

## Question & Answer On Understanding Laa ilaha illaa'Allaah

Compiled By Naasir Abuz-Zubayr

**Q: Why is it important to understand Laa ilaaha illallaah correctly?**

**A: It is important to understand La ilaha illAllaah correctly for various reasons. Amongst those reasons are because this is the most important aspect in the life of a Muslim, one cannot properly worship Allaah without understanding La ilaha illAllaah correctly as it is the first obligation upon the people. La ilaha illAllaah is the key to Paradise.**

**Q: Shaykhul-Islaam Ibn Qayyim al-Jawziyyah stated that: "Laa ilaaha illallaah is the first of the affair and the last of it explain what he meant correct?"**

**A: The statement of Shaykhul Islam Ibn Qayyim al- Jawziyyah that La ilaha illAllaah is the first of the affair and that last of it is because the way one enters into the fold of Islam is by way of the statement of La ilaha illAllaah, so that is the first of the affair. It is the last of the affair because the way that a Muslim should leave this earth is having his/her statement to be La ilaha illAllaah. The Messenger of Allah (*SalAllaahu alaihe wa sallam*) said, "Whoever's last statement at the time of death is La ilaha illAllaah enters into the Paradise."**

**Q: Laa Ilaaha Illallaah is so significant that Allaah sent all of the Messengers to call their people to it, give the proof for this point**

**A: The proof of Allaah sending all the Messengers to call their people to La Illaha IllAllaah is in Qur'an (one of the main text as a proof for this) in 16:36 "And verily, We have sent among every Ummah (nation) a Messenger (proclaiming): "Worship Allaah alone, and avoid taghut (all false deities)..."**

**Also as an establishment of this point is in 21:25 where Allah (*Subhanna wa at ala*) mentions: "And We did not send any Messenger before you (O Muhammad *SalAllaahu alaihe wa sallam*) but We revealed to him (saying): La Ilaha Illa Ana (None has the right to be worshipped but I (Allaah), so worship Me (Alone and none else)." And these two proofs are specific to the question.**

**Q: What are the other names Laa Ilaaha Illallaah is known by?**

**A: The other names the La Illaha IllAllaah are the Kalaima at Tawheed (The statement of Tawheed) because in this statement "La Illaha IllAllaah" is where you find the establishment of the Oneness of Allah (*Subhanahu wa at ala*) in His Lordship, Kalaima Ikhlaas (The statement of sincerity) because in this statement it establishes that all worship is for Allaah (*Subhanahu wa at ala*). Also the term "The Shahadah" is mentioned because the people are called to bear witness to it. Coming from the statement of The Messenger (*SalAllaahu alaihe wa sallam*) when he sent Muadh to Yemen to call the people of the book to al-Islam he mentioned call them to testify "Ashadu an la ilaha illAllaah" to be testified that none has the right to be worshipped except for Allaah.**

**Q: How many pillars are there to Laa Ilaaha Illallaah?**

**A: There are two pillars to La Illaha IllAllaah**

**Q: What are the pillars for Laa Ilaaha Illallaah?**

**A: The 2 pillars to Laa Illaaha Illallaah are negation and affirmation**

**Q: What is the meaning of each pillar?**

**A: The meaning of negation as a pillar of La Illaaha Illallaah means to negate anything having the right be worshiped except Allaah and the meaning of affirmation as a pillar of La Illaaha Illallaah is to affirm that Allaah is singled out in all worship alone.**

**Q: What principle can be extracted from the pillars?**

**A: At Takliyah before At Tahleeyah” meaning there must be the removal before beautification. Shirk must be removed before one beautifies him/herself with Tawheed.**

**Q: Give the proof for this principle?**

**A: The proof for this principle is in Qur'an (2:256) where Allah (*Subhanahu wa at ala*) mentions, "There is no compulsion in the religion. Verily, The right path has to become distinct from the wrong path. So whoever disbelieves in the taghut (all false deities) and believes in Allaah has grabbed hold to the firm handhold, which doesn't break. And Allaah is All-Hearing and All-Knowing." In the area of the statement "...Whoever disbelieves in the taghoot..." this is the negation (at Takliyah, the removal of shirk) and "...believes in Allaah..." is the affirmation (at Tahleeyah, the beautification).**

**Q: Some say the meaning of Laa Ilaaha Illallaah is: "There's no creator but Allaah". This is incorrect, provide the proof why?**

