

## TABLE OF CONTENTS

The Meaning Of Lâ Ilâha Ilâh Allâh.....	2
The Conditions Of Lâ Ilâha Ilâh Allâh .....	7
Lâ Ilâha Ilâh Allâh Is The word of Tawheed.....	11
Lâ Ilâha Ilâh Allâh Is The Lofty Word of Allâh .....	12

THE MEANING  
OF  
LÂ ILÂHA ILÂH ALLÂH<sup>1</sup>

Shaikh-ul-Islaam Ibn Taymiyyah [rahimahullah] said:

الإله هو المألوه و المألوه هو الذي يستحق أن يعبد

“The Ilah is the Ma’looh and the Ma’looh is the One Who has the most right to be worshipped.”<sup>2</sup>

Al-Qurtubee said<sup>3</sup>:

لَا إِلَهَ إِلَّا اللَّهُ أَي لَا مَعْبُودَ إِلَّا اللَّهُ

“Laa Ilaha Illa Allâh means: There is nothing worthy of worship except for Allâh.”

Haafith Hakamee said<sup>4</sup>:

فَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ

“...Therefore the meaning of Laa Ilaha Illa Allâh is that there is nothing worthy of worship except for Allâh.”

Ash-Shaikh ‘Abdur-Rahmaan bin Hasan Aali ash-Shaikh said<sup>5</sup>:

وَمَعْنَى لَا إِلَهَ إِلَّا اللَّهُ لَا مَعْبُودَ بِحَقِّ إِلَّا اللَّهُ

“...And the meaning of Laa Ilaha Illa Allâh is that there is nothing worthy of worship except for Allâh.”

<sup>1</sup> Taken from Fadhlu Lâ Ilâha Ilâh Allâh Written by Aboo ‘Abdir-Rahmaan Ahmad bin Sa’eed bin Nasr Shafaan al-Ahjuree (hafithahullah) Translated by Aboo ‘Imraan al-Mekseekee

<sup>2</sup> Refer to al-Fataawaa (10/249) (13/200) and Iqtidhaa as-Siraatil-Mustaqeem page 471.

<sup>3</sup> In his Tafseer(2/291)

<sup>4</sup> In Ma’aarij-il-Qubool (2/416)

<sup>5</sup> In Fathul-Majeed 52

And ash-Shaikh Muhammad bin ‘Abdil-Wahhaab al-Wasaabee al-Yamanee in his book al-Qawlul-Mufeed on page 19 adds two other definitions:

وَاغْيَرُ اللّٰهَ اِنْ عُبِدَ فَبِاطِلٍ

“...And anything else worshipped besides Allâh is falsehood.”

Then he goes on to say: “Allâh Most High says:

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

هُوَ الْعَلِيُّ الْكَبِيْرُ﴾<sup>6</sup>

“That is because Allâh - He is the Truth [the only True God of all that exists, Who has no partners or rivals with Him], and what they [the polytheists] invoke besides Him, it is Bâtîl [falsehood]. And verily, Allâh - He is the Most High, the Most Great.”

And the Most High says:

﴿فَاعْلَمْ اَنْهٗ لَا اِلٰهَ اِلَّا اللّٰهُ﴾<sup>7</sup>

“So know [O Muhammad ﷺ] that, Lâ ilâha ill-Allâh [none has the right to be worshipped but Allâh],”

And what Shaikh Muhammad [hafithahullah] has added from the two previous definitions is what is best and most befitting.

This meaning is the most sound, the most appropriate and the most correct. It is not as the People of Rhetoric and Soofiyyah say reducing this statement to one meaning from its various definitions, limiting it to merely ar-Ruboobiyyah, and that is their statement that: “There is no Creator or Provider except for Allâh.”

Today the Jamaa’at-ut-Tableegh follows their footsteps and adheres to the same definition. This interpretation which conveys the meaning of ar-Ruboobiyyah is insufficient and very inadequate, because it does not include Tawheed-ul-Uloohiyyah [the Oneness of worshipping Allâh Alone]. Tawheed-ul-Uloohiyyah is the most

<sup>6</sup> Al-Hajj: 62

<sup>7</sup> Muhammad: 19

important, it is the first thing the messengers were sent [to invite their people to], and it is what they [the Prophets] were at variance with [against the Polytheists].

