

Conditions of *Laa ilaaha illa Allaah*

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Laa Ilaaha illa Allaah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Know and understand that laa ilaaha illa Allaah (none has right to be worshipped in truth except Allaah) is a tremendous statement, which does not benefit the one who says it except that he fulfills its conditions and they are:

العِلْمُ

First: 'Ilm (Knowledge) of its meaning and knowledge of what it affirms and what it negates.

اليَقِينُ

Second: Yaqeen (Certainty), it completes and perfects knowledge of laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) and it negates doubt and uncertainty.

الإِخْلَاصُ

Third: Ikhlâas (Sincerity), which negates shirk (associating partners with Allaah)

الصِّدْقُ

Fourth: Sidq (Truthfulness), which negates lies and falsehood and puts a halt to nifaaq (hypocrisy).

المَحَبَّةُ

Fifth: Mahabbah (Love) for this statement (i.e. laa ilaaha ill Allaah), love for what this statement (i.e. laa ilaaha ill Allaah) denotes and signifies, and being happy and pleased with that.

الإِنْقِيَادُ

Sixth: Inqiyaad (Submission) with its rights, which are the obligatory actions that are sincerely for Allaah seeking His pleasure.

القَبُولُ

Seventh: Qubool (Acceptance), which negates rejection and denial.

The proofs for these conditions are taken from the book of Allaah Ta'ala and from the Sunnah of the Messenger of Allaah ﷺ.

The proof of ‘Ilm (Knowledge) is His saying, ﷺ:

﴿ فَأَعْلَمَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ ﴾

So know that laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah)

[Soorah Muhammad (47): 19]

And His saying ﷺ:

﴿ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴾

...except those who bear witness to the truth and they know.

[Soorah az-Zukhruf (43): 86]

And they know meaning: Knowledge of laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) and knowing in their hearts what they are saying with their tongues.

The proof from the Sunnah is the established hadeeth: On the authority of ‘Uthmaan ؓ that he said: The Messenger of Allaah ﷺ said:

مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؛ دَخَلَ الْجَنَّةَ

Whoever dies and he knows that laa ilaha illa Allaah (none has the right to be worshipped in truth except Allaah) enters Jannah (paradise).¹

The proof of Yaqeen (Certainty) is His saying, ﷺ:

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ

اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ﴾

The believers are those who have believed in Allaah and His messenger and afterward did not doubt but rather they strove with their wealth and their lives for the cause of Allaah. They are the Saadiqoon (the truthful ones).

[Soorah al-Hujaraat (49): 15]

So the condition here is that the truthfulness and correctness of their Eemaan (belief and faith) in Allaah and His messenger is based on that they do not doubt meaning: They are not uncertain and skeptical. As for the one who doubts, he is from the Munaafiqoon (the hypocrites).

¹ Saheeh Muslim in the Book of Eemaan

The proof from the Sunnah is the established hadeeth: On the authority of Aboo Hurayrah رضي الله عنه that he said: The Messenger of Allaah صلى الله عليه وسلم. said: *I bear witness that none has the right to be worshipped (in truth) except Allaah and that I am the Messenger of Allaah. There is no slave that meets Allaah with them (i.e. the shahaadatayn) without doubting in them (i.e. the shahaadatayn) except that he enters Jannah (paradise).*²

And in another narration:

لا يلقى الله بهما عبداً غيرَ شاكٍّ، فُجِحَبَ عَنِ الْجَنَّةِ

*There is no slave that meets Allaah with them (i.e. the shahaadatayn) without doubting in them (i.e. the shahaadatayn) and Jannah (paradise) is not concealed from him.*³

And also on the authority of Aboo Hurayrah رضي الله عنه from a very lengthy hadeeth:

فَمَنْ لَقِيَْتْ مِنْ وَرَاءِ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُسْتَيْقِنًا بِهَا قَلْبُهُ؛ فَبَشِّرْهُ بِالْجَنَّةِ

*Whomever you (i.e. Aboo Hurayrah) meet beyond this garden bearing witness that laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) having yaqeen (certainty) in that with his heart then give him glad tidings of Jannah (paradise).*⁴

The proof of Ikhlaas (Sincerity) is His saying, سُبْحَانَ:

﴿ اَلَا لِلّٰهِ الدِّيْنُ اَلْخَالِصُ ﴾

Surely, the deen (religion) is sincerely for Allaah alone

[Soorah az-Zumar (39): 3]

And His saying, سُبْحَانَ:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ ﴾

And they were not ordered except to worship Allaah alone making the deen (religion) sincerely for Him alone.

