

جَدِّدْ مَعَكَ بِاللَّهِ إِلَهُ الْإِلَهِ

Renew Your Covenant with (the Statement)

Lā ilāha illa Allāh

(There is nothing worthy of worship but Allāh)

Written by

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Table of Contents

Preface.....	3
Acknowledgments.....	6
Biography of the Author.....	7
Author’s Text.....	9
Endnotes.....	33

Preface

I begin with the Name of Allāh, The Most Merciful to all generally, The Most Merciful to the believers more liberally, Lord of the magnificent throne, deserving of worship alone. He is praised in the heavens and on land. For Him is the creation and command. May His good mention and prayers of the creation be for Muḥammad the Prophet of our nation, the one who taught the book and wisdom to purify us, sent with numerous signs to ensure reply from us. May he have peace and safety as well as his kith and kin, his companions and those who follow; women along with men.

I am very excited to be able to present this book to my relatives in religion who are English speakers. It has been a long time coming and I am grateful to Allāh, Who has ability and power over everything and Who empowers those of His creation with the ability to do what they do. There is no ability to effect movement or change nor strength except by His permission. I remember how excited I was when the Shaykh gave me a copy of this book, how even more excited I was when I could understand it, and how my excitement increased when the Shaykh gave me permission to translate it and spread it for free on the internet. May Allāh preserve him and increase him in good. It grieves me to hear some of the speech that has circulated about him that has sullied his honor and caused a cloud of doubt to be cast over his head in the minds of many. As I was his student for a few months, I feel it is my responsibility to show some loyalty and help to

show the Shaykh in good lighting. I present this book seeking Allāh's Face and I ask that it becomes a means by which He honors the face of the Shaykh in this world and the next, and also all of those who read it.

By Allāh's permission, I strove to build a bridge between the 'Arabic and English languages by way of this translation. I tried to keep the structure of the English sentence as close to the arrangement of the 'Arabic sentence as much as possible. Of course, this cannot always be done because sometimes it would render the English sentence nonsensical. I also changed the arrangement of the words when one of the reviewers instructed me to reword something. I also tried to rely upon the root of the Arabic words and pick English words that bring out the heights and the depths that the Arabic language reaches, which is nearly impossible.

I posted the 'Arabic Āyāt used as well as the 'Arabic for the statements of Rasūlullāh. I did not put the 'Arabic for the entire ḥadīth just what the Prophet Muḥammad said. I also used aḥādīth that, for the most part, contained the vowel markings to facilitate memorization for whoever desires. Also, since I am a beginner in my 'Arabic studies, may my Lord increase me in knowledge, others who are learning or who are more advanced than me can check my translation against the 'Arabic text.

I did not do any cross-referencing of the aḥādīth sources the Shaykh presented. I simply passed them on as he passed them to us. It is for the reader to bear in mind though that depending on the version of the texts being used the

numbers do not always match. So if one decides to cross reference he should not become confused or lose confidence in the author because you could be relying on a different version than he relied upon.

Finally, one of the reviewers suggested that I use already published translations of the aḥādīth such as Dar-us Salām's. He did not suggest due to a deficiency in what I translated but his thinking was to cut off any confusion for anyone who is just relying upon the English language. It might be little confusing to them to look up a ḥadīth and find a different wording. Although I value the brother's opinion greatly I did not heed this advice. My reasons are that when you deal with ḥadīth in the 'Arabic language you will find different wordings of the same ḥadīth, whether it is relayed by the same ṣaḥābah or different ṣaḥābahs. But the main reason is that we all should be striving to get past the point where we are relying on translations. Any translation you find is going to be limited to the understanding of the translator. So strive hard and may Allāh assist you and me to gain a strong command of the 'Arabic language so that your understanding of 'Arabic texts is not restrained by the understanding of the translators.

Acknowledgements

At this point I would like to express my gratitude to Allāh and afterwards to those who have helped me to bring this work to fruition: my wonderful wife Umm Mujaab for working with me to design the cover, the noble brothers Abu Taymiyyah Abdul-Hakim Pettus & Abu Rayhanah Aqil Ingram for going over the translation, my son Wajiyh, daughter Nadhiyrah and niece Imtiyaaaz for proof reading. I also can't forget to mention the brothers in Kuwait who offered to finance the publishing of the work for free distribution. May Allāh reward them all with Jannatul-Firdaws. I ask Allāh that He puts this work in my, as well as their scales of good deeds and makes it easy for me to translate many more works in the future for my English speaking brothers and sisters in faith.

Biography of The Author

The Shaykh is Abū Sa'd Sālim bin Sa'd bin Sālim aṭ-Ṭawīl.

·The Shaykh was born May 16th, 1962.

·The Shaykh graduated in 1407H, from the department of *Usūl ad-Dīn*, at *Imām* Muḥammad bin Sa'ud Islamic University in Qaṣīm, in the Kingdom of Saudi Arabia.

·The Shaykh is an *Imām* and *Khatīb* under the Ministry of Islamic Affairs in Kuwait, since 1991CE.

·From 1402-1407H, The Shaykh was a regular student of Shaykh Muḥammad bin Ṣālih al-'Uthaymīn, may Allāh have mercy upon him. Also, he has spent a number of years close to the Shaykh of *Salafiyyīn* in Kuwait Abū Yūsuf 'Abdur-Raḥmān 'Abduṣ-Ṣamad, may Allāh have mercy upon him, as well as the Esteemed Shaykh Falāḥ bin Ismā'īl Mundakār, may Allāh preserve him, and others.

·In 1995CE, the Shaykh obtained a High Diploma in *al-Ḥadīth ash-Sharīf* from the College of *Sharī'ah* at Kuwait University.

·In 2004CE, the Shaykh obtained a Masters from the department of *Ḥadīth* and its Sciences at the University of Karachi, Egypt branch.

·The Shaykh is a Family Affairs Consultant under the Ministry of Justice in Kuwait.

·During the past twenty-seven years, the Shaykh has been teaching in Kuwait and other countries, like United Arab

Emirates (UAE), Yemen, the United Kingdom, the United States of America and others.

These are just some the classes he has taught:

- Explanation of *al-Wajīz fee Fiqh as-Sunnah wal-Kitāb al-‘Azīz*
- Explanation of *al-‘Aqīdat al-Wāṣaṭiyah*
- Explanation of *al-‘Iddah Sharh al-‘Umdah fī Fiqh Imām as-Sunnah Aḥmad bin Hanbal*
- Explanation of *Mīftāḥ Dār as-Sa‘ādah*
- Explanation of *Kitāb at-Tawḥīd*
- Explanation of *Baḥjat Qulūb al-Abrār*
- Explanation of *Sharḥ as-Sunnah*
- Explanation of *al-Lu‘lu’ wal-Marjān*
- Explanation of *Thalāthatul-Usūl*

Author's Text

The praise is for Allāh the One Who is Unique, the One Who is Indivisible, He does not produce offspring nor was He born and none is equal to Him. And the good mention of Allāh is upon our Prophet Muḥammad and upon his family and companions and abundant, emphatic and actual peace.

