

Compiled & Translated
by: Dr. Abdullāh Lahmami

TAWHĪD! TAWHĪD! TAWHĪD! MONOTHEISM



Derived From The Mainstream Books Of Sunnī
Tafsīr Such As Tafsīr At-Tabarī, Tafsīr Al-Baghawī,
Tafsīr Ibn Kathīr, Tafsīr As-Sa'dī and Others

TAWHĪD! TAWHĪD! TAWHĪD! (MONOTHEISM)

**DERIVED FROM MAINSTREAM BOOKS OF AUTHENTIC
SUNNĪ TAFSĪR**

TRANSLATED BY: DR. ABDULILĀH LAHMAMI

COPYRIGHT © 2018/1439 | DR. ABDULILAH BIN RABAH LAHMAMI

ALL RIGHTS RESERVED. NO PART OF THIS PUBLICATION MAY BE REPRODUCED, STORED IN A RETRIEVAL SYSTEM OR TRANSMITTED IN ANY FORM, BY ANY MEANS, ELECTRONIC, MECHANICAL; PHOTOCOPYING, OR OTHERWISE WITHOUT THE EXPRESS PERMISSION OF THE COPYRIGHT OWNER.

EMAIL:

INFO@MARKAZMUAADH.COM

ONLINE:

MARKAZMUAADH.COM

TWITTER: @MARKAZMUAADH

CONTACT:

MARKAZ MU'AADH BIN JABAL ISLAMIC CENTRE
19 SPACKMANS WAY
SLOUGH
UNITED KINGDOM
SL1 2SA

PHONE: 00441753533376

PRINTED BY G10

ISBN: 978-1-9997569-4-9



Contents

- 1 — Preface
- 2 — Introduction
- 6 — Mainstream Scholars of Tafsir
Regarding the Meaning of the Article of Faith – *Lā ilāha Illā Allāh*
- 10 — The Meaning of the Article of Faith - *Lā ilāha Illā Allāh* – in the Arabic
Language
- 14 — Some Prophetic Narrations (Aḥadith) That Mention Tawḥīd
- 18 — Some Companions That Mentioned Tawḥīd
- 20 — The Benefits of Believing in the Article of Faith - *Lā ilāha Illā Allāh*
- 28 — The Three Categories of Tawḥīd
- 32 — The Seven Conditions of the Article of Faith – *Lā ilāha Illā Allāh*
- 34 — Refuting The Incorrect Meaning of the Article of Faith – *Lā ilāha Illā
Allāh*

Preface

All praise is due to Allāh, I testify that none has the right to be worshipped except Allāh and that Muhammad ﷺ is His slave and last Messenger sent to mankind.

Knowing Tawḥīd (Monotheism) and practising it is fundamental to all Muslims if we wish to rectify societies and enter paradise. It is therefore incumbent upon us to first know its meaning and benefits. These benefits regarding Tawḥīd are derived from the Qurʾān, the Prophetic Sunnah in the understanding of the Companions. Quotations from the books of Sunni mainstream tafsīr (exegesis) and from Shaykh Zayd b. Hādi al-Madhkali's explanation of the book *Tat-hīr al-I'tiqād* of the scholar Al-Sanʾāni in Belief have been added. I have also included and slightly adapted two sections regarding those narrations where Tawḥīd is mentioned specifically by the Prophet ﷺ and his Companions taken from Abu Yahyah Abbas with his permission.

All proceeds for this book will go to Markaz Muʾādh b. Jabal, Slough. I pray that this small effort is a proof for us and not against us on the Day of Judgement and a continuous charity. Amīn. Indeed actions are in accordance with one's intention and everyone will have what they intend.

Dr. Abdulilāh Lahmami
Madīnah Nabawiyyah
Saudi Arabia
25 Rajab 1439/ 11th April 2018

Introduction

In order to understand Tawhīd (Monotheism), we need to know the meaning of the article of faith so that we are sincere in everything we say and do. Allāh has commanded that we should come to know that only He deserves to be worshipped:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped except Allāh.”¹

The article of faith ‘*none has the right to be worshipped except Allāh*’ (لا إله إلا الله) is the statement that every person must utter and believe in with understanding in order to accept Islam. It is the first pillar in Islam that necessitates sincerity in worship. This, according to the Qur’ān, is the sole reason why the Jinn² and Mankind were created, i.e. to worship Him alone without associating partners with Him.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

“And I did not create the Jinn and Mankind except to worship Me.”³

The Messengers were sent to call the people to this fundamental belief, that none should be worshipped with Allāh as partners or intermediaries. Tawhīd is what they called to:

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): none has the right to be worshipped but I (Allāh), so worship Me (Alone and none else).”⁴

1 — Sūrah Muḥammad: 19

2 — Jinn are created beings that cannot be seen and they too are commanded to worship Allāh.

3 — Sūrah Adh-Dharyāt: 56

4 — Sūrah Al-Anbiyā’: 25

According to Muslims, the article of faith is the key to enter Paradise and upholding it will bring salvation from the Hell-Fire. Imam Ibn al-Qayyim (AH1429:456) said, *“The article of faith is a statement upon which the heavens and earth were established and it is upon which the creation originated. The article of faith that none has the right to be worshipped except Allāh is the foundation of this path... saying it will save a person from the punishment of the grave. No one will enter paradise except due to it. If one does not hold on to this rope they will not be able to worship Him correctly. It is the statement of Islam and depending on the people’s belief, they will be either categorized as people of happiness or people of sadness.”*

Knowing the meaning of the article of faith is one of the seven conditions of the article of faith which are required for it to be complete.¹ The Prophet ﷺ said, *“Whoever dies and he knows that none has the right to be worshipped except Allāh, will enter paradise.”*²

The Prophet Muḥammad ﷺ explained the article of faith to mean worshipping Allāh alone (Tawḥīd) and to not associate partners (Shirk) with Allāh. The Prophet Muḥammad ﷺ informed his Companion Mu’adh b. Jabal رضي الله عنه, when he sent him to Yemen, *“You are going to some of the People of the Book.³ Call them to bear witness that none has the right to be worshipped but Allāh (Lā ilāha Illā Allāh), and that I am the Messenger of Allāh (wa Annī Rasūlullāh).”*⁴

In another wording, the Prophet Muḥammad ﷺ explains the narration above, *“You are going to a people from the People of the Book. Let the first thing that you call them to be the worship of Allāh alone (Tawḥīd).”*⁵

1 — The seven conditions mentioned are: Knowledge, Certainty, Acceptance, Compliance, Truthfulness, Sincerity and Love. Ḥāfidh al-Ḥakamī (2007: 25) *Majmū’ Rasā’il Ḥāfidh al-Ḥakamī*. Dār Ibn Khaldūn, Alexandria.

