the truth, and he confirmed those sent (before him).

[Sūrah aṣ-Ṣaffāt 37:37]

Then Allāh says regarding he who accepts it:

﴿ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤١﴾ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤٢﴾ فَوَاكِهُ ۗ وَهُمْ مُكْرَمُونَ ﴿٤٣﴾ فِي جَنَّاتِ النَّعِيمِ ﴾

But the sincere (and devoted) servants of God. For them there is a known provision, fruits; and they will be honored, in the gardens of delight (Paradise).

[Sūrah aṣ-Ṣaffāt 37:40-43]

Allāh says:

﴿ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّنْهَا وَهُمْ مِّنْ فَزَعِ يَوْمِئِذٍ ﴿٤٤﴾ آمِنُونَ ﴾



**Whoever brings a good deed (i.e., belief in the oneness of Allāh along with every deed of righteousness) will have better than its worth; and they will be safe from the terror on that Day.**

[Sūrah an-Naml 27:89]

It has been narrated on the authority of Abū Mūsā that he said that Allāh's Messenger ﷺ said:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ الْغَيْثِ الْكَثِيرِ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ، فَأَنْبَتَتِ الْكَلَّا وَالْعُشْبَ الْكَثِيرَ، وَكَانَتْ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَتْ مِنْهَا طَائِفَةٌ أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُمْسِكُ مَاءً، وَلَا تُنْبِتُ كَلًّا، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

The likeness of the guidance and knowledge that Allāh has sent me with is that of rain falling upon the earth: Some of it is good ground that receives the water and brings forth a great deal of herbage and grass; some of it is hard but it retains the water, and Allāh benefits people by it, and they drink it and give it to their animals to drink and use it for irrigation. And another part of it is barren—it does not retain the water or produce herbage. That (the first example) is the likeness of the one who gains an understanding of the religion of Allāh, and Allāh benefits him by what Allāh has sent me with, and he learns and teaches others; and [the second example] is the likeness of the man who pays no attention to that and does not accept Allāh's guidance with which I have been sent.<sup>16</sup>

<sup>16</sup> Recorded by al-Bukhāri (79) and Muslim (2282).

## THE FOURTH CONDITION

### Compliance and Submission to What It Implies

[This is] compliance versus abandonment.

Allāh says:

﴿ وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ  
بِالْعُرْوَةِ الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴾

**Whoever submits his face (himself) to Allāh, and is a doer of good, has grasped indeed the most trustworthy handhold. And to Allāh return all matters for decision.**

[Sūrah Luqmān 31:22]

The one who does not submit his face (himself) to Allāh, nor is he a good-doer, has not grasped the most trustworthy handhold; thus, he will be enlisted among those described in the following verse:

﴿ وَمَنْ كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۗ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا  
عَمِلُوا ۗ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴾

**And whoever disbelieves, let not his disbelief grieve you (O Muḥammad). To Us is their return, and We shall inform them what they have done. Verily, Allāh is the All-Knower of what is in the breasts (of men).**

[Sūrah Luqmān 31:23]

“*Submits his face (himself) to Allāh*” means “to comply”; and “*good-doer*” refers to “a monotheistic person”; and the “*trustworthy handhold*” refers to *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh).

Allāh says:

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ  
ثُمَّ لَا تُنصَرُونَ ﴾

**And turn in repentance and in obedience with true faith (Islamic monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you; then you will not be helped.**

[Sūrah az-Zumar 39:54]

---

## THE FIFTH CONDITION

### Truthfulness Versus Lying

One must profess *lā ilāha ill-Allāh* truthfully with one's heart so that both the tongue and the heart work in perfect harmony; otherwise, mere utterance without the heart's conformity would classify the individual as a lying hypocrite.

Allāh says:

﴿ الم ١ أَحْسِبَ النَّاسُ أَن يُتْرَكُوا أَن يَقُولُوا آمَنَّا وَهُمْ لَا  
يُفْتَنُونَ ٢ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ ٣ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ  
صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ٤ ﴾

***Alif-Lām-Mīm.* Do people think that they will be left alone on saying, “We believe,” and that they will not be tested? We did test those before them. And Allāh will certainly know those who are true from those who are false.**

[Sūrah al-'Ankabūt 29:1-3]

And Allāh (Glorified be He) says:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ

بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا  
 أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ  
 مَرَضًا ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ ﴿

And of the people, there are some who say, “We believe in Allāh and the Last Day,” but they do not (really) believe. They (think to) deceive Allāh and those who believe, but they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

[Sūrah al-Baqarah 2:8-10]

Allāh rebutted their allegation, “We believe in Allāh and the Last Day,” with His saying “but they do not (really) believe.” The rebuttal is based on Allāh’s thorough knowledge of the disease in their hearts and of the fact that their tongues are not consistent with their hearts. They are the worst of the disbelievers, and their abode will be in the far end of the Hellfire.

It is narrated on the authority of Anas that the Prophet ﷺ said:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا  
 مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

No one testifies that none has the right to be worshiped except Allāh and that MuḤammad is the Messenger of Allāh, believing in it from his heart, except that Allāh will forbid Hell for him.<sup>17</sup>

The Prophet ﷺ stipulated that the one who says it must profess it truly from the heart in order to be safe from the Hellfire; otherwise, mere utterance is fruitless.

<sup>17</sup> Recorded by al-Bukhāri (128) and Muslim (32). This is al-Bukhāri’s wording.

[There is] a *ḥadīth* regarding a Bedouin who came to the Prophet ﷺ to ask him about the pillars of Islām, the greatest of which is *lā ilāha ill-Allāh*. After the Prophet ﷺ answered his question with the previous response, the Bedouin said, “Is there anything else?” He (the Prophet ﷺ) replied, “No, except whatever you observe voluntarily, out of your own free will.” The man continued, “I will neither make any addition to this nor decrease anything from it.” The Prophet ﷺ remarked, “He will be successful, if he is true to what he affirms.”<sup>18</sup>

The Prophet stipulated being faithful in order to be successful. This rules out the lying hypocrite, as he is ever deprived of success and shall receive failure and demise, may Allāh forbid.

---

## THE SIXTH CONDITION

### Sincerity Versus Shirk, Hypocrisy, Showing Off, and Fame

Sincerity is to purify one's actions with good intentions and relinquish all blemishes of *shirk*.

Allāh says:

﴿ فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ﴿٢﴾ أَلَا لِلَّهِ الدِّينُ الْخَالِصُ ﴾

**So worship Him offering Him sincere devotion.  
Surely the religion (i.e., worship and obedience) is  
for Allāh only.**

[Sūrah az-Zumar 39:2-3]

And Allāh says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

**And they were commanded not, but that they should**

---

<sup>18</sup> Recorded by al-Bukhāri (46) and Muslim (11) on the authority of Ṭalḥah bin ‘Ubaydillāh.

**worship Allāh, and worship none but Him alone.**

[Sūrah al-Bayyinah 98:5]

Allāh says:

﴿ قُلِ اللَّهُ أَغْبَدُ مُخْلِصًا لَهُ دِينِي ﴾

**Say (O Muḥammad): "Allāh alone I worship."**

[Sūrah az-Zumar 39:14]

Allāh says:

﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَئِكَ مَعَ الْمُؤْمِنِينَ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ ﴾

**Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allāh, and purify their religion for Allāh (by worshiping none except Allāh, and do good for Allāh's sake only, not to show off), then they will be with the believers. And Allāh will grant the believers a great reward.**

[Sūrah an-Nisā' 4:145-146]

Allāh made their affiliation to the believers conditional on them devoting their religion to Allāh alone. Otherwise, uttering it without sincerity does not make one a believer; he would inhabit the farthest end of the Hellfire along with the hypocrites. Sincerity is fundamentally essential in the profession of *lā ilāha ill-Allāh*. One must not intend with this profession any of the worldly desires, showing off, or fame.

It is narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا خَالِصًا مِنْ قَلْبِهِ.

**The most fortunate 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 worshiped except Allāh.”<sup>19</sup>**

It has been narrated on the authority of ‘Itbān bin Mālik that the Prophet ﷺ said:

إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يُبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ.

**Allāh has forbidden for the Hellfire anyone who says, “There is no one worthy of worship except Allāh,” and says so desiring the Face (and pleasure) of Allāh.<sup>20</sup>**

---

## THE SEVENTH CONDITION

### Love

[This condition is] love for this great and blessed profession, love for what it requires and guides to, and love for whoever implements it and commits to its conditions. This must be accompanied by hatred for whatever opposes and conflicts with it.

Allāh says:

﴿وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ﴾

---

<sup>19</sup> Recorded by al-Bukhāri (99).

<sup>20</sup> Recorded by al-Bukhāri (425) and Muslim (33).

﴿ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴾

**Yet there are men who take (for worship) others besides Allāh as equal (with Him). They love them as they love Allāh. But those of faith are overflowing in their love for Allāh.**

[Sūrah al-Baqarah 2:165]

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ﴾

**O you who believe! If any from among you turns back from his faith, Allāh will bring a people whom He will love as they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allāh, and never afraid of the blame of the blamers.**

[Sūrah al-Mā'idah 5:54]

Allāh informs us that He is the most beloved to the believers because they do not associate anyone in loving Him, unlike the disbelievers, who claim to love Him yet they take rivals besides Allāh whom they love equally with Allāh. The sign of the servant who loves Allāh is that he gives preference to whatever Allāh loves even if it is against his desires, and he hates whatever displeases Allāh even if his desires incline towards it. Furthermore, he pledges allegiance with whoever loves Allāh and His Messenger ﷺ and he opposes whoever displays hostility towards Allāh and His Messenger. Also, he follows the Messenger ﷺ and accepts his guidance. All the previous signs are actually conditions for love, and it would be inconceivable for love to exist if any of them were absent.



Allāh says:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَصْلَهُ اللَّهُ عَلَيَّ عِلْمٍ  
وَوَخَّتَمَ عَلَيَّ سَمْعَهُ وَقَلْبَهُ وَجَعَلَ عَلَيَّ بَصَرَهُ غِشَاوَةً فَمَنْ  
يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ﴾

**Have you seen him who takes his own lust (vain desires) as his *ilāh* (god)? And Allāh knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allāh?**

[Sūrah al-Jāthiyah 45:23]

Thus, whoever associates others with Allāh is a slave to his desires. Rather, all sins spring out of one's preference for desire over Allāh's commands and prohibitions.

Allāh says:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ  
حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ  
أَوْ عَشِيرَتَهُمْ ﴾

**You will not find any people who believe in Allāh and the Last Day loving those who resist Allāh and His Prophet, even though they were their fathers or their sons or their brothers or their kindred.**

[Sūrah al-Mujādilah 58:22]

Allāh has described His believing servants as the ones who love Him the most, and indeed Allāh (the Almighty) loves them as they love Him. They do not love the one who opposes Allāh and His Messenger, even if he is the closest relative. Based on the previous illustration, whoever loves those who oppose Allāh is considered to be from them; rather, he is from the atheists. As Allāh says:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّ مِنْهُمْ لَنْ يَكُونَ اللَّهُ لَمْ يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴾

**And he amongst you that turns to them (for friendship) is of them. Verily, Allāh guides not a people who are unjust.**

[Sūrah al-Mā'idah 5:51]

It is narrated on the authority of Anas that the Prophet ﷺ said:

ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَأَنْ يَكْرَهُ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُتْقَذَفَ فِي النَّارِ.

**There are three qualities by which anyone who is characterized with them will relish the sweetness of faith: he to whom Allāh and His Messenger are dearer than all else, he who loves a man for Allāh's sake alone, and he who has as great an abhorrence for returning to unbelief after Allāh has rescued him from it as he has for being cast into Hell.<sup>21</sup>**

So the people who embrace *lā ilāha ill-Allāh* love Allāh sincerely, whereas the polytheists love Allāh while associating others with Him in love, which contradicts the requirements of *lā ilāha ill-Allāh*.

---

## THE EIGHTH CONDITION

Some scholars added an eighth condition: To disbelieve in whatever is worshiped besides Allāh while simultaneously having faith in Allāh as the Lord, the Creator, and the rightful Deity.

Allāh says:

---

<sup>21</sup> Agreed upon: Recorded by al-Bukhāri (16) and Muslim (43).

﴿ لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ  
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا  
انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴾

**Let there be no compulsion in religion. Truth stands out clear from error. Whoever rejects evil and believes in Allāh has grasped the most trustworthy handhold that never breaks. And Allāh is All Hearer and All Knower of all things.**

[Sūrah al-Baqarah 2:256]

This condition takes us back to the negation and affirmation found in the great profession of *tawhīd*, *lā ilāha ill-Allāh*, and in the message of the messengers; indeed, all the prophets and messengers ﷺ were assigned to proclaim the negation and affirmation embedded in *lā ilāha ill-Allāh*.

Allāh says:

﴿ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ﴾

**O my people! Worship Allāh! You have no other God but Him.**

[Sūrah al-A'raf 7:59]

Tāriq bin Ashyam said that he heard the Messenger of Allāh ﷺ saying:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَّمَ مَالُهُ وَ  
دَمُهُ وَحِسَابُهُ عَلَى اللَّهِ.

**He who professes that none has the right to be worshiped except Allāh and declares a denial of everything that the people worship besides Allāh, his property and blood become inviolable, and his affairs rest with Allāh.<sup>22</sup>**

<sup>22</sup> Recorded by Muslim (23).

The eight conditions are gathered in the following poetic verses:

*Knowledge, certainty, and truthfulness along with  
Love, compliance, and acceptance.*

*An eighth one was added: disbelieving in*

*Whatever is worshiped besides Allāh, like the falsely divine idols.*

Additionally, there is a condition appointed for the capable, so there are nine conditions, collectively. They are collected in the following two poetic verses:

*Its conditions, lā ilāha ill-Allāh, for whoever is capable to utter it:*

*Knowledge, certainty, compliance, truthfulness,*

*Love, sincerity, acceptance,*

*And disbelief in ṭāghūt; so pay close attention to what I say.*

So the ninth condition is uttering it.

Allāh says:

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴾

**For they, when they were told that none has the right to be worshiped except Allāh, would puff themselves up with pride.**

[Sūrah aṣ-Ṣaffāt 37:35]

It is narrated on the authority of Abū Hurayrah that he heard the Messenger of Allāh saying:

أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ. فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَ مَالَهُ إِلَّا بِحَقِّهِ، وَ حِسَابُهُ عَلَى اللَّهِ.

**I have been ordered to fight with the people until they say, “None has**

**the right to be worshiped except Allāh,” and whoever says, “None has the right to be worshiped except Allāh,” his life and property will be saved by me except for Islamic law, and his accounts will be with Allāh (either to punish him or to forgive him).<sup>23</sup>**

It is narrated on the authority of Abū Hurayrah that the Messenger of Allāh said to his uncle on his deathbed, “Make a profession of it, that none has the right to be worshiped except Allāh, and I will bear testimony (of your being a Muslim) on the Day of Judgment.” But he (Abū Ṭālib) refused to do so. Then Allāh revealed this verse:

﴿ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ ﴾

**Verily you (O Muḥammad) guide not whom you like.<sup>24</sup>**

[*Sūrah al-Qaṣaṣ* 28:56]

To wrap up, the aforementioned conditions are the conditions of *lā ilāha ill-Allāh*, which stands fruitless if the one who says it violates any of its conditions; it only yields benefit if the one who says it applies its conditions and distances himself from its nullifiers.

---

<sup>23</sup> Recorded by al-Bukhāri (2946) and Muslim (21).

<sup>24</sup> Recorded by Muslim (25).

## THE NULLIFIERS OF LÂ ILÂHA ILL-ALLÂH



“Nullifiers” refers to actions that render a certain act null and void; for instance, the nullifiers of ablution. The nullifiers of *lâ ilâha ill-Allâh* are the ones that expel a person from the fold of Islâm. They are also called causes or kinds of apostasy. Therefore, acquiring knowledge regarding them is critical in order to steer away from them and avoid getting caught in any of them.

Apostasy in Islâm is to turn back from it. Consider the following—Allâh says:

﴿ وَلَا تَرْتَدُوا عَلَىٰ أَذْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴾

**And turn not back (in flight), for then you will be returned as losers.**

[Sûrah al-Mâ'idah 5:21]

Allâh says:

﴿ وَمَنْ يَرْتَدِدْ مِنْكُمْ عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۗ وَأُولَٰئِكَ أَصْحَابُ

النَّارِ طَهُم فِيهَا خَالِدُونَ ﴿

**And if any of you turn back from their faith and die in unbelief, their actions will bear no fruit in this life and in the Hereafter; they will be companions of the Fire and will abide therein.**

[Sūrah al-Baqarah 2:217]

The previous verse explicitly sounds a stark warning from Allāh (Glorified be He) to the believers: “*And if any of you turn back from their faith,*” O believers, “*and die in unbelief,*” and did not repent before death, “*their actions will bear no fruit*”; this means they will be null, “*in this life and in the Hereafter; they will be companions of the Fire and will abide therein.*”

Allāh says:

﴿ إِنَّ الَّذِينَ ارْتَدُوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ  
الهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ ﴾

**Those who turn back as apostates after guidance was clearly shown to them—the Shayṭān has beautified for them (their false hopes).**

[Sūrah Muḥammad 47:25]

Allāh says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُم عَن دِينِهِ فَسَوْفَ  
يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَىٰ الْمُؤْمِنِينَ أَعِزَّةٍ  
عَلَىٰ الْكَافِرِينَ ﴾

**O you who believe! If from among you turns back from his faith, Allāh will bring a people whom He will love as they will love Him; humble towards the believers, stern towards the disbelievers.**

[Sūrah al-Mā'idah 5:54]

“If any from among you turns back from his faith” means to depart from one’s religion. This verse sounds a stark warning against apostasy and follows it with an awaited punishment.

