

VIRTUES OF THE
SHAHADAH



By Dr. Falaah Bin Ismaa'eel Mundakaar

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فضائل الشهادة

لفضيلة الشيخ الدكتور

فلاح بن إسماعيل مندكار

The Virtues of the Shahaadah

By: Doctor

Falaah Bin Ishma'eel Mundakaar

*Written and translated by: Abu Zayd Nafis Sparrow, a poor
slave in need of his Lord Forgiveness.*

The Virtues of the Shahaadah

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Dr. Falaah Bin Isham'eel Mundakaar

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Translator's Foreword

Verily, all praise is due to Allah, the Lord and Cherisher of all that exists. And may the peace and salutations of Allah be upon Muhammad, the last messenger, his family, companions and all of those who follow them in goodness.

Al Hamdulillah! We had the honor and the pleasure to meet with our beloved father and elder, Dr. Shaykh Faalah Bin Ishmaa'eel (may Allah preserve him) in his hotel room, [in Baltimore] when he first came to visit America. We would like to mention the things we witnessed from the noble characteristics of Shaykh in our visit with him, with the permission Allah.

The Shaykh's Mannerisms:

All praise be to Allah, when we first arrived at the hotel we were met by the Shaykh's relative (whom I believed was his nephew), who greeted us at the door and took us to the Shaykh's room. When we entered the room the Shaykh was sitting down; however, once he was informed of our visit he stood up immediately and came and gave us a warm welcome. I remember the Shaykh insisting on serving us himself with tea and sweets, on which at that very time the nephew was proceeding to do.

After the introductions, the Shaykh engaged us in conversation which he would listen to attentively, to each of our stories with both vigor and interest. The Shaykh shared a few jokes here and there with us throughout the talk.

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During the course of our discussion I asked, (i.e. translator) the noble shaykh if he would grant us permission to translate his explanation to (Usool Thalaatha written by Shaykh Muhammad Bin 'Abdul Wahhaab), to which the shaykh replied in the negative. The Shaykh went on to explain why -because the work we were requesting was in audio form at the time, and it was the custom of the shaykh to wait for the transcription first in order to review and check before disseminating it in book form. Since, the audio could have contained some mistakes which he wanted corrected out his humbleness; the shaykh denied our request for this project. At this point the Shaykh got up and went in one of the rooms and brought out some of his books which has been written and printed. Among the books was the Shaykh's explanation to Usool-ul Sunnah of Imam Ahmad, and additionally, this book which is between the readers hands. So, I did not become despaired at the Shaykh's denying our request; rather I asked the shaykh can we translate this small treatise which was entitled 'The virtues of Tawheed', and praise be to Allah, permission was granted.

We ask Allah to have mercy on our Elder and Father, Dr. Falaah Bin Ismaa'eel and that He grant the shaykh the highest place in Jannah. Aameen.

Whatever I have left out or forgot to mention in this brief encounter with the shaykh, I ask Allah to pardon me, and that you 'O dear readers please do the same.

Written and translated by: Abu Zayd Nafis Sparrow, a poor slave in need of his Lord's Forgiveness.

Biography of the Author

His Name and Kunya: Aboo Muhammad Falaah bin Ismaa'eel bin Ahmad Mandakaar

His Birth: The noble Shaykh was born in the year 1950

His Seeking of Knowledge:

The Shaykh began seeking knowledge – after studying in the English language- and his age was 16 years of age, so he traveled to the people of knowledge to take from them. And He started his university level studies in the Islaamic University of Madeenah al-Munawwarah and that was in the year 1976. He accompanied the scholars during his university studies and he prepared his thesis for the Masters and the Doctorates. He studied with them the 'Aqeedah, Hadeeth, and Science of Hadeeth, Fiqh and its Usool, the Principles of Fiqh, Grammar, Morphology, Balaaghah and Tajweed.

His Qualifications in Knowledge:

The Shaykh – may Allah preserve him - earned a number of Diplomas and they are:

•**Bachelor's degree:** The Shaykh – may Allah preserve him - earned a level of Excellent.

•**Master's Degree:** The Shaykh – may Allah preserve him – earned a level of Excellent and his thesis was an examination of three of the volumes of Shu'ab al-Eemaan of al-Haafidh al-Bayhaqee – may Allah have mercy on him-

•**Doctorates Degree:** The Shaykh – May Allah preserve him – earned a level of excellent along with an honorarium. His thesis was titled, “Al-‘Allaaqah bayn at-Tassawwuf wat Tashayyu” (“The relation between Sufism and Shee’ism”)

His Scholars:

The Shaykh – may Allah preserve him – studied with a number of the major scholars and from them are:

•His Eminence, the Shaykh, the ‘Allaamah, ‘Abdul-‘Azeez bin ‘Abdullaah bin Baaz – may Allah have mercy upon him – and he attended many of the sittings of knowledge and read to him “al-Usool ath-Thalaatha” and “Kitaab at-Tawheed”.