2 — *Saḥīḥ Muslim* (2005:1/34) no.43. *Book of Faith, Chapter: Whoever meets Allāh with true faith without doubt will enter paradise.*

3 — The People of the Book are the Jews and the Christians.

4 — *Saḥīḥ al-Bukhārī* (1993) no. 4347, 1496. *Saḥīḥ Muslim* (2005) no. 27, 130. *Book of calling to the bearing of witness to the article of faith.*

5 — *Saḥīḥ al-Bukhārī, Book of Tawḥīd* no. 8372

Therefore, the Prophet Muḥammad ﷺ himself explained the meaning of the article of faith 'Lā ilāha illā Allāh' that worship should be for Allāh alone (Tawḥīd). The following verse shows that the article of faith was said by Prophet Ibrāhīm ﷺ and that it means worship belongs to Allāh alone:

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ لَعَلَّهُمْ يُرْجَعُونَ

“And he (Ibrāhīm) made the statement (Lā ilāha illā Allāh) lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allāh or receive admonition).”¹

The Companion and cousin of Prophet Muḥammad ﷺ, Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ and his Successors Mujāhid and Qatādah explained the statement made by Prophet Ibrāhīm ﷺ in the above verse that it refers to the article of faith 'Lā ilāha illā Allāh'.² Some scholars have mentioned that there is consensus upon this.³ The relevance of this context shows that worship belongs to Allāh alone.

To further show the context of the meaning of the article of faith, a prophetic tradition gives the story of the Byzantine emperor of the Eastern Roman Empire, Heraclius. While he was addressing one of the polytheists at the time (Abū Sufyān رَضِيَ اللَّهُ عَنْهُ, who later became a Muslim) concerning the coming of Prophet Muḥammad ﷺ and what his main call was, Heraclius said, “*What does he order you to do?*”

“I (Abū Sufyān رَضِيَ اللَّهُ عَنْهُ) said, ‘*He tells us to worship Allāh and Allāh alone (Tawḥīd) and not to worship anything along with Him (Shirk), and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin...*’”⁴

This clearly shows that even the Non-Muslims at the time of the Prophet Muḥammad ﷺ knew the meaning of the article of faith and the context was to worship Allāh alone without any partners. Many deviated groups do not know the correct meaning of the article of faith according to this context bearing in mind the foundation and context of Prophet

1 — Sūrah Zukhruf: 28

2 — Al-Suyūti (2000:13/199,200) in *Al-Durr al-Manthūr fī Tafsiṛ bi al-Ma'thūr*.

3 — Qāsim (AH1417:53) in *Hashiyat Thalathat al-Usūl*.

4 — *Sahīḥ al-Bukhārī* (1993) no. 6

Muhammad's ﷺ call. This context, however, is found mainly in mainstream tafsīr (exegesis) derived from the Qur'ān and Prophetic narrations in the understanding of the Companions. Many misguided groups such as *Ikhwān al-Muslimīn* and *Jamā'at al-Tablīgh*, on the other hand, translate the article of faith literally as, “*There is no God but Allāh,*” without mentioning the aspect of worship being for Him alone. It was not sufficient for the Prophets to just believe and say that Allāh is the Lord, Creator, Planner and Owner but rather the Prophets called the people to worship Allāh alone in all forms of worship such as prayer, sacrifice, supplications, reliance, fear, awe, hope, recitation of Qur'ān, remembrance and so on from the actions of the heart, tongue and limbs.

Mainstream Scholars of Tafsīr Regarding the Meaning of the Article of Faith – *Lā ilāha Illā Allāh*

The scholar of tafsir Imām al-Tabarī, regarding the following verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped except Allāh.”¹

Imām al-Tabarī (2001:21/208) said, “*Know, O Muḥammad, no other worship is befitting or no one is deserving of this worship except Allāh, the One who is the Creator of the creation, the Owner of everything.*” Here Imām al-Tabarī mentioned the importance of worship in the meaning of *lā ilāh illa Allāh*.

Furthermore, Imām al-Baghawi in his tafsir (1/55) mentioned a narration from the scholar of tafsir and Companion Abdullāh b. ‘Abbās رضي الله عنه that he said:

كل ما في القرآن من الأمر بالعبادة فالمراد به التوحيد

‘Everywhere in the Qur’ān where the command with worship is mentioned then the meaning is Tawḥīd.’

Also, what the scholar of tafsir Al-Qurtubi [JĀMI’ AHKĀM AL-QUR’ĀN 20/199] mentioned from the Companion Abdullāh b. ‘Abbās رضي الله عنه that he said regarding Sūrah Al-Kafirūn: “*There is nothing in the Qur’ān which makes Iblees more angry, because [this Sūrah] portrays Tawḥīd and being completely far away from Shirk.*”

The scholar of mainstream tafsir, Siddiq Ḥasan Khān (d.AH1307) said in (1965:9/18), regarding the verse:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped except Allāh.”¹

“This means, that if you come to know that the affairs of good are Tawhīd (Monotheism) and obedience, and the affairs of evil are Shirk (to associate partners with Allāh) and disobedience then therefore know that none has the right to be worshipped but Him.”

The thirteenth century (AH) scholar of tafsir, al-Shawkāni (2005: 464) said regarding the article of faith that it means none has the right to be worshipped except Allāh.

The scholar of mainstream tafsir, al-Shaykh ‘Abdulrahmān al-Sa’dī (2002:928) said, “This knowledge that Allāh commanded us with is the knowledge of affirming and worshipping of Allāh alone (Tawhīd). It is obligatory upon every Muslim and no one is excused whoever they may be. Rather, each person has a need for it. The way to know that none has the right to be worshipped but Him is as follows: firstly, to ponder upon the Names and Attributes of Allāh and His actions which prove His Perfection. Secondly, to have knowledge that Allāh is the sole Creator and Planner which entails that He alone deserves to be worshipped.”

The scholar of mainstream tafsir, al-Shaykh al-Shanqīti (AH1426b: 4/505), said regarding the article of faith that it means, “*The One who is worshipped on His own and that He has Beautiful Names.*” Shaykh al-Shanqīti (AH1426b: 4/505) also quoted other verses to explain the verse in Chapter Muḥammad: 19. What is interesting is that all the verses that Shaykh al-Shanqīti quoted include the word ‘worship’:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) Tāghūt (all false deities, etc).’”²

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

“And We did not send any Messenger before you (O Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but We inspired him (saying): *Lā ilāha illā Ana* (none has

1 — Sūrah Muḥammad: 19

2 — Sūrah Al-Naḥl: 36

the right to be worshipped but I (Allāh)), so worship Me (Alone and none else).”¹

وَاسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

“And ask (O Muhammad ﷺ) those of Our Messengers whom We sent before you: ‘Did We ever appoint *āliha* (gods) to be worshipped besides the Most Beneficent (Allāh)’”²

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ

“Allāh bears witness that *La ilaha illa Huwa* (none has the right to be worshipped 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 worshipped but He), the All-Mighty, the All-Wise.”³

This shows that Shaykh al-Shanqīti explained the article of faith to mean that worship belongs to Allāh alone (Tawhīd) using other verses.