‘Abdullāh (bin Mas‘ūd) reported Allāh’s Messenger ﷺ as saying:

لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ (يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَ أَنِّي رَسُولُ اللَّهِ) إِلَّا بِأَحَدٍ ثَلَاثٍ: الثَّيِّبِ الزَّانِي، وَ النَّفْسِ بِالنَّفْسِ، وَ التَّارِكِ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ.

**It is not permissible to take the life of a Muslim who bears testimony (to the fact that none has the right to be worshiped except Allāh, and that I am the Messenger of Allāh), but in one of three cases: the married adulterer, a life for a life, and the deserter of his *dīn* (Islām) who abandons the community.<sup>25</sup>**

Ibn ‘Abbās ؓ narrated that the Prophet ﷺ said:

مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ.

**Whoever changes his religion (i.e., Islām), kill him.<sup>26</sup>**

However, if apostates are a powerful group, they are to be fought, as Abū Bakr ؓ fought the apostates until he subjected them to the reign of Islām, while some of them met their death and others declared repentance.

However, if it is just one apostate, he should be invited to repent, and he is to be executed upon refusal. This apostate is not to be treated like the original disbeliever because he is perfectly aware of the truth, embraces the religion of Allāh willingly, and admits that Islām is the religion of truth.

Thus, if apostasy is committed by this individual, he is to be executed

<sup>25</sup> Recorded by al-Bukhāri (8786) and Muslim (6761).

<sup>26</sup> Recorded by al-Bukhāri (4582).



in order to safeguard the religion. Safeguarding the religion stands first among the five basic essentials of Islām that must be preserved. The religion is to be preserved against the repulsive paltering perpetrated by those who embrace Islām and then apostate. They are to be executed to protect the religion from such repulsive action.

Another kind of apostate is those who are to be executed without the invitation to repentance. They are the ones whose apostasy went beyond boundaries; they are to be killed without asking them to repent, in order to safeguard the religion.

The apostate is the one who disbelieves after embracing Islām due to:

- 1) A belief in the heart.
- 2) Sustaining a suspicion concerning any religious matter.
- 3) Committing a grave violation like prostrating, slaughtering, or vowing for other than Allāh. Anyone who commits such actions is to be deemed an apostate.
- 4) An open statement of disbelief, like insulting Allāh the Almighty or His Messenger, or the religion of Islām.

Allāh says:

﴿ قُلْ أِبَاللّٰهِ وَاٰيٰتِهِ وَّرَسُوْلِهِ كُنْتُمْ تَسْتَهْزِئُوْنَ ﴿٦٥﴾ لَا تَعْتَذِرُوْا  
فَدُ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ﴾

**Say: “Was it at Allāh, and His signs, and His Messenger, that you were mocking?” Make no excuses; you have rejected faith after you had accepted it.**

[Sūrah at-Tawbah 9:65-66]

In short, apostasy may be shaped by sayings, actions, belief, or doubt in religious matters like the obligation of the prayer, *zakāh*, or *tawhīd*; whoever sustains any doubt concerning them would be a disbeliever. Doubt reveals uncertainty regarding those obligations.

The nullifiers of *lā ilāha ill-Allāh* are the same as the nullifiers of Islām, because uttering the testimony is the threshold of embracing Islām; it implies acknowledgment of what it guides to and commitment to its requirements, such as observing the rituals of Islām. So, if this commitment is met by a violation, then the covenant one took upon embracing Islām is violated as well.

---

## THE FIRST NULLIFIER

### Associating Others With Allāh (*Shirk*)

The intended *shirk* here is the major *shirk*—Allāh forbid—which expels the individual from the fold of Islām. *Shirk* is marked by taking mediators between the individual and Allāh through invoking them, seeking their intercession, trusting in them, requesting their help (*istighāthah*), making vows for them, and slaughtering for them, as well as believing that they can bring good and repel harm. Whoever does any of these actions is a disbeliever.

Allāh the Almighty says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ ﴾

**Allāh forgives not that partners should be set up with Him.**

[*Sūrah an-Nisā'* 4:48]

Allāh the Almighty says:

﴿ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۖ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴾

**Whoever joins other gods with Allāh, Allāh will forbid him the Garden, and the Fire will be his abode.**

**There will, for the wrongdoers, be no one to help.**

[Sūrah al-Mā'idah 5:72]

*Shirk* (polytheism) is the most critical type of apostasy. It happens when others besides Allāh are worshiped with any of the following acts: slaughtering, supplicating, and seeking their assistance in matters that only Allāh is capable of delivering. So, whoever intends by his worship others besides Allāh is to be considered a polytheist.

Allāh mentions a lot of messengers whom He guided to the Straight Path; among them are: Nūḥ, Ibrāhīm, Ismā'īl, Ishāq, Ya'qūb, Dāwūd, Sulaymān, Ayyūb, Yūnus, Yūsuf, Mūsā, Hārūn, Zakariyyā, Yaḥyā, 'Īsā, Ilyās, al-Yasa', and Lūṭ. Allāh says:

﴿ ذٰلِكَ هُدٰى اللّٰهُ يَهْدِيۡ بِهٖ مَنۡ يَّشَآءُ مِنۡ عِبَادِهٖ ۗ وَلَوْ  
اَشْرَكُوۡا لَحَبِطَ عَنْهُمۡ مَّا كَانُوۡا يَعْمَلُوۡنَ ﴿۷۲﴾

**This is the guidance of Allāh with which He guides whomever He wills of His worshippers. If they were to join other gods with Him, all that they did would be of no benefit to them.**

[Sūrah al-An'ām 6:88]

Allāh says:

﴿ وَلَقَدْ اَوْحٰى اِلَيْكَ وَاِلَى الَّذِيۡنَ مِنۡ قَبْلِكَ لَئِنۡ اَشْرَكْتَ  
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُوۡنَنَّ مِنَ الْخٰسِرِيۡنَ ﴿۶۵﴾ ۗ بَلِ اللّٰهُ فَاَعْبُدْ  
وَكُنۡ مِّنَ الشَّاكِرِيۡنَ ﴿۶۶﴾ ﴿۶۶﴾

**But it has already been revealed to you, as it was to those before you: If you were to join (gods with Allāh) in worship, truly fruitless will be your deeds (in life), and you will surely be among the losers. Nay! But worship Allāh (alone), and be among the grateful.**

[Sūrah az-Zumar 39:65-66]

*Shirk* is the worst sin ever and the most dangerous one. *Shirk* is to equalize others with Allāh in matters particular to Allāh alone.

## THE SECOND NULLIFIER

Whoever Takes Mediators Between Oneself and Allāh For the Purposes of Invoking, Seeking Assistance, and Trusting in Them, is Unanimously Judged to Be a Disbeliever

This nullifier is enveloped within the first one. However, it is treated independently due to its frequent occurrence. Whoever takes mediators between oneself and Allāh for the purposes of invoking them in order to bring good or repel harm, seeking their intercession in the grave or in the state of absence, and trusting in them, then this person is unanimously judged to be a disbeliever. This consensus is held by Muslim scholars from among the Companions, their successors, and the leaders of guidance like the *mufāsīrūn* (Qur'ān commentators), *ḥadīth* scholars, and jurists. This prohibition is common among the messages of all the prophets.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله commented on the aforementioned consensus: “Whoever takes angels and messengers as mediators in order to invoke them and ask them to bring good, repel harm, or dispel sorrow, is judged to be a disbeliever by the consensus of the Muslims.”<sup>27</sup>

Allāh says:

﴿ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ  
وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ ۚ قُلْ أَتَنْبِئُونَ اللَّهَ بِمَا لَا  
يَعْلَمُ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا

<sup>27</sup> *Majmū' al-Fatāwā* (1/124).

يُشْرِكُونَ ﴿

**They serve, besides Allāh, things that hurt them not, nor profit them, and they say, “These are our intercessors with Allāh.” Say: “Do you indeed inform Allāh of something He knows not in the heavens or on earth? Glory to Him! And far is He above the partners they ascribe (to Him)!”**

[Sūrah Yūnus 10:18]

So Allāh described the act cited in the aforementioned verse to be *shirk* even though its perpetrators call it “intercession”; they instead claim it is not *shirk*—*shirk* is restricted to idol worshiping (according to them) and they do not do so.

Truly, this is disgraceful ignorance, because idol worshiping is nothing more than a type of *shirk*. As for the general scope of *shirk*, it covers the worship of anything besides Allāh, be it an idol, a tree, a stone, a grave, a pious individual, or an angel. All such actions are classified as *shirk*, so it cannot be narrowed down to just idol worshiping.

Shaykh-ul-Islām Ibn Taymiyyah رحمته الله said, “Crossing the line beyond the prescribed norms, by over-glorifying a prophet or righteous individual and believing that he possesses any of the characteristics of divinity, is disbelief. Consider an invocation like, ‘O my lord so-and-so, grant me victory, help me, provide me with sustenance,’ and the ilk of such invocations; all of these are outright *shirk* and misguidance, and whoever perpetrates them must be preached to repentance, after which he is released, if he complies. Otherwise, he is destined to be killed.”<sup>28</sup>

Ibn al-Qayyim رحمته الله said, “From the types of *shirk* is asking for needs from dead people, seeking help from them and invoking them; this very type is the root of all the *shirk* found in the world. The dead person is deceased and totally incapable of aiding himself, let alone aiding others who seek him. Therefore, doing so reflects ignorance of

<sup>28</sup> *Majmū’ al-Fatāwā* (3/395).

the dead person whom he asks to intercede for him and the one to whom intercession is beseeched.”<sup>29</sup>

Aṣ-Ṣan‘āni رحمته said in *Tathīr al-I‘tiqād*, “Whoever believes that a tree, a stone, a grave, an angel, a *jinn*, or an alive or dead person can bring good or repel harm, draw the person close to Allāh, or intercede on his behalf in one of the needs of the worldly life before Allāh the Almighty, such a person has associated partners with Allāh and believed in what is forbidden for him to believe in. This is identical to the disbelievers when they believed in their idols.”<sup>30</sup>

---

## THE THIRD NULLIFIER

### Refraining From Holding Disbelievers as Such, Whose Disbelief is Crystal-Clear in the Qur‘ān and Sunnah

[This applies] whether the disbeliever is Jewish, Christian, Magian, a polytheist, or an atheist, and so forth. Additionally, the person is to be judged a disbeliever if he sustains doubts regarding the disbelief of disbelievers or if he even attempts to provide justification for their disbelief.

The reason they are disbelievers is that Allāh judged those disbelievers to be such, while he who does not hold them to be disbelievers rudely stands against Allāh and His Messenger, as he has not followed their lead. Sustaining doubts and providing justification for the disbelief of disbelievers also falls into the same category; such an attitude openly opposes Allāh.

Thus, it is obligatory upon Muslims to hold those whom Allāh called disbelievers as such, as well as polytheists. The Muslim must disavow himself from any disbeliever exactly as Ibrāhīm عليه السلام did with his father

---

<sup>29</sup> *Majmū‘ al-Fatāwā* (3/395).

<sup>30</sup> *Tathīr al-I‘tiqād* (60).

and his people:

﴿ إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٦٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ  
سَيَهْدِينِ ﴿٦٧﴾ ﴾

**“Verily, I am innocent of what you worship, except Him (i.e., I worship none except Allāh alone) Who did create me; and verily, He will guide me.”**

[Sūrah az-Zukhruf 43:26-27]

Additionally, providing justification for their disbelief is even more serious and repulsive. For instance, maintaining that their actions (that are based on disbelief) are to be examined from a different perspective, or that those so-called disbelievers only take those means to reach out to Allāh. Or creating an excuse for those disbelievers, that whatever they do is out of ignorance.

This person, the subject of this nullifier, stands to defend disbelievers; such a person’s disbelief is graver than the original ones because he sustains doubts or tries to provide undue justification for disbelief or polytheism.

Allāh the Almighty says:

﴿ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ  
جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴾

**Verily, those who disbelieve (in the religion of Islām, the Qur’ān, and the Prophet Muḥammad) from among the People of the Scripture and *al-mushrikūn* will abide in the Fire of Hell. They are the worst of creatures.**

[Sūrah al-Bayyinah 98:6]

“The People of the Scripture” are the Jews and the Christians. “*Al-mushrikūn*” are those who associate others with Allāh in worship.

Allāh the Almighty says:

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

**Surely, in disbelief are they who say that Allāh is the Messiah, son of Maryam (Mary).**

[Sūrah al-Mā'idah 5:17]

Allāh the Almighty says:

﴿ لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ﴾

**Surely, disbelievers are those who said, "Allāh is the third of the three (in a Trinity)."**

[Sūrah al-Mā'idah 5:73]

Allāh the Almighty says:

﴿ إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ﴿١٥١﴾ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴾

**Verily, those who disbelieve in Allāh and His messengers and wish to make a distinction between Allāh and His messengers (by believing in Allāh and disbelieving in His messengers), saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.**

[Sūrah an-Nisā' 4:150-151]

Allāh the Almighty says:

﴿ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴾



**Surely, Allāh will gather the hypocrites and disbelievers all together in Hell.**

[*Sūrah an-Nisā'* 4:140]

---

## THE FOURTH NULLIFIER

Believing That There is a Guidance Better and More Perfect Than That of the Prophet ﷺ and That Others' Judgment/Rulership is Better Than the Prophet's Judgment

Such belief appears in those who prefer the rulership of tyrants over that of Allāh. Whoever believes that it is lawful to govern with other than the Islamic legislation in dealings, punishments, and so on, even if this individual does believe that *sharī'ah* is superior, has legitimized what Allāh has prohibited unanimously. Thus, he committed a nullifier of *lā ilāha ill-Allāh*.

Similarly, whoever believes that the ruling of Allāh regarding cutting off the hand of the thief or stoning the married adulterer does not fit the present time has nullified *lā ilāha ill-Allāh*. Furthermore, whoever believes that the regulations of man-made laws are superior to the Islamic legislation, or that the rulings of Islām are not befitting for the contemporary era, or that Islām is one of the reasons behind the backwardness of the Muslims, or that the scope of Islām is restricted to the relations between the individual and the deity and does not cover other life affairs, has nullified *lā ilāha ill-Allāh*.

Moreover, whoever legitimizes what Allāh and His messengers have forbidden regarding matters whose rulings are religiously known by necessity, like adultery, usury, wine, and so on, is a disbeliever, as affirmed by the unanimous agreement of the Muslims.

Allāh the Almighty says:

﴿ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا  
لِّقَوْمٍ يُوقِنُونَ ﴾

**Do they then seek the judgment of (the Days of Ignorance)? And who is better in judgment than Allāh for a people who have firm faith.**

[Sūrah al-Mā'idah 5:50]

Allāh the Almighty says:

﴿ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴾

**And whosoever does not judge by what Allāh has revealed, such are the *kāfirūn* (i.e., disbelievers—of a lesser degree as they do not act on Allāh's laws).**

[Sūrah al-Mā'idah 5:44]

Allāh (Glorified be He) says:

﴿ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

**Truly, the religion with Allāh is Islām.**

[Sūrah Āli 'Imrān 3:19]

Allāh the Almighty says:

﴿ وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي  
الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴾

**And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.**

[Sūrah Āli 'Imrān 3:85]

Allāh (Glorified be He) says:

﴿ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كَلَّمًا  
نَضِجَتْ جُلُودُهُمْ بَدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ  
إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴾

**Surely! Those who disbelieved in Our *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allāh is Ever Most Powerful, All Wise.”**

[Sūrah an-Nisā' 4:56]

And Allāh the Almighty says:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ  
ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا  
تَسْلِيمًا ﴾

**But no, by your Lord, they can have no faith, until they make you (O Muḥammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.**

[Sūrah an-Nisā' 4:65]

The act of empowering Allāh's legislation above all others is, in itself, an act of worship, whereas empowering the legislation of others is an act of polytheism.

Allāh says:

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِّنَ الدِّينِ مَا لَمْ يَأْذَنَ بِهِ  
اللَّهُ ﴾

**Or have they partners with Allāh (false gods) who have instituted for them a religion that Allāh has not allowed?**

[Sūrah ash-Shūrā 42:21]

Allāh says:

﴿ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴾

**If you were to obey them, you would indeed be polytheists.**

[Sūrah al-An'ām 6:121]

Allāh says:

﴿ اتَّخَذُوا أَحْبَابَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ لَّا إِلَهَ إِلَّا هُوَ ۗ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴾

**They take their priests and their rabbis to be their lords besides Allāh, and (they take as their Lord) the Messiah, the son of Maryam, while they were commanded to worship but one God: there is none that has the right to be worshiped in truth except He. Praise and glory to Him, (far is He) from having the partners they associate (with Him).**

[Sūrah at-Tawbah 9:31]

Allāh called the previous action polytheism; anyone who equalizes between Allāh's rulership and the rulership of others and declares both of them to be equal is a disbeliever.

Another, more serious situation is if one believes that ruling by what Allāh has not ordained is superior to ruling by what Allāh has ordained. Whoever claims that the current ruling systems are more befitting for the people of the contemporary era while the Islamic law

is not suitable for them because it is not applicable in the present day and does not keep abreast with the evolving civilization, and therefore, we must keep pace with the progressing world, and the Muslims' court must be identical to the rest of the developed world, such belief is disbelief.

However, for the ruler who governs with what Allāh has not ordained out of self-desire or ignorance, yet who believes that Allāh's ordainment is superior and imperative, such conduct is regarded as a major sin and is not classified as major disbelief (i.e., that which expels the individual from the fold of Islām).