•The Noble Shaykh, the scholar of Hadeeth, Muhammad Naasir ad-Deen al-Albaanee in the house of Shaykh Falaah two times: once in Madeenah and once in Kuwait.

•The Noble Shaykh, The Faaqeeh, The Usoolee, The Muffasssir, Muhammad bin Saaleh al-‘Uthaymeen – may Allah have mercy upon him – and he attended many of his sittings of knowledge and he studied with him some chapters from Fiqh.

•The Noble Shaykh, Doctor Saalih bin Fawzaan al-Fawzaan – may Allah preserve him – and he attended many of his sittings of knowledge.

•The Noble Shaykh, the scholar of Hadeeth, ‘Abdul-Qaadir bin Habeebullaah as-Sindee – may Allah have mercy upon him – and he was from the Major scholars in Madeenah an-Nabawiyah. And he read to him “Nukhbatul Fikr” of al-

Haafidh ibn Hajar al-'Asqalaanee – may Allah have mercy upon him –

•The Noble Shaykh, the scholar of Hadeeth in al-Hijaaz, Doctor Hamaad bin Muhammad al-Ansaaree – may Allah have mercy upon him – and he – may Allah preserve him - took a lot from the Shaykh, he accompanied him a great deal and very much benefited from him. He read to him “Saheeh al-Bukhaaree”, and “al-Ibaanah” of Ibn Battah, and “an-Nubuwwaat” of Shaykh al-Islaam ibn Taymiyyah, and “Kitaab at-Tawheed” of ibn Khuzaymah, and “Kitaab at-Tawheed” of Shaykh al-Islaam Muhammad bin ‘Abdul-Wahhaab, and “Buloogh al-Maraam” of al-Haafidh ibn Hajar al-'Asqalaanee, just as he read to him from the Tafseer of the Qur’aan.

•The Noble Shaykh, Doctor Muhammad Amaan bin ‘Alee al-Jaamee – may Allah have mercy upon him – and he took a lot of knowledge from the Shaykh, and benefited from him a great benefit, and read to him “al-Qawaa’id al-Muthlaa” of al-'Allaamah al-'Uthaymeen – may Allah have mercy upon him – and “Kitaab at-Tawheed” of Shaykh al-Islaam Muhammad bin ‘Abdul-Wahhaab and “Aqeedatul Waasitiyyah” of Shaykh al-Islaam ibn Taymiyyah and “Sharh ‘Aqeedatul Tahaawiyyah” of ibn Abil ‘Izz al-Hanafee – may Allah have mercy upon them all -. And he studied with him as well the nature of Tawheed in the ‘Aqeedah of the Ash’arees. Then Shaykh Muhammad gave to Shaykh Falaah a copy of this book with his notes in his own handwriting. It was published in the year 1306 after the Hijrah. And Shaykh Falaah did not cease to be cautious with this copy and he holds it in high esteem, and he corresponded with the department of ‘Aqeedah in the Islaamic University and Shaykh Muhammad Amaan al-Jaamee – may Allah have mercy upon him – was the director for the thesis of the Shaykh in his Masters.

•The Noble Shaykh, Doctor 'Abdul-Kareem bin Muraad al-Atharee – may Allah preserve him – and he studied with him “al-Fataawa al-Hamawiyyah” and “ar-Risaalah at-Tadmooriyyah” and “Sharh 'Aqeedah at-Tahaawiyyah” of ibn Abil 'Izz al-Hanafee. And Shaykh 'Abdul-Kareem Muraad – may Allah have mercy upon him – was from one of the debaters for the Shaykh – may Allah preserve him - in his Master's thesis.

•The Noble Shaykh, Doctor 'Abdul-Muhsin bin Hammad al-'Abbaad – may Allah preserve him. He was the director for the Islamic University. And he read to him “Kitaab ash-Sharee'ah” of al-Aajurree and “Shifaa' al-'Aleel” of Ibnul Qayyim. And Shaykh 'Abdul-Muhsin al-'Abbaad – may Allah preserve him – was also from one of the debaters for the Shaykh – may Allah preserve him – in his Master's thesis.

•The Noble Shaykh, the scholar of Hadeeth, al-Ustaadh Doctor Rabee' bin Haadee al-Madkhalee, and he earned a high seat in the University in the Kingdom of Saudi Arabia (Chair of the teachers). He read to him “Saheeh Muslim” and “Tadreeb ar-Raawee” of al-Haafidh an-Nawawee – may Allah have mercy upon him – and “al-'Uboodiyyah” of Shaykh al-Islaam ibn Taymiyyah.

•The Noble Shaykh, Doctor 'Alee bin Naasir al-Faqeehee – may Allah preserve him – and he read to him “Kitaab at-Tawheed” and “Kitaabul Eemaan” both of them from al-Haafidh ibn Mundih – may Allah have mercy upon him – just as he studied with him valuable classes on al-Millal wan-Nihal.