1 — Sūrah Al-Anbiyā': 25

2 — Sūrah Al-Zukhruf: 45

3 — Sūrah Āl-Imran: 18



The Meaning of the Article of Faith - *Lā ilāha Illā Allāh* – in the Arabic Language

Even in the Arabic language, the importance of the mainstream tafsir meaning is portrayed with regard to the article of faith. The article of faith has two parts to it, one negating and the other affirming;

1. لا إله (Lā ilāha) None has the right to be worshipped
2. إلا الله (Illā Allāh) except Allāh.

This is further broken down by explaining that the 'ل' in 'لا إله' (Lā ilāha) is actually 'ل' of negating which in Arabic grammar is called 'لا نافية للجنس' which requires a subject (اسم) followed by the predicate (خبر). The subject is already mentioned which is the 'إله' in 'لا إله'. However, the predicate is not mentioned but it is understood to be 'معبود بالحق' (deserving of worship) because of the fact that this was the real call and context of all the Prophets and Messengers. For example, in the time of the last Messenger, Muḥammad ﷺ, the pagans of Quraish already believed there was a deity called Allāh but the difference between them and the Muslims was that they did not worship Him alone. This grammatical feature is what the great Arabic grammarian Ibn Mālik referred to in his lines of poetry of a thousand lines which he called *Alfiyyah*.

وشاع في ذا الباب إسقاط الخبر إذا المراد مع سقوطه ظهر

*It is well known in this section that the predicate is dropped,
When the intended meaning is apparent.'*

One of the well-known scholars in the Arabic language from the fifth century, Ibn Fāris in (AH1429:1/69) *Mu'jam Maqāyyis al-Lugha*, said the three letters of 'إله' refer to worship. The deity here is Allāh because He is the One that is worshipped.

The scholar of mainstream tafsīr Imam al-Tabarī (AH1374:1/122-123), likewise said that ‘اب’ refers to worship, quoting the Prophet’s Companion, Ibn ‘Abbās رضي الله عنه and his successor Mujāhid (may Allāh be pleased with them). In challenging the polytheist, Allāh mentioned that He was the One who created the heavens and the earth, therefore, He alone should be worshipped, not Muḥammad, not Jesus and not the Sun or the moon:

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ

“Say, ‘Who provides for you from the heavens and the earth?’ Say, ‘Allāh.’”¹

The polytheists believed in Allāh as the Creator and Lord, however they did not want to let go of their other intermediaries that they had set up besides Allāh in worship. They wanted to worship all the gods along with Allāh. They said:

أَجْعَلِ الْإِلَهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ

“Has he made the gods [only] one God? Indeed, this is a curious thing.”²

Even when Abū Jahl, the disbelieving uncle of the Prophet صلى الله عليه وسلم, was about to die, the Prophet صلى الله عليه وسلم pleaded with him to say this article of faith, however, his peers said to him “*will you abandon the path of your forefather ‘Abdul-Muttalib?’*”³ They were referring to the path of their forefathers, who had set up many idols for worship. It is clear from this story that the article of faith refers to worshipping only One deity and not to set up many deities that are called upon and relied on besides Allāh. It was not enough to just believe that God exists alone as this did not make anyone a Muslim. However, what was required of the polytheists was to leave off all idols as intermediaries and partners set up along with the worship of Allāh.

1 — Soorah Saba’: 24

2 — Soorah Sād: 25

3 — *Ṣaḥīḥ al-Bukhārī, Book of Tafsīr* (1993) no. 4772, *Ṣaḥīḥ Muslim* (2005:1/33) no. 24, *Book of Faith*.

Al-Shaykh ‘Abdullatif Āl-Shaykh (AH1427:38,39) said, “It becomes clear that a literal translation in this instance (there is no God but Allāh) is not correct as it gives the wrong message of the verse which is other than the reality of its meaning. Allāh addresses all of mankind to worship Him alone while establishing that He is the One who sends rain from the sky and brings forth vegetation and sustenance from the ground.”

Therefore, it is important to translate the article of faith from Arabic correctly according to its context to affirm the correct meaning. As for the addition *‘right to be worshipped’* in the article of faith, this emphasis only Allāh should be called upon and sought help from since there are many false gods that people set up as deities whom they worship but only Allāh has the right to be worshipped alone according to the Qur’ān and authentic Prophetic traditions.



Some Prophetic Narrations (Aḥadīth) That Mention Tawḥīd

HADĪTH ONE

The hadith of ‘Amr bin Abbsah رضي الله عنه when he became a Muslim at the time when the Messenger صلى الله عليه وسلم was sent, he said: “I used to think while I was in the times of Jāhiliyah (Pre-Islamic times) that the people were upon misguidance and that they were upon nothing while they used to worship their idols. I heard about a man in Makkah spreading some information, so I mounted my ride and went to him and at that time the Prophet was hiding as his people had made life hard for him. I adopted a friendly attitude (towards the people of Makkah and thus managed) to enter Makkah and go to him until I visited him in Makkah.

So I asked: ‘What are you?’

He replied: ‘I am a Prophet’.

I asked: ‘And what is a Prophet?’

He said: ‘I am sent by Allāh.’

I said: ‘What did He send you with?’

He said:

أرسلني بصلة الأرحام وكسر الأوثان وأن يوحد الله ولا يشرك به شيئا

‘He sent me to keep good ties of kinship, to break idols and to worship Allāh alone (Tawḥīd) and not to associate anything with Him.’

So I asked: ‘Who is with you upon this?’

He replied: ‘A free person and a slave.’

‘Amr bin Abbsah mentions, ‘And with him on that day was Abu Bakr and Bilal from those who believed in him.’

So I said: ‘Indeed I follow you.’

After the Prophet ﷺ said:

فلو كان أمر بالتوحيد فصمت وتصدقت عنه نفعه ذلك

As for your father, if he affirmed Tawhīd and if you fasted and gave charity on his behalf, then this would benefit him.”¹

HADĪTH TWO

From Jābir who said the Messenger of Allāh ﷺ said:

يعذب ناس من أهل التوحيد في النار، حتى يكونوا فيها حمما، ثم تدرکہم الرحمة، فيخرجون ويطرحون على أبواب الجنة، قال: فيرش عليهم أهل الجنة الماء، فينبتون كما ينبت الغشاء في حمالة السيل، ثم يدخلون الجنة.

