

لَا إِلَهَ إِلَّا اللَّهُ

# The Conditions of La Ilaha Illallâh

Shaykh Abd'ur Rahmân bin Hasan  
Â'ush Shaykh  
Rahimahullâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allâh, the Most Gracious, the Most Merciful.*

Shaykh Abd'ur Rahmân bin Hasan Rahimahullâh said,

**“The Shahâdah (testimony) of La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) must have seven conditions, and it does not benefit the one who utters it unless all are brought together.”**

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## The Conditions of La Ilaha Illallâh

**Author:**

Shaykh Abd'ur Rahmân bin Hasan Âl'ush Shaykh  
Rahimahullâh  
(1285 H)

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# شُرُوطُ لَا إِلَهَ إِلَّا اللَّهُ

## The Conditions of La Ilaha Illallâh<sup>1</sup>

Shaykh Abd'ur Rahmân bin Hasan (1285 H)

Rahimahullâhu Taâlâ

Shaykh Abd'ur Rahmân bin Hasan Rahimahullâhu Taâlâ, said the following in his book "Fath'ul Majîd",

"I say:

The Shahâdah (testimony) of La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) must have seven conditions, and it does not benefit the one who utters it unless all are brought together.

(The seven conditions are as follows:)

1. **Al-Ilm (knowledge) which eliminates al-Jahl (ignorance),**
2. **Al-Yaqîn (certainty) which eliminates ash-Shakk (doubt),**
3. **Al-Qabûl (acceptance) which eliminates ar-Radd (rejection and denial),**
4. **Al-Inqiyâd (compliance, submission) which eliminates at-Tark (abandoning),**
5. **Al-Ikhlâs (sincerity) which eliminates ash-Shirk (associating partners with Allâh),**

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<sup>1</sup> Abd'ur Rahmân bin Hasan Âl'ush Shaykh, **Fath'ul Majîd**, p. 83, Chapter on Calling to La Ilaha Illallâh, Matba'at'us Sunnat'il Muhammadiyyah, Cairo 1957; **ad-Durar'us Saniyyah**, 2/243-256 **ad-Durar'us Saniyyah**, 2/359-360.

**6. As-Sidq (truthfulness) which eliminates al-Kadhib (lying),**

**7. Al-Mahabbah (love) which eliminates its opposite (which is Bughd)."**

The quote from "**Fath'ul Majîd**" ends here.

Rasûlullâh Sallallâhu Alayhi wa Sallam said,

*"Whoever says La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) and disbelieves in all that is worshipped besides Allâh, his property and blood becomes Harâm, and his reckoning is with Allâh."*<sup>2</sup>

While explaining this Hadîth, Shaykh Abd'ur Rahmân bin Hasan bin Muhammad bin Abd'il Wahhâb Rahimahumullâhu Taâlâ said elsewhere,

"As for the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam in the Sahîh (authentic) Hadîth,

*"...and disbelieves in all that is worshipped besides Allâh..."*

This (i.e. disbelieving in all that is worshipped besides Allâh, including the Tawâghît) is a great condition. Without this, the statement of "La Ilaha Illallâh" will not be Sahîh (valid).

When this condition is not present, the blood (i.e. life) and wealth of the person who says "La Ilaha Illallâh" will not become innocent (to shed); since this is the meaning of the statement "La Ilaha Illallâh", (There is no -true- deity -worthy of worship- except Allâh).

Thus, the utterance does not benefit without carrying its indicative meaning, from abandoning Shirk, keeping distant from Shirk, and keeping distant from those who act upon Shirk.

Therefore, when one rejects everything worshiped besides Allâh, keeps

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<sup>2</sup> Muslim, Hadîth no. 23, Târiq bin Ashyam Radiyallâhu Anh.

distant from them, and becomes an enemy of those who do this Shirk; he has become a Muslim and his blood and wealth becomes innocent (to shed).

This is the meaning of the statement of Allâhu Taâlâ,

**“So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat’ul Wuthqâ (firmest handhold). And Allâh is as-Sâmi (Hearing) and al-Alîm (Knowing).”** (Al-Baqarah 2/256)

In Sahîh (Authentic) Ahâdîth, **“La Ilaha Illallah”** has been restricted with severe conditions. All of these need to be fulfilled altogether by Qawl (utterance), I’tiqâd (belief), and Amal (action).

From amongst this is the Hadîth of Itbân (bin Mâlik) Radiyallâhu Anh, narrated in the Sahîh,

*“...For verily, Allâh has forbidden an-Nâr (the Fire i.e. Hell) for the one who says: La Ilaha Illallah, thereby seeking Allâhu Taâlâ’s Wajh (face).”<sup>3</sup>*

Narrated in another Hadîth as,

*“Truthfully from his heart...”<sup>4</sup>*

*“Sincerely from his heart.”<sup>5</sup>*

Meaning, **“Believing with his heart; with certainty and without doubt.”** Therefore, unless these conditions are fulfilled with knowledge of its meaning and what it includes, saying the statement **“La Ilaha Illallah”** will not benefit the one who utters it.

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<sup>3</sup> Al-Bukhârî, Hadîth no. 5401, Itbân bin Mâlik Radiyallâhu Anh.

<sup>4</sup> Al-Bukhârî, Hadîth no. 128, Mu’âdh bin Jabal Radiyallâhu Anh.

<sup>5</sup> Al-Bukhârî, Hadîth no. 99, Abû Hurayrah Radiyallâhu Anh.

Just as Allâhu Taâlâ stated,

**“And those they invoke besides Him do not possess (power of) intercession; but only those who testify to the truth (can benefit), and they know.”** (Az-Zukhruf 43/86)

Allâhu Taâlâ said to His Nabî Sallallâhu Alayhi wa Sallam,

**“So know that there is no -true- deity -worthy of worship- except Allâh.”** (Muhammad 47/19)

The meaning of this Kalimah will allow increase according to the strength of Ilm that one has and the soundness of his Amal (actions).

In opposition to those who utter it without recognizing its meaning; it is unavoidable to know the true meaning of this Kalimah, **-with an Ilm that eliminates al-Jahl (ignorance)-**.

It is necessary to have **al-Yaqîn (certainty) that eliminates ash-Shakk (doubt)** which indicates Tawhîd.

It is also necessary to have **al-Ikhlâs (sincerity) that eliminates ash-Shirk (associating partners with Allâh)**. For verily, many people utter this Kalimah while committing Shirk (with Allâh) in Ibâdah (worship), rejecting its meaning, and showing enmity to those who believe in it and act upon it.

Again, in opposition to the condition of the Munâfiq (hypocrite); who utters the Kalimah of Tawhîd without having Sidq (with the heart), it is necessary to have **as-Sidq (truthfulness) that eliminates al-Kadhib (lying)**.

Just as Allâhu Taâlâ states,

**“They say with their tongues what is not within their hearts.”**  
(Al-Fath 48/11)

In opposition to those who utter the Kalimah of Tawhîd without acting upon it, it is also necessary to have **al-Qabûl (acceptance) that eliminates**

**ar-Radd (rejection and denial).**

Again, in opposition to those who oppose these two commands (to love Tawhîd and being happy with it), It is necessary to have **al-Mahabbah (love) and happiness with** what the Kalimah denotes, from Tawhîd, Ikhâlâs, and other than this.

And it is a must to have **al-Inqiyâd (compliance, submission)**, by acting upon it and whatever it refers to, includes, and necessitates.

All of this is the Dîn of Islâm which Allâhu Taâlâ does not accept any Dîn other than it.”