And afterwards: for surely Allāh, the Most High, sent all of His Messengers with (the statement): *Lā ilāha illa Allāh* (There is nothing worthy of worship but Allāh) like what Allāh, the Most High, said:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيْهِ إِلَيْهِ أَنْهَ لَا إِلَهَ

إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾

“And We didn’t send from (amongst) the Messengers from before you except We revealed to them, ‘Truly there is nothing worthy of worship but Me, so worship Me.’” [Sūrah al-Anbiyā: 25] And He said:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّاغُوتَ

“And for sure We raised in every nation Messengers (saying): ‘Worship Allāh and leave off false objects of worship.’” [Sūrah an-Naḥl: 36]

And just as Allāh, the Most High, sent His Messengers with *Lā ilāha illa Allāh* and the Prophet ﷺ^{i, ii} likewise sent his messenger with *Lā ilāha illa Allāh*. As narrated from Ibn ‘Abbās ؓ that he said, “The Messenger of Allāh ﷺ said to Mu‘ādh ibn Jabal ؓ when he sent him to Yemen:

إِنَّكَ سَتَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَىٰ أَنْ يَشْهَدُوا
أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

‘Truly you will soon come to a people from the people of the book. So when you go to them, call them to testify that there is nothing worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh.....’.” (to the end of) the ḥadīth. Narrated by al-Bukhārī (4347)

And this magnificent statement is the statement of Tawḥīd (Singling Allāh out in worship, His perfect and beautiful Names and Attributes and His actions of Lordship) due to it Allāh Created the jinn and mankind and He Created the garden and the fire and He legislated jihād and the commanding of known good and the forbiddance of the bad and made lawful the lawful (things) and forbade the forbidden (things).

Ibnul Qayyim said, “It is the statement that the earth and heavens were established for, upon it Allāh originated all of the creations, upon it the religion was founded and the prayer direction was set up, the swords of jihād were unsheathed, and it is the pure right of Allāh upon all of the slaves (of Allāh, i.e. all livings beings). And it is the statement that protects the blood and wealth and offspring in this realm.

And it is the rescuer from the punishment of the grave and the punishment of the fire; it is the permit which no one will enter the garden without, the rope which if one is not connected to it he is not (considered) devoted to the means (that connect one) to Allāh. It is the statement of Islām and key to the Abode of Peace and with it the people are divided into the wretched and the happy, the accepted and the ones driven away. And with it the land of disbelief and the land of belief are distinguished, the abode of joy and the abode of misery and lowness are discerned. It is the supporting tenant that carries the farḍ and the sunnah. ‘And whoever’s last word is to be Lā ilāha illa Allāh will enter the Garden.’” From Ad-Dā, wad-Dawā, (pg. 301)

And surely, Allāh the Most High ordered His Prophet ﷺ that he fight the people over the statement of tawḥīd “There is nothing worthy of worship but Allāh”. And it is the protection of the blood and wealth like what is in the ḥadīth of Abī Hurayrah ؓ that the Prophet ﷺ said,

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ . وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ . فَإِذَا فَعَلُوا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا . وَحَسَابُهُمْ عَلَى اللَّهِ

“I was ordered that I fight the people until they say “Lā ilāha illa Allāh”. So whoever says, “Lā ilāha illa Allāh” then for sure he has protected from me his self and his wealth except with His right and his accounting is upon Allāh”. Related by Al-Bukhāree (2946) and Muslim (21)

And as for the ḥadīth of al-Miqdād Bin Al-Aswad ؓ that he said,

يَا رَسُولَ اللَّهِ أَرَأَيْتَ إِنْ لَقَيْتُ رَجُلًا مِنَ الْكُفَّارِ فَأَقْتَتَلْنَا، فَضَرَبَ إِحْدَى
يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ : أَسَلَّمْتُ لِلَّهِ قَالَ وَفِي
رَوَايَةٍ فَلَمَّا أَهْوَيْتَ لِأَقْتَلَهُ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، أَأَقْتَلُهُ بَعْدَ أَنْ
قَالَهَا ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : لَا تَقْتُلْهُ " فَقَالَ : يَا
رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا قَطَعَهَا فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " : لَا تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ
أَنْ تَقْتُلَهُ وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يُقُولَ كَلِمَتَهُ الَّتِي قَالَ

“O Messenger of Allāh do you see that if I meet a man from the disbelievers and he was fighting us and he hit one of my hands with the sword and severed it then he sought to protect himself from me with a tree then he said: ‘I submit to Allāh’ – and in (another) narration- and so I wouldn’t desire to kill him he said, ‘Lā ilāha illa Allāh’. Can I kill him after he said that?” He said, “Don’t kill him!” So he said, “Oh Messenger of Allāh even if he cut off one of my hands?” So the Messenger of Allāh ؓ said, “Don’t kill him, for if you kill him then verily he will be in the station you were in before you killed him and you will be in the station he was in before he said the statement he said.” Relayed by Al-Bukhārī (3019) and Muslim (95).

And from the greatest merits of the statement of tawḥīd (Lā ilāha illa Allāh) is that it obligates for the one who says it to enter Jannah and to be saved from eternity in the fire. It has come out from Al-Bukhārī (5827) and Muslim (94) that Abī Dharr ؓ said,

مَا مِنْ عَبْدٍ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ " قُلْتُ :
 وَإِنْ زَنَى وَإِنْ سَرَقَ قَالَ " : وَإِنْ زَنَى وَإِنْ سَرَقَ " قُلْتُ : وَإِنْ زَنَى وَ
 أَنْ سَرَقَ قَالَ " : وَإِنْ زَنَى وَإِنْ سَرَقَ " قُلْتُ : وَإِنْ زَنَى
 وَإِنْ سَرَقَ قَالَ " : وَإِنْ رَعِمَ أَنْفَ أَبِي ذَرِّ

"The Messenger of Allāh ﷺ said, 'No one from the slaves says Lā ilāha illa Allāh and then dies upon that except that he enters Jannah.' I said, 'Even if he fornicates and even if he steals???' He said, 'Even if he fornicates and even if he steals.' I said, 'Even if he fornicates and even if he steals?!?!?!' He said, 'Even if he fornicates and even if he steals and even in spite of Abī Dharr.'" ⁱⁱⁱ