“People from amongst the people of Tawhīd will be punished in the fire (due to falling into certain sins without repenting and without Allāh accepting that), until they become like charcoal, then mercy will reach them, they will come out and be left at the doors of Paradise. Then the people of Paradise will sprinkle water upon them, they will grow just like when seeds are carried off in the stream, then they will enter Paradise.”²

HADĪTH THREE

From Abu Huraira from the Prophet ﷺ said: “There was a man from the people before you, who did not do any good whatsoever except that he had Tawhīd. So when death approached him, he said to his family: ‘See to it that when I die, my body is burnt until there only remains ashes, then grind them, then scatter them on a windy day, scatter half of them on land and half of them in the sea. I swear by Allāh, if Allāh punishes me, he will punish me so much, the like of which no-one from the earth has been punished.’

So, when he died they did what he had said. Then Allāh ordered the land to gather what it had, and ordered the sea to gather what it had in it, and there he was standing within Allāh’s Grasp.

Allāh – Ta’ālā – said: ‘O son of Ādam! What made you do what you did?’

1 — *Silsilah Saḥīḥah*: 484/2

2 — *Silsilah Saḥīḥah*: 2451

He answered: ‘Yes, my Lord, from being fearful of You’ – in another narration: ‘from being fearful of You and You know best.’

The Messenger mentions: ‘Allāh forgave him due to it, and the man had not done any good whatsoever except for that he had Tawhīd.’”¹

HADĪTH FOUR

From Tāriq bin Ashjā’ī رَضِيَ اللهُ عَنْهُ from the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who said:

من وحد الله وكفر بما يعبد من دون الله حرم ماله ودمه وحسابه على الله

“Whoever singles out Allāh alone (Tawhīd) and disbelieves in what is worshipped other than Allāh then his wealth and blood is sanctified and his reckoning is with Allāh.”²

HADĪTH FIVE

From Ibn Umar, the son of Umar bin Al-Khattab رَضِيَ اللهُ عَنْهُ who said: I heard the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say:

بني الإسلام على خمس أن يوحد الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان
والحج

“Islam has been built on five [pillars]: singling out Allāh Alone (Tawhīd), establishing the Prayers, paying the Zakāt, Fasting in Ramadān and performing the Hajj.”

A man said: “Performing the Hajj then Fasting in Ramadān.” Ibn Umar said: “No, Fasting in Ramadān (was mentioned first) then performing the Hajj, this is how I heard it from the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.”³

HADĪTH SIX

Al-‘Ās bin Wā’il took an oath in the days of ignorance – before Islām – that he would slaughter one hundred camels. His son Hishām bin al-‘Ās slaughtered fifty camels on behalf of his father. Umar asked the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ about this.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

1 – *Silsilah Saḥīḥah*: 3048

2 – *Saḥīḥ Muslim*

3 – Collected by Bukhāri and Muslim

فلو كان أمر بالتوحيد فصمت وتصدقت عنه نفعه ذلك

“As for your father, if he affirmed Tawhīd and if you fasted and gave charity on his behalf, then this would benefit him.”¹

HADĪTH SEVEN

The Messenger ﷺ said to some women:

عليكن بالتسبيح والتهليل والتقديس، ولا تغفلن فتنسين التوحيد وفي رواية:
الرحمة واعقدن بالأنامل، فإنهن مسؤولات ومستنطقات

“You should make Tasbih (saying *Subhānallāh*), Tahlīl (saying *Lā ilāha ilalallāh*) Taqdīs (exalting Allāh) and do not be negligent and forget Tawhīd (and in a narration: mercy), and count them on your fingertips since they will be questioned and will respond.”²

1 — *Silsilah Sahīhah*: 484

2 — This hadīth is Hasan, narrated by Abu Dawūd and other than him, Hakim and Dhahabi authenticated it and an-Nawawī and al-Asqalani graded it as Hasan as is mentioned in ‘*Amalī al-Adhikār*’ (1/84) and it has supporting evidence on the authority of ‘Āisha which is Mawqūf (the Isnād only goes back to the Companion), see ‘*Sahih Abu Dawūd*’ (1345), *Silsilah Da’ifah* (1/83).

Some Companions That Mentioned Tawhīd

NARRATION ONE

From al-Harith bin al-Harith al-Ghamdi رضي الله عنه who said: I asked my father: “Who are this group of people?” He replied: “They are a people who have gathered upon a person who has left their religion.”

He said: So we got down, while the Messenger of Allāh was calling the people to the Tawhīd of Allāh (The Most High) and to have faith in Him, but they rejected what he would say, harming him up until midday, the people went away from him. A woman came to him and her neck could be seen and she was crying, she was carrying a pot of water and a cloth, he took it from her, drank from it and performed ablution, then raised his head towards her and said: “O young daughter! Cover your neck and do not fear for your father that he will be overcome or humiliated.”

I asked: “Who is that?”

The people said: “This is Zainab, the Messenger’s daughter.”¹

NARRATION TWO

From Abu Hurairah رضي الله عنه:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَانَ إِذَا أُرَادَ أَنْ يُضَحِّيَ اشْتَرَى كَبْشَيْنِ عَظِيمَيْنِ سَمِيَّتَيْنِ أَقْرَبَيْنِ أُمَّلَحَيْنِ مَوْجُوعَيْنِ فَذَبَحَ أَحَدَهُمَا عَنْ أُمَّتِهِ لِمَنْ شَهِدَ لِلَّهِ بِالْتَّوْحِيدِ وَشَهِدَ لَهُ بِالْبَلَاغِ وَذَبَحَ الْآخَرَ عَنْ مُحَمَّدٍ وَعَنْ آلِ مُحَمَّدٍ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

“When the Messenger of Allāh wanted to slaughter for the Eid he would buy two large, horned, white in colour, castrated rams (male sheep).

1 — Collected by At-Tabarānī in ‘*Al-Mu’jam al-Kabir*’ 1/245/2 & Ibn ‘Āsākir in ‘*Tārikh ad-Damishq*’ and he said: and this hadith is sahih. From ‘*Jilbab al-Marata*’ p.79 by Al-Albānī.

He slaughtered one on behalf of his nation, for the one who testified to the Tawhīd of Allāh and testified that the Messenger conveyed the religion. He slaughtered the other for Muḥammad ﷺ (himself) and on behalf of the family of Muḥammad ﷺ.”¹

NARRATION THREE

From Jabir رضي الله عنه in a very long Hadīth describing the Hajj of the Prophet ﷺ in it he mentions:

ورسول الله بين أظهرنا، وعليه ينزل القرآن، وهو يعرف تأويله، وما عمل به من شيء عملنا به، فأهل بالتوحيد وأهل الناس بهذا الذي يهلون به، لييك اللهم لييك، لييك لا شريك لك لييك، إن الحمد، والنعمة، لك والملك، لا شريك لك.