As for Tawheed-ur-Ruboobiyyah [the Oneness of Allâh's Lordship] then no one rejected it except for a rare few such as the Magians who held the universe to be a creator, a creator of darkness and a creator of light just like some of the People of Rhetoric and Philosophy held, and even the Communists in our current times.

Tawheed-ur-Ruboobiyyah is an issue based on natural disposition that is why the disbelievers from the Quraysh acknowledged that Allâh was the Sole Creator and Provider but they did not single Him out by way of Tawheed-ul-Uloohiyyah.

Allâh Most High says:

﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٨﴾﴾

“And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them.”

And they placed between Allâh and themselves a mediator, Allâh Most High says:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ ﴿٩﴾﴾

“And those who take Auliyâ' [protectors, helpers, lords, gods] besides Him [say]:  
"We worship them only that they may bring us near to Allâh.”

Shaikh-ul-Islaam Ibn Taymiyyah [rahimahullah] said:

“Tawheed is that which the messengers invited their people to, it includes affirming divinity to Allâh alone, bearing witness that there is nothing worthy or worship except for Allâh, not worshipping anyone except for Him, not trusting on anyone except for Him, not befriending anyone except for Allâh's Sake, not taking one as an enemy except for Allâh's Sake, not doing a deed except for Him, and that includes affirming what He affirmed of Himself from His Names and Attributes, the Most High says:

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<sup>8</sup> Az-Zukhruf : 9

<sup>9</sup> Az-Zumar :3

﴿وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾<sup>10</sup>

“And your Ilâh [God] is One Ilâh [God - Allâh], Lâ ilâha illa Huwa [there is none who has the right to be worshipped but He], the Most Gracious, the Most Merciful.”

And the Most High says:

﴿وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ﴾<sup>11</sup>

“And Allâh said [O mankind!]: "Take not ilâhain [two gods in worship].”

And the Most High says:

﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا

يُفْلِحُ الْكَافِرُونَ﴾<sup>12</sup>

“And whoever invokes [or worships], besides Allâh, any other ilâh [god], of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn [the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters] will not be successful.”

Tawheed is not just limited solely to Ruboobiyyah, believing that Allâh is Alone in creating the creation as the People of Rhetoric and Tasawwuf assume, and they think since they have affirmed [Tawheed-ur-Ruboobiyyah] based on evidence that they have in fact affirmed the ultimate level of Tawheed, and that if they proclaim this [portion of Tawheed] and become immersed in it then they have immersed themselves into the utmost level of Tawheed.

The person who affirms of his Lord the Most High what is deserving of His Attributes and sanctifies what He has made to be sanctified, and affirms that He is Alone in creating everything is not a Muwahhid [the Muslim who believes in all the levels of Tawheed] until he testifies that there is nothing worthy of worship except for Allâh and that He is Alone having no partner, even the Polytheists from amongst

<sup>10</sup> Al-Baqarah: 163

<sup>11</sup> An-Nahl: 51

<sup>12</sup> Al-Muminun :117

the Arabs used to affirm that Allâh was Alone in creating everything yet despite this they were still Polytheists, Allâh Most High says [about them]:

﴿ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴾<sup>13</sup>

“And most of them believe not in Allâh except that they attribute partners unto Him [i.e. they are Mushrikûn i.e. polytheists.]”

A group of the Salaf [the Forefathers] used to say:

If you ask them who created the heavens and the earth they will respond, “Allâh” yet despite this they still worshipped others along with Him.”<sup>14</sup>



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<sup>13</sup> Yusuf: 106

<sup>14</sup> Refer to Majmoo'ul-Fataawaa (1/154, 310) and (3/95) and Iqtidhaa as-Siraatil-Mustaqeem page 442 with its meaning and also Fathul-Majeed Sharhu Kittabit-Tawheed page 24.

THE CONDITIONS  
OF  
LÂ ILÂHA ILÂH ALLÂH

THE FIRST CONDITION: Knowledge along with its meaning:

The Most High says:

﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾<sup>15</sup>

“So know [O Muhammad ﷺ] that, Lâ ilâha ill-Allâh [none has the right to be worshipped but Allâh],”

And he ﷺ said:

“Whoever dies knowing that there is nothing worthy of worship except for Allâh will enter Paradise.”<sup>16</sup>

THE SECOND CONDITION: Certainty which negates Doubt:

The Most High says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا﴾<sup>17</sup>

“Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not.”

And he ﷺ said:

“I bear witness that nothing is worthy of worship except for Allâh and that I am the Messenger of Allâh, there is not a servant who meets Allâh having no doubt concerning the two testimonies that Allâh will cover him with the Paradise.”<sup>18</sup>

THE THIRD CONDITION: Acceptance:

The Most High says:

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<sup>15</sup> Muhammad :19

<sup>16</sup> It was related by Muslim from ‘Uthmaan (#26).

<sup>17</sup> Al-Hujurat :15

<sup>18</sup>It was related by Muslim from Aboo Sa’eed and Aboo Hurayrah.

﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿١٩﴾ وَيَقُولُونَ إِنَّا لَتَارِكُوا آلِهَتِنَا

لشاعري مجنون ﴿١٩﴾﴾

“Truly, when it was said to them: Lâ ilâha ill-Allâh "[none has the right to be worshipped but Allâh]," they puffed themselves up with pride [i.e. denied it]. And [they] said: "Are we going to abandon our âliha [gods] for the sake of a mad poet?"

And he ﷺ said:

I have been commanded to fight the people until they bear witness that there is nothing worthy of worship except for Allâh, so whoever says it then his life and wealth will be granted immunity by me except for that which is a right of Islam [such as the one who commits illegal fornication, etc.] and his reckoning will be with Allâh the Mighty & Majestic.”<sup>20</sup>

THE FOURTH CONDITION: Obedience and Submission:

The Most High says:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ ﴿٢١﴾﴾

“And turn in repentance and in obedience with true Faith [Islâmic Monotheism] to your Lord and submit to Him”

THE FIFTH CONDITION: Honesty which negates Falsehood:

The Most High says:

﴿الْم ﴿٢٢﴾ أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢٣﴾ وَلَقَدْ فَتَنَّا

الَّذِينَ مِنْ قَبْلِهِمْ ۖ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكٰذِبِينَ ﴿٢٤﴾﴾

“Alif-Lâm-Mîm. Do people think that they will be left alone because they say: "We believe," and will not be tested. And We indeed tested those who were before them.

<sup>19</sup> As-Saffat :35-36

<sup>20</sup> It was related by the two Sheikhs from Ibn ‘Umar.

<sup>21</sup> Az-Zumar :54

<sup>22</sup> Al-'Ankabut :1-3

And Allāh will certainly make [it] known [the truth of] those who are true, and will certainly make [it] known [the falsehood of] those who are liars, [although Allāh knows all that before putting them to test].”

And he ﷺ said:

“There is no one who bears witness that nothing is worthy or worship except for Allāh and that Muhammad is His Servant and Messenger within his heart earnestly except that Allāh will forbid him from entering the Hellfire.”<sup>23</sup>

THE SIXTH CONDITION: Sincerity:

The Most High says:

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ <sup>24</sup> ٱلْعِبَادَةَ ﴾

“And they were commanded not, but that they should worship Allāh, and worship none but Him Alone sincerely [abstaining from ascribing partners to Him],”

And he ﷺ said:

“The happiest people who will receive my intercession will be the one who said there is nothing worthy or worship except for Allāh sincerely from his heart or soul.”<sup>25</sup>

THE SEVENTH CONDITION: is to have Love for this good statement:

The Most High says:

﴿ وَمِنَ ٱلنَّاسِ مَن يَتَّخِذُ مِن دُونِ ٱللَّهِ ٱندَادًا <sup>26</sup> ٱلَّذِينَ يَكْفُرُونَ ﴾

“And of mankind are some who take [for worship] others besides Allāh as rivals [to Allāh”

<sup>23</sup> It was related by the two Sheikhs from Anas.

<sup>24</sup> Al-Baiyina: 5

<sup>25</sup> It was related by al-Bukhāri from Aboo Hurayrah.

<sup>26</sup> Al-Baqarah :165

And he ﷺ said:

"Whoever possesses the following three qualities will have the sweetness of faith: The one to whom Allâh and His Messenger are more dearer to him than anything else, the one who loves a person and he loves him only for Allâh's sake and the one who hates to revert to Kufr [disbelief in Islam] as he hates to be thrown into the fire."<sup>27</sup>

THE EIGHTH CONDITION: That one disbelieves in the Tawaagheet which are those things that are worshipped besides Allâh:

The Most High says:

﴿ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ ﴾



“Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower

And he ﷺ said:

“Whoever says that there is nothing worthy of worship except for Allâh and disbelieves in whatever is worshipped besides Allâh then his wealth and blood have been made prohibited.”<sup>29</sup>

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<sup>27</sup>It was related by the two Sheikhs from Anas.

<sup>28</sup> Al-Baqarah: 256

<sup>29</sup>It was related by Muslim from Taariq Bin Asheem Look to Ma'aarij-ul-Qubool by Haafith Hakamee (rahimahullah) 1/418-423, and Fathul-Majeed Sharhu Kittabit-Tawheed pages 13-14 as well as at-Tawjeehaat-ul-Islaamiyyah by ash-Sheikh Muhammad Jameel Zeeno (hafithahullah) 1/238-250.

LÂ ILÂHA ILÂH ALLÂH  
IS  
THE WORD OF TAWHEED

The Most High says:

﴿قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا  
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ﴾<sup>30</sup>

Say [O Muhammad ﷺ] "O people of the Scripture [Jews and Christians]: Come to a word that is just between us and you, that we worship none but Allâh [Alone], and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh. Then, if they turn away, say: "Bear witness that we are Muslims."



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<sup>30</sup> Al-i-'Imran:64

LÂ ILÂHA ILÂH ALLÂH  
IS  
THE LOFTY WORD OF ALLÂH

The Most High says:

﴿إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ وَكَلِمَةَ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣١﴾﴾

If you help him [Muhammad ﷺ] not [it does not matter], for Allâh did indeed help him when the disbelievers drove him out, the second of two; when they [Muhammad ﷺ and Abu Bakr ؓ] were in the cave, and he [ﷺ] said to his companion [Abu Bakr ؓ] "Be not sad [or afraid], surely Allâh is with us." Then Allâh sent down His Sakinah [calmness, tranquility, peace] upon him, and strengthened him with forces [angels] which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost and Allâh is All-Mighty, All-Wise.

Imam al-Bukhâri [rahimahullah] says [7458]:

We were informed by Muhammad bin Katheer al-'Abdee who said we were informed by Sufyaan from al-'Amash from Aboo Waail from Aboo Musaa who said: A man went to the Prophet ﷺ and said: A man fought boldly and to be seen but which of the two are in the path of Allâh? So the Prophet ﷺ said: [The one who fought to make the work of Allâh lofty then that was in the path of Allâh.]

The narration has been related by Muslim [rahimahullah] as #1904.

Lâ Ilâha Ilâh Allâh is al-'Urwat-ul-Wuthqaa [the Most Trustworthy Handhold]

The Most High says:

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<sup>31</sup> At-Tauba:40

﴿لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾<sup>32</sup>

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.

Ibn Katheer [rahimahullah] says about the meaning of this noble verse:

“Mujaahid said that the meaning of **al-‘Urwat-ul-Wuthqaa** is Imaan [Faith/Belief].”

And as-Sidee said [**al-‘Urwat-ul-Wuthqaa**] is Islaam.

And Sa’eed bin Jubair and adh-Dhahaak said it [**al-‘Urwat-ul-Wuthqaa**] means **Lâ Ilâha Ilâh Allâh** [There is nothing worthy or worship except for Allâh].

And from Anas bin Maalik who said **al-‘Urwat-ul-Wuthqaa** is the Quran.

And from Saalim bin Abee al-Ja’d who said: It [**al-‘Urwat-ul-Wuthqaa**] is to love for Allâh and to hate for Allâh.

And all of these statements are correct and do not negate one another.

And Imaam ash-Shawkaanee [rahimahullah] said in Fath-ul-Qadeer:

“The Scholars of Tafseer [Qur’ânic commentary] differed in regards to the meaning of **al-‘Urwat-ul-Wuthqaa**, it is said that **al-‘Urwah** means Imaan [Faith/Belief] and it is said that it means Islaam, and it is also said that it means **Lâ Ilâha Ilâh Allâh** [There is nothing worthy or worship except for Allâh]. And there is nothing to prevent the conveyance of all of these statements.”

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<sup>32</sup> Al-Baqarah: 256