---

## THE FIFTH NULLIFIER

Hatred for What the Messenger of Allāh Was Sent With, Even if the Individual is Acting Upon It

Allāh says:

﴿ وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصْلٌ أَعْمَالُهُمْ ﴿٨﴾ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٩﴾ ﴾

**But those who disbelieve (in the oneness of Allāh—Islamic monotheism), for them is destruction, and (Allāh) will make their deeds vain. That is because they hate what Allāh has sent down (this Qur'an and Islamic laws, etc.); so He has made their deeds fruitless.**

*[Sūrah Muḥammad 47:8-9]*

Allāh the Almighty says:

﴿ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِم مِّن بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۗ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ﴿٥٥﴾ ذَلِكَ بِأَنَّهُمْ

قَالُوا لِلَّذِينَ كَرَهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ  
 وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ  
 يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا  
 أَسْخَطَ اللَّهَ وَكَرَهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾ ﴿

Verily, those who have turned back (have apostatized) as disbelievers after the guidance has been manifested to them—the Shayṭān has beautified for them (their false hopes), and (Allāh) prolonged their term (age). This is because they said to those who hate what Allāh has sent down, “We will obey you in part of the matter.” Except Allāh knows their secrets. Then how (will it be) when the angels take their souls at death, smiting their faces and their backs? That is because they followed what angered Allāh and hated what pleased Him. So He made their deeds fruitless.

[Sūrah Muḥammad 47:25-28]

As a matter of fact, love for *lā ilāha ill-Allāh* is among its conditions, including love for its requirements, its adopters, and whoever applies it; if anyone violates this condition, he has consequently nullified *lā ilāha ill-Allāh*, even if he is practicing it. Even though he is practicing while harboring hatred and detestation for it, this is disbelief in Allāh, which is a nullifier of *lā ilāha ill-Allāh*.

To sum up, hatred for whatever the Messenger of Allāh ﷺ was sent with is deemed apostasy, even if the individual applies it. Allāh says:

﴿ ذَلِكَ بِأَنَّهُمْ كَرَهُوا مَا أَنْزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾

That is because they hate what Allāh has sent down (this Qur'ān and Islamic laws, etc.), so He has made their deeds fruitless.

[Sūrah Muḥammad 47:9]

The disbelief here is caused by the hatred concealed in the heart, even if one is practicing in public what he hates.

---

## THE SIXTH NULLIFIER

### Mocking Allāh, His Messenger, the Qur'ān, or Any of the Islamic Rituals

Whoever mocks Allāh, the Messenger, the Qur'ān, the religion, the angels, the scholars (due to their knowledge), or any of the Islamic rituals like prayer, *zakāh*, fasting, Ḥajj, circumambulation around the Ka'bah, or standing at 'Arafah, or the *masjid*, *adhān*, beard, or the Prophetic Sunnah and so on, is a disbeliever.

Allāh says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۚ قُلْ أْبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِن نَّعَفُ عَن طَائِفَةٍ مِّنكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٦٦﴾ ﴾

If you ask them (about this), they declare, “We were only talking idly and joking.” Say: “Was it at Allāh and His *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger that you were mocking?” Make no excuse; you have 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, etc.).

[Sūrah at-Tawbah 9:65-66]

So whoever mocks any of what the Messenger ﷺ was sent with, whether it is an obligation, an imperative, or a Sunnah, is an apostate.

Allāh the Almighty says:

﴿ إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾  
 وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا  
 فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا  
 أَرْسَلْنَا عَلَيْهِمْ حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ  
 يَضْحَكُونَ ﴿٣٤﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ ثُوبَ الْكُفَّارِ  
 مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ ﴾

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed. And, whenever they passed by them, used to wink to one another (in mockery). And when they returned to their own people, they would return jesting; and when they saw them, they said, “Verily these have indeed gone astray!” But they (disbelievers, sinners) had not been sent as watchers over them (the believers). But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers, on (high) thrones, looking (at all things). Are not the disbelievers paid (fully) for what they used to do?

[Sūrah al-Muṭaffifin 83:29-36]

Allāh the Almighty says:

﴿ وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ  
 حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ  
 فَلَا تَقْعُدْ بَعْدَ الذِّكْرِىٰ مَعَ الْقَوْمِ الظَّالِمِينَ ﴾

When you see men engaged in a false conversation about Our verses, turn away from them until they turn to a different topic. If the Shayṭān ever makes you forget, then after recollection sit not you in the



company of those who do wrong.

[Sūrah al-An'ām 6:68]

Allāh the Almighty says:

﴿ وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝ ﴾

And it has already been revealed to you in the Book that when you hear the verses of Allāh being denied and mocked, you are not to sit with them unless they turn to a different topic; (but if you stayed with them) you would be like them. Surely, Allāh will collect the hypocrites and disbelievers all together in Hell.

[Sūrah an-Nisā' 4:140]

Allāh the Almighty says:

﴿ ذَٰلِكَ وَمَنْ يُعِظْ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ ۝ ﴾

That (*manāsik*—prescribed duties of Hajj, is the obligation that mankind owes to Allāh) and whoever honors the sacred things of Allāh, then that is better for him with his Lord.

[Sūrah al-Hajj 22:30]

Allāh the Almighty says:

﴿ ذَٰلِكَ وَمَنْ يُعِظْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَىٰ الْقُلُوبِ ۝ ﴾

Such (is his state); and whosoever holds in honor the symbols of Allāh, (in the sacrifice of animals), such (honor) should come truly from piety of heart.

[Sūrah al-Hajj 22:32]

## THE SEVENTH NULLIFIER

### Magic

Among its kinds are *ṣarf* and *ʿatf*. *Ṣarf* is a magical act meant to prevent someone from proceeding to good deeds or to create disaffection between the husband and his wife, whereas *ʿatf* is a magical act meant to create a spirit of endearment between a man and a woman.

Allāh says:

﴿ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾

Sulaymān did not disbelieve, but the *shayātīn* (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hārūt and Mārūt, but 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]

ʿAbdullāh bin Masʿūd said that the Messenger of Allāh ﷺ said:

إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتَّوَلَةَ شِرْكٌ.

**Spells, amulets, and love potions are *shirk*.**<sup>31</sup>

“Spells” in this *ḥadīth* means the forbidden ones that seek the assis-

<sup>31</sup> Recorded by Abū Dāwūd (3838), Ibn Mājah (3530), Aḥmad (3604), aṭ-Ṭabarāni in *Al-Muʿjam al-Awsaṭ* (2/119), Ibn Ḥibbān in his *Ṣaḥīḥ* (6090), al-Bayhaqī in *As-Sunan al-Kubrā* (9/350), and al-Ḥākim (4/463); rendered *ṣaḥīḥ* (authentic) by al-Albāni in *as-Silsilah aṣ-Ṣaḥīḥah* (331).

tance of devils, or the ones that are not understandable.

Amulets [were] beads that the Arabs used to hang on their children to guard them against envy, as they believed; however, Islām invalidated such action.

Love potions are a kind of magic that endears the wife to her husband and agitates her lust.

Magic truly exists, and its harmful effect must coincide with the divine will, as Allāh says:

﴿ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ﴾

**And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh's leave.**

[Sūrah al-Baqarah (2:102)]

The harmful effect of magic is definite, but it is deniable by a stubborn person or by a disbeliever in what was revealed upon the Prophet Muḥammad ﷺ. As for the magician, if his magic is taught by devils as the verse in Sūrah al-Baqarah mentioned, then he is a disbeliever.

Allāh says:

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۗ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴾

**But 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).” And from these (angels) people learn that by which they cause separation between a man and his wife, but they could not thus harm anyone except by Allāh’s leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.**

[Sūrah al-Baqarah 2:102]

So, learning and teaching magic are both deemed disbelief in Allāh and a kind of apostasy. If the magician was a Muslim and then became a magician, he is considered an apostate.

Allāh says:

﴿ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ﴾

**But 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]

Magic requires working with devils, developing attachment to them, and drawing oneself close to them by doing what pleases them. In addition, it implies an allegation of knowing the unseen and sharing with Allāh in this feature, which is utter misguidance and disbelief.

The Prophet ﷺ has connected magic with disbelief. It is narrated on the authority of Abū Hurayrah that the Messenger of Allāh ﷺ said:

اجْتَنِبُوا السَّبْعَ الْمُؤْبَقَاتِ . قَالُوا يَا رَسُولَ اللَّهِ وَمَا هُنَّ قَالَ الشِّرْكَ بِاللَّهِ،

وَالسَّحْرِ، وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ  
الْيَتِيمِ، وَالتَّوَلَّى يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ.

“Avoid the seven noxious things.” It was said (by those who heard), “What are they, O Messenger of Allāh?” He replied, “Associating anything with Allāh, magic, killing one whom Allāh has declared inviolate without a just cause, consuming the property of an orphan, consuming usury, turning back when the army advances, and slandering chaste women who are believers, but unaware.”<sup>32</sup>

---

## THE EIGHTH NULLIFIER

### Aiding the Disbelievers & Supporting Their Scheme Against the Muslims

“Aiding” here means cooperation; “supporting their scheme against the Muslims” means assisting them in fighting the Muslims and harming them.

It is noteworthy that whoever loves the disbelievers is a disbeliever; this part is the one that means taking the disbelievers as “friends.”

Allāh says:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ﴾

**And if any amongst you takes them (disbelievers) as  
*awliyā'* (friends), then surely he is one of them.**

[Sūrah al-Mā'idah 5:51]

By taking them as friends, as shown by supporting, cooperating with, or loving them, this person has become a disbeliever, as he loves disbelief and the disbelievers.

---

<sup>32</sup> Recorded by al-Bukhāri (2615) and Muslim (89).

Allāh the Almighty says:

﴿ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴾

And if any amongst you takes them as *awliyā'*, then surely he is one of them. Verily, Allāh guides not those people who are the *ẓālimūn* (polytheists and wrongdoers and unjust).

[Sūrah al-Mā'idah 5:51]

Allāh the Almighty says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا  
الْكِتَابَ يَرُدُّوكُمْ بَعْدَ إِيمَانِكُمْ كَافِرِينَ ﴿٣١﴾ وَكَيْفَ تَكْفُرُونَ  
وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ رَسُولُهُ ۗ وَمَنْ يَعْتَصِم  
بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٣١﴾ ﴾

O you who believe! If you obey a group of those who were given the scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed! And how would you disbelieve, while unto you are recited the verses of Allāh, and among you is His Messenger (Muḥammad)? And whoever holds firmly to Allāh, (i.e., follows Islām, Allāh's religion, and obeys all that Allāh has ordered, practically), then he is indeed guided to a Right Path.

[Sūrah Āli 'Imrān 3:100-101]

Allāh the Almighty says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تُطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٦٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ ۖ وَهُوَ خَيْرُ

التَّاصِرِينَ ﴿١٥٠﴾

**O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from faith) as losers. Nay, Allāh is your Mawlā (Patron, Lord, Helper, Protector), and He is the best of helpers.**

[Sūrah Āli 'Imrān 3:149-150]

Allāh (Glorified be He) says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ  
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ  
يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ ۚ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ  
خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم  
بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ  
مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٥٠﴾ إِنْ يَتَّقَوْكُمْ يَكُونُوا لَكُمْ  
أَعْدَاءَ وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَالسُّوءَ بِالسُّوءِ وَوَدُّوا لَوْ  
تَكْفُرُونَ ﴿١٥١﴾

**O you who believe! Take not My enemies and your enemies (i.e., the disbelievers and polytheists, etc.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic monotheism, this Qur'an, and Muḥammad), and have driven out the Messenger (Muḥammad) and yourselves (from your homeland) because you believe in Allāh your Lord! If you have come forth to strive in My cause and to seek My good pleasure, (then take not these disbelievers and polytheists, etc., as your friends). You show friendship to them in secret, while I am All-Aware of what**

**you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray, (away) from the Straight Path. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.**

[Sūrah al-Mumtaḥanah 60:1-2]

Allāh the Almighty says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ ﴾

**O you who believe! Take not as friends the people who incurred the wrath of Allāh (i.e., the Jews). Surely, they have been in despair to receive any good in the Hereafter, just as the disbelievers have been in despair about those (buried) in graves (that they will not be resurrected on the Day of Resurrection).**

[Sūrah al-Mumtaḥanah 60:13]

“O you who believe” refers to those who believe in Allāh and His Messenger. Allāh is advising them not to take as friends the people who incurred Allāh’s wrath due to their disbelief.

“They have been in despair” from Allāh’s reward in the Hereafter like the buried disbelievers have been in despair from Allāh’s mercy in the Hereafter, when they have witnessed the truth and know certainly that they have no chance in the Hereafter.



## THE NINTH NULLIFIER

Believing That Anybody is Allowed to Rebel Against the *Sharī'ah* of Muḥammad ﷺ as al-Khiḍr Did With Mūsā عليه السلام

Whoever allows anyone to rebel against the *sharī'ah* of Muḥammad ﷺ is a disbeliever, because Allāh the Almighty sent His Messenger Muḥammad ﷺ to all of humanity and He has obligated obeying him over the world.

So whoever does not obey and follow what the Prophet ﷺ was sent with is a disbeliever, whether he is Jewish, Christian, or Magian, including every single religion, because from the first minute the Prophet's mission started, obeying and following him was imperative. Additionally, his mission abrogated Judaism and Christianity. Therefore, no one is allowed to rebel against his *sharī'ah*.

It is narrated on the authority of Abū Hurayrah that the Messenger of Allāh ﷺ said:

وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَّةِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ.

**By Him in Whose hand is the life of Muḥammad, he amongst the community of Jews or Christians who hears about me but does not affirm his belief in what I have been sent with and dies in this state (of disbelief) shall be but one of the denizens of the Hellfire.<sup>33</sup>**

As for al-Khiḍr's case, Mūsā was not sent to al-Khiḍr; he was sent specifically to the Children of Israel only, as Allāh the Almighty says:

﴿وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ لِمَ تَأْتُونَنِي وَقَد تَعْلَمُونَ

<sup>33</sup> Recorded by Muslim (153).

﴿ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ﴾

And (remember) when Mūsā (Moses) said to his people, “O my people! Why do you hurt me while you know certainly that I am the messenger of Allāh to you?”

[Sūrah aṣ-Ṣaff 61:5]

So Mūsā’s message was exclusively to the Children of Israel. However, al-Khiḍr was a devoted worshiper of Allāh; scholars differed regarding whether he was a prophet or a righteous man. So, by means of deduction, al-Khiḍr breached the *sharī’ah* of Mūsā because he was not from the Children of Israel for whom Mūsā was sent; [Mūsā] was not sent to all of humanity.

On the contrary, the Seal of the Prophets, Muḥammad ﷺ, was sent to all of humanity; thus, no one can rebel against his *sharī’ah*. This illustration rebuts the Ṣūfi claim that they reach into a state in which they no longer need to follow the Prophet, and in which they have a direct link to Allāh and they need no more from the Messenger.

Moreover, they maintain that messengers are sent for laymen only; as for the elite, they stand free of need from the messengers. Consequently, they neither pray nor fast, and further, they breach the *sharī’ah* based on the previous false allegation. This is an awful breach of the profession of *tawḥīd* and straying away from the religion of Allāh.

Allāh the Almighty says:

﴿ قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ ﴾

Say (O Muḥammad): “O mankind! Verily, I am sent to you all as the Messenger of Allāh.”

[Sūrah al-A’rāf 7:158]

Allāh the Almighty says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴾

And We have sent you (O Muḥammad) not but as a mercy for the *'ālamīn* (mankind, *jinn*, and all that exists).

[Sūrah al-Anbiyā' 21:107]

Allāh the Almighty says:

﴿ تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ﴾

Blessed be He Who sent down the criterion (of right and wrong, i.e., this Qur'aṅ) to His slave (Muḥammad) that he may be a warner to the *'ālamīn* (mankind and *jinn*).

[Sūrah al-Furqān 25:1]

Allāh the Almighty says:

﴿ وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴾

And We have not sent you (O Muḥammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not.

[Sūrah Sabā' 34:28]

Jābir bin 'Abdullāh al-Anṣārī reported that the Prophet ﷺ said:

أُعْطِيتُ حَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي كَانَ كُلُّ نَبِيٍّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ وَأُجِلَّتْ لِي الْعَنَائِمُ وَلَمْ تُحَلِّ لِأَحَدٍ قَبْلِي وَجُعِلَتْ لِي الْأَرْضُ طَيِّبَةً طَهُورًا وَمَسْجِدًا فَأَيُّمَا رَجُلٍ أَدْرَكْتَهُ الصَّلَاةُ صَلَّى حَيْثُ كَانَ وَنُصِرْتُ بِالرُّعْبِ بَيْنَ يَدَي مَسِيرَةِ شَهْرٍ وَأُعْطِيتُ الشَّفَاعَةَ.

I have been given five (things) that were not granted to anyone before me: Every prophet was sent particularly to his own people, whereas I have been sent to all the red and the black (people); the spoils of war have been made lawful for me, and these were never made lawful to anyone before me; the earth has been made sacred and pure and a mosque for me, so whenever the time of prayer comes for any one of you, he should pray wherever he is; I have been supported by awe (by which the enemy is overwhelmed) from the distance (that takes) one month to cover; and I have been granted intercession.<sup>34</sup>

And in a different narration recorded by Muslim, Abū Hurayrah narrated that the Prophet ﷺ said:

فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِسِتِّ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَأُحِلَّتْ لِي الْغَنَائِمُ وَجُعِلَتْ لِي الْأَرْضُ طَهْرًا وَمَسْجِدًا وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً وَخُتِمَ بِي النَّبِيُّونَ.

I have been given superiority over the other prophets in six respects: I have been given words that are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made clean and a place of worship for me; I have been sent to all of mankind; and the line of prophets is closed by me.<sup>35</sup>

Allāh the Almighty says:

﴿ إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ﴾

Truly, the religion with Allāh is Islām.