“The Messenger of Allāh was amongst us, and the Qur’ān would descend upon him and he would know its explanation. Whatever he would do, we would do the same, then he raised his voice with Tawhīd saying: ‘*Labbaykallāhumma labbaika, labbaika lā sharika laka labbaika - innalḥamda wan ni’mata laka wal mulka - la sharika lak* (Here I am O Allāh at Your service, here I am at Your service, You have no partner, here I am at Your service, Verily all praise is for You, and every bounty is from You, and all dominion is Yours - You have no partner.’

The people raised their voices with what the Messenger would say.”²

1 — Collected by Ibn Mājah (3122) see ‘*Irwā al-Ghali’* by al-Albāni (1138)

2 — Collected in *Sahih Al-Bukhari* and *Sahih Muslim*

The Benefits of Believing in the Article of Faith - *Lā ilāha Illa Allāh*

1. A blessed life of piety leading to tranquility

وَالَّذِينَ آمَنُوا بِكَلِمَةِ الْتَّقْوَىٰ

“And made them stick to the word of piety (i.e. none has the right to be worshipped but Allah).”¹

When those who disbelieve had put in their hearts pride and haughtiness of the time of ignorance, then Allāh sent down His Sakinah (calmness and tranquillity) upon His Messenger and upon the believers, and made them adhere to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

2. Firmness in this life and the Hereafter

يُبَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ

“Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.”²

3. Salvation

Ibrahim bin Sa'd رَضِيَ اللَّهُ عَنْهُ from his father, from his grandfather who said that the Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Shall I not inform you of a supplication to say if a form of distress or trial from the worldly affairs befalls a person that if he says it a way out will be made for him? It is the same supplication that Prophet Jonah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ supplicated with:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

“*Lā ilāha Illa Anta Subhanaka inni kuntu mina Dhālimin*”

1 — Sūrah Al-Fath: 26

2 — Sūrah Ibrāhīm: 27

“None has the right to be worshipped except You, Glorified are You above all that which they associate with You. Truly, I have been of the wrong-doers.”¹

Allāh said referring to Prophet Jonah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

وَذَا التَّوْنِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْعَمِّمْ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

“And (remember) Jonah, when he went off in anger, and imagined that We do not have the ability over him! But he cried through the darkness (saying): None has the right to be worshipped but You, Glorified are You above all that which they associate with You. Truly, I have been of the wrong-doers.”²

4. A reason to gain sincerity

The Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ used to say, “We have woken up upon the natural inclination to Islam and the statement of sincerity, upon the way of our Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, upon the path of our father (Prophet) Ibrahim صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ who was an upright Muslim and he wasn’t of the polytheists.”³

5. Gaining success

Rabi’a bin ‘Abbad رَضِيَ اللهُ عَنْهُ who said that he saw the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ saying “O Mankind say *Lā ilāha Illā Allāh* (i.e. none has the right to be worshipped except Allah), you will be successful.”⁴

1 — *Mustadrak* of al-Hākim (1/684), *Silsilah al-Sahīhah* (1744)

2 — *Sūrah Al-Anbiyā’*: 87-88

3 — *Ṣaḥīḥ al-Bukhārī* (25), *Ṣaḥīḥ Muslim* (22)

4 — *Musnad Ahmed* (16167) *Ṣaḥīḥ Sirah al Nabawi* of Al-Albāni (p.142,143).

6. The most beloved statement to Allāh

Samra bin Jundub رَضِيَ اللهُ عَنْهُ said that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“The most beloved statements to Allāh are four; ‘Subhāna Allāh (exalted is Allāh), Alhamdulillah (All praise is due to Allāh), Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh), Allāh Akbar (Allāh is the Greatest)’¹ with whichever one you begin with.”²*

7. The best form of remembering Allāh

Jābir bin Abdullah رَضِيَ اللهُ عَنْهُ said I heard the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say, *“The best remembrance is Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh) and the best form of supplication is Alhamdulillah (All praise is due to Allāh).”³*

8. One of the great reasons for the doors of paradise to be opened

Abu Hurayrah رَضِيَ اللهُ عَنْهُ said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“No servant that says Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh) sincerely from his heart except that the doors of paradise are opened for it until it reaches the Throne so long as one leaves off the major sins.”⁴*

9. It is from the highest form of faith

Abu Hurayrah رَضِيَ اللهُ عَنْهُ said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“Faith is seventy-odd or sixty-odd branches of faith, the best of it is to say Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh) and the lowest form is to remove a harmful object from the path and shyness is a branch of faith.”⁵*

1 — Which means, *“High is Allah from imperfection, All praise is due to Allāh, none has the right to be worshipped except Allāh, Allāh is the Greatest.”*

2 — *Ṣaḥīḥ Muslim* 2137

3 — *Ṣaḥīḥ Sunan al-Tirmidhi* (3383) *Ibn Mājah* (3800).

4 — *Ṣaḥīḥ Sunan al-Tirmidhi* (3590).

5 — *Ṣaḥīḥ al-Bukhārī* (9), *Muslim* (35).

10. It is the best statement the Prophets have said

'Amr b. Shu'ayb narrated from his father who related from his grandfather رَحِمَهُمُ اللهُ that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "The best supplication said on the Day of 'Arafat and the best statement I and the Prophets have said before me is *Lā ilāha Illā Allāh wahdahu la sharika lah, lahul Mulk wa lahul Hamd wa huwa ala kuli shayin Qadīr* (None has the right to be worshipped except Allāh who has no partners, to Him belongs All Dominion and All Praise and He is able to do all things)." ¹

11. It is a reason for Allāh affirming your truthfulness

Abu Hurayrah رَحِمَهُمُ اللهُ said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "When the servant says: *Lā ilāha Illā Allāh, wa Allāhu Akbar* (None has the right to be worshipped except Allāh and Allāh is the Greatest) Allāh says: *My servant has spoken the truth none has the right to be worshipped but Me and I am the Greatest.*"

"When the servant says: *Lā ilāha Illā Allāh, wahdah* (None has the right to be worshipped except Allāh and Allāh is the Unique) Allāh says: *My servant has spoken the truth none has the right to be worshipped but Me and I am the Unique.*"

"When the servant says: *Lā ilāha Illā Allāh, La sharika lah* (None has the right to be worshipped except Allāh who has no partners) Allāh says: *My servant has spoken the truth none has the right to be worshipped but Me and I have no partner.*"

"When the servant says: *Lā ilāha Illā Allāh, wa lahul Mulk wa lahul Hamd* (None has the right to be worshipped except Allāh and to Him belongs All Dominion and All Praise), Allāh says: *My servant has spoken the truth none has the right to be worshipped but Me and to me belongs All Dominion and to Me belongs All Praise.*"

12. It is a protection from the devil

Abu Hurayrah رَحِمَهُمُ اللهُ narrated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Whoever says: *Lā ilāha Illā Allāh wahdahu la sharika lah, lahul*