And the Messenger of Allāh ﷺ said,

مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ أَنْجَتْهُ يَوْمَ مَا مِنَ الدَّهْرِ أَصَابَهُ قَبْلَهَا مَا أَصَابَهُ

"And whoever said Lā ilāha illa Allāh a day in his time (his life) it will save him, and what afflicted him before will no longer affect him." Related by Al-Bazār and Abdul-Razzāq and Al-Albānī authenticated it in As-Silsilatiṣ-Ṣaḥīḥah (1932). For that the Prophet urged us that the last words of each of us should be Lā ilāha illa Allāh as in the ḥadīth of Mu'ādh ibn Jabal ؓ he said, "The Messenger of Allāh ﷺ said,

مَنْ كَانَ آخِرَ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ

‘Whoever’s last word is *Lā ilāha illa Allāh* he will enter *Jannah*.’” Related by Abū Dāwūd (3116) and Ṣaḥīḥ Al-Jām’i (6479)

My brother Muslim, the purpose of this letter is that you renew your covenant with *Lā ilāha illa Allāh* and increase your adherence to it and being sure of what it indicates and that you worship by repeating it. For in the ḥadīth from him ﷺ that he said,

لَقَيْتُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ لَيْلَةَ أُسْرِي بِي فَقَالَ : يَا مُحَمَّدُ أَقْرَأُ أُمَّتَكَ
مِنِّي السَّلَامَ وَأَخْبِرْهُمْ أَنَّ الْجَنَّةَ طَيِّبَةُ التُّرْبَةِ عَذْبَةُ الْمَاءِ وَأَنَّهَا قِيَعَانٌ وَأَنَّ
عِزَّ أَرْسَهَا " : سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ
أَكْبَرُ

“I met Ibrāhīm on the night of *Isrā* so he said, ‘O Muḥammad convey *salām* to your nation from me and inform them that the garden’s soil is good, its water is fresh, truly it is a fertile plain. Its seedlings are: *SubḥānAllāh*^{iv} and *Al-Ḥamdulillāh*^v and *Lā ilā ha illa Allāh* and *Allāhu Akbar*^{vi}.” Relayed by At-Tirmidhī (3462) and from the ḥadīth of Abdullāh bin Mas’ūd ﷺ in *As-Silsilatuṣ Ṣaḥīḥah* (105).

It was related from Samrah Bin Jundub ﷺ who said, “The Messenger of Allāh ﷺ said,

أَحَبُّ الْكَلَامِ إِلَى اللَّهِ أَرْبَعُ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

‘The most beloved words to Allāh are four: *SubḥānAllāh* and *Al-Ḥamdulillāh* and *Lā ilāha illa Allāh* and *Allāhu Akbar*.’” Relayed by Muslim (2137). And Imām Aḥmad relayed it in his

Musnad (20,126) from the ḥadīth of Samrah Bin Jundub ؓ from the Prophet ﷺ that he said,

إِذَا حَدَّثْتُكَ حَدِيثًا فَلَا تَزِدَنَّ عَلَيَّ أَرْبَعَهُ هُنَّ مِنْ أَطْيَبِ الْكَلَامِ وَهُوَ مِنَ الْقُرْآنِ وَلَا يَضُرُّكَ بِأَيِّهِنَّ بَدَأْتَ : سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

“When I inform you of a ḥadīth then don’t increase upon (what I said).” And (then) he said, “Four are from the most wholesome of speech and they are from the Qur’ān. It doesn’t harm you whichever of them you begin with: SubḥānAllāh and Al-Ḥamdulillāh and Lā ilāha illa Allāh and Allāhu Akbar.” As-Silsilatuṣ-Ṣaḥīḥah of Al-Albānī (346).

And this statement of tawḥīd has ruknān^{vii} (two pillars) and it will not be upright without these two: *nafī* (negation) and *ithbāt* (affirmation). So ‘Lā ilāha (There is no object of worship)’ is negation in general and ‘illa Allāh (except Allāh)’ is a specific affirmation. So it is not sufficient that one says: “There is nothing worthy of worship” because this negation negates worship in the absolute sense. Likewise, it is not sufficient that you say: “Allāh is an object of worship/a deity” because this does not indicate that other than Him is not a thing to be worshipped. As for when we say there is nothing worthy of worship but Allāh this substantiates the tawḥīd for we negate the worthiness of worship for all besides Allāh and we affirm that for Allāh alone.

My Muslim brother, know, may Allāh the Most High be merciful to you, that the only correct meaning for Lā ilāha illa

Allāh is ‘There is none who is worshipped rightfully in truth but Allāh.’ Like what Allāh the Most High said,

ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ
هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٦٢﴾

“That is because He is Allāh the Truth and truly whatever they call on other than Him is baselessly false; and truly Allāh, He is the Highest, the Greatest.” [Ḥajj: 62]. When you know this it becomes clear for you the mistake of those who explain Lā ilāha illa Allāh with the false explanations. Like some of them say, ‘There is no creator but Allāh’ or ‘There is no provider but Allāh’ or ‘None has power and ability over the creating of new things but Allāh’ and so on. And what indicates the falseness of this is that the polytheists of old arrogantly refused to say Lā ilāha illa Allāh; as is in the saying of Him the Most High about them,

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

“Verily when it was said to them: ‘Lā ilāha illa Allāh’ they used to become arrogant.” [Aṣ-Ṣāffāt: 35] in spite of the fact they used to affirm that Allāh was the Creator, like what is in the statement of Him the most High,

وَلَيْن سَأَلْتَهُم مِّنْ خَلْقِ السَّمَوَاتِ وَالْأَرْضِ لَيَقُولُنَّ اللَّهُ

“And if you asked them, ‘Who created the heavens and the earth?’ they will say: ‘Allāh.’” [Luqmān: 25]. So the Arabs who the Qur’ān was sent down to in their language to convey to them, explained *al-ilāha* as the *ma’būd* (the one who is worshipped) and they did not explain it as creator or provider or creator from anew or other than that.

So it is mistaken to explain *Lā ilāha illa Allāh* with ‘No creator but Allāh,’ and ‘No provider but Allāh.’ I don’t mean by this that these explanations are false in their essence because it is true that there is no creator but Allāh and no provider but Allāh but the meanings of these expression are not correct to give the explanation for *Lā ilāha illa Allāh* but they are correct (statements) essentially.