[Soorah al-Bayyinah (98): 5]

The proof from the Sunnah is the established hadeeth: On the authority of Aboo Hurayrah رضي الله عنه on the Prophet صلى الله عليه وسلم:

² Saheeh Muslim

³ Saheeh Muslim in the Book of Eemaan

⁴ Saheeh al-Bukhaaree in the Book of Eemaan

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصاً مِنْ قَلْبِهِ أَوْ نَفْسِهِ

...The most joyous of people whom will have my intercession are those that say laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) sincerely from their heart.⁵

Also on 'Itbaan bin Maalik al-Ansaari رضي الله عنه on the Prophet ﷺ:

فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يَتَّغِي بِذَلِكَ وَجْهَ اللَّهِ

Allaah has forbidden the fire from the one who says laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) desiring with that the face of Allaah.⁶

An-Nasaa'ee has reported in *Al-Yawm wal Laylaa* a hadeeth from two of the companions on the Prophet ﷺ. Whoever says ~ none has the right to be worshipped except Allaah alone without ascribing partners to Him. His is the dominion and the praise and He is able to do all things ~ saying it sincerely with his heart and attesting to it with his tongue except that Allaah opens up the heaven because of it so that he can look upon the one who said it from the people of the earth. It is the right of the slave that Allaah looks upon him and gives him whatever he asks.⁷

The proof of **Sidq** (Truthfulness) is His saying, ﷺ:

﴿الْمَرْءُ أَحْسَبُ النَّاسِ أَنْ يُتْرَكَ أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ^ط

فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿٣﴾

Alif Laam Meem. Do people think they will be left alone because they say, “We believe”, and not be tested. And We indeed tested those who were before them. And Allaah will certainly make known those that are truthful and He will certainly make known those that are liars.

[Soorah al-'Ankabut (29): 1-3]

And His saying, ﷺ:

⁵ Saheeh al-Bukhaaree in the Book of Knowledge

⁶ Saheeh al-Bukhaaree in the Book of As-Salaat and Saheeh Muslim

⁷ Dha'eef. Related by An-Nasaa'ee in *Al-Yawm wal-Laylaa*

﴿ وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ تَخَذِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تَخَذِعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾ ﴾

And of mankind there are some who say, “We believe in Allaah and the Last Day”; while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease and Allaah has increased their disease. A painful torment is theirs because they used to tell lies.

[Soorah al-Baqarah (2): 8-10]

And the proof from the Sunnah is established: On the authority of Mu’aadh bin Jabal ؓ on the Prophet ﷺ:

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

There is no one who bears witness that laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah) and that Muhammad is His slave and messenger truthfully from his heart except that Allaah forbids him from the Hellfire.⁸

The proof of Mahabbah (Love) is His saying, ﷺ:

﴿ وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أُنْدَادًا يُحِبُّوهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ ﴿١٦٥﴾ ﴾

And of mankind are some who take (for worship) others besides Allaah as rivals (to Allaah). They love them as they love Allaah. But those who believe love Allaah more (than anything else).

[Soorah al-Baqarah (2): 165]

And His saying:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنكُمْ عَن دِينِهِ ۖ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ ۖ أَذِلَّةٌ عَلَى

الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا تَخَافُونَ لَوْمَةَ لَائِمٍ ۗ ﴾

O you who believe! Whoever from among you turns back and apostates from his religion (Islam), Allaah will bring a people whom He will love and they will love Him.

⁸ Saheeh al-Bukhaaree and Saheeh Muslim. The wording is from the hadeeth of Anas bin Maalik ؓ relating the words of Mu’aadh bin Jabal ؓ from the Prophet ﷺ found in Saheeh al-Bukhaaree in the Book of Knowledge.

They are humble towards the believers, stern towards the disbelievers, fighting in the path of Allaah, and never afraid of the blame of the blamers.

[Soorah al-Maaidah (5): 54]

And the proof from the Sunnah is established: On the authority of Anas رضي الله عنه that he said: The Messenger of Allaah صلى الله عليه وسلم 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 يَبْعُدَ فِي الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُقْذَفَ فِي النَّارِ

Whoever has three characteristics will find the sweetness of Eemaan (belief and faith):

*(1) The one whom Allaah and His Messenger become dearer than anything else. (2) The one who loves a person and he loves him only for Allaah's sake. (3) The one who hates to revert to atheism as he hates to be thrown into the fire.*⁹

The proof of **Inqiyaad** (Submission):

From its proofs is His saying, صلى الله عليه وسلم:

﴿ وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴾

And turn in repentance and in obedience to your Lord and submit to Him.

[Soorah az-Zumar (39): 54]

And His saying, صلى الله عليه وسلم:

﴿ وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ ﴾

And who can be better in religion than the one who submits his face to Allaah and he is a Muhsin (those that have Ihsaan).