**A: To say La illaha Illallaah means "There's no god but Allaah" is incorrect and the proof is in Qur'an (31:25) where Allaah states, "If you were to ask them, "Who has created the heavens and the earth?", they will say : "Allaah." Allaah is addressing the Prophet Muhammad (*SalAllaahu alaihe wa sallam*) that if he were to ask the polytheists this. This verse shows that the polytheists believed that Allah (*Subhanahu wa at ala*) is The Creator. Although that they believed that Allaah is The Creator, this did not enter them into the fold of al-Islam. So to say "There's no Creator except for Allaah" would mean that the polytheists were believers cause they believed this. Amongst the proof is in (23:84-85) , where Allaah states, (:84)"Say: "Whose is the earth and whoever is therein? If you know!" (:85) "They will say: It is Allaah's!" Say: "Will you not them remember?" And also in (12:106) where Allaah mentions: "And most of them do not believe in Allaah except that they are polytheists." Meaning they believe that Allaah is The Creator however they associate partners with Him.**

**Q: The translated meaning: "There's no god but Allaah" is incorrect from two angles, what are they?**

**A: The translated meaning: "There's no god but Allaah" is incorrect from two angles. The Scholars mentioned that if one was to say this then that would mean that nothing else is worshiped other than Allaah and other things are worshiped besides Allah. Allaah describes this in Qur'an (11:101), "We did not wrong them, but they have wronged themselves, so their gods that they called on besides Allaah did not benefit them in any way when the commandment of your Lord came, nor did they increase them in anything except destruction." There are other gods, however the presence of these other gods are false gods, false deities. And the second angle is that a god is worshiped and to say that there is no god but Allaah would mean that everything that is worshiped is Allaah.**

**Q: What is the correct translated meaning of Laa Ilaaha Illallaah?**

**A: The correct translation of Laa Ilaaha Illallaah is that There is nothing or none who has the right to be worshiped except for Allaah.**

**Q: What are the eight conditions of Laa Ilaaha Illallaah. What are they and what do they negate?**

**A: The 8 conditions of Laa Ilaaha Illallaah are:**

- 1. Al Ilm (knowledge) which negates ignorance**
- 2. Al Yaqeen (certainty) which negates doubt**
- 3. Al Ikhlaas (sincerity) which negates polytheism**
- 4. Al Sidq (truthfulness) which negates lying and hypocrisy**
- 5. Al Mahabbah (love) which negates hatred**
- 6. Al Inqiyad (the submission or surrender) which negates abandonment**
- 7. Al Qubool (acceptance) which negates rejection**
- 8. Al Kufr bi taghut -the disbelief of the false deities**

**Q: What are the proofs for the first condition?**

**A: The proofs for the first condition (Al Ilm, knowledge) are in Qur'an (47:19), (43:86) and in Saheeh Muslim #26**

**Q: What are the proofs for the second condition?**

**A: The proofs for the second condition (Al Yaqeen, certainty) are in Qur'an (49:15), (9:45) , (#3372 of Saheeh Al Bukhari and #31 of Saheeh Muslim) and #29 of Saheeh Muslim.**

**Q: What are the proofs for the third condition?**

**A: The proofs for the third condition (Al Ikhlās, sincerity) are in Qur'an (39:3), (98:5), in (Saheeh Muslim #33 and Saheeh Al Bukhari #425) and Saheeh Al Bukhari #99**

**Q: What are the proofs for the fourth condition?**

**A: The proofs for the fourth condition (Al Sidq, Truthfulness) is in Qur'an (2:8-10), (29:1-3), in Saheeh Muslim #32 and in Saheeh Al Bukhari #128**

**Q: What are the proofs for the fifth condition?**

**A: The proofs for the fifth condition(Mahabbah, love) Is In Qur'aan (2:165), (5:54) In Saheeh Muslim 34**

**Q: What are the proofs for the Six condition?**

**A: The proofs for the Six condition(Inqiyad the submission or surrender) Is In Qur'aan (31:22), (39:54)**

**Q: What are the proofs for the Seventh condition?**

**A: The proofs for the Seventh condition( Qubool,acceptance) Is In Qur'aan (37:35-36) In Saheeh Bukhaaree 79 & Saheeh Muslim 2282**

**Q: What are the proofs for the Eighth condition?**

**A: The proofs for the Eighth condition( Kufr bi taghut -the disbelief of the false deities) Is In Qur'aan (2:256) & Saheeh Muslim 23, Ahmad 3/472**