[Sūrah Āli 'Imrān 3:19]

Allāh the Almighty says:

﴿ وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي

<sup>34</sup> Agreed upon: Recorded by al-Bukhārī (335) and Muslim (521).

<sup>35</sup> Recorded by Muslim (523).

﴿الْآخِرَةَ مِنَ الْخَاسِرِينَ﴾

**And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.**

[Sūrah Āli 'Imrān 3:85]

Allāh the Almighty says:

﴿أَفَعَيَّرَ دِينَ اللَّهِ يَتَّبِعُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾

**Do they seek other than the religion of Allāh (the true Islamic monotheism—worshiping none except Allāh alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.**

[Sūrah Āli 'Imran 3:83]

The Prophet ﷺ said:

لَوْ كَانَ مُوسَى حَيًّا، لَمَا وَسِعَهُ إِلَّا اتِّبَاعِي.

**By Allāh, if Mūsā was alive, he would follow me.<sup>36</sup>**

---

## THE TENTH NULLIFIER

### Turning Away From the Religion of Allāh

Turning away means neither learning the religion nor acting in accordance with it.

The form of turning away meant as the nullifier here is the complete

---

<sup>36</sup> Recorded by Aḥmad (14220) and it was graded as *ḥasan* by al-Albāni in *Mukhtasar al-Uluww* (60) and in *Irwā'* (1589).

abandonment of learning the fundamental principles of the religion that color the individual with the Islamic identity, even if the person is ignorant regarding the details of the religion, which are, for the most part, the duty of scholars and students of knowledge. However, turning away from learning the fundamental principles that color the individual with the Islamic identity is a nullifier of *lā ilāha ill-Allāh*.

Allāh the Almighty says:

﴿ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ ﴾

**But those who disbelieve turn away from that whereof they are warned.**

[Sūrah al-Aḥqāf 46:3]

Allāh the Almighty says:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴾

**And who does more wrong than he who is reminded of the *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then disregards them? Verily, We shall exact retribution from the *mujrimūn* (criminals, disbelievers, polytheists, sinners, etc.).**

[Sūrah as-Sajdah 32:22]

Allāh says:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى ﴾

**But whosoever turns away from My reminder (i.e., neither believes in this Qur'ān nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall**

**raise him up blind on the Day of Resurrection.**

[Sūrah Tā-Hā 20:124]

Allāh the Almighty says:

﴿ كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ ۚ وَقَدْ آتَيْنَاكَ  
مِنْ لَدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْقِيَامَةِ  
وِزْرًا ﴿١٠٠﴾ خَالِدِينَ فِيهِ ۗ وَسَاءَ لَهُمْ يَوْمَ الْقِيَامَةِ حِمْلًا ﴿١٠١﴾ ﴾

**If any do turn away from My reminder, verily they will bear a burden on the Day of Resurrection. They will abide in that (state), and grievous will the burden be with them on that Day.**

[Sūrah Tā-Hā 20:99-101]

Turning away from the religion is identified by acting careless towards it, being reluctant to learn it, and—even if the process of learning took place—not acting in accordance with such knowledge. So whoever turns away from learning and implementing the religion of Allāh and paying it due attention is an apostate, and the proof is:

﴿ وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۗ إِنَّا مِنَ  
الْمُجْرِمِينَ مُنْتَقِمُونَ ﴾

**And who does more wrong than he who is reminded of the *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then disregards them? Verily, We shall exact retribution from the *mujrimūn* (criminals, disbelievers, polytheists, sinners).**

[Sūrah as-Sajdah 32:22]

The individual in question has turned away from the proofs and signs after the reminder, in contrast to the one who turned away out of reluctance, who is not to be judged as a disbeliever, although he is reprimanded for the reluctance. The kind of turning away that classi-

fies its perpetrator as a disbeliever is the one in which there is an obvious unwillingness to learn the religion or there is a hatred for knowledge—Allāh forbid.

Ultimately, the aforementioned [points] are the nullifiers, conditions, and meaning of *lā ilāha ill-Allāh*. Those nullifiers expel its perpetrator from the fold of Islām, which eventually lands him in the Hellfire.

Imām MuḤammad bin ‘Abdul-Wahhāb said, “Those nullifiers are applicable to any person, with no distinction between the serious one, the jester, or the one who is afraid, except in the case of coercion. All nullifiers are extremely critical and occur at an excessive frequency. Therefore, the Muslim should always be on alert and be afraid that he might commit them; we seek refuge with Allāh from committing what brings His wrath and His severe punishment.”<sup>37</sup>

So, basically, there is no distinction in committing these nullifiers between a serious person who is fully aware of his actions and the jester who commits it unintentionally out of jest and humor. This is a proof against the Murji‘ah, who hold that the jester is to be exempted from the previous verdict unless a firm belief of what he said is confirmed in his heart.

However, there is no distinction whatsoever between a serious person, a jester, or a person who is afraid to lose his prestige and wealth if any of them commits any nullifier. The only exception applies in the state of coercion—if an individual is forced to voice the word of disbelief, and the only escape from such oppression is voicing the word of disbelief, then Allāh has sanctioned the person to do so.

Allāh says:

﴿ مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ  
بِالإِيمَانِ ﴾

**Whoever disbelieved in Allāh after his belief, except**

<sup>37</sup> From the treatise *The Nullifiers of Islām*, explained by Shaykh al-Fawzān (p. 35).



**he who is forced thereto and whose heart is at rest  
with faith...**

[Sūrah an-Nahl 16:106]

This person's heart is unequivocally in complete comfort with faith; voicing the word of disbelief is just a means to ward off the inflicted coercion.

Allāh says:

﴿ وَلَئِن سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ ۗ قُلْ أِبَالَهُمْ وَعَاقِبَتُهُمْ أَعْلَمُ ۗ وَلَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ﴾

If you ask them (about this), they declare, “We were only talking idly and joking.” Say: “Was it at Allāh, and His *āyāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger ﷺ that you were mocking?” Make no excuse; you have disbelieved after you had believed.

[Sūrah at-Tawbah 9:65-66]

And the proof regarding those who have to pronounce disbelief under duress is:

﴿ مَن كَفَرَ بِاللَّهِ مِن بَعْدِ إِيمَانِهِ إِلَّا مَن أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ وَلَكِن مَّن شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴾

Whoever disbelieved in Allāh after his belief, except he who is forced thereto and whose heart is at rest with faith; but such as open their breasts to disbelief, on them is wrath from Allāh, and theirs will be a great torment.

[Sūrah an-Nahl 16:106]

So the Muslim must always be alert and afraid that he might get tainted due to the frequency of the nullifiers. There are other nullifiers of *lā ilāha ill-Allāh* beyond the ones mentioned earlier; however, they are related to those ten (mentioned) in one way or another. We seek Allāh's refuge from misguidance and going astray.

## THE VIRTUES OF LĀ ILĀHA ILL-ALLĀH & THE EXCELLENCE OF REPEATING IT IN REMEMBRANCE



Verily, bearing witness to Allāh's oneness is the most glorious of statements, as it is centered on the most glorious entity—Allāh. Allāh's own testimony to His Almighty Self is sufficient on the topic of the virtues of *lā ilāha ill-Allāh*. Allāh followed His own testimony by that of the best of His creation.

Allāh says:

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

Allāh bears witness that *lā ilāha illā Huwa* (none has the right to be worshiped except He), and the angels and those having knowledge (also give this witness); (He is always) maintaining His creation in justice. *Lā ilāha illā Huwa* (none has the right to be worshiped except He), the All Mighty, the All Wise.

[Sūrah Āli 'Imrān 3:18]

So Allāh the Exalted has called Himself to witness and indeed, He is

the best witness; then He followed it with the testimony of the best of His creation (i.e., His angels and scholars). They all testified to the most glorified and greatest testimony ever, which is *lā ilāha illā Huwa*.

The profession of *tawḥīd* is the best that came out of the prophets' mouths as narrated in the following *ḥadīth*. 'Abdullāh bin 'Umar said that the Prophet ﷺ said:

خَيْرُ مَا قُلْتُ أَنَا وَالنَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

**The best of what I and the prophets before me said is, "None has the right to be worshiped except Allāh, alone without partners; to Him belongs all sovereignty and praise and He is, over all things, Omnipotent."**<sup>38</sup>

*Lā ilāha ill-Allāh* is heavier than the heavens and the Earth. 'Abdullāh bin 'Amr said:

كنا جلوساً عند رسول الله صلى الله عليه وسلم فجاء رجل من أهل البادية عليه جبة سيجان حتى قام على رأس النبي صلى الله عليه وسلم فقال: إن صاحبكم قد وضع كل فارسٍ - أو قال: يُريد أن يضع كل فارسٍ - ويرفع كل راعٍ، فأخذ النبي صلى الله عليه وسلم بمجامع جُبته فقال: (ألا أرى عليك لباساً من لا يعقل) ثم قال: (إن نبي الله نوحاً صلى الله عليه وسلم لما حضرته الوفاة قال لابنه: إني قاصٌّ عليك الوصية. أمرك باثنتين وأنهاك عن اثنتين: أمرك بلا إله إلا الله، فإنَّ السماوات السبع والأرضين السبع، لو وُضعت في كفةٍ ووضعت لا إله إلا الله في كفةٍ لَرَجَحَتْ بهن، ولو أنَّ السماوات السبع والأرضين السبع كُنَّ حلقةً مُبهمَةً لَقَصَمْتُهُنَّ لا إله إلا الله، وسبحان الله وبحمده فإنَّها

<sup>38</sup> Recorded by at-Tirmidhi (3585), and al-Albāni classified it as *ḥasan* in *Ṣaḥīḥ al-Jāmi'*.

صَلَاةُ كُلِّ شَيْءٍ وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ. وَأَنْهَاكَ عَنِ الشَّرْكِ وَالْكِبْرِ).

فقلت - أو قيل - يا رسول الله هذا الشُّركُ قَدْ عرفناه فَمَا الكِبْرُ؟ هو أن يَكُونَ لأحدنا حُلَّةٌ يَلْبَسُهَا؟ قال: (لا) قال: فهو أن يَكُونَ لأحدنا نَعْلَانِ حَسَنَتَانِ لُهُمَا شِرَاكَانِ حَسَنَانِ؟ قال: (لا) قال: فهو أن يَكُونَ لأحدنا دَابَّةٌ يَرْكَبُهَا؟ قال: (لا) قال: فهو أن يَكُونَ لأحدنا أَصْحَابٌ يَجْلِسُونَ إِلَيْهِ؟ قال: (لا) قال يا رسول الله فما الكِبْرُ؟ قال: (سَفَهُ الحَقِّ وَغَمَصُ النَّاسِ).

We were sitting with the Messenger of Allāh ﷺ when a Bedouin man wearing a robe with a border approached him until he stood before the Messenger of Allāh ﷺ. He said, “Your companion has debased every horseman and elevated every shepherd.” The Prophet ﷺ took hold of the folds of his robe and said, “I see that you are wearing the clothes of someone who is without intelligence.” Then he went on: “The prophet Nūh عليه السلام told his son, ‘I will give you some instructions. I command you two things and I forbid you two things. I command you to say *lā ilāha ill-Allāh*. If the seven heavens and the seven earths were a dark ring, they would be cut by *lā ilāha ill-Allāh* and *subhānAllāhi wa bi-ḥamdihi* (glory be to Allāh and by His praise). It is the prayer of everything, and by it, everything acquires its provision. And I forbid you from associating others with Allāh and being proud.’”

I asked (or it was asked), “O Messenger of Allāh, we know about *shirk* (associating others with Allāh), but what is pride? Is it that one of us has a robe which he wears?” The Prophet replied, “No.” I asked, “Is it that one of us has a pair of fine sandals with two good straps?” He replied, “No.” I asked, “Is it that one of us has an animal which he rides?” He replied, “No.” I asked, “Is it that one of us has companions who come and sit with him?” He replied, “No.” I asked, “O Messenger of Allāh, so what is pride, then?” He replied, “It is disparaging the truth and being ungrateful to people.”<sup>39</sup>

<sup>39</sup> Recorded by al-Imām Aḥmad in *Al-Musnad* (6583), al-Bukhāri in *Al-Adab al-Mufrad*

“Disparaging the truth” means being ignorant about knowledge and belittling it. “Being ungrateful to people” means scorning, slandering, and depreciating people.

It is reported on the authority of Anas that the Prophet ﷺ said, “Allāh, the Most Exalted, said:

يَا ابْنَ آدَمَ! إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي، يَا ابْنَ آدَمَ! لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَعْفَرْتَنِي غَفَرْتُ لَكَ، يَا ابْنَ آدَمَ! إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتَكَ بِقُرَابِهَا مَغْفِرَةً.

“O son of Ādam, when you invoke and request from me, I forgive you for what have you done and I don’t care. O son of Ādam, if your sins reached to the firmament of the heavens, then you asked me for forgiveness, I would forgive you and I don’t care. O son of Ādam, O son of Ādam, were you to come to Me with the world full of sins, and meet Me without partnering anything with Me (*shirk*), I would come to you with a similar amount of forgiveness.”<sup>40</sup>

The Prophet ﷺ, in various *ahādith*, illuminated the excellence of *lā ilāha ill-Allāh*, the virtue of praising Allāh with it while applying it, and maintaining truthfulness, sincerity, love, and allegiance upon adopting it. The Prophet ﷺ manifested that *lā ilāha ill-Allāh* is the foremost duty upon the Muslim.

It is narrated on the authority of Ibn ‘Abbās that when the Messenger of Allāh ﷺ sent Mu‘adh towards Yemen (as governor), he said to him:

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ.

(548), and by al-Bazzār (2998/3069); check *As-Silsilah aṣ-Ṣaḥīḥah* (134).

<sup>40</sup> Recorded by at-Tirmidhi (3540) and elevated to *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (4338).

**You will soon find yourself in a community, one among the People of the Book, so first call them to testify that none has the right to be worshiped except Allāh and that I (Muḥammad) am the Messenger of Allāh.**<sup>41</sup>

And in another narration, (he said) “to believe in the oneness of Allāh.”<sup>42</sup>

Shaykh-ul-Islām رحمته الله said, “It is celebrated in the religion of the Messenger ﷺ, and the *ummah* has agreed upon it, that the fundamental principle of Islām and the initial obligation upon creation is to testify that none has the right to be worshiped except Allāh, and that Muḥammad ﷺ is the Messenger of Allāh. This testimony is a door for the disbeliever becoming a Muslim, the enemy becoming a friend, and the one whose life and wealth are violable becoming otherwise. If this testimony is made genuinely from the heart, then this person has become a believer; otherwise, if it is just uttered by the tongue, then this person is covered with the mantle of Islām but devoid of its core faith.”<sup>43</sup>

The Prophet’s ﷺ statement to Mu‘ādh, “So first, call them to testify that none has the right to be worshiped except Allāh, and that I (Muḥammad) am the Messenger of Allāh,” implies that it is obligatory to invite people initially to faith and *tawḥīd* in Allāh, and to believe in His Messenger ﷺ, follow his message, abandon *shirk*, and avoid disobedience to Allāh; these matters are the most significant requirements of *lā ilāha ill-Allāh*.

The essence of inviting people to believe in *lā ilāha ill-Allāh* is proclaiming the intrinsic implied *tawḥīd* and abandoning *shirk* in Allāh’s Lordship, oneness, and names and attributes. Ahlus-Sunnah wal-Jamā‘ah believe that the first obligation upon the servant is testifying that none has the right to be worshiped except Allāh and that Muḥammad is His Messenger, and further singling out Allāh with

---

<sup>41</sup> Recorded by al-Bukhāri (1458) and Muslim (19).

<sup>42</sup> Recorded by al-Bukhāri (7372).

<sup>43</sup> *Fath al-Majīd* (84).

worship.

They have various proofs to substantiate their position; the most crucial one is the statement of the Prophet ﷺ to Mu‘ādh when he sent him to Yemen:

إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَا رَسُولُ اللَّهِ.

**You will soon find yourself in a community, one among the People of the Book, so first call them to testify that none has the right to be worshiped except Allāh and that I (Muḥammad) am the Messenger of Allāh.**

Accordingly, singling out Allāh with *tawḥīd* and declaring an absolute renunciation from *shirk* are the foremost obligations and duties upon the Muslim.

Imām Ibn Abil-‘Izz said, “Bear in mind that *tawḥīd* was the number one priority in the *da’wah* of the prophets. It is the first step on the path and the first stage in the journey to Allāh. Therefore, it is most proper that the foremost obligation upon the accountable individual is to testify that none has the right to be worshiped except Allāh. This is in contrast to the leading scholars of the objectionable discipline of theology,<sup>44</sup> who claim that the foremost obligation upon the individual is contemplation (as a means for recognizing Allāh’s existence),<sup>45</sup>

<sup>44</sup> **Translator’s Note:** The discipline of theology, in general, is concerned with studying religions. However, its rendition in Arabic (*‘ilm al-kalām*) has become associated with those who mainly prefer dependency on reason over the authentic statements and evidences from the Qur’ān and Sunnah. Thus, they were strongly criticized by the scholars of Ahlus-Sunnah wal-Jamā’ah.