[Soorah an-Nisaa (4): 125]

And His saying, صلى الله عليه وسلم:

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

And whoever submits his face to Allaah while he is a Muhsin (those that have Ihsaan) then he has grasped the most trustworthy handhold.

[Soorah Luqmaan (31): 22]

⁹ Saheeh al-Bukhaaree and Saheeh Muslim with the wording of al-Bukhaaree from the Book of Eemaan.

The most trustworthy handhold meaning: Laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah)

And His saying, ﷺ:

﴿ 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 Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

[Soorah an-Nisaa (4): 65]

And the proof from the Sunnah is his saying ﷺ: *None of you will believe until his desires are in accordance with what I have brought.*¹⁰

And this is the completion and perfection of **Inqiyaad** (Submission) and its utmost aim.

The proof of **Qubool** (Acceptance) is His saying, ﷺ:

﴿ وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن قَبْلِكَ فِي قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ

ءَاثَرِهِم مُّقْتَدُونَ ﴿٢٤﴾ ﴿ فَلَوْ جِئْتَكُمْ بِأَهْدَىٰ مِمَّا وَجَدْتُمْ عَلَيْهِ ءَابَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ

بِهِ كَافِرُونَ ﴿٢٥﴾ فَانْتَقَمْنَا مِنْهُمْ فَأَنظَرُ كَيْفَ كَانَ عَاقِبَةُ الْمُكذِّبِينَ ﴿٢٦﴾ ﴾

And similarly, We did not send a warner before you (O Muhammad ﷺ) to any town except that the rich among them said, “We found our fathers following a certain way and religion, and we will indeed follow their footsteps.” (The warner) said, “Even if I bring you better guidance than that which you found your forefathers following?” They said, “Verily, we disbelieve in that which you have been sent.” We then took revenge on them so see what was the end of those who denied.

[Soorah az-Zukhruf (43): 23-25]

And His saying, ﷺ:

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٢٠﴾ وَيَقُولُونَ آيِنَّا لَتَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٢١﴾ ﴾

¹⁰ Dha'eef. Related by Khateeb Al-Baghdaadee in *Taareekh* and by At-Tabaraanee in his *Mu'jim* and other than them.

Surely, when it is said to them, “Laa ilaaha illa Allaah (none has the right to be worshipped in truth except Allaah)”, they puffed themselves up with pride and arrogance (i.e. they deny it). And they say, “Are we going to leave and abandon our gods for the sake of a mad poet?”

[Soorah as-Saffaat (37):35-36]

And the proof from the Sunnah is: On the authority of Aboo Moosaa ؓ that the Prophet ﷺ said:

مَثَلُ مَا بَعَثَنِي اللَّهُ بِهِ مِنَ الْهُدَى وَالْعِلْمِ، كَمَثَلِ الْعَيْثِ الْكَثِيرِ، أَصَابَ أَرْضًا، فَكَانَ مِنْهَا نَقِيَّةٌ قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعُثْبَ الْكَثِيرَ. وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ فَنَفَعَ اللَّهُ بِهَا النَّاسَ فَشَرَبُوا وَسَقَوْا وَزَرَعُوا، وَأَصَابَ مِنْهَا طَائِفَةٌ أُخْرَى إِذْ مَا هِيَ قِيَعَانٌ لَا تَمْسِكُ مَاءً وَلَا تُنْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ وَنَفَعَهُ مَا بَعَثَنِي اللَّهُ بِهِ فَعَلِمَ وَعَلِمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ.

[قال أبو عبد الله: قال إسحاق] وَكَانَ مِنْهَا طَائِفَةٌ قَبِلَتِ الْمَاءَ، قَاعٌ يَغْلُوهُ الْمَاءُ، وَالصَّفْصَفُ الْمُسْتَوِي مِنَ الْأَرْضِ.

The example of that which Allaah has sent me with of guidance and knowledge is like the example of an abundance of rain which falls upon the earth. From it there is barren land that absorbs the water and causes many plants and herbage to grow, and from it there is barren land that holds and retains the water through which Allaah benefits the people by way of drinking, irrigating, and cultivating the land. There is also another portion of land that does not hold and retain the water nor do plants grow therein. The first example is the example of the one who has fiqh (understanding) of Allaah’s Deen (religion) and of the one who has benefited from what Allaah has sent me with (through which he learns and teaches). The latter is the example of the one who does not pay any mind to it and does not accept the guidance of Allaah, which I have been sent with.¹¹



¹¹ Saheeh al-Bukhaaree in the Book of Knowledge and Saheeh Muslim