Mulk wa lahul Hamd wa huwa ala kuli shayin Qadir (None has the right to be worshipped except Allāh who has no partners, to Him belongs All Dominion and All Praise and He is able to do all things) – one hundred times a day, it will be equal to freeing ten slaves, one hundred rewards will be written for him, one hundred sins will be wiped out for him and it will be a protection from the devil for that day until he reaches the evening and none will come on the Day of Judgement better than what he has come with except for a person who has done more than that.”¹

13. It protects one from hypocrisy

‘Utban b. Mālik رَضِيَ اللهُ عَنْهُ narrated that a man enquired, “Where is Mālik b. Dukhayshin?” Some of them said, “Such is the hypocrite who doesn’t love Allāh and His Messenger.” So the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ replied, “Do not say that, don’t you see that he says it (Lā ilāha Illā Allāh - None has the right to be worshipped except Allāh) seeking by it the face of Allāh.”²

14. It will help the one who says it one day in his life

Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whoever says: Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh), it will benefit him one day in his life whatever had befallen him before that day.”³

15. A great reason for sins being forgiven

Ali رَضِيَ اللهُ عَنْهُ said that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said to me, “Shall I not teach you some words if you say them, Allāh will forgive you even if you are already forgiven? Say: Lā ilāha Illā Allāh Al-Aliyu Al-Adhīm, Lā ilāha Illā Allāh Al-Hakīm Al-Karīm, Lā ilāha Illā Allāh Rabu Samawāti Sab’ wa Rabul ‘Arshil Athīm, Alhamdulilāhi Rabil ‘Ālamīn (None has the right to be worshipped except Allāh, The Highest, the Exalted, None has the right to be worshipped except Allāh, The All-Wise, The Bounteous, None has the right to be worshipped except Allāh, The Lord of the seven

1 — Similar wording is in *Ṣaḥīḥ Sunan al-Tirmidhi* (3534), *Ṣaḥīḥ al-Tarḥīb wa Tarḥīb* (473) *Hasan lighayrihi*.

2 — *Ṣaḥīḥ al-Bukhārī* (425).

3 — Al-Tabarānī in *Mu’jam al-Awsat* (3486), Al-Baihaqī in *Shu’ab al-Īman* and in *Silsilah al-Ṣaḥīḥah* (1932)

Heavens and the Lord of the glorious Throne, All Praise is due to Allāh the Lord of all creation).”¹

16. Sins will be forgiven as much as the foam of the sea

Abdullah b. ‘Amr رَضِيَ اللهُ عَنْهُ narrated that the Messenger of Allāh صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“There isn’t anyone upon the earth that says, “Lā ilāha Illā Allāh wa Allāh Akbar, wa la hawla wa la Quwata Illa billāh walhamdulillah (None has the right to be worshipped except Allāh, The Greatest and there is no Movement nor Complete Power except that it Belongs to Allāh and all praise is due to Allāh) except that his sins will be expiated even if they were to reach the foam of the sea.”²*

17. It is the best preparation for the grave

From Ibn Shamāsa رَضِيَ اللهُ عَنْهُ who said, *“We witnessed ‘Amr b. Ās رَضِيَ اللهُ عَنْهُ at the point of death and he cried a lot and turned his face to the wall, his son said to him, ‘O my father did not the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ give you glad tidings of such and such?’ Then he turned his face towards his son and said, ‘Indeed the best preparation that we have is the testification that none has the right to be worshipped except Allāh and that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is His Messenger.”³*

18. It is firmness for him in his grave

Bara’ b. Āzib رَضِيَ اللهُ عَنْهُ narrated that the Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“When the believer is made to sit in his grave, he is brought forward then he testifies: Lā ilāha Illā Allāh wa anna Muḥammad Rasūlullāh (none has the right to be worshipped except Allāh and that Muḥammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the Messenger of Allāh) that is the statement of Allāh*

يُبَيِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ

‘Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.”⁴

1 — *Ṣaḥīḥ Sunan al-Tirmidhi* (3504), *Silsilah al-Ṣaḥīḥah* (2621).

2 — *Musnad Al-Imam Ahmed* (6934) and in *Saḥīḥ Al-Jāmi’* (5632)

3 — *Ṣaḥīḥ Muslim* (121).

4 — *Sūrah Ibrāhīm: 27 | Ṣaḥīḥ al-Bukhārī* (1369).

19. It will protect and shield the person from the fire

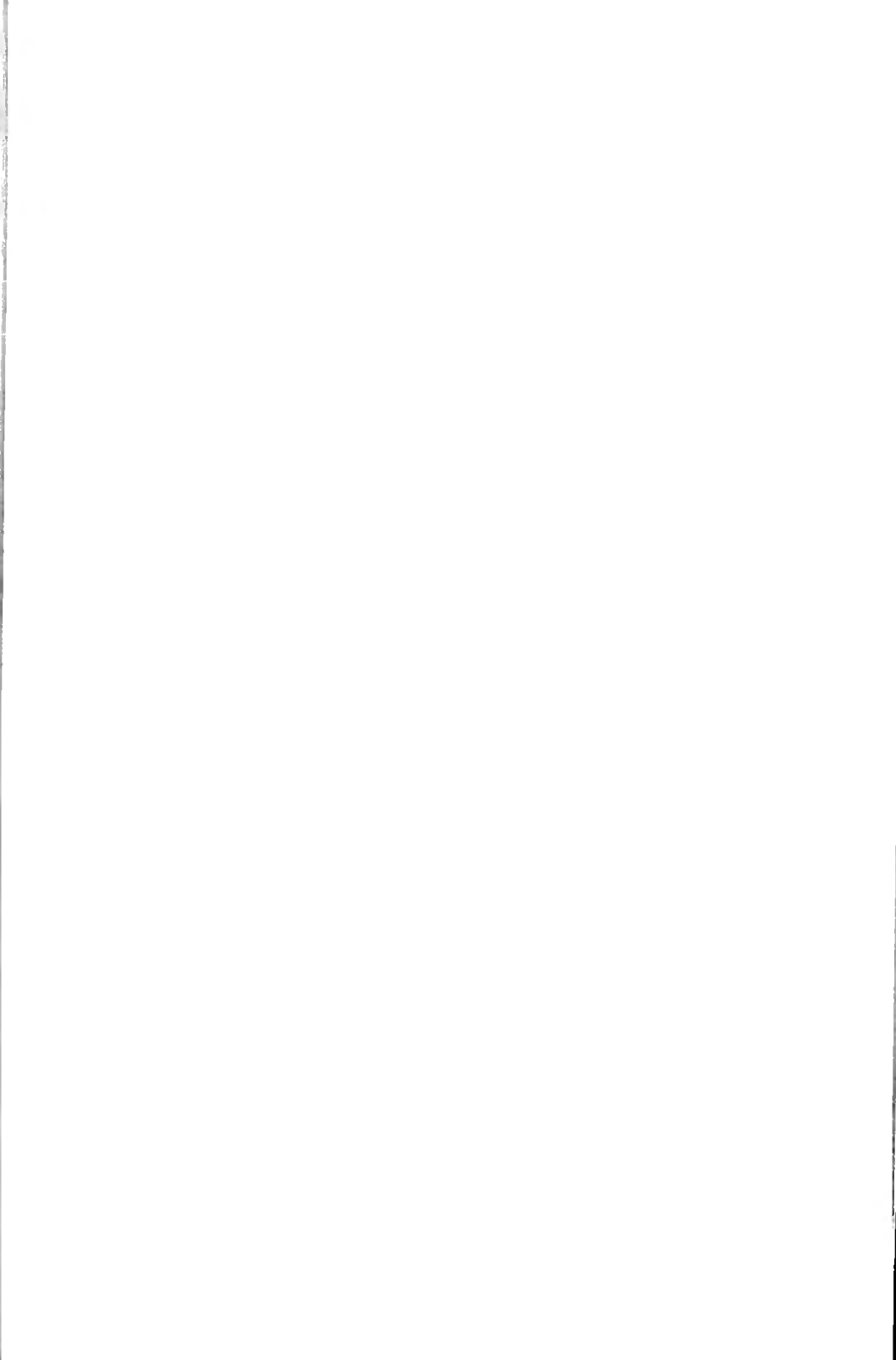
Abu Hurayrah رَضِيَ اللهُ عَنْهُ said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“Take the words for protection as a shield from the fire, Say: Subhāna Allāh, walhamdulillah wa Lā ilāha Illā Allāh wa Allāh Akbar (High is Allāh from imperfection, All Praise is due to Allāh and None has the right to be worshipped except Allāh and Allāh is the Greatest)...”*¹