<sup>45</sup> **Translator’s Note:** The Shaykh is contending the argument of Ahlus-Sunnah with that of the scholars of theology in relation to the foremost obligation upon the individual for recognizing Allāh’s existence. Ahlus-Sunnah wal-Jamā’ah maintain that the individual’s recognition of Allāh is naturally innate and deeply embedded in the human soul as created by Allāh. This does not necessarily imply that reason is irrelevant and ignored; rather, reason is employed by those whose nature is distorted. On the contrary, scholars of theology maintain that the individual’s recognition of Allāh is acquired, that the person is not created with it. They argue that the foremost obligation upon the individual is embarking



the ability to express Allāh's existence, and skepticism."<sup>46</sup>

Those who maintain that "the foremost obligation is contemplation" are the Ash'ariyyah as cited by al-Bāqilāni;<sup>47</sup> those who maintain that it is "the ability to express Allāh's existence" are al-Juwayni and those who followed him;<sup>48</sup> and "skepticism" is the ideology of the Mu'tazilah as laid down by al-Qāḍi 'Abdul-Jabbār in *Al-Uṣūl al-Khamsah*. As for Ahlus-Sunnah wal-Jamā'ah, they are unanimously agreed that the foremost obligation upon the individual is the two testimonies.

Imām Ibn Abil-'Izz said, "All the leaders of the Salaf agreed that the foremost obligation upon the servant is the two testimonies."<sup>49</sup>

Allāh said to His Prophet:

﴿ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

**So know (O Muḥammad) that *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh).**

[*Sūrah Muḥammad* 47:19]

This means, "O Muḥammad! Know that there is nothing worthy of being worshiped except Allāh." Allāh says:

﴿ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

---

on a journey of contemplation, being able to express Allāh's existence, and having skepticism in order to recognize Allāh's existence. These statements by the scholars of theology are learned from the Greek philosophers, while the ones from Ahlus-Sunnah are inspired by the infallible credibility of the Qur'an and Sunnah. Check the commentary made by the verifier of the explanation of *Aṭ-Ṭahāwīyyah* (p. 25) published by Maktabah al-Imām al-Wādi'i.

<sup>46</sup> *Sharḥ aṭ-Ṭahāwīyyah* (1/59).

<sup>47</sup> *Al-Inṣāf* (22).

<sup>48</sup> *Al-Irshād* (3).

<sup>49</sup> *Sharḥ aṭ-Ṭahāwīyyah* (1/60).

**And those whom they invoke instead of Him have no power of intercession; except for those who bear witness to the truth knowingly (i.e., believed in the oneness of Allāh, and obeyed His orders), and they know (the facts about the oneness of Allāh).**

[Sūrah az-Zukhruf 43:86]

---

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

### Maintaining Truthfulness in the Profession of *Tawḥīd*

It is narrated on the authority of Anas that the Prophet ﷺ said:

مَا مِنْ أَحَدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ.

**No one testifies that none has the right to be worshiped except Allāh and that MuḤammad is the Messenger of Allāh, believing in it from his heart, except that Allāh will forbid Hell for him.<sup>50</sup>**

This *ḥadīth* includes the condition of truthfulness, which is contrary to lying, among the conditions of *lā ilāha ill-Allāh*; it states that the individual must utter the profession with sheer truthfulness of the heart in parallel with utterance of the tongue.

Allāh says:

﴿الم ﴿١﴾ أَحْسَبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ <sup>ط</sup> فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿٣﴾﴾

---

<sup>50</sup> Recorded by al-Bukhāri (128).

**Alif-Lām-Mīm.** Do people think that they will be left alone on saying, “We believe,” and that they will not be tested? We did test those before them. And Allāh will certainly know those who are true from those who are false.

[*Sūrah al-‘Ankabūt* 29:1-3]

And Allāh says regarding the hypocrites who lied while saying it:

﴿ وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ ﴾

And of the people, there are some who say, “We believe in Allāh and the Last Day,” but they do not (really) believe. They (think to) deceive Allāh and those who believe, but they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

[*Sūrah al-Baqarah* 2:8-10]

Truthfulness entails stripping any divine attribute from anything besides Allāh, while affirming it for Him solely without partners; this necessarily requires singling Him out with worship [and believing] that He is One and the Self-Sustaining Deity. Divinity also may include any act of worship made by the heart like love, submission, and compliance to Allāh without partners. It is obligatory to single out Allāh with invocation, fear, love, trust, repentance, slaughtering, vowing, prostration, and the rest of the acts of worship. This underpins one’s truthfulness in *lā ilāha ill-Allāh*.

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

The Prophet ﷺ Has Manifested That the Blood and the Money of the One Who Says *Lā Ilāha Ill-Allāh* is Preserved

The Prophet ﷺ said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِ اللَّهِ حَرَّمَ اللَّهُ مَالَهُ وَدَمَهُ وَحِسَابَهُ عَلَى اللَّهِ .

**He who professed that none has the right to be worshiped except Allāh and made a denial of everything that the people worship besides Allāh, his property and blood become inviolable, and his affairs rest with Allāh.<sup>51</sup>**

But the Prophet ﷺ stipulated two conditions for the previously mentioned inviolability of life and wealth:

- 1) Saying *lā ilāha ill-Allāh*.
- 2) Disbelieving in what is worshiped besides Allāh. The Prophet ﷺ made it clear that mere utterance is insufficient; it must be a combination between utterance and implementation.

The previous illustration reveals the essence of *lā ilāha ill-Allāh*. The inviolability of life and wealth were not made conditional on utterance alone, nor on grasping its meaning combined with uttering it, nor on affirming it, nor on supplicating to Allāh with it without partners; rather, all of these matters must be in one melting pot supplemented with disbelieving in what is worshiped besides Allāh. Otherwise, if one sustains any doubt regarding any of these things, one's life and wealth are thereby violable.

Scholars are agreed upon the previous point. The fulfillment of the

<sup>51</sup> Recorded by Muslim (23).

following conditions is required to guarantee the inviolability of life and wealth: *tawhīd*, commitment to its rulings, and absolute abandonment of *shirk*. The proof for such issues is the utterance of the two testimonies on the condition of acting in accordance with them. This will guarantee inviolability, and one's deeds will be under inspection for any violation, which, if committed, will meet its consequential punishment.

---

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

The Prophet ﷺ Informed Us That Allāh Has Forbidden the Hellfire for Whoever Says *Lā ilāha ill-Allāh* Seeking Nothing By it Except Allāh's Face

‘Itbān ؓ narrated that the Prophet ﷺ said:

إِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجْهَ اللَّهِ.

**Indeed, Allāh has forbidden for Hell the person who testifies, “There is nothing worthy of worship except Allāh,” seeking thereby nothing except Allāh's Face.<sup>52</sup>**

The Prophet's statement, “Allāh has forbidden for Hell,” means that this person will not enter Hell, or that Hell is prevented from touching him. “Testifies, ‘There is nothing worthy of worship except Allāh,’” means with the condition of sincerity, which is found in the next phrase, “seeking thereby nothing except Allāh's Face,” meaning: seeking Allāh's Face. And serious seeking entails being tirelessly energetic until the desired goal is accomplished.

This *ḥadīth* is explicitly clear in stipulating implementation for whoever utters *lā ilāha ill-Allāh*; the Prophet says, “seeking thereby nothing except Allāh's Face.” This refutes the Murji'ah's ideology that rules out sincerity and considers the utterance (of *lā ilāha ill-Allāh*)

---

<sup>52</sup> Recorded by al-Bukhāri (425) and Muslim (33).

to be sufficient. Additionally, it repudiates the Khawārij and the Muʿtazilah—the literal, explicit meaning of the *ḥadīth* asserts that whoever commits a major sin is not to dwell in the Hellfire for eternity but still deserves a punishment, in contrast to their (the Khawārij and Muʿtazilah) position that sentences the committer of a major sin to the Hellfire for eternity.

Shaykh-ul-Islām Imām Ibn Taymiyyah said, “The seeker of a particular object has to exhaust all the potential means leading to it; exhausting all of them will forsake him from the Hellfire forever. If his good deeds were performed perfectly, this will distance the individual extremely far away from the Hellfire; otherwise, if he falls short, this distance will be shortened depending on the level of failure in his commitment to *lā ilāha ill-Allāh*. Nevertheless, the element of *tawḥīd* will factor in, preventing this person from dwelling in the Hellfire for eternity. Likewise, this applies to those who commit adultery, consume intoxicating drinks, or perpetrate theft. If one utters the profession of faith, acknowledging that it is meant sincerely for Allāh, while committing any of the previously mentioned major sins, then this is considered a lie, let alone insincerity.”<sup>53</sup>

---

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

### Fulfilling the Condition of Knowledge Will Lead to Paradise

It is narrated on the authority of ‘Uthmān that the Messenger of Allāh ﷺ said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

**He who died knowing (fully well) that none has the right to be worshiped except Allāh has entered Paradise.**<sup>54</sup>

---

<sup>53</sup> Quoted from *Al-Qawl al-Mufīd* by Shaykh Ibn al-‘Uthaymīn (1/78).

<sup>54</sup> Recorded by Muslim.

Understanding the essence of *lā ilāha ill-Allāh* is a required condition. This great profession is comprised of disbelieving in *ṭāghūt* and having faith in Allāh; disbelief in *ṭāghūt* necessitates stripping divinity from other than Allāh and ascribing it to Allāh solely. The word *ilāh* refers to the deity who is merited with worship and obedience. He is not to be disobeyed, due to fear, glorification, love, hope, trust, and the rest of divinity's features, which are only designated for Allāh.

Hence, whoever associates a creature with Allāh in any of divinity's exclusive features has tainted the purity of *lā ilāha ill-Allāh* and his own *tawhīd*, in addition to worshipping that creature, more or less. The grave worshipers do not grasp the actual essence of *lā ilāha ill-Allāh*, nor do they grasp that divinity is solely for Allāh, without partners. The only portion they grasped from *lā ilāha ill-Allāh* is the one known to believers, disbelievers, and the rest of creation: that Allāh is the only Creator and Inventor. They understand that "God" is the one who stands without needing anything besides Him, while everything stands in desperate need of Him.

This is true, and it is obviously entailed by the self-defined "God"; however, it is not the intended meaning of *lā ilāha ill-Allāh*, as (this portion) is known to the disbelievers who admitted it. Therefore, grasping the essence of *lā ilāha ill-Allāh* is imperative, along with implementing its requirements, in order to profit the one who says it and save him from the Hellfire.

---

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

The Most Fortunate Person with the Prophet's ﷺ Intercession on the Day of Judgment is the One Who Fulfills the Condition of Sincerity

It is narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ قَلْبِهِ.

The most fortunate 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 worshiped except Allāh."<sup>55</sup>

And whoever said it while having certainty in it has been given glad tidings of Paradise from the Prophet ﷺ. It is narrated on the authority of Abū Hurayrah that the Prophet ﷺ said:

مَنْ لَقِيتَ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ فَبَشِّرْهُ بِالْجَنَّةِ.

Anyone you meet behind this wall testifying that none has the right to be worshiped except Allāh with full uprightness in his heart, then give him glad tidings of Paradise.<sup>56</sup>

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

*Lā Ilāha Ill-Allāh* is the Highest Rank of Faith

It is narrated on the authority of Abū Hurayrah that the Messenger of Allāh ﷺ said:

الإيمان بضع وستون شعبة، فأفضلها قول لا إله إلا الله وأدناها إماطة الأذى عن الطريق والحياء شعبة من الإيمان.

Faith has over 70 branches or over 60 branches, the most excellent of which is the declaration that none has the right to be worshiped except Allāh, and the humblest of which is the removal of what is

<sup>55</sup> Recorded by al-Bukhāri (99).

<sup>56</sup> Recorded by Muslim (31).



**harmful on the road; and modesty is a branch of faith.**<sup>57</sup>

And the one who fulfills the condition of sincerity will enter Paradise. Abū Sa'īd al-Khudri رضي الله عنه narrated that the Prophet ﷺ said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا دَخَلَ الْجَنَّةَ.

**Whoever declared sincerely that none has the right to be worshiped except Allāh will enter Paradise.**<sup>58</sup>

Saying *lā ilāha ill-Allāh* with sincerity will open the gates of the heavens until it reaches (leads to) the Throne when the one who said it avoided the major sins. Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said:

مَا قَالَ عَبْدٌ لَا إِلَهَ إِلَّا اللَّهُ قَطُّ مُخْلِصًا إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ حَتَّى تُفْضِيَ إِلَى الْعَرْشِ مَا اجْتَنَبَ الْكَبَائِرَ.

**Any servant who professes *lā ilāha ill-Allāh* with pure sincerity, the gates of Paradise will be opened for him until it reaches the Throne, as long as the servant avoids major sins.**<sup>59</sup>

Whoever professes *lā ilāha ill-Allāh* and disbelieves in whatever is worshiped besides Allāh is guaranteed Paradise. On the authority of Sahl bin Ḥunayf and Zayd bin Khālid, the Prophet ﷺ said:

بَشَّرَ النَّاسَ أَنَّهُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَجَبَتْ لَهُ الْجَنَّةُ.

**Give the people glad tidings that whoever declares that none has the right to be worshiped except Allāh without partners will be assured**

<sup>57</sup> Recorded by al-Bukhāri (9) and Muslim (35).

<sup>58</sup> Recorded by al-Bazzār in *Majma' az-Zawā'id* (1/162); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (6433).

<sup>59</sup> Recorded by at-Tirmidhi (3590) and graded as *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (5648).

**Paradise.**<sup>60</sup>

Professing *lā ilāha ill-Allāh* is the reason for entering Paradise and being saved from the Hellfire; both of them are consequences of this profession. However, this ultimate outcome cannot be achieved except by upholding its conditions and refraining from its impediments; otherwise, violating this will prejudice the outcome. For this very reason, when al-Ḥasan was told that some people were claiming that whoever professes *lā ilāha ill-Allāh* will enter Paradise, he responded: “Whoever professes *lā ilāha ill-Allāh* and commits its rights and obligations will enter Paradise.”

Wahb bin Munabbih answered the one who asked him, “Is *lā ilāha ill-Allāh* the key to Paradise?” with, “Yes, but every key has teeth. If you bring a key with teeth, the door will be opened; otherwise, it will not, if it lacks its teeth.”

Shaykh-ul-Islām Imām Ibn Taymiyyah رحمته الله said, “Whoever professes *lā ilāha ill-Allāh* out of absolute certainty and truthfulness is likely to die without insisting on sins, either because he is not originally the kind of person who insists on sins or because his *tawhīd*, which is watered with certainty and truthfulness, will make the good deeds outweigh the ill ones.

“As for those who enter the Hellfire from among those who profess *lā ilāha ill-Allāh*, they have missed one of those conditions: either certainty and truthfulness were not fulfilled, or sins outweighed the good deeds, or they professed it in their earlier stage but later their sins outweighed their good deeds, which consequently debilitated their certainty and truthfulness. The profession of those people is so weak that it will not aid them in wiping out their sins; rather, their sins will eventually outweigh their good deeds.”<sup>61</sup>

And truly it is the best praise. Jābir bin ‘Abdullāh said that he heard

<sup>60</sup> Recorded by an-Nasā’i in *Al-Kubrā* (6/274); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (2824).

<sup>61</sup> *Minhāj as-Sunnah* (6/226).

the Prophet ﷺ saying:

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الدُّعَاءِ الْحَمْدُ لِلَّهِ.

**The best of invocations is *lā ilāha ill-Allāh* and the best of supplications is “All praise is to Allāh.”<sup>62</sup>**

*Lā ilāha ill-Allāh* is the best of invocations because faith is non-existent without it. It also includes the affirmation of divinity for Allāh and stripping it from any other; none of the [other] forms of invocation contain this. Additionally, it merits being the best of invocations because it is the profession of *tawhīd*, and nothing is comparable to that.

Repetition of *lā ilāha ill-Allāh* has an impact on purifying the human’s soul from any repulsive attributes. This purification is a result of denying divinity for other than Allāh and affirming it for Allāh solely, without partners. Since the obligation of knowing and understanding the profession of *lā ilāha ill-Allāh* came prior to the obligation of prayer and fasting, realizing its essence is, necessarily, greater than seeking to know the obligation of prayer and fasting.

Furthermore, since Allāh prohibited *shirk* and believing in *tāghūt*, which is graver than the prohibition of marrying mothers and aunts, the testimony of *lā ilāha ill-Allāh* merited the highest rank in faith.

In short, the profession of *tawhīd* has rightfully earned [its place as] the best of invocations and the best of good deeds, because it is not only the key to Islām, it is also the only entrance to the fold of Islām. It is the root of Islām and the criterion between Islām and disbelief, and if one dies while saying it willingly and it was the end of his speech, he will enter Paradise.

It is narrated on the authority of ‘Abdullāh bin ‘Amr that the Prophet ﷺ said:

---

<sup>62</sup> Recorded by at-Tirmidhi (3383), an-Nasā’i in *Al-Kubrā* (6/208, #10667), Ibn Mājah (3800), and al-Hākim (1/676); graded as *hasan* by al-Albāni in *At-Tarhīb wat-Tarhīb* (1526).

مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ إِلَّا كُفِّرَتْ عَنْهُ خَطَايَاهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

None on earth would say, “None has the right to be worshiped except Allāh, Allāh is the Greatest, and there is no might or power except by Allāh” but his sins will be expiated even if they were as much as the foam of the sea.<sup>63</sup>

Allāh sent His Prophet ﷺ with this profession. Rabī‘ah bin ‘Ibād said, “I saw the Prophet ﷺ with my eyes in the market saying:

يَا أَيُّهَا النَّاسُ، قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تَفْلِحُوا.

“O people: Say *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh); you will succeed.”<sup>64</sup>

Tāriq bin ‘Abdullāh al-Muḥāribi said, “I saw the Prophet ﷺ in the market of Dhul-Majāz, and he was saying, ‘O people: Say that none has the right to be worshiped except Allāh; you will succeed.’”<sup>65</sup>

It is narrated on the authority of ‘Abdullāh bin ‘Umar that the Messenger of Allāh said:

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَ يُقِيمُوا الصَّلَاةَ، وَ يُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَ أَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَ حِسَابُهُمْ عَلَى اللَّهِ تَعَالَى.