**Q: What are the conditions for Ibaadah to be accepted?**

**A: The conditions for ibaadah to be accepted are 3 and are extracted from (18:10):**

**“Say (O Muhammad *SalAllaahu alaihe wa sallam*): “I am only a man like you. It has been revealed to me that you Ilah (God) is One Ilah (Allaah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in worship of his Lord.”**

- 1. Islam (as a condition is extracted from, “..Whoever hopes for the Meeting with his Lord...”)**
- 2. Ikhlas (as a condition is extracted from, “...associate none as a partner in the worship of his Lord.”)**
- 3. It’ibaah (as a condition is extracted from, “...let him work righteous actions..”)**

**Q: The prophet (sallahu alayhi wa salam) advised Muadh not to convey the glad tidings, what principle can be extracted from this statement?**

**A: The Prophet (*SalAllaahu alaihe wa sallam*) advised Muadh not to convey the glad tidings of that whoever said La Illaha IllAllaah truthfully from his/her heart, the hellfire will be prohibited from them. Muadh mentioned “Should I not inform the people?” The Prophet (*SalAllaahu alaihe wa sallam*) mentioned “Do not inform them for they will depend upon this alone.” The principle (that we covered) is the repelling of the harm (repelling the people depending on that statement alone and leaving off actions) is giving precedence to bringing about the good (the people being given the glad tidings)**

**Q: What is the punishment for those who conceal knowledge?**

**A: The Prophet (*SalAllaahu alaihe wa sallam*) said: “Whoever concealed knowledge, Allaah will make him wear a bridle of fire upon his face on the Day of Judgment .”**

**Q: Is there ever a case when you can conceal knowledge if so, when and provide the proof.?**

**A: The Ulaama covered that it is permissible to conceal knowledge for the purpose of repelling a greater harm.**

**Q: What is the proof from the sunnah which establishes that ignorance is blameworthy?**

**A: The proof from the Sunnah which establishes that ignorance is blameworthy is in found in the Sunan of Abu Dawood that verily the cure for the ignorance is the question.**

**Q: What Scholar of the past mentioned in his book:Chapter, Knowledge before the statement and the action"?**

**A: Imaam Al-Bukhari mentioned in his book: "Chapter, knowledge before the statement and the action."**

**Q: Where is this statement to be found?**

**A: This statement is to be found in The Book of Knowledge.**

**Q: What is the proof for this statement?**

**A: The proof for this statement is in Qur'an (47:19)**

**Q: What are the eight points which lead to the knowledge Laa Ilaaha Illallaah.?**

**A: The 8 points that lead to the knowledge of La Illaha Illallaah are:**

- 1. Contemplating over the Names and Attributes of Allaah**
- 2. Knowing that Allaah is singled out in the arranging of the affairs of creation**
- 3. Having knowledge that Allaah is singled out in bestowing of the bounties, which are outward and inward, that which is connected to one's deen and one's dunyah.**
- 4. That which we see and hear of ,of the reward of those who established tawheed, from the awliya of Allaah.**
- 5. Having knowledge of the descriptions of that which is worshipped along side and taken as deities and how they are deficient.**
- 6. That the books of Allaah are all agreed upon La illaha Illallaah.**
- 7. That the elite from the creation (who are the most complete from creation in the matter of character and intellect) are the Messengers, The Prophets and the Scholars, they all bore witness to La Illaha Illallaah**
- 8. That which Allaah has established from the proofs and evidences in His creation which indicates His tawheed.**

**Q: What are the levels of certainty?**

**A: The levels of certainty are:**

- 1. Knowledge of certainty (Ilm ul Yaqeen)**
- 2. Sight of certainty (Iyn ul Yaqeen)**
- 3. Taste of certainty (or Truth of certainty, Haqq ul Yaqeen)**

**Q: What are the proofs for these levels?**

**A: The proofs for the levels of certainty are:**

- 1. Knowledge of certainty (Takathur:5)**
- 2. Sight of certainty (Takathur:7)**
- 3. Taste or Truth of certainty (Waqi'ah:95)**

**Q: What are the four ways a Muslim can apostate from Islaam?**

**A: The 4 ways a Muslim can apostate from Islaam are:**

- 1. A Creed or belief that one holds which will invalidate one's faith.**
- 2. A Statement that one makes with his tongue.**
- 3. An Action which is done that can cause a Muslim to apostate.**
- 4. The matter of doubt.**