20. It will be a reason to be among the happiest on the Day of Judgement

Abu Hurayrah رَضِيَ اللهُ عَنْهُ said that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, *“The happiest people concerning my intercession on the Day of Judgement will be those that say Lā ilāha Illā Allāh (None has the right to be worshipped except Allāh) sincerely from their heart.”*²

1 — Al-Nasāi in *Sunan al-Kubrā* (10682) Al-Hākim in *Al-Mustadrak* (1/725), *Ṣaḥīḥi Al-Jāmi'* (3214)

2 — *Ṣaḥīḥ al-Bukhārī* (99)



The Three Categories of Tawhīd

There are three categories to Tawhīd in maintaining Allāh's Oneness:

1. Tawhīd al-Rubūbiyyah – His Lordship
2. Tawhīd Al-Ulūhiyyah – His Worship
3. Tawhīd al-Asmā wa Sifāt – The Names and Attributes of Allāh

Shaykh Sālih Al-Fawzan said *“These categories are derived from the Qur’ān directly.”* The Opening chapter of the Qur’ān, for example, mentions the three categories of Tawhīd:

1. This verse shows the Lordship of Allāh – Tawhīd al-Rubūbiyyah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“All the praises is due to Allāh, the Lord of creation.”²

2. This verse shows the beautiful Names of Allāh – Tawhīd al-Asmā wa Sifāt:

الرَّحْمَنُ الرَّحِيمُ

“The Most Beneficent, The Most Merciful.”³

3. This verse shows that worship belongs to Allāh alone – Tawhīd Al-Ulūhiyyah:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“You (Alone) we worship, and you (Alone) we ask for help (for each and everything).”

The Closing chapter of the Qur’ān mentions the three categories of Tawhīd:

1 — From Shaykh Sālih Al-Fawzan's book *Durūs Min al-Qur’ān*

2 — Sūrah Al-Fātihah: 2

3 — Sūrah Al-Fātihah: 3

1. This verse shows the Lordship of Allāh – Tawhīd al-Rubūbiyyah:

قُلْ أَعُوذُ بِرَبِّ النَّاسِ

“Say, ‘I seek refuge in the Lord of mankind.’”¹

2. This verse shows the beautiful Names of Allāh – Tawhīd al-Asmā wa Sifāt:

مَلِكِ النَّاسِ

“The King of Mankind.”²

3. This verse shows that worship belongs to Allāh alone – Tawhīd Al-Ulūhiyyah:

إِلَهِ النَّاسِ

“The God of Mankind.”³

Furthermore, the scholar of Tafsīr Shaykh al-Uthaimīn رَحِمَهُ اللهُ mentioned ‘that there is one verse in the Qur’ān that mentions all three categories of Tawhīd:

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا

Lord of the heavens and the earth and whatever is between them – so worship Him and have patience for His worship. Do you know of any similarity to Him?”⁵

Analysing the above verse, we can see the following three categories of Tawhīd:

1. “Lord of the heavens and the earth and whatever is between them” – Tawhīd al-Rubūbiyyah – His Lordship

2. “So worship Him and have patience for His worship.” Tawhīd Al-Ulūhiyyah – His Worship

1 — Sūrah An-Nās: 1

2 — Sūrah An-Nās: 2

3 — Sūrah An-Nās: 3

4 — This was mentioned to me by the Shaykh رَحِمَهُ اللهُ in a visit to Him in Unayzah in the year 1998. The sitting was in the Jāmi’ Mosque.

5 — Sūrah Maryam: 65

3. “*Do you know of any similitude to Him?*” – Tawhīd al-Asmā wa Sifāt
– His Names and Attributes of Allāh.



The Seven Conditions of the Article of Faith – *Lā ilāha Illa Allāh*

1. Knowledge

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped except Allāh.”¹

2. Certainty

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

“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.”²

3. Sincerity

أَلَا لِلَّهِ الدِّينُ الخَالِصُ

“Surely, the religion (i.e. the worship and the obedience) is for Allah only.”³

4. Truthfulness

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الكَاذِبِينَ

“And We indeed tested those who were before them. And Allah 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 Allah knows all that before putting them to test).”⁴

1 — Sūrah Muḥammad: 19

2 — Sūrah Al-Hujurāt: 15

3 — Sūrah Al-Zumar: 3

4 — Sūrah Al-Ankabūt: 3

5. Compliance

وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ

“And whosoever submits his face (himself) to Allah, while he is righteous, then he has grasped the most trustworthy handhold. And to Allah return all matters for decision.”¹

6. Acceptance

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ. وَيَقُولُونَ إِنَّا لَنَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

“Truly, when it was said to them: *La ilāha illā-Allāh* ‘(none has the right to be worshipped but Allah),’ they puffed themselves up with pride (i.e. denied it). And (they) said: ‘Are we going to abandon our *aliha* (gods) for the sake of one possessed?’”²

7. Love

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِن دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ

“And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They love them as they love Allah. But those who believe, love Allah more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allah and that Allah is Severe in punishment.”³

1 — Sūrah Luqmān: 22

2 — Sūrah Al-Sāffāt: 35-36

3 — Sūrah Al-Baqarah: 165

Refuting The Incorrect Meaning of the Article of Faith – *Lā ilāha Illa Allāh*

Mainstream Sunnī books of tafsīr are clear in clarifying the contextual meaning regarding the article of faith to refer to worshipping Allāh alone. However, non-mainstream books of tafsīr and political activist such as Sayyid Qutb (d.AH1385) in his explanation regarding the article of faith from his tafsīr (1412AH:2/1006) said, “*Lā ilāha illā Allāh (as Arabs used to understand) means: there is no ruler-ship except that it belongs to Allāh and no legislation except that it is from Allāh and no authority of anyone over anyone because authority all belongs to Allāh.*”

This explanation from Sayyid Qutb does not mention the context of the article of faith as actually meaning worship of Allāh alone. This clearly shows that Sayyid Qutb along with many political activists do not know the contextual meaning of the article of faith. They neither rectified societies for the better nor did they educate the people correctly. Sayyid Qutb's political climate and struggle for power that he lived in while in Egypt in the 1950's and 1960's is not an excuse to leave off the call to the correct meaning of the article of faith.

Allāh said in the best verse in the Qur'ān, Ayat al-Kursi:

الله لا إله إلا هو الحي القيوم

“Allāh! La ilāha illā Huwa (none has the right to be worshipped except He), the Ever Living, the One Who sustains and protects all that exists.”¹

As for the translator of the meaning of the Qur'ān, Muḥammad Asad, then he also did not clarify the mainstream tafsīr meaning of the article of faith:

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

“And know that none has the right to be worshipped except Allāh.”¹

ASAD NON-MAINSTREAM MU’TAZILI ALLEGORICAL INTERPRETATION:

“Know, then, [O man,] that there is no deity save God.”

Even though Muḥammad Asad has over five thousand footnotes, he did not mention the context of this verse to mean worship belonging to Allāh alone, this is an important statement for Muslims to know. He sufficed with, “*Know, then, [O man,] that there is no deity save God.*”

Another mistranslation of the article of faith from the Shi’ite translation by Mir Ali (1988:225) describes the article of faith (Muḥammad:19) to mean not only denial of the existence of false gods but also to believe in the absolute Unity of God and that this, according to him, is what the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ preached!

MIR ALI PORTRAYS SHI’ITE BELIEFS:

“So know thou that there is no god but God”

Then Mir Ali quotes from the Old Testament and New Testament to support his translation that this was the message of all the Prophets. This interpretation does not give the contextual main call of the Prophets mentioned in mainstream tafsīr and that is to worship Allāh alone. If Mir Ali means by the term ‘*Unity of God*’ that the creation is in unison with God then this would be in direct contradiction to the clear verses showing Allāh is not like any of His creation such as:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

“There is nothing like unto Him and He is the Hearing, the Seeing.”²

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

“Nor is there to Him any equivalent.”³

1 — Sūrah Muḥammad: 19

2 — Sūrah Al-Shūrā: 11

3 — Sūrah Al-Ikhlās: 4

The other Shi'ite translation by Shakir translated the article of faith as,

SHAKIR PORTRAYS SHI'ITE BELIEFS:
"So know that there is no god but Allāh."

Again, there is no mention of worship rightfully belonging to Allāh alone. After going through the Shi'ite *Tafsīr al-'Ayyāshi* and *Tafsīr al-Qummi* regarding the meaning of the article of faith, there was no mention that it meant worshipping Allāh alone.

Furthermore, the Qādyānī translator Maulana Muḥammad 'Alī also did not translate the article of faith in accordance with the Prophetic explanation and translated it as:

MAULANA MUHAMMAD 'ALĪ QĀDYĀNĪ TRANSLATION:
"So know that there is no god but Allāh."

The other Qādyānī translator Sher 'Alī similarly translated the article of faith without showing the importance of worship being for Allāh alone:

SHER 'ALĪ OFFICIAL QĀDYĀNĪ TRANSLATION:
"Know, therefore, that there is no god other than ALLĀH."

The four non-Muslim translators also did not translate the article of faith completely by using the addition 'right to be worshipped' as in Khān and al-Hilālī. Each of these four non-Muslim translators (Arberry, Palmer, Sale and Rodwell) have chosen the literal translation of the article of faith:

ARBERRY (NON-MUSLIM):
"Know thou therefore that there is no god but God."

PALMER (NON-MUSLIM):
"Know thou that there is no god but God."

SALE (NON-MUSLIM):

“Know, therefore, that there is no god but God.”

RODWELL (NON-MUSLIM):

“Know, then, that there is no god but God.”

Equally, Yusuf ‘Alī and Pickthall translated the verse (Sūrah Muḥammad: 19) incorrectly without the context of worship being for Allāh alone:

YUSUF ‘ALĪ FOLLOWED MU’TAZILI ALLEGORICAL INTERPRETATION:

“Know, therefore, that there is no god but God”

PICKTHALL (CONVERT TO ISLAM):

“So know (O Muḥammad) that there is no God save Allāh.”

The Sufi translation by Dr. Muḥammad Tahir-ul-Qadrī also did not emphasise worship being for Allāh alone and merely translated the article of faith literally.

DR. MUḤAMMAD TAHIR-UL-QADRĪ M., BRELVĪ-SUFĪ

INTERPRETATION:

“Know then that there is no God except Allāh”

In conclusion, the context of the article of faith in Sunni mainstream tafsīr was only portrayed by Khān and al-Hilālī since they mentioned the significance of worship being for Allāh alone. Just to believe in the Lordship of Allāh was not enough to be Muslim during the time of the Prophet ﷺ. Rather, the context of his call was to propagate the importance of worshipping Allāh alone without any partners. Therefore, it is imperative on all Muslims to know the correct meaning of the article of faith and rely on those translations that adhere closely to the Sunni Mainstream meaning of it.

According to Muslims, the article of faith is the key to enter Paradise and upholding it will bring salvation from the Hell-Fire. Imam Ibn

al-Qayyim (AH1429:456) said, "The article of faith is a statement upon which the heavens and earth

were established and it is upon which the creation originated.

The article of faith that none has the right to be worshipped except Allāh is the foundation of this path... Saying

it will save the person

from the punishment of the grave. No one will enter paradise except due to it. If one does not hold on to this rope they will not be able to worship Him correctly. It is the statement of Islam and depending on the people's belief, they will be either categorized as people of happiness or people of sadness."

In order to understand Tawhīd (Monotheism), we need to know the meaning of the article of faith so that we are sincere in everything we say and do. Allāh has commanded that we should come to know that only He deserves to be worshipped.