<sup>63</sup> Recorded by Aḥmad (6920) and at-Tirmidhi (3460); graded as *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (5636).

<sup>64</sup> Recorded by Imām Aḥmad in his *Musnad* (16023, 19004). It is also narrated by a narrator from Bani Mālik bin Kinānah (16601, 23192).

<sup>65</sup> Ibn Hibbān recorded it in *Mawārid az-Zam‘ān* (1683) and al-Albāni graded it as *ṣaḥīḥ* in *Ṣaḥīḥ al-Mawārid* (1401). Recorded by Ibn Khuzaymah in his *Ṣaḥīḥ* (159), Ibn Abī Shaybah in *Muṣannaḥ* (18414), al-Bayhaqī (1/76), and al-Bukhārī in the book *Khalq Af‘āl al-‘Ibād* (149); and check *Ṣaḥīḥ as-Sīrah an-Nabawīyah* (pp. 142-143).

I have been commanded to fight against the people until they testify that none has the right to be worshiped except Allāh and that Muḥammad is the Messenger of Allāh, and they establish prayer and pay *zakāh*. And if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allāh.<sup>66</sup>

And all the messengers were sent with *lā ilāha ill-Allāh*. Allāh the Almighty says:

﴿ وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ ﴾

And verily, We have sent among every *ummaḥ* (community, nation) a messenger (proclaiming), “Worship Allāh (alone), and avoid (or keep away from) *ṭāghūt* (all false deities, i.e., do not worship *ṭāghūt* besides Allāh).”

[Sūrah an-Naḥl 16:36]

Allāh the Almighty says:

﴿ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا  
إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴾

And We did not send any Messenger before you (O Muḥammad) but We inspired him (saying), “*Lā ilāha illā Ana* [none has the right to be worshiped but I (Allāh)], so worship Me (alone and none else).”

[Sūrah al-Anbiyā’ 21:25]

It is narrated on the authority of ‘Abdullāh bin ‘Umar رضي الله عنه that the Prophet ﷺ said:

<sup>66</sup> Recorded by al-Bukhāri (25) and Muslim (22).

بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ، حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ جُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي، وَ جُعِلَ الذَّلَّةُ وَ الصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَ مَنْ تَشَبَّهُ بِقَوْمٍ فَهُوَ مِنْهُمْ.

I was sent at the time of the Hour of Resurrection with the sword until Allāh is worshiped without partners; my provision was made under the shadow of my spear, and lowliness and servility were upon those who disobeyed me; and whoever imitates a people is from them.<sup>67</sup>

It is narrated on the authority of ‘Abdullāh bin ‘Umar that the Prophet ﷺ said:

خَيْرُ مَا قُلْتُ أَنَا وَ النَّبِيُّونَ مِنْ قَبْلِي لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

The best of what I and the prophets before me said was, “None has the right to be worshiped except Allāh alone, without partners; to Him belongs all sovereignty and praise, and He is Omnipotent over all things.”<sup>68</sup>

Buraydah ﷺ narrated:

سَمِعَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ - رَجُلًا يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ، وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ. فَقَالَ: لَقَدْ سَأَلَ اللَّهُ بِاسْمِهِ الَّذِي إِذَا سُئِلَ بِهِ أُعْطِيَ، وَ إِذَا دُعِيَ بِهِ أُجَابَ.

The Messenger of Allāh ﷺ heard a man saying, “O Allāh! I ask you by the virtue of my testimony that you are Allāh; none has the right

<sup>67</sup> Recorded by Aḥmad (5043) and it was graded as *ṣaḥīḥ* by al-Albāni (2831).

<sup>68</sup> Recorded by at-Tirmidhi (3585) and al-Albāni classified it as *ḥasan* in *Ṣaḥīḥ al-Jāmi’* (3274).

to be worshiped except You, the One, the Self-Sufficient Master, Who did not beget and was not begotten, and to whom none is equal.” Allāh’s Messenger ﷺ then said, “He has asked Allāh by His name by which when asked, He gives, and by which when supplicated, He answers.”<sup>69</sup>

This *ḥadīth* denotes that Allāh has a “greatest name,” and if He were to be supplicated to by it, He would grant (the supplication), and if He were to be asked by it, He would bestow (what was asked for). Additionally, this *ḥadīth* covers the profession of *tawḥīd*, its implication, its requirement, and, on top of this, it denotes the priceless value of the profession of *tawḥīd*.

It is narrated by Anas that the Prophet ﷺ said:

يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ فِي قَلْبِهِ وَزْنُ شَعِيرَةٍ مِنْ خَيْرٍ وَ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ فِي قَلْبِهِ وَزْنُ بُرَّةٍ مِنْ خَيْرٍ وَ يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ فِي قَلْبِهِ وَزْنُ ذَرَّةٍ مِنْ خَيْرٍ.

Whoever says, “None has the right to be worshiped except Allāh,” and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell, and whoever says, “None has the right to be worshiped except Allāh,” and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell, and whoever says, “None has the right to be worshiped except Allāh” and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell.<sup>70</sup>

<sup>69</sup> Recorded by Abū Dāwūd (1493), at-Tirmidhi (347), Ibn Mājah (3857), and Ibn Ḥibbān in *Mawāriḍ aṣ-Zamʿān* (2383); authenticated by al-Albānī in *Ṣaḥīḥ at-Targhib wat-Tarḥīb* (1640).

<sup>70</sup> Recorded by al-Bukhāri (7410) and Muslim (193).

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

*Lā Ilāha Ill-Allāh* is the Best Aid for Resorting to Allāh in Times of Distress

Umm Salamah (the wife of the Prophet) narrated that Allāh's Messenger ﷺ woke up one night in a state of terror and said:

سُبْحَانَ اللَّهِ مَاذَا أَنْزَلَ اللَّهُ مِنَ الْخَزَائِنِ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ مَنْ يُوقِظُ صَوَاحِبَ الْحُجُرَاتِ يُرِيدُ أَزْوَاجَهُ لِكَيْ يُصَلِّينَ رَبَّ كَاسِيَةٍ فِي الدُّنْيَا عَارِيَةً فِي الْآخِرَةِ.

“*SubhānAllāh*, how many treasures Allāh has sent down! And how many afflictions have been sent down! Who will go and wake the lady dwellers (wives of the Prophet) of these rooms (for prayers)?” He meant his wives, so that they might pray. He added, “A well-dressed (soul) in this world may be naked in the Hereafter.”<sup>71</sup>

Abū Hurayrah ﷺ said that the Prophet ﷺ said:

أَكْثَرُوا مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَبْلَ أَنْ يُحَالَ بَيْنَكُمْ وَبَيْنَهَا وَ لَقْنُوهَا مَوْتَاكُمْ.

Increase (in saying) the testimony of *lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh); a barrier is placed between you and it, and prompt your dead people<sup>72</sup> to say it.<sup>73</sup>

Abū Hurayrah reported Allāh's Messenger ﷺ as saying:

<sup>71</sup> Recorded by al-Bukhāri (5844).

<sup>72</sup> “Dead person” means “the one who is on his deathbed” because he is still accountable for actions; otherwise, prompting him after death has no benefit and it is an innovation.

<sup>73</sup> Recorded by Abū Ya'lā in his *Musnad* (11/9, #6147) and by Ibn 'Adi (4/103); classified as *ḥasan* by al-Albāni in *Aṣ-Ṣaḥīḥah* (467).



مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّى. فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ. وَمَنْ قَالَ لِصَاحِبِهِ تَعَالَ أَقَامِرْكَ، فَلْيَتَصَدَّقْ.

He who takes an oath in which he says, “By al-Lāt (and al-‘Uzzah),” should say<sup>74</sup>: “None has the right to be worshiped except Allāh”; and if anyone says to his friend, “Come and I will gamble<sup>75</sup> with you,” he should pay *ṣadaqah* (charity)<sup>76,77</sup>

Abū Hurayrah narrated that the Prophet ﷺ said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ نَفَعْتُهُ يَوْمًا مِنَ الدَّهْرِ، يُصِيبُهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

Whoever says that none has the right to be worshiped except Allāh, it will benefit him one day from his life regardless of whatever happened to him before.<sup>78</sup>

---

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

It is Recommended to Repeat *Lā Ilāha Ill-Allāh* at Times of Death and Disaster

‘Ā’ishah narrated during the Prophet’s death ﷺ:

وَبَيْنَ يَدَيْهِ فِيهِ مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ، فَيَمْسُحُ

<sup>74</sup> This means: Let him utter the profession of *tawḥīd* in order to save himself, as what is committed apparently interrelates with *shirk*.

<sup>75</sup> This means that two individuals challenge each other regarding something on the condition that one of them shall win a given quantity of some money or something else; it is unanimously prohibited.

<sup>76</sup> In order to expiate the sins just committed.

<sup>77</sup> Recorded by al-Bukhārī (4860) and Muslim (1647).

<sup>78</sup> Recorded by al-Bazzār in *Majma’ az-Zawā’id* (1/17), aṭ-Ṭabarānī in *Al-Awsaṭ* (3486), Abū Nu’aym in *al-Hilyah* (7/126), al-Bayhaqī in *The Branches of Faith* (1/109, #97); classified as *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ al-Jāmi’* (6434).

بِهِمَا وَجْهَهُ وَ يَقُولُ: ((لَا إِلَهَ إِلَّا اللَّهُ، إِنَّ لِلْمَوْتِ سَكَرَاتٍ)).

There was a leather or wood container full of water in front of Allāh's Messenger ﷺ (at the time of his death). He would put his hand into the water and rub his face with it, saying, "None has the right to be worshiped except Allāh! No doubt, death has its agonies."<sup>79</sup>

Abū Hurayrah ﷺ narrated that the Prophet ﷺ said:

لَقُنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ إِنَّهُ مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ يَوْمًا مِنَ الدَّهْرِ، وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.

Prompt your dead to say that none has the right to be worshiped except Allāh, because whoever's last words at death are "none has the right to be worshiped except Allāh" will enter Paradise one day, regardless of whatever happened to him before.<sup>80</sup>

Mu'adh bin Jabal narrated that the Prophet ﷺ said:

مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ.

Whoever's last words were "none has the right to be worshiped except Allāh," he has entered Paradise.<sup>81</sup>

Anas bin Mālik narrated that the Prophet ﷺ visited a man from al-Anṣār and said:

يَا خَالَ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ: أَخَالَ أَمْ عَمُّ؟ قَالَ: لَا، بَلْ خَالَ  
قَالَ: فَخَيْرٌ لِي أَنْ أَقُولَ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: نَعَمْ.

"O my (maternal) uncle, say that none has the right to be worshiped except Allāh." The man said, "Is it (paternal) uncle or (maternal)

<sup>79</sup> Recorded by al-Bukhāri (4449).

<sup>80</sup> Recorded by Ibn Ḥibbān (7/272, #3004) and it was authenticated by al-Albāni in *Aḥkām al-Janā'iz* (19) and in *Ṣaḥīḥ al-Jāmi'* (5150).

<sup>81</sup> Recorded by Aḥmad, Abū Dāwūd, and al-Ḥākim; classified as *ṣaḥīḥ* by al-Albāni.

uncle?” The Prophet ﷺ said, “(Maternal) uncle.” The man said, “Is it beneficial for me to say that none has the right to be worshiped except Allāh?” The Prophet ﷺ replied, “Yes.”<sup>82</sup>

Sa‘īd bin al-Musayyib narrated:

لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَعِنْدَهُ أَبُو جَهْلٍ وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ، فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((أَيُّ عَمِّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ. أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ)). فَقَالَ أَبُو جَهْلٍ وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ، أَ تَرَعْبُ عَن مِلَّةِ عَبْدِ الْمُطَلِّبِ . فَقَالَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُحَ عَنْكَ)): فَ نَزَلَتْ مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ .

When Abū Ṭālib’s death approached, the Prophet ﷺ went to him while Abū Jahl and ‘Abdullāh bin Abī Umayyah were present with him. The Prophet ﷺ said, “O uncle, say, ‘None has the right to be worshiped except Allāh,’ so that I may argue for your case with it before Allāh.” On that, Abū Jahl and ‘Abdullāh bin Abī Umayyah said, “O Abū Ṭālib! Do you want to renounce ‘Abdul-Muṭṭalib’s religion?” Then the Prophet said, “I will keep on asking (Allāh for) forgiveness for you unless I am forbidden to do so.” Then it was revealed: “*It is not fitting for the Prophet and those who believe that they should invoke (Allāh) for forgiveness for pagans even though they be of kin, after it has become clear to them that they are companions of the Fire.*” [Sūrah at-Tawbah 9:113]<sup>83</sup>

<sup>82</sup> Recorded by Aḥmad in his *Musnad* (12134) and Abū Ya‘lā in his *Musnad* (3512); classified as *ṣaḥīḥ* by al-Albānī in *Aḥkām al-Janā‘iz* (p. 20).

<sup>83</sup> Recorded by al-Bukhārī (1360) and Muslim (24).

## VIRTUE OF LĀ ILĀHA ILL-ALLĀH:

*Lā Ilāha Ill-Allāh* is the Best of Good Deeds

Abū Dharr narrated, “I said, ‘O Messenger of Allāh, advise me!’ The Prophet ﷺ responded:

إِذَا عَمِلْتَ سَيِّئَةً فَاتَّبِعْهَا حَسَنَةً تَمْحُهَا، قِيلَ: ((يَا رَسُولَ اللَّهِ،  
أَمِنَ الْحَسَنَاتِ لَا إِلَهَ إِلَّا اللَّهُ؟)) قَالَ: ((هِيَ أَفْضَلُ الْحَسَنَاتِ)).

“If you have committed a sin, follow it by a good deed that will erase it.’ I said, ‘Is *lā ilāha ill-Allāh* from the good deeds?’ The Prophet ﷺ said, ‘It’s the best of the good deeds.’”<sup>84</sup>

‘Abdullāh bin ‘Amr narrated that the Prophet ﷺ said:

يُصَاحُ بِرَجُلٍ مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ فَيُنْشَرُ  
لَهُ تِسْعَةٌ وَتِسْعُونَ سِجِلًّا كُلُّ سِجِلٍّ مَدَّ الْبَصَرِ ثُمَّ يَقُولُ اللَّهُ عَزَّ  
وَجَلَّ: ((هَلْ تُنْكِرُ مِنْ هَذَا شَيْئًا)) فَيَقُولُ: ((لَا يَا رَبِّ)) فَيَقُولُ:  
((أَ ظَلَمْتُكَ كَتَبْتَنِي الْحَافِظُونَ ثُمَّ يَقُولُ أَلَيْكَ عُذْرٌ أَلَيْكَ حَسَنَةٌ  
فِيهِابُ الرَّجُلِ)) فَيَقُولُ: ((لَا)). فَيَقُولُ: ((بَلَى إِنَّ لَكَ عِنْدَنَا  
حَسَنَاتٍ وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ الْيَوْمَ فَتُخْرَجُ لَهُ بِطَاقَةٌ فِيهَا أَشْهَدُ  
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ)) قَالَ: ((فَيَقُولُ  
يَا رَبِّ مَا هَذِهِ الْبِطَاقَةُ مَعَ هَذِهِ السِّجِلَّاتِ)) فَيَقُولُ: ((إِنَّكَ لَا  
تُظْلَمُ. فَتُوضَعُ السِّجِلَّاتُ فِي كِفَّةٍ وَالْبِطَاقَةُ فِي كِفَّةٍ فَطَاشَتْ  
السِّجِلَّاتُ وَثَقَلَتِ الْبِطَاقَةُ.

**A man from my nation will be called before all of creation on the Day**

<sup>84</sup> Recorded by Aḥmad in his *Musnad* (20976), and it is classified as *ṣaḥīḥ* by al-Albānī in *Ṣaḥīḥ at-Tarḡīb wat-Tarḥīb* (3162).

of Resurrection, and 99 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, “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-badu an lā ilāha ill-Allāh wa anna Muḥammadan ‘abduhu wa Rasūluhu*” (I bear witness that none has the right to be worshiped except Allāh, and that Muḥammad 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 on one side of the balance and the card on the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily).<sup>85</sup>

Imām Ibn al-Qayyim رحمته الله said, “People’s actions are not judged by their performance or their number; rather, they are weighted and gain superiority depending on the quality of the heart. If compared, various actions could have identical performances, yet the gap between them is like that between the earth and the heavens. Reflect on the *ḥadīth* about the card that is put on one side of the scale facing 99 scrolls, and each one of them is extended as far as the eye can see; despite this, the card swings the scale in its favor and outweighs the scrolls, which will result in sparing this person from punishment. It is known that every monotheist is guaranteed this card; however, lots of them enter the Hellfire due to their sins.”<sup>86</sup>

Abū Hurayrah reported that Allāh’s Messenger ﷺ said:

قَالَ: سَمِعْتُمْ بِمَدِينَةِ جَانِبٍ مِنْهَا فِي الْبَرِّ وَجَانِبٍ مِنْهَا فِي الْبَحْرِ. قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَغْزُوهَا سَبْعُونَ أَلْفًا مِنْ بَنِي

<sup>85</sup> Recorded by at-Tirmidhi (2639), Ibn Mājah (4300), and al-Ḥākim (1/710, #1937); authenticated by al-Albāni in *as-Silsilah as-Sahīḥah* (135).

<sup>86</sup> *Madārij as-Sālikīn* (1/331).

اسْحَاقَ فَإِذَا جَاءُوهَا نَزَلُوا فَلَمْ يُقَاتِلُوا بِسِلَاحٍ وَلَمْ يَرْمُوا بِسَهْمٍ قَالُوا لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ أَحَدُ جَانِبَيْهَا. قَالَ: ثَوْرٌ لَا أَعْلَمُهُ إِلَّا قَالَ الَّذِي فِي الْبَحْرِ ثُمَّ يَقُولُوا الثَّانِيَةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَسْقُطُ جَانِبُهَا الْآخَرُ ثُمَّ يَقُولُوا الثَّلَاثَةَ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ. فَيَفْرَجُ لَهُمْ فَيَدْخُلُوهَا فَيَعْنَمُوهَا فَيَبْنِمَا هُمْ يَقْتَسِمُونَ الْمَعَانِمَ إِذْ جَاءَهُمُ الصَّرِيحُ فَقَالَ إِنَّ الدَّجَالَ قَدْ خَرَجَ. فَيَتْرَكُونَ كُلَّ شَيْءٍ وَيَرْجِعُونَ.

“You have heard about a city, one side of which is on land and the other is in the sea (Constantinople).” They said, “O Allāh’s Messenger, yes.” Thereupon, he said, “The Last Hour will not come until 70,000 people from Banī Ishāq attack it. When they land there, they will neither fight with weapons nor will they shower arrows; they will only say, ‘None has the right to be worshiped except Allāh and Allāh is the Greatest,’ so one side of it would fall.” [Thawr (one of the narrators) said, “I think that he said, ‘The part by the side of the ocean.’”]

“Then they will say for the second time, ‘None has the right to be worshiped except Allāh and Allāh is the Greatest,’ so the second side will also fall, and they will say, ‘None has the right to be worshiped except Allāh and Allāh is the Greatest,’ so the gates will be opened for them, and they will enter therein. And they will be collecting spoils of war and distributing them amongst themselves when a noise will be heard and it will be said, ‘Verily, Dajjāl has come.’ Thus, they will leave everything there and turn to him.”<sup>87</sup>

Abū Dharr narrated:

أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ ثَوْبٌ أَبْيَضٌ وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقَدْ اسْتَيْقَظَ فَقَالَ مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ. ثُمَّ مَاتَ عَلَى ذَلِكَ، إِلَّا

<sup>87</sup> Recorded by Muslim (2920). Al-Qāḍī ‘Iyāḍ said, “Some scholars maintained that the known version of this *ḥadīth* asserts that the invaders referred to in it are from the children of Ismā‘īl. The context of the *ḥadīth* supports this statement, as it refers to the Arabs. The city meant in the *ḥadīth* is Constantinople.”

دَخَلَ الْجَنَّةَ. قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ. قُلْتُ وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ وَإِنْ زَنَى وَإِنْ سَرَقَ عَلَى رَعْمٍ أَنْفِ أَبِي ذَرٍّ.

I came to the Prophet ﷺ while he was wearing white clothes and sleeping. Then I went back to him again after he had gotten up from his sleep. The Prophet said, “Nobody says, ‘None has the right to be worshiped except Allāh’ and then later dies while believing in that, except that he will enter Paradise.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft.” I said, “Even if he had committed illegal sexual intercourse and theft?” He said, “Even if he had committed illegal sexual intercourse and theft, despite Abū Dharr’s dislike.”<sup>88</sup>

Abū Dharr used to repeat the Prophet’s last sentence, “despite Abū Dharr’s dislike,” every time he reported this *ḥadīth*.

Sa’d bin Abī Waqqāṣ narrated that the Prophet ﷺ said:

دَعَا ذِي النَّوْنِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ  
إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا  
اسْتَجَابَ اللَّهُ لَهُ.

The supplication of Dhun-Nūn when he was inside the whale was, “*Lā ilāha illā Anta* [none has the right to be worshiped but You (O Allāh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]. Truly, I have been of the wrongdoers.” As soon as the Muslim supplicates to Allāh with this supplication, Allāh will accept from him.<sup>89</sup>

<sup>88</sup> Recorded by al-Bukhāri (5827) and Muslim (94).

<sup>89</sup> Recorded by at-Tirmidhi (3505), Aḥmad (1465), an-Nasā’i in *Al-Kubrā* (10492), al-Ḥākim in *Al-Mustadrak* (1/684), and Abū Ya’lā in his *Musnad* (772); authenticated by

Abū Bakrah narrated that the Prophet ﷺ said,

دَعَوَاتُ الْمَكْرُوبِ اللَّهُمَّ رَحِمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ  
وَأَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

The supplications to be used by one who in distress are, “O Allāh! Your mercy is what I hope for. Do not abandon me to myself for an instant, but put all my affairs in good order for me. None has the right to be worshiped except You.”<sup>90</sup>

Ibn ‘Abbās said, “The Prophet ﷺ used to say at a time of distress:

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا  
اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

“*Lā ilāha ill-Allāh* (none has the right to be worshiped except Allāh), the Forbearing. None has the right to be worshiped except Allāh, Lord of the magnificent Throne. None has the right to be worshiped except Allāh, Lord of the heavens, Lord of the earth, and Lord of the noble Throne.’”<sup>91</sup>

‘Alī ؑ narrated that the Prophet ﷺ said:

أَلَا أَعَلَّمْتُكُمْ كَلِمَاتٍ إِذَا قُلْتَهُنَّ غَفَرَ اللَّهُ لَكُمْ وَإِنْ كُنْتُمْ مَغْفُورًا لَكُمْ. قَالَ:  
(قُلْ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا  
اللَّهُ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ)).

“Shall I teach you a few words by which, if you say them, Allāh will forgive you even if you were forgiven?” He said, “Say: ‘None has the right to be worshiped except Allāh, the Most High, the Supreme

al-Albāni in *As-Silsilah aṣ-Ṣaḥīḥah* (1744).

<sup>90</sup> Recorded by Abū Dāwūd (5090), Aḥmad (27898), al-Bukhāri in *Al-Adab al-Mufrad* (701), and Ibn Ḥibbān in his *Ṣaḥīḥ* (970); classified as *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (3388).

<sup>91</sup> Recorded by al-Bukhāri (6346) and Muslim (2730).



(in glory); none has the right to be worshiped except Allāh, the All Knower, the All Wise; none has the right to be worshiped except Allāh, the Lord of the seven heavens, and (the) Lord of the great Throne; and in the name of Allāh, the Most Beneficent, the Most Merciful.’”<sup>92</sup>

‘Umar narrated that the Prophet ﷺ said:

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيُبْلِغُ - أَوْ فَيَسْبِغُ - الوُضُوءَ ثُمَّ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُ اللَّهِ وَرَسُولُهُ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ.

If anyone amongst you performs ablution, completes the ablution well,<sup>93</sup> and then says, “I testify that none has the right to be worshiped except Allāh and that Muḥammad is the servant of Allāh and His Messenger,” the eight gates of Paradise will be opened for him and he may enter by whichever of them he wishes.<sup>94</sup>

Sa’d bin Abī Waqqāṣ reported that the Messenger of Allāh ﷺ said:

مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ رَضِيتُ بِاللَّهِ رَبًّا وَبِمُحَمَّدٍ رَسُولًا وَبِالإِسْلَامِ دِينًا غُفِرَ لَهُ.

If anyone says when he hears the *mu‘adhdhin*: “And I testify that none has the right to be worshiped except Allāh alone, who has no partner, and that Muḥammad is His servant and Messenger; I am satisfied with Allāh as Lord, with Muḥammad as Prophet, and with Islām as religion,” he will be forgiven.<sup>95</sup>

Anas bin Mālīk reported:

<sup>92</sup> Recorded by at-Tirmidhi (3604); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (2621).

<sup>93</sup> This means to perform ablution in the best way described in the Sunnah.

<sup>94</sup> Recorded by Muslim (234).

<sup>95</sup> Recorded by Muslim (386).

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُغَيِّرُ إِذَا طَلَعَ الْفَجْرُ وَكَانَ يَسْتَمِعُ الْأَذَانَ فَإِنْ سَمِعَ أَذَانًا أَمْسَكَ وَإِلَّا أَغَارَ فَسَمِعَ رَجُلًا يَقُولُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (( عَلَى الْفِطْرَةِ )) . ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (( خَرَجْتَ مِنَ النَّارِ )) . فَنَظَرُوا فَإِذَا هُوَ رَاعِي مِعْزَى .

The Messenger of Allāh ﷺ used to attack the enemy at dawn. He would listen to the *adhān*, so if he heard an *adhān*, he stopped; otherwise, he made an attack. Once, on hearing a man say, “Allāh is the Greatest, Allāh is the Greatest,” the Messenger of Allāh ﷺ remarked, “He is following *al-fiṭrah* (Islām).” Then, upon hearing him say, “I testify that none has the right to be worshiped except Allāh, I testify that none has the right to be worshiped except Allāh,” the Messenger of Allāh ﷺ said, “You have come out of the Fire (of Hell).” They looked at him and found that he was a goat herder.<sup>96</sup>

Nu'mān bin Bashīr narrated that the Messenger of Allāh ﷺ said:

إِنَّ مِمَّا تَذْكُرُونَ مِنْ جَلَالِ اللَّهِ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّحْمِيدَ يَنْعَطِفْنَ حَوْلَ الْعَرْشِ لَهُنَّ دَوِيٌّ كَدَوِيٍّ النَّحْلِ تَذَكَّرُ بِصَاحِبِهَا أَمَا يُحِبُّ أَحَدَكُمْ أَنْ يَكُونَ لَهُ - أَوْ لَا يَزَالَ لَهُ - مَنْ يُذَكِّرُ بِهِ .

What you mention of the glory of Allāh, of *tasbīh* (*subhānAllāh*), *tablīl* (*lā ilāha ill-Allāh*), and *tahmīd* (*al-ḥamdu lillāh*) revolves around the Throne, buzzing like bees, reminding of the one who said it. Wouldn't any one of you like to have, or continue to have, something that reminds of him (in the presence of Allāh)?<sup>97</sup>

Abū Hurayrah narrated that the Prophet ﷺ said:

<sup>96</sup> Recorded by Muslim (382).

<sup>97</sup> Recorded by Ibn Mājah (3809); authenticated by al-Albāni in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb* (1568).

أَلَا أَدُلُّكَ عَلَىٰ غُرَاسٍ خَيْرٍ لَّكَ مِنْ هَذَا. قَالَ بَلَىٰ يَا رَسُولَ اللَّهِ. قَالَ: قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ يُعْرَسُ لَكَ بِكُلِّ وَاحِدَةٍ شَجْرَةً فِي الْجَنَّةِ.

Should I tell you of the plant that is better than this? [It is that] you say, “How perfect is Allāh, all praise is to You, none has the right to be worshiped except Allāh, and Allāh is the Greatest”; a tree is being planted for you along with every word you say.<sup>98</sup>

Ibn Mas‘ūd narrated that the Messenger of Allāh said:

لَقِيتُ إِبْرَاهِيمَ لَيْلَةَ أُسْرِي بِي فَقَالَ يَا مُحَمَّدُ أَقْرَبُ أُمَّتِكَ مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيعَانٌ وَأَنَّ غُرَاسَهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

I met Ibrāhīm on the night of my ascent, so he said, “O Muḥammad, deliver *salām* from me to your nation, and inform them that Paradise has pure soil and delicious water, and that it is a flat, treeless plain, and that its seeds are: ‘Glory is to Allāh (*subḥānAllāh*) (and) all praise is due to Allāh (*al-ḥamdu lillāh*) and none has the right to be worshiped except Allāh (*lā ilāha ill-Allāh*), and Allāh is the greatest (*Allāhu Akbar*).’<sup>99</sup>

Abū Hurayrah رضي الله عنه narrated that the Messenger of Allāh said:

لَأَنَّ أَقْوَلَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ.

That I should say, “Glory is to Allāh (*subḥānAllāh*), all praise is due to Allāh (*al-ḥamdu lillāh*), none has the right to be worshiped except

<sup>98</sup> Recorded by Ibn Mājah (3807) and al-Ḥākim (1/693); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi*’ (2613).

<sup>99</sup> Recorded by at-Tirmidhi (3462), and by at-Ṭabarāni in *Al-Kabīr* (10/173); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi*’ (3214).

**Allāh (*lā ilāha ill-Allāh*), and Allāh is the greatest (*Allāhu Akbar*)” is more beloved to me than all that the sun has risen over.<sup>100</sup>**

Jubayr bin Muṭ‘im narrated that the Prophet ﷺ said:

مَنْ قَالَ: سُبْحَانَ اللَّهِ وَبِحَمْدِهِ، سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ أَتُوبُ إِلَيْكَ، فَقَالَهَا فِي مَجْلِسٍ ذِكْرٍ كَانَ كَالطَّابِعِ يُطْبَعُ عَلَيْهِ، وَمَنْ قَالَهَا فِي مَجْلِسٍ لَعْوٍ كَانَتْ كَفَّارَةً لَهُ.

Whoever says, “Glory is to You, O Allāh, and praise; I bear witness that there is nothing worthy of worship except You. I seek Your forgiveness and I repent to You,” (*Subḥānak Allāhumma wa biḥamdika wa ash-hadu an lā ilāha illā Anta, astaghfiruka wa atūbu ilayk*); and if it’s said in a session of *dhikr*, it will be like a stamp sealed on the one who says it, and if it’s said in a regular conversation, it will expiate whatever indiscretion could be committed.<sup>101</sup>

“*Subḥānak Allāhumma*” means: Deeming Allāh far above whatever inapt description may be attributed to His lofty position.

‘Abdullāh bin ‘Umar reported that whenever Allāh’s Messenger ﷺ came back from battle, expeditions, Ḥajj, or ‘Umrah, he would utter, as he reached the top of the hillock or upon the elevated hard ground, “*Allāhu Akbar*” thrice, and then he would say:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

**None has the right to be worshiped except Allāh. He is One, there is no partner with Him; His is the sovereignty and His is the praise and He is Omnipotent over everything. (We are) returning, repenting,**

<sup>100</sup> Recorded by Muslim (2695).

<sup>101</sup> Recorded by an-Nasā’i in *Al-Kubrā* (6/112, #10257) and by al-Ḥākim (1/720); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (6430).

worshipping, and prostrating before our Lord, and we praise Him. Allāh fulfilled His promise and helped His servant, and routed the confederates alone.<sup>102</sup>

Abū Hurayrah narrated that Allāh's Messenger ﷺ said:

مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ فِي يَوْمٍ مِائَةَ مَرَّةٍ كَانَتْ لَهُ عِدَلٌ عَشْرٍ رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِيتَ عَنْهُ مِائَةُ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى يُمَسِّيَ وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلَ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ ذَلِكَ.

Whoever utters these words, “None has the right to be worshiped except Allāh, the One, having no partner with Him. Sovereignty belongs to Him and all praise is due to Him, and He is Omnipotent over everything,” 100 times every day, there is a reward of emancipating 10 slaves for him, and 100 virtues are recorded to his credit, and 100 vices are blotted out from his scroll, and it is a safeguard for him against the Shayṭān on that day until the evening; and no one brings anything more excellent than this except one who has done more than this (who utters these words more than 100 times and does more good acts).<sup>103</sup>

Abū Ayyūb al-Anṣārī said that the Prophet ﷺ said:

مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ عَشْرَ مَرَّاتٍ، كَانَ كَمَنْ أَعْتَقَ أَرْبَعَةَ أَنْفُسٍ مِنْ وَلَدِ إِسْمَاعِيلَ.

Whoever utters, “None has the right to be worshiped except Allāh, the One, having no partner with Him; His is the sovereignty and all praise is due to Him and He is Omnipotent over everything,” 10 times is like the one who emancipated four slaves from the progeny

<sup>102</sup> Recorded by al-Bukhārī (1797) and Muslim (1344).

<sup>103</sup> Recorded by al-Bukhārī (3293) and Muslim (2691).

of Ismā‘īl.<sup>104</sup>

Abū ‘Ayyāsh narrated that the Messenger of Allāh ﷺ said:

مَنْ قَالَ إِذَا أَصْبَحَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَ لَهُ عِدْلُ رَقَبَةٍ مِنْ وَلَدِ إِسْمَاعِيلَ وَكُتِبَ لَهُ عَشْرُ حَسَنَاتٍ وَحُطَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَرُفِعَ لَهُ عَشْرُ دَرَجَاتٍ وَكَانَ فِي حِرْزٍ مِنَ الشَّيْطَانِ حَتَّى يُمْسِيَ وَإِنْ قَالَهَا إِذَا أَمْسَى كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّى يُصْبِحَ.

The one who says in the morning, “None has the right to be worshiped except Allāh alone, without partners; to Him belongs the dominion, to Him praise is due, and He is Omnipotent,” will have a reward equivalent to that of setting free a slave from the descendants of Ismā‘īl. He will have 10 good deeds recorded for him, 10 evil deeds deducted from him, he will be advanced 10 degrees, and he will be guarded from the Shayṭān until the evening. If he says this in the evening, he will have a similar recompense until the morning.<sup>105</sup>

Shaddād bin Aws narrated that the Prophet ﷺ said:

((سَيِّدُ الْإِسْتِغْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوؤُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوؤُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ)) قَالَ: ((وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ)).

The most superior way of asking for forgiveness from Allāh is: “O

<sup>104</sup> Recorded by Muslim (2693).

<sup>105</sup> Recorded by Abū Dāwūd (5077), Ibn Mājah (3867), and Aḥmad (16147); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (6418).