My brother, the noble reader, know may Allāh be merciful to you and guide you to the truth that the Prophet ﷺ used to frequently lend himself to the statement of *Lā ilāha illa Allāh* at many occasions and it is legislated for the Muslim that he closely imitate the Prophet ﷺ so that he will be closely acquainted with it and constantly renewing it. For that reason I love that I remind myself and you with these appropriate occasions,


 وَذِكْرٌ فَإِنَّ الذِّكْرَ يُتَنَفَعُ الْمُؤْمِنِينَ

“For truly the reminder benefits the believers.” [Adh-Dhāriyyāt: 55]

- 1- It is recommended that you say ‘Lā ilāha illa Allāh’ when you become restless during your sleep from the ḥadīth of ‘Ubādah Bin Ṣāmit ؓ from the Prophet ﷺ that he said,

مَنْ تَعَارَّ مِنَ اللَّيْلِ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ
وَلَهُ 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 اسْتَجِيبَ لَهُ فَإِنْ تَوَضَّأَ وَصَلَّى قُبِلَتْ صَلَاتُهُ

“Whoever is restless during the night then he says, ‘There is nothing worthy of worship but Allāh, alone, without any partner. The kingdom is for Him and the praise is for Him and He has capability over all things. The praise is for Allāh and the Glory is for Allāh and there is nothing worthy of worship but Allāh and Allāh is the Greatest and there is no ability to change or no strength except with Allāh.’ Then he says, ‘O Allāh forgive me,’ or makes du‘ā (prayer of asking) it will be answered for him. Then if he makes wuḍū (washes for prayer), and performs ṣalāh (physical prayer), his ṣalāh will be accepted.” Relayed by Al-Bukhārī (1154)

- 2- As for what renews the covenant with Lā ilāha illa Allāh, when it is heard in the adhān (call to prepare for prayer) or iqāmah (call to establish the prayer) it is legislated for the one who hears the call to say as the mu’adhdhin (one who calls to prayer) says. For it was

narrated that ‘Umar ibn Al-Khattāb ؓ said, “The Messenger of Allāh ﷺ said,

إِذَا قَالَ الْمُؤَدِّدُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ ، فَقَالَ أَحَدُكُمْ : اللهُ أَكْبَرُ اللهُ أَكْبَرُ ، ثُمَّ قَالَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ ، قَالَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ ، ثُمَّ قَالَ : أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ ، قَالَ : أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ ، ثُمَّ قَالَ : حَيَّ عَلَى الصَّلَاةِ ، قَالَ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، ثُمَّ قَالَ : حَيَّ عَلَى الْفَلَاحِ ، قَالَ : لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ، ثُمَّ قَالَ : اللهُ أَكْبَرُ اللهُ أَكْبَرُ ، قَالَ : اللهُ أَكْبَرُ اللهُ أَكْبَرُ ثُمَّ قَالَ : لَا إِلَهَ إِلَّا اللهُ ، قَالَ : لَا إِلَهَ إِلَّا اللهُ يَقِينًا مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ

‘When the mu’adhdhin says, “Allāhu Akbar, Allāhu Akbar” then each of you say: “Allāhu Akbar, Allāhu Akbar.” Afterwards (when) he says, “Ashhadu an lā ilāha illa Allāh” say: “Ashhadu an lā ilāha illa Allāh.” Then he says, “Ashhadu anna Muḥammadar Rasūlullāh” say “Ashhadu anna Muḥammadar Rasūlullāh.” Then (when) he says, “Ḥayya ‘alāṣ ṣalāh” say: “Lā ḥawla wa lā quwwata illa billāh.” After that (when) he says, “Ḥayya ‘alal falāḥ” say: “Lā ḥawla wa lā quwwata illa billāh.” Next, he says, “Allāhu Akbar, Allāhu Akbar” then each of you say: “Allāhu Akbar, Allāhu Akbar”. Then (when) he says, “Lā ilāha illa Allāh” say: “Lā ilāha illa Allāh” from the heart he’ll enter Jannah.” Related by Muslim (385)

- 3- The statement of tawhīd, Lā ilāha illa Allāh is prescribed after wuḍū, like what is in the ḥadīth of ‘Umar رضي الله عنه that the Prophet صلى الله عليه وسلم said,

مَا مِنْكُمْ مِنْ أَحَدٍ يَتَوَضَّأُ فَيَبْلُغُ - أَوْ فَيَسْبِغُ - الْوُضُوءَ ثُمَّ يَقُولُ :
 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
 وَرَسُولُهُ؛ إِلَّا فَتَحَتْ لَهُ أَبْوَابَ الْجَنَّةِ الثَّمَانِيَةَ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

“There is no one from amongst you washes for prayer, sufficiently- or completely- performs the wuḍū, then says, ‘Ashshadu an Lā ilāha illa Allāh waḥdahū lā sharīka lahu wa ashhadu anna Muḥammadan ‘abduhu wa Rasūluhu,’ except that the eight gates of Jannah are opened for him. He can enter through whichever one he wishes.” Relayed by Muslim (234)

- 4- From amongst the du‘ās to open the ṣalāh is what mentions the declaration of tawhīd in it just as in the ḥadīth of ‘Ā’ishah رضي الله عنها. She said, “When the Prophet صلى الله عليه وسلم used to open the ṣalāh he said,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ
 غَيْرُكَ

‘Glory to You O Allāh and Praise is for You and Your Name is blessed and high is Your Majesty/Grandeur and there is nothing worthy of worship but You.’” Conveyed by At-Tirmidhī (243) and Abū Dāwūd (776) and Ibn Mājah (806) and also what is brought by At-

Tirmidhī (242), Abū Dāwūd (775), An-Nasā'ī (899) and Ibn Mājah (804) from a ḥadīth of Abī Sa'īd ؓ. And Muslim (399) brought out that 'Umar ibn Khattāb ؓ used to outwardly pronounce these words. He would say,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

"Glory be You O Allāh and the praise is for You. Blessed is Your Name and exalted is Your majesty and there is nothing worthy of worship but You."

- 5- And it is not hidden from any Muslim the legislation of the statement of tawḥīd in the tashahhud in ṣalāh for from (what) Ibn 'Abbās said that the Messenger of Allāh ﷺ used to teach us the tashahhud like he used to teach us a Sūrah from the Qur'ān so he would say,

التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ بِرَبِّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُهُ

"The blessed greetings and the good prayers are for Allāh. Peace be upon you, O Prophet, and the Mercy of Allāh and His blessings. And peace be upon us and upon the righteous servants of Allāh. I bear witness that there is nothing worthy of worship but Allāh and I bear witness that Muḥammad is the Messenger of Allāh." Related by Muslim (403)

- 6- It is recommended that the one performing the ṣalāh says the legislated adhkār (statements of Allāh's remembrance) at the end of every ṣalāh and in that is the statement of tawḥīd 'Lā ilāha illa Allāh.'

The Prophet ﷺ used to say at the end of every ṣalāh when he would make taslīm (saying: 'As-Salāmu 'alaykum' at end the prayer),

لا إله إلا الله وحده لا شريك له له الملك وله الحمد وهو على كل شيء قدير لا حول ولا قوة إلا بالله لا إله إلا الله ولا نعبد إلا إياه له النعمة وله الفضل وله الثناء الحسن لا إله إلا الله مخلصين له الدين ولو كره الكافرون

"Lā ilāha illa Allāh alone, without any partners. For Him is the kingdom and for Him is the praise and over everything He is capable. There is no ability to change nor strength except with Allāh ((There is nothing worthy of worship but Allāh)) and we don't worship except Him alone. His are the bounties, His are the merits and for Him are the excellent praises. There is nothing worthy of worship but Allāh purely and sincerely, the religion is for Him even though the disbelievers hate it." Narrated by Muslim (594) from the ḥadīth of Ibn Az-Zubayr ﷺ.

And from Abī Hurayrah ﷺ that he said, "The Messenger of Allāh ﷺ said,

مَنْ سَبَّحَ اللَّهَ دُبُرَ 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

'Whoever glorifies Allāh (saying: 'Subḥān Allāh) after every ṣalāh thirty-three (times) and praises Allāh (saying: al-Ḥamdulillāh) thirty-three (times) and proclaims Allāh's greatness (saying: Allāh Akbar) thirty-three (times) so that is ninety-nine and he completes one hundred by saying "There is nothing worthy of worship but Allāh" alone without any partner for Him. For Him is the kingdom and for Him is the praise and He is over everything capable.' His mistakes will be forgiven even if they were like the foam of the sea.'" Narrated by Muslim (597)

From Zayd bin Thābit ؓ who said, "(He) orders us that we glorify Allāh following every ṣalāh thirty-three (times) and (that) we praise Allāh thirty-three and we proclaim Allāh's greatness thirty-four. So a man came from the Anṣār while he was sleeping (in a dream) so he said, 'Did the Messenger of Allāh ﷺ order you with glorifying Allāh after every ṣalāh like this and like that?' The Anṣār man said his sleep (while still dreaming), 'Yes.' He said, 'It was made twenty-five, twenty-five and it was made like this for tahlīl.' So when he came to in the morning he informed the Prophet. So the Messenger of Allāh ﷺ said, 'So do it (like this).' Narrated by Aḥmad (21600) and An-Nasā'ī

(1350) and other than them and Al-Albānī authenticated it in his Ṣaḥīḥah with number (101).

- 7- The Prophet ﷺ used to say in his sermons,

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ
يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَمَا بَعْدُ

"Verily the praise is for Allāh and we praise Him and seek His assistance. Whoever Allāh guides there is no misguider for him and whoever He misguides there is no one to lead him to guidance. And I bear witness that there is nothing worthy of worship but Allāh alone without any partners for Him and that Muḥammad is His slave and His Messenger. As for what follows....."
Narrated by Muslim (868)

- 8- Likewise, "Lā ilāha illa Allāh" is from the adhkār (statements of remembrance) of the day and the night. From Abī Hurayrah that the Messenger of Allāh 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 عِدَّةٌ عَشْرَ
رِقَابٍ وَكُتِبَتْ لَهُ مِائَةُ حَسَنَةٍ وَمُحِبِّتٌ

عَنْهُ مِائَةٌ سَيِّئَةٍ وَكَانَتْ لَهُ حِرْزًا مِنَ الشَّيْطَانِ يَوْمَهُ ذَلِكَ حَتَّى
يُمْسِي وَلَمْ يَأْتِ أَحَدٌ بِأَفْضَلٍ مِمَّا جَاءَ بِهِ إِلَّا أَحَدٌ عَمِلَ أَكْثَرَ مِنْ
ذَلِكَ

"Whoever says, 'There is none worthy of worship but Allāh alone without any partners. For Him is the kingdom and for Him is the praise and He is capable over everything,' one hundred times, it is equal to him freeing ten slaves and one hundred good deeds will be written for him, one hundred evil deeds will be erased from him and it will be a protection for him from shaytān throughout his day until he reaches the night. No one will come with anything more virtuous than what he came with except one who does more than him of that." Narrated by Al-Bukhārī (3293) and Muslim (2691) And the Prophet ﷺ mentioned the statement of tawhīd in the *Master of Seeking Forgiveness* like what is in the ḥadīth of Shadād bin Aws ؓ from the Prophet ﷺ,

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 أَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوءُ لَكَ بِذُنُوبِي فَاعْفُرْ لِي
فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ قَالَ وَمَنْ قَالَهَا مِنَ النَّهَارِ مَوْقِنًا بِهَا
فَمَاتَ مِنْ يَوْمِهِ قَبْلَ أَنْ يُمْسِيَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ وَمَنْ قَالَهَا مِنَ
اللَّيْلِ وَهُوَ مَوْقِنٌ بِهَا فَمَاتَ قَبْلَ أَنْ يَصْبِحَ فَهُوَ مِنْ أَهْلِ الْجَنَّةِ

"The Master of Seeking Forgiveness is that you say: 'O Allāh You are my Lord. There is nothing worthy of worship but You. You created me and I am Your slave and I am upon Your covenant and Your promise as much as I am able. I seek refuge with You from the evil of what I have done. I acknowledge Your favors upon me and I acknowledge my sins (against Your legislation). So forgive me because truly none forgives sins except You.'" He said: "Whoever says it in the day and he is sure of it then he dies in that day before he reaches the night then he is from the people of Jannah (Gardens of Paradise). And whoever says it in the night and he has surety in it and he dies before he reaches the morning then he is from the people of Jannah."
 Narrated by Al-Bukhārī (6306)

- 9- Lā ilāha illa Allāh is prescribed for the greatest of worries, for the statement of tawhīd is from the greatest reasons of safety and relief from every worry like what is relayed by At-Tirmidhī (3505) and Al-Albānī authenticated it in Saḥīḥ Al-Jām'i (3383) that the Prophet ﷺ said,

دَعَا ذِي النُّونِ 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 prayer of Dhin Nūn (Prophet Yūnus) when he prayed (while) he (was) in the belly of the whale (was),

'There is nothing good enough to be worshipped but You, glory be to You, truly I have been of the wrong-doers.' Surely no Muslim man ever prays with it (this prayer) for anything except Allāh responds to him."

And it is affirmed from the Prophet ﷺ that he said, "A statement of relief is: *There is nothing deserving of worship but Allāh, the Most Forbearing, the Most Generous. There is nothing deserving of worship but Allāh the Most High, the Most Magnificent. There is nothing deserving of worship but Allāh, Lord of the seven heavens and Lord of the magnificent throne.*" An-Nasā'ī related it in Al-Kubrā (8412) from 'Alī's ḥadīth; Al-Albānī authenticated it in As-Silsilatuṣ-Ṣaḥīḥah (volume 5, pg 73, number 2045).

- 10- Also *Lā ilāha illa Allāh* is the most excellent dhikr as what is in the ḥadīth of Jābir bin 'Abdillāh ؓ from the Prophet ﷺ:

أَفْضَلُ الذِّكْرِ لَا إِلَهَ إِلَّا اللَّهُ وَأَفْضَلُ الشُّكْرِ الْحَمْدُ لِلَّهِ

"The most excellent (statement) dhikr (remembrance) is Lā ilāha illa Allāh and the most excellent (statement) of shukr (gratitude) is al-Ḥamdulillāh (the praise is for Allāh)." At-Tirmidhī brought it (3383) Ibn Mājah (3800) and Al-Albānī said: ḥadīth ḥasan, As-Silsilatuṣ-Ṣaḥīḥah (1497).

- 11- And Lā ilāha illa Allāh is the most virtuous of what is said on the day of 'Arafat like what's in the ḥadīth of 'Amr bin Shu'ayb from his father from his grandfather رضي الله عنه that the Prophet ﷺ said,

حَيْرُ الدُّعَاءِ دُعَاءُ يَوْمِ عَرَفَةَ وَحَيْرُ 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 du'ā is the du'ā of the day of 'Arafah and the best of what I said and the Prophets from before me is, 'There is none worthy of worship but Allāh alone, no partner for Him. The kingdom is for Him and the praise is for Him and He has power over everything.'" Relayed by At-Tirmidhīe (3585) Al-Albānī graded it ḥasan in As-Silsilatuṣ-Ṣaḥīḥah (1503).

- 12- And it is recommended that the statement of tawḥīd is said in ḥajj and 'umrah upon Ṣafā and Al-Marwah with the circuits between them both, for the ḥadīth of Jābir Al-Ansārī رضي الله عنه in Ṣaḥīḥ Muslim (1218) that the Prophet ﷺ said (while) upon Ṣafā and Al-Marwah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، لَهُ الْمُلْكُ ، وَلَهُ الْحَمْدُ ، وَهُوَ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعَدَهُ ، وَنَصَرَ
عَبْدَهُ ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ

"There is none worthy of worship but Allāh alone, no partner for Him. The kingdom is for Him and the praise is for Him and He has power over everything. There is none worthy of worship but Allāh alone. He carried out His promise and helped His servant and He defeated the (enemies') Alliance by Himself."

- 13- Likewise, it is legislated to instruct the one presented with passing on to repeat: *Lā ilaha illa Allāh*. Like (what) is in the ḥadīth of Abī Sa'īd رضي الله عنه and Abī Hurayrah رضي الله عنه from the Prophet ﷺ that he said:

لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ

"Encourage your dead to repeat: Lā ilāha illa Allāh."
Relayed by Muslim (916, 917) and the intention of "your dead" is whoever is presented with death and it is not meant who has died. Because the dead does not hear as the Most High said:

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَى وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا

وَلَوْ أُمْدَبِرِينَ

"So truly you cannot make the dead to hear." [Rūm: 52] And the Most High said:

وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ

“And you cannot make whoever is in the grave hear.”
 [Fāṭir: 22]. And from what indicates that is that the Prophet ﷺ said to his paternal uncle Abī Ṭālib when death was present with him:

يَا عَمُّ قُلْ : لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ

"O uncle say: Lā ilāha illa Allāh, a statement I can plead with it on your behalf for you with it with Allāh."
 Relayed by Al-Bukhārī (1360) and Muslim (24), so when he refused to say lā ilāha illa Allāh then he died the Prophet ﷺ did not say lā ilāha illa Allāh to him after he passed.

- 14- And it is legislated for the Muslim that he says: Lā ilāha illa Allāh as expiation for seeking omens from the birds. For the ḥadīth of ‘Abdullāh bin ‘Amr bin Al-‘Ās ؓ that he said: “The Messenger of Allāh ﷺ said,

مَنْ رَدَّتْهُ الطَّيْرَةُ مِنْ حَاجَةٍ فَقَدْ أَشْرَكَ قَالُوا : يَا رَسُولَ اللَّهِ مَا كَفَّارَةُ ذَلِكَ ؟ قَالَ : أَنْ يَقُولَ أَحَدُهُمُ اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُكَ وَلَا طَيْرَ إِلَّا طَيْرُكَ وَلَا إِلَهَ غَيْرُكَ

‘Whoever rejects his plans because of omens of birds surely he commits shirk.’ They said: ‘What expiates for that O Messenger of Allāh?’ He said, ‘One of them says: O Allāh! there is no good except for Your good, and no Ṭayr (seeking omens from birds or other

superstitions) except for Your Ṭayr (birds because they are under Your control)^{viii} and none is worthy of worship other than You." Related by Aḥmad (7045), As-Silsilatuṣ Ṣaḥīḥah of Al-Albānī (1065)

- 15- And it is legislated for the Muslim that he says: "Lā ilāha illa Allāh" when an affair from the affairs becomes great, emulating the Messenger of Allāh ﷺ like what the Mother of the Believers, Zaynab bint Jaḥsh رضي الله عنها relayed that the Prophet ﷺ entered upon her unexpectedly, saying:

لَا إِلَهَ إِلَّا اللَّهُ وَبِئْسَ لِلْعَرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ فُتِحَ الْيَوْمَ مِنْ رَدْمِ
يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا وَحَلَّقَ بِإِصْبَعِهِ وَبِأَلْيِي تَلِيهَا فَقَالَتْ
زَيْنَبُ : فَقُلْتُ يَا رَسُولَ اللَّهِ أَنَّهُلِكَ وَفِينَا الصَّالِحُونَ قَالَ : نَعَمْ إِذَا
كَثُرَ الْخَبِيثُ

“Lā ilāha illa Allāh. Woe to the 'Arab from an evil that is drawing close. This day Ya'jūj and Ma'jūj opened a gap like this and he made a circle with his thumb and the finger that followed it (index finger).” So I said: “O Messenger of Allāh, will we be destroyed while there are righteous amongst us?” He said: “Yes, if filth/evil becomes more abundant.” Narrated by Al-Bukhārī (3346) and Muslim (2880)

- 16- And it is legislated for the Muslim when he takes an oath by other than Allāh the Most High that he says:

"Lā ilāha illa Allāh" as an expiation for him. The ḥadīth of Abī Hurayrah ؓ that he said that the Messenger of Allāh ﷺ said:

مَنْ حَلَفَ مِنْكُمْ فَقَالَ فِي حَلْفِهِ بِاللَّاتِ وَالْعُزَّىٰ فَلْيُقَلِّبْ:
لَا إِلَهَ إِلَّا اللَّهُ

"Whoever from amongst you takes an oath and he says in the oath by Al-Lāt and Al-'Uzzā then he must say: There is nothing worthy of worship but Allāh."
Relayed by Al-Bukhārī (4860) and Muslim (1647)

My brother, the dear reader, when you have read this message you surely would have recited Lā ilāha illa Allāh tens of times.

By Allāh I ask that He grant me success and you also towards holding firmly to Lā ilāha illa Allāh and that He causes us to die upon it. And All praise is for Allāh firstly and lastly and the good mention of Allāh and peace be upon our Prophet Muḥammad and upon his family and his companions all together.

Endnotes

ⁱ Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn رحمته said: The phrase “Bless Muhammad (ṣalli ‘alā Muḥammad)” – it was said that blessing from Allāh means mercy, blessings from the angels means prayer for forgiveness, and blessing from humans means du‘ā. If it is said: “The angels sent blessings upon him,” it means that they prayed for forgiveness for him. If it is said, “The khaṭīb sent blessings upon him,” it means that he prayed for blessings for him. If it is said, “Allāh sent blessings upon him,” it means that He bestowed mercy upon him. This is well known among the Scholars, but the correct view is something different, because blessing (*ṣalāh*) is more specific than mercy. Hence the Muslims are unanimously agreed that it is permissible to pray for mercy for every believer, but they differed as to whether we may pray for blessings (using this specific word of *ṣalāh* or *ṣalli ‘ala...*) for anyone other than the Prophets. If the word *ṣalāh* here is taken to mean mercy, then there is no difference between them, and just as we pray for mercy for a person we may send blessings upon them. Moreover, Allāh says (interpretation of the meaning): “*They are those on whom are the Ṣalawāt (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.*” [al-Baqarah 2:157] The word *raḥmah* (mercy) is mentioned in conjunction with the word *ṣalawāt* (blessings), which indicates that they are two different things, so the meaning of the verse is clear. The Scholars (may Allāh have mercy on them) used the word *ṣalāh* (blessings) in some places and the word *raḥmah* (mercy) in others, so *ṣalāh* is not the same as mercy. The best that can be said concerning this is what Abu’l-‘Āliyah (may Allāh have mercy on him) said: “The *ṣalāh* (blessing) of Allāh upon the Prophet (peace and blessings of Allāh be upon him) is His praising him among the “higher group” (the Angels). So what is meant by *Allāhumma ṣalli ‘alayhi* (O Allāh send blessings upon him) is: O Allāh, praise him among the higher group, i.e., among the Angels who are close to Allāh. If someone were to say that this is unlikely from a linguistic point of view, because *ṣalāh* in Arabic means supplication, not praise, the answer to that is that the word *ṣalāh* is also connected to the word *ṣilah* (gift), and there can be no doubt that praise for the Messenger of Allāh (peace and blessings of Allāh be upon him) among the higher group (Angels) is one of the greatest gifts, for praise may sometimes be more important to a person than all else. So a good mention is a great gift. Based on this, the correct view is that sending

blessings (*ṣalāh*) upon him means praise for him along the higher group (the Angels). End quote. *Ash-Sharḥ al-Mumtī*, 3/163, 164

ⁱⁱ Shaykh Muḥammad ibn Ṣāliḥ al-‘Uthaymīn (may Allāh have mercy on him) said: The phrase *as-salāmu ‘alayka*. It was said that the meaning of *as-Salām* is one of the Names of Allāh, because the Prophet (peace and blessings of Allāh be upon him) said: “Allāh is *as-Salām* (the One Free from all defects)” and Allāh says in His Book (interpretation of the meaning): “*the King, the Holy, the One Free from all defects.*” [al-Ḥashr 59:23] So according to this view, the meaning is: May Allāh protect, keep safe and take care of His Messenger (peace and blessings of Allāh be upon him). It is as if we are saying: Allāh is watching over you, protecting you, helping you, etc. And it was said that *salām* is a noun that comes from the root *sallama* (to greet), and means a greeting, as Allāh says (interpretation of the meaning): “*O you who believe! send your Ṣalāh on (ask Allāh to bless) him (Muḥammad), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. As-Salāmu ‘alaykum).*” [al-Aḥzāb 33:56] The meaning of greeting the Messenger (peace and blessings of Allāh be upon him) is to pray for him and ask that he be kept safe from all harm. It may be said: This *du‘ā’* is something obvious during his lifetime, (peace and blessings of Allāh be upon him), but after his death, how can we pray that he be kept safe and sound when he (peace and blessings of Allāh be upon him) has died? The answer is that prayer for safety and well-being are not limited to the time when someone is alive. There are the terrors of the Day of Resurrection yet to come. Hence the prayer of the Messengers when the people cross *aṣ-ṣirāt* (a bridge over Hell) will be: “*Allāhumma, sallim, sallim* (O Allāh, grant safety, grant safety).” A man does not cease to face danger and harm just because he has died. So we pray for the Prophet (peace and blessings of Allāh be upon him), that he will be kept safe from the terrors of the standing (on the Day of Resurrection). We also say that there may be a more general meaning, i.e., that safety and protection for him also includes protection for his *sharī‘ah* and *Sunnah*, that they may be kept safe from the hands of those who would tamper with them, as the Scholars said concerning the verse (interpretation of the meaning): “*Refer it to Allāh and His Messenger,*” [al-Nisa’ 4:59] – they said: Refer to him during his lifetime, and to his *Sunnah* after his death.

Is the phrase “*as-salāmu ‘alayka*” a statement or a *du‘ā’*? i.e., are you saying that the Messenger is protected, or are you praying that Allāh will protect him? The answer is that it is a *du‘ā’*, asking that Allāh will protect him. So it is a statement that serves as a *du‘ā’*. Is addressing the

Messenger (peace and blessings of Allāh be upon him) like one person addressing another? The answer is no. If that were the case, then the prayer would be invalidated thereby, because no ordinary human speech is acceptable during this prayer. If that were the case, the Ṣaḥābah would have said it out loud so that the Prophet (peace and blessings of Allāh be upon him) would hear them, and he would have returned the greeting, as happened when they met him. But, as Shaykh al-Islām [Ibn Taymiyah] said in his book *Iqtidā' aṣ-Ṣirāt al-Mustaqīm*: Because you think so much about the Messenger (peace and blessings of Allāh be upon him) when you send salāms upon him, it is as if he is in front of you and you are addressing him. Hence the Ṣaḥābah used to say “*As-salāmu ‘alayka*” although he could not hear them, and they would say “*As-salāmu ‘alayka*” when they were in one land and he was in another, and we say “*as-salāmu ‘alayka*” although we are in lands other than his, and in a time other than his. *Ash-Sharḥ al-Mumtī*, 3/149, 150

ⁱⁱⁱ **Translator’s note:** This ḥadīth should not be understood to establish that one can fornicate and steal with no consequences in this life and the next. That would be a deficient and defective understanding. It is well known that these are from the major sins and they carry specific punishments in this life and in the hereafter. Rather it shows, the weightiness of the statement of tawḥīd, the mercy that Allāh shows to the believers, proof that sins do not remove one from Islām, and hope for those who falter.

^{iv} Shaykh al-Islām Ibn Taymiyah (may Allāh have mercy on him) said: The command to glorify Him (by saying: Subḥān Allāh) also implies declaring Him to be above every fault and shortcoming, and affirming the attributes of perfection for Him. Tasbīḥ implies declaring Him to be above any fault and venerating Him, and veneration implies affirming praiseworthy Attributes for which He is praised, and that implies declaring Him to be above any faults, praising Him, magnifying Him and affirming His Oneness. *Majmū’ al-Fatāwā* 16/125

^v Abū Ja’far bin Jarīr (Aṭ-Ṭabarī) said, "The meaning of Al-Ḥamdulillāh (all praise and thanks be to Allāh) is: all thanks are due purely to Allāh, alone, not any of the objects that are being worshipped instead of Him, nor any of His creation. These thanks are due to Allāh's innumerable favors and bounties that only He knows the amount of. Allāh's bounties include creating the tools that help the creation worship Him, the physical bodies with which they are able to implement His commands, the sustenance that He provides them in this life, and the

comfortable life He has granted them, without anything or anyone compelling Him to do so. Allāh also warned His creation and alerted them about the means and methods with which they can earn eternal dwelling in the residence of everlasting happiness. All thanks and praise are due to Allāh for these favors from beginning to end." Further, Ibn Jarīr commented on the Āyah, Al-Ḥamdulillāh, that it means, "A praise that Allāh praised Himself with, indicating to His servants that they too should praise Him, as if Allāh had said, 'Say: All thanks and praise is due to Allāh.' It was said that the statement, (All praise and thanks be to Allāh), entails praising Allāh by mentioning His most beautiful Names and most honorable Attributes. When one proclaims, 'All thanks are due to Allāh,' he will be thanking Him for His favors and bounties." *Tafsīr Ibn Kathīr* Shaykh ibn 'Uthaymīn said while explaining the statement of the Most High Al-Ḥamdulillāh Rabbil 'Ālamīn: "Al-Ḥamdulillaāh is a description of the one who is praised with perfection along with love and veneration; perfection of essence, attributes, & actions because He is perfect in His Essence Attributes and Actions..... Allāh the Most High is exclusively deserving of perfect ḥamd from every facet. He also said al-ḥamd must be accompanied by love and veneration. It is an attribute belonging to Allāh in complete perfection. You will not find a completeness over it. The definite article Alif and Lām (al) in al-Ḥamd connotes all forms of praise. As it pertains to the saying Lillāh, the lām shows that the ḥamd is especially for Allāh and that He alone is deserving of complete and perfect praise. Meaning only Allāh is praised by all those who praise." *Ar-Ruqīyah Tafsīr of Sūratul Fātiḥah*

^{vi} Some Scholars claimed that the meaning of 'Allāhu Akbar – Allāh is Greater' is: Allāhu Kabīr – Allāh is Great. However, this is an extremely weak assertion, because everyone knows the difference between Great and Greater.

It is true that Allāh called Himself {*Al-Kabīr al Muta'āl* – the Great, the Elevated} [Ar-Ra'd: 9], but the meaning of 'Greater' is different from the meaning of 'the Great'. They tried to escape from comparing the Creator to the creation, but what they were escaping from caused them to fall into something worse than it; it made them come up with an attribute – that if we were to take it by its apparent meaning – both the Creator and the created would be similar.

This is similar to the tafsīr by some of them for the Āyah:
{Verily, your Lord is the more knowledgeable of one who has gone astray from His path} [Al-Qalam: 7]

They said this means He is knowledgeable, because if you say He is 'more knowledgeable', this is a comparative which means there is something else superior or inferior.

We respond to them by saying: What is wrong with saying that Allāh is more knowledgeable than every knowledgeable entity?

But if you say that Allāh is knowledgeable, you have used a wording that does not prevent the presence of equals/partners. Because you can say; Allāh is knowledgeable and so and so is knowledgeable.

So which of the two is more expressive; to use a description that prevents equals/partners which is the comparative, or to use a word that does not prevent equals/partners?

The answer: The first is better, and Allāh says about Himself: Allāh is more knowledgeable. So how can you say; Allāh is knowledgeable? There is a deficiency in meaning here.

Therefore, you say: Allāh is Greater. This is a comparative in its own category, the entity that it is being compared to has been removed, which means it includes everything. Therefore, Allāh is Greater than everything, Glorified and Exalted is He, and the same is said about 'more knowledgeable'.

Al-Imām Ibn 'Uthaymeen, Ash-Sharh al Mumti': Chapter of the Description of the Prayer

^{vii} Ruknān is the dual form of the word rukn. Rukn means a pillar, which is a part of something that is essential for its existence. If the rukn does not exist then the thing cannot exist.

^{viii} Shaykh Muḥammad ibn Ṣāliḥ al-'Uthaymīn (may Allāh have mercy on him) said: The words "There is no good except Your good": this is true, for all good comes from Allāh, whether it is due to a known reason or otherwise. The words "no birds except Yours" means: all birds belong to You, so they do not cause anything, rather they are subjugated to Your will. Allāh says (interpretation of the meaning): "Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allāh). Verily, He is the All-Seer of everything." [al-Mulk: 19] "Do they not see the birds held (flying) in the midst of the sky? None holds them but Allāh (none gave them the ability to fly but Allāh). Verily, in this are clear Āyāt (proofs and signs) for people who believe (in the Oneness of Allāh)" [al-Naḥl: 79] The point is that birds are subjugated to Allāh's will and Allāh is the One Who controls them and directs them so that they fly right and left, and they have nothing to do with events that happen. It may be that what is meant by birds here is

objects of superstition, because everything that happens to people of things they dislike comes from Allāh just as everything good comes from Allāh, as Allāh says (interpretation of the meaning): *“Verily, their evil omens are with Allāh”* [al-A’rāf 7:131] But we have seen above that none of the Actions of Allāh can be described as bad, rather actions may seem bad to the one who is affected by them, but the Action itself is not bad; rather all His Actions are all good, either good in and of themselves or because of the great good that results from them, which make them good. So the words “no birds except Your birds” serve to balance the words “There is no good except Your good.” *Al-Qawl al-Mufīd Sharḥ Kitāb at-Tawḥīd* (2/117, 118) and *Majmū’ Fatāwā ash-Shaykh Ibn ‘Uthaymīn* (9/578).