**Q: What's an example for each?**

**A: An example for #1 is: If a person was to believe after believing that none has the right to be worshipped besides Allaah, that someone along with Allaah created along with Allaah.**

**An example for #2 is: If a person curses Allaah, or curses the Messenger of Allaah.**

**An example for #3 is: If a person supplicates to the dead or do something foul to the Qur'an.**

**An example for #4 is: Someone having doubt on whether the Prophet Muhammad (*SalAllaahu alaihe wa sallam*) is the last Messenger or not after believing that he is.**

**Q: What is the meaning of Shirk?**

**A: The meaning of Shirk (best mentioned by the Ulaama) is making other than Allaah equal with Allaah in those matters which are specifically for Allaah.**

**Q: How many categories of Shirk are there?**

**A: Two That we will mention shirk akbar(major), shirk asghar(Minor)**

**Q: Name some of the differences between the categories?**

**A: The differences between the categories is that the major shirk (Akbar) expels the person from the fold of al-Islam whereas the minor shirk (Asghar) does not. The major shirk invalidates all of the person's actions, even the actions done sincerely for Allaah (*Subhana wa at ala*) incorrectly whereas the minor shirk only invalidates the action that is present. Also, the one who dies upon major shirk will be punished in the hellfire forever, whereas (according to some of the Ulaama) the one who dies upon minor shirk will enter into the hellfire, but they will eventually come out and Allaah knows best.**

**Q: What are the two categories of Nifaaq?**

**A: The two categories of Nifaaq are:**

- 1. Hypocrisy of Creed (Nifaaqul It'ikhadi, which is the greater form)**
- 2. Hypocrisy of Action (Nifaaqul Amali, which is the lesser form)**

**Q: What is the difference between the two categories of hypocrisy?**

**A: The difference between the two categories of Nifaaq are that in Nifaaqul It'ikhadi (major) this person in reality is a disbeliever with Allah (*Subhana wa at ala*) and this person will be in the lowest depths of the hellfire if they die upon it and Nifaaqul Amali (minor or lesser) does not exit an individual from the fold of Islam but can lead a person to the greater form of hypocrisy.**

**Q: When did Nifaaq first appear amongst this Ummah?**

**A: Nifaaq appeared amongst this ummah after the hijrah of The Prophet (*SalAllaahu alaihe wa sallam*) from Mecca to Medina after Badr (as mentioned by the Ulaama).**

**Q: Is this Ummah the first to experience Nifaaq? Provide the proof for your answer?**

**A: No. This Ummah is not the first to experience nifaaq rather nifaaq was present amongst the previous nations. The proof for this is in Qur'an (66:10) regarding the wife of Nuh and the wife of Lut where Allaah states: "Allaah sets forth an example for those who disbelieve: the wife of Nuh and the wife of Lut. They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they (Nuh and Lut) availed them (their respective wives) not against Allaah and it was said: "Enter the Fire along with those who enter!""**

**We covered that Shaykhul Islam Ibn Taymiyyah (*rahimhuallaah*) covered a very important point that the betrayal was not in the wives being in beds with other men rather the betrayal was in the religion (deen) by outwardly displaying that they were with their husbands upon the same deen but in reality they were with their people upon kuffir (disbelief). And that which establishes this is that which Allaah (*subhana wa at ala*) mentioned in (51:35-36): (35) "So We brought out from therein the believers." (36) "But We found not there any house of the Muslims except one [Lut and his two daughters]."**

**Shaykhul Islam Ibn Taymiyyah (*rahimhuallaah*) mentioned that when Allaah (*Subhana wa at ala*) describes a house, he describes it as a Muslim home, but when it came to Him mentioning those who were saved, only the believers were saved. And that indicates that the wife of Lut outwardly displayed to be a Muslim, so therefore the house is a Muslim home, but when it came to those who were saved, she was not saved because she was not a believer. Showing that she outwardly displayed Islam but in her heart there was kuffir (disbelief) which is greater form of hypocrisy and Allaah knows best.**

**Q: What are the five characteristics of Nifaaq?**

**A: The five characteristics of Nifaaq are:**

- 1. Whenever he speaks, he tells lies**
- 2. Whenever he promises, he always breaks it (his promise)**
- 3. If trusted, he proves to be dishonest.**
- 4. Whenever he quarrels, he behaves in a very evil, insulting manner.**
- 5. Whenever he makes a covenant, he proves himself treacherous.**

**Q: What are the categories of people?**

**A: The categories of people are(3):**

- 1. The Believer**
- 2. The Disbeliever**
- 3. The Hypocrites**

**Q: What is the principle concerning the affairs of the heart?**

**A: The principle regarding the affair of the heart is that the affairs of the heart are left to Allaah (*Subhana wa at ala*) and no one knows them. Even if the out ward strongly indicates something, it is to left to Allaah alone.**

**Q: What are the areas where Sidq is supposed to be in the life of the Muslim?**

**A: The areas where Sidq (truthfulness) is supposed to be in the life of a Muslim is in our speech, actions and most importantly our creed.**

**Q: What is the difference between Sidq and Ikhlaas?**

**A: When you look at the condition of Ikhlaas, it negates shirk. So when one says La Illaha IllAllaah, he has to say this for the sake of Allaah (*Subhana wa at ala*). When you look at the condition of Sidq, it negates the lie, meaning from the tongue the person is saying the truth (being truthful in the statement of La Illaha IllAllaah). So Ikhlaas negates Shirk and Sidq negates the lie.**

**Q: Why do the scholars say whoever was a believer prior to the Hijrah was truly a believer?**

**A: Prior to the Hijrah of The Prophet (*SalAllaahu alaihe wa sallam*) from Mecca to Medina, the Muslims were in a state of weakness and being oppressed. There was no worldly gain for one to obtain in being a Muslim in Mecca. So the Scholars mentioned that those who believed (in Mecca) were truly believers because there was no dunya for one to obtain because the Muslims were in a state of weakness.**

**Q: What are the two categories of the miracles of the prophet?**

**A: The 2 Categories of the miracles of the Prophet (mentioned by Shaykhul Islaam Ibn Taymiyyah) are:**

- 1. Al Ayahtul Ihsiya (Tangible)**
- 2. Al Ayahtul Akhaliyah (Intellectual)**

**Q: Provide examples for each.**

**A: The examples for the “Tangible miracles” of The Prophet are (3):**

- 1. The miracles that Allaah cause to take place by The Prophet’s hands, outside of his physical being.**
- 2. That which was witnessed by his physical being and image which was an indication of his prophet hood (the seal of prophet hood)**
- 3. That which is in The Prophet’s characteristics like truthfulness, trustworthiness and the likes.**

**The examples for the “Intellectual signs (miracles) of The Prophet are (6):**

- 1. He’s from a tribe and not the people of knowledge**
- 2. 40 years of age passed that he didn’t inform the people of his prophet hood.**
- 3. His patience and forbearance in conveying the message.**
- 4. All of The Prophet’s supplications were answered.**
- 5. The glad tidings of his coming came are in previous scriptures.**
- 6. He conveyed information about the unseen which testifies his prophet hood as this information could have only come from Allah (subhana wa at ala).**

**Q: What is the difference between a test and a punishment?**

**A: From the differences between a test and a punishment depends on the individual who is experiencing the calamity or the affair. Allaah (*Subhana wa at ala*) put test upon the people to raise their level and a punishment is sent down because of that which the people indulged in with disobedience to Allaah.**

**Q: Is it permissible to say that a Muslim is being punished by Allah, why or why not?**

**A: From the statement of Shaykh Saalih Ali Shaykh he mentioned that in general it is not permissible for one to say that a Muslim is being punished because it is not known what the case is of this Muslim.**

**Q: How can one determine if their trial is actually a punishment?**

**A: One can determine whether their trial is actually a punishment by if they are people who oppose the commandments of Allaah. If they are upon obedience or disobedience to Allaah (*Subhana wa at ala*). If the person is obedient to the commandments of Allaah, then the calamity is a test. If the person is upon disobedience to Allaah, then the person can consider that which has befallen him/her as a punishment.**

**Q: Who from amongst the people are most severely tested?**

**A: The ones most severely tested by Allaah are The Prophets and Messengers. Then after them are The Righteous, then those who are like them and those who are like them.**

**Subhanaka'Allaahumma Wa BiHamdika Ashhadu An Laa Ilaha Illa Anta Astaghfiruka Wa Atubu ilayh Wa Akhir Da'wanaa Innal Hamdulillaahi Rabbil Aalameen**

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