**Allāh, you are my Lord, none has the right to be worshiped except you, You created me and I'm your servant, and I abide to your covenant and promise upon me as best as I can; I take refuge in you from the evil of what I have committed. I acknowledge your favor and I acknowledge my sin, so forgive me, for verily, none can forgive sin except you.” The Prophet added, “If somebody recites it during the day with firm faith in it and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it and dies before the morning, he will be from the people of Paradise.”<sup>106</sup>**

Imām Ibn al-Qayyim remarked: “If Allāh wants good for His servant, He facilitates for him the means of repentance, remorse, submissiveness, and need, and provides him with assistance and resort, ease, means of imploring and supplication, and He opens his eyes for collecting as many good deeds as possible. The very sin he committed would be the threshold for bringing mercy (to him) until the point where the enemy of Allāh (i.e., the Shayṭān) says, ‘I wish I had left him and didn't risk trapping him.’”<sup>107</sup>

This explains the statement of some of the Salaf: “Indeed, the servant could commit a sin that will eventually lead to Paradise, while a good deed might land him in the Hellfire.” The audience wondered, “How could this be?”

He dispelled their wonder and replied:

“On the one hand, one could commit a sin but not be able to brush off the memory; the sin is ever-present before his eyes, which evokes various emotions of fear, dread, apprehension, remorse, and even weeping, and extreme embarrassment before Allāh. The person, at this moment, hangs his head with a broken heart for Allāh. Ultimately, this very sin will be his ticket to happiness and success; it will be more beneficial than many acts of worship due to its pleasant consequences that conclude one's journey to Paradise.

---

<sup>106</sup> Recorded by al-Bukhārī (6306).

<sup>107</sup> *Al-Wābil aṣ-Ṣayyib* (6).

“On the other hand, one could perform a good deed but insist on bragging and showing off about it, and he keeps voicing it loudly— ‘I did such-and-such’—repeatedly. Deep conceit and arrogance will gradually infiltrate this person’s character if this attitude is maintained, which will lead eventually to self-destruction. However, if Allāh wills goodness for this person, He will afflict him with an ordeal that brings him to his knees, bends his neck, and extracts a feeling of shame from him. But if Allāh wills otherwise, He will abandon him until this conceit and arrogance eat him up; this abandonment marks the beginning of his destruction.

“All the notably wise people unanimously agree that the core of success lies in Allāh’s support, while destruction follows Allāh’s abandonment of the individual. Whomever Allāh wills good for, then the means of humility, resort, and needing Allāh will be eased for him. Additionally, he will gain an evolving sense of spotting his errors, oppression, and ignorance, as well as a growing recognition of Allāh’s bounties, generosity, mercy, and benevolence.”<sup>108</sup>

Shaykh-ul-Islām Ismā’il al-Harawi said, “The wise person journeys to Allāh with the sustenance of being mindful and appreciative of Allāh’s bounties and confessing his errors.”<sup>109</sup> This exact understanding is intended in the following *ḥadīth*:

((سَيِّدُ الْإِسْتِعْفَارِ أَنْ تَقُولَ اللَّهُمَّ أَنْتَ رَبِّي، لَا إِلَهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أُبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأُبُوءُ لَكَ بِذَنْبِي، فَاغْفِرْ لِي، فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ)) قَالَ: ((وَمَنْ قَالَهَا مِنَ النَّهَارِ مُوقِنًا بِهَا، فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ، وَمَنْ قَالَهَا مِنَ اللَّيْلِ وَهُوَ مُوقِنٌ بِهَا، فَمَاتَ قَبْلَ أَنْ يُصْبِحَ، فَهُوَ مِنْ أَهْلِ الْجَنَّةِ)).

**The most superior way of asking for forgiveness from Allāh is: “O**

<sup>108</sup> *Al-Wābil as-Ṣayyib* (pp. 8-9).

<sup>109</sup> *Manāzil as-Sā’irīn* (14).



**Allāh, you are my Lord, none has the right to be worshiped except you, You created me and I'm your servant, and I abide to your covenant and promise upon me as best as I can; I take refuge in you from the evil of what I have committed. I acknowledge your favor and I acknowledge my sin, so forgive me, for verily, none can forgive sin except you.”**

The statement, “I acknowledge your favor and I acknowledge my sin,” connects one’s consciousness of Allāh’s bounties to observing one’s defects in both soul and action. The former factor begets love and thankfulness to the provider of bounties, while the latter one produces humility, need, and repentance around the clock, as well as a perception of oneself being bankrupt of all good deeds.

The best means of drawing closer to Allāh is to embrace a constant sense of bankruptcy. The individual in this state experiences a denial of his own position and status and feels unworthy of Allāh’s bounties, i.e., sheer neediness and bankruptcy, similar to a person who is utterly devastated due to poverty, the kind of devastation that penetrates straight through one’s heart until it fractures it and engrosses every single inch of the body. At this point, this person genuinely realizes his absolute and indispensable need for Allāh, that every single inch of his body is crying for Allāh’s support, and that if Allāh were to abandon him for just a blink of an eye, he would suffer irremediable loss, unless Allāh bestows His mercy.

Servitude to Allāh is built on two fundamental principles: true love and sheer humility. These two principles spring out of the former two bases: being mindful and appreciative of Allāh’s bounties, which produces love, and admitting one’s errors, which produces humility. Operating under the umbrella of these two principles, one’s enemy (i.e., the Shayṭān) will not overcome him unless [he is caught] in a state of surprise and inattentiveness. However, Allāh would aid him with His mercy to recover and heal quickly.<sup>110</sup>

Abū Hurayrah narrated that the Prophet ﷺ said:

---

<sup>110</sup> *Al-Wābil aṣ-Ṣayyib* (pp. 11-12).

مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ: ((لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ غُفِرَتْ لَهُ ذُنُوبُهُ- أَوْ قَالَ: خَطَايَاهُ، شَكٌّ مِسْعَرٌ- وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ)).

Whoever says at the time of going to bed, “None has the right to be worshiped except Allāh alone, without partners, to Him belongs the sovereignty and praise, and He is over all things wholly capable, and there is no power nor might except with Allāh, the Most High, the Supreme. How perfect Allāh is and all praise is to Allāh; none has the right to be worshiped except him and Allāh is the Greatest,” his sins or offenses will be forgiven, even if they were as much as the foam of the sea.<sup>111</sup>

‘Abdullāh bin ‘Umar رضي الله عنه narrated that the Prophet ﷺ said:

مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَتَبَ اللَّهُ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ وَمَحَا عَنْهُ أَلْفَ أَلْفِ سَيِّئَةٍ وَرَفَعَ لَهُ أَلْفَ أَلْفِ دَرَجَةٍ ، وَبَنَى لَهُ بَيْتًا فِي الْجَنَّةِ .

Whoever enters the market and says, “None has the right to be worshiped except Allāh alone, without partners, to Him belongs the sovereignty and praise. He gives life and causes death, and He lives and does not die. In His Hand is all good, and He is over all things Omnipotent,” then Allāh will write one million good deeds for him, and will wipe away one million of his bad deeds, and will raise him one million levels and will build a home for him in Paradise.<sup>112</sup>

Abū Hurayrah narrated that Abū Bakr aṣ-Ṣiddīq said, “O Messenger

<sup>111</sup> Recorded by an-Nasā’i (6/202, #10647) and Ibn Ḥibbān (5528); authenticated by al-Albāni in *Ṣaḥīḥ at-Tarḥīb wat-Tarḥīb* (607).

<sup>112</sup> Recorded by at-Tirmidhi (3428), Ibn Mājah (2235), Aḥmad (329), and al-Ḥākim (1/721); classified as *ḥasan* by al-Albāni in *Ṣaḥīḥ al-Jāmi’* (6231).

of Allāh! Instruct me with something to say in the morning and in the evening.” The Prophet said:

مَنْ دَخَلَ السُّوقَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ قَلْبُ اللَّهِ فَاطْرَ السَّمَوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ رَبِّ كُلِّ شَيْءٍ وَمَلِيكُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَشَرِّ الشَّيْطَانِ وَشَرِّكَهِ. قَالَ: قُلْهَا إِذَا أَصْبَحْتَ وَإِذَا أَمْسَيْتَ وَإِذَا أَخَذْتَ مَضْجَعَكَ.

**Say: “O Allāh, Creator of the heavens and the earth, Who knows the unseen and the seen, Lord and Possessor of everything. I testify that none has the right to be worshiped but You; I seek refuge in You from the evil in myself, from the evil of the Shayṭān, and from his (incitement to) attributing partners (to Allāh).” Say this in the morning.**<sup>113</sup>

It is reported on the authority of Ibn ‘Abbās that Mu‘ādh said: “The Messenger of Allāh sent me (as a governor of Yemen) and (at the time of departure) instructed me thus:

ادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ فَإِنْ هُمْ أَطَاعُوا لِذَلِكَ فَأَعْلِمُهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَاءِهِمْ فَتُرَدُّ فِي فُقَرَائِهِمْ.

**You will soon find yourself in a community, one among the People of the Book, so first call them to testify that none has the right to be worshiped except Allāh, and that I (Muḥammad) am the Messenger of Allāh, and if they accept this, then tell them that Allāh has enjoined upon them five prayers during the day and the night; and if they accept that, then tell them that Allāh has made *zakāh* obligatory for them, that it should be collected from the rich and distributed among the poor.**<sup>114</sup>

<sup>113</sup> Recorded by Abū Dāwūd (5067), at-Tirmidhi (3392), Aḥmad (7901), Ibn Ḥibbān (962), and al-Ḥākim (1/694); authenticated by al-Albānī in *As-Silsilah aṣ-Ṣaḥīḥah* (2753).

<sup>114</sup> Recorded by al-Bukhāri (1359) and Muslim (19).

Shaykh al-Fawzān commented:

“This *ḥadīth* manifests that the methodology of the messengers is that the profession of faith is the very first article they proclaim, because it is the cornerstone on which the religion is built; once it is fulfilled, one can build the rest of the religion on it. However, if it is not fulfilled, learning the rest of the religion shall yield no fruits; one cannot instruct people to pray while they associate others besides Allāh, and this applies to fasting, *zakāh*, retaining ties of kinship, and so on, as long as those addressed associate others besides Allāh, because of the lack of the foundation (of the religion).

“This is contrary to many callers of the present day who do not pay due attention to proclaiming the profession of faith; rather, they call people to keep away from usury, to commit to honest dealings, and to rule with what Allāh has sent down. As for *tawḥīd*, it is out of their list and they are heedless of calling people to it, as if it were not obligated.

“Those callers’ efforts, no matter the struggle they go through, are in vain unless they are establishing the base upon which the religion is built, like prayer, *zakāh*, Ḥajj, and ruling with Allāh’s revealed law; this, indeed, is the messengers’ methodology. Each messenger started his *da’wah* with the testimony of *lā ilāha ill-Allāh*. Each one called people to *tawḥīd* and rectification of the *‘aqīdah* (creed), and after this came the rest of the religion.

“Let us assume that a given community has abstained from usury, commits to prayer, the *masājid* are full, and every religious deed is observed; however, sincerity to Allāh is missing, which appears through calling upon others besides Allāh, like prophets, righteous people, and graves, etc. All of their deeds are rendered fruitless because they are not Muslims, no matter how much they pray and fast.”<sup>115</sup>

---

<sup>115</sup> Quoted from the explanation of Shaykh al-Fawzān on *Kitāb at-Tawḥīd* named *I’ānah al-Mustafīd* (p. 99).

Thawbān رضي الله عنه narrated that the Prophet ﷺ said:

بَخِ بَخٍ لِحَمْسٍ مَا أَثْقَلَهُنَّ فِي الْمِيزَانِ: ((لَا إِلَهَ إِلَّا اللَّهُ، وَسُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَاللَّهُ أَكْبَرُ)) وَالْوَلَدُ الصَّالِحُ يُتَوَفَّى لِلْمَرْءِ الْمُسْلِمِ فَيَحْتَسِبُهُ)).

**How great are the five deeds that are heavy on the scale (on the Day of Judgment): [Saying] *lā ilāha ill-Allāh, subhānAllāh, al-ḥamdu lillāh, Allāhu Akbar* (none has the right to be worshiped except Allāh, how perfect is Allāh, all praise is due to Allāh, and Allāh is the Greatest), and the righteous servant who submits to Allāh and waits for His reward when his child dies.<sup>116</sup>**

Abū Hurayrah reported Allāh's Messenger ﷺ as saying:

مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعَةٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

**If anyone extols Allāh after every prayer 33 times, and praises Allāh 33 times, and declares His Greatness 33 times, 99 times in all, and says to complete 100, “None has the right to be worshiped except Allāh, having no partner with Him, to Him belongs sovereignty and to Him all praise is due, and He is Omnipotent over everything,” his sins will be forgiven, even if they are as abundant as the foam of the sea.<sup>117</sup>**

‘Ubādah bin aṣ-Ṣāmit narrated that the Prophet ﷺ said:

مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ

<sup>116</sup> Recorded by al-Bazzār in *Majma' az-Zawā'id* (10/101), an-Nasā'i in *Al-Kubrā* (6/50, #9995), Ibn Hibbān (833), al-Hākim (1/692), and Aḥmad (15235); authenticated by al-Albāni in *Ṣaḥīḥ al-Jāmi'* (2817).

<sup>117</sup> Recorded by Muslim (579).

الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. الْحَمْدُ لِلَّهِ، وَسُبْحَانَ اللَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ. ثُمَّ قَالَ اللَّهُمَّ اغْفِرْ لِي. أَوْ دَعَا اسْتُجِيبَ، فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ.

Whoever gets up at night and says, “None has the right to be worshiped except Allāh, having no partner with Him, to Him belongs sovereignty and to Him is praise due, and He is Omnipotent over everything. How perfect Allāh is and all praise is to Allāh, none has the right to be worshiped except Him, Allāh is the Greatest and there is no power nor might except with Allāh,” and then says, “O Allāh, forgive me,” or invokes Allāh, he will be responded to; and if he performs ablution (and prays), his prayer will be accepted.<sup>118</sup>

<sup>118</sup> Recorded by al-Bukhārī (1154).

## CONCLUSION



To wrap up, *lā ilāha ill-Allāh* is composed of negation and affirmation. The negation exists in the phrase “there is no,” while the affirmation is in “but” to establish worship for Allāh alone, without partners. There are many *ahādīth* that highlight the virtues of *lā ilāha ill-Allāh* and its great significance.

Thus, we have to utter it continually and forever; perhaps Allāh will aid us in abiding by it and avoiding its nullifiers, and facilitate for our hearts, tongues, and organs the application of its conditions and requirements. We ask Allāh to guide us to implement it, to love its adopters and befriend them, and to make us an enemy for whoever opposes and hates it, until we meet Him.

We ask Allāh by His noble names and attributes to make the last of our speech in the worldly life *lā ilāha ill-Allāh*, to make us from those who die upon it, to gather us with the company of its people, and to gather us with our Prophet ﷺ in the highest rank of Paradise.

You should increase your remembrance using it, as it is the best of remembrance and it is the best the messengers and prophets ever said. Beware of distorting it either through pronunciation or neglect. Stay away from falling into its nullifiers, and befriend and hate on its basis, as it is the foundation of this religion. For its cause, Allāh

created mankind, the earth, and the heavens, and *jihād* in the cause of Allāh was legislated between the soldiers of Allāh and the soldiers of the Shayṭān. Additionally, for its cause, Allāh will establish the Day of Judgment and resurrect the creation.

For its cause, the scales shall be established and the scrolls of deeds will be scattered, after which some will grab their scrolls with their right hand from the front, and others will grab it from the back by their left hand.

So increase in invoking Allāh with *lā ilāha ill-Allāh*, and adhere to it. Perhaps Allāh will take our lives upon saying it, for He is, verily, Omnipotent over everything. We ask Allāh by His noble names and attributes to make us adherents to *tawḥīd* and to bestow His bounties upon us by remaining upon it until He, the Exalted, takes our lives upon the Straight Path.

And may Allāh be pleased with our Messenger Muḥammad ﷺ and with his two parents, Ibrāhīm and Ismā'īl, the rest of the prophets and messengers, and his family and Companions all together, and may He bless them in abundance.

And our last supplication is all praise is due to Allāh, the Lord of the worlds.





# لَا إِلَهَ إِلَّا اللَّهُ - ALLĀH

ITS MEANING, CONDITIONS, NULLIFIERS,  
VIRTUES, AND SYNTACTIC ANALYSIS

Verily, the foremost matter individuals should put into effect is learning the purpose for which Allāh created them, took the covenant upon them, sent His messengers to them, and sent down His divine scriptures.

For this purpose, the worldly life, the Hereafter, Paradise, and the Hellfire were created. Additionally, owing to this purpose, Judgment Day will be established, the scales of deeds will be set, the sheets of deeds will be scattered, and sorrow and happiness will be on that Day on which light will be distributed.

Allāh says:

And he for whom Allāh has not appointed light, for him there is no light.

Allāh instructs us that we are created to worship Him. The backbone and foundation of worship is *tauhid*, which all the messengers were missioned to proclaim. The simple profession that comprises *tauhid* in its entirety is very short, has copious implications, and is critically significant; it is:

***Lā ilāha ill-Allāh.***

It is the testimony of faith and the key to the abode of happiness. It is the foundation of this religion, the trunk of its tree, the pillar of its pavilion, while the rest of the pillars and obligations branch out of it, integrate it, and are restricted by observing and implementing its requirements. The whole purpose behind creation is crystallized in Allāh's saying:

And I (Allāh) created not the *jinn* and mankind except that they should worship Me.

Allāh has obligated every accountable individual to profess that nothing is worthy of worship except Allāh and to act accordingly.



**AUTHENTIC STATEMENTS  
PUBLICATIONS**



Islamic Books



DVD • CD • MP3 Media



Visit us Online

5000 Locust St. (Side Entrance)  
Philadelphia, PA. 19139

Tel: 215.382.3382 Fax: 215.382.3782

Email: [orders@authenticstatements.com](mailto:orders@authenticstatements.com)

[www.authenticstatements.com](http://www.authenticstatements.com)



Suggested Retail Price: \$14.00