•The Noble Shaykh al-Fardhee, ‘Abdus Samad bin Muhammad al-Kitaab – may Allah have mercy upon him – and he read to him “Kitaab at-Tawheed” from “Saheeh al-Bukhaaree” just as he read to him ‘Ilm al-Faraa’id Imla

•The Noble Shaykh ‘Ubayd bin ‘Abdillaah al-Jaabiree – may Allah preserve him – who is from the Major scholars of Madeenah an-Nabawiyah. He read to him “Kitaab at-Tawheed” of Shaykh Muhammad bin ‘Abdul-Wahhaab – may Allah have mercy upon him – and “Al-Qawaa’id al-Muthlaa” and “Al-Qawaa’id al-Fiqhiyyah”.

•The Noble Shaykh, Doctor ‘Abdullaah bin Muhammad al-Ghunaymaan – may Allah preserve him – and he read to him “Fath-ul-Majeed” and “Kitaabul Eemaan” of Shaykh al-Islaam ibn Taymiyyah, and Shaykh ‘Abdullaah al-Ghunaymaan – may Allah preserve him – was the director of the Shaykh’s thesis in his Doctorates.

•The Noble Shaykh, the Muffassir, Muhammad bin al-Mukhtaar ash-Shanqeetee – may Allah have mercy upon him – and he took from him the knowledge of Tafseer in the Islaamic University and in the Haram al-Madaneeh ash-Shareef, and he read to him “Sunan an-Nasaa’ee” as well.

•The Noble Shaykh, Doctor ‘Alee bin ‘Abdur-Rahmaan al-Hudhayfee – may Allah preserve him – and he read to him “Kitaab at-Tawheed” from “Saheeh al-Bukhaaree”.

•The Noble Shaykh, the Muffassir, the Usoolee, the Grammarian, Ahmad bin Taawheet at-Tanjee – may Allah have mercy upon him – and he is from the scholars of al-Maghrib (Morocco). And he used to be – may Allah have mercy upon him – was a Judge, a Judge of Tanjah during

the time of the French Colonialization of Morocco. And he took from the Shaykh the knowledge of Tafseer in the Islaamic University and he read to him in Usool al-Fiqh and “Rawdatun Naadhir” of Ibn Qudaamah in the Haram al-Madaneeh. He also read to him from the knowledge of the language, “Sharh Alfiiyah ibn Maalik” of ibn ‘Aqeel.

- The Noble Shaykh, ‘Alee bin Sinaan – may Allah have mercy upon him. He was from the scholars of Madeenah an-Nabawiyah, and he read to him “Qatarun Nadaa”.

- The Noble Shaykh of the Language, Ahmad bin Ma’loom ash-Shanqeetee – may Allah have mercy upon him. He was from one of the scholars of the language in Madeenah an-Nabawiyah and he has an explanation of Alfiiyah ibn Maalik, which he composed in three compositions. He read to him “al-Muqaddimah al-Aajurroomiyyah” and “Sharh Alfiiyah ibn Maalik” of Ibn ‘Aqeel – May Allah have mercy upon him –

- The Noble Shaykh, the Usoolee, Doctor Zaynul ‘Aabideen – may Allah have mercy upon him. He read to him “Rawdatun Naadhir” of Ibn Qudaamah.

- The Noble Shaykh, the Faqeeh ‘Abdullaah bin Haamid al-Hammaad – may Allah have mercy upon him – and he read to him “Subal as-Salaam”

- The Noble Shaykh, the Faqeeh, Muhammad bin Hamood al-Waa’ilee – may Allah preserve him – and he read to him “Bidaayatul Mujtahid” of Ibn Rushd.

•The Noble Shaykh, ‘Abdur-Ra’oof al-Libdee – may Allah have mercy upon him. He was from the scholars of the language in Madeenah an-Nabawiyah and he read to him “Sharh Alfiiyah ibn Maalik” of Ibn ‘Aqeel.

•The Noble Shaykh, Mahmood as-Samaahee – may Allah have mercy upon him. He was from the scholars of Fiqh in Madeenah an-Nabawiyah, and he read to him “Bidaayah al-Mujtahid”

•The Noble Shaykh ‘Umar bin Muhammad Falaatah – May Allah have Mercy upon him. He read to him “Sunan Abee Daawood”.

•The Noble Shaykh, the Muffassir, Aboo Bakr al-Jazaa’iree – may Allah preserve him. He took from him the knowledge of Tafseer and he used to attend his classes in the Haram al-Madaneeh.

•The Noble Shaykh Ahmad al-Azraq – may Allah have Mercy upon him. He read to him “Subul as-Salaam” the explanation of Buloogh al-Maraam.

•The Noble Shaykh 'Alee bin Musharraf al-'Umree – may Allah preserve him – and Imaam al-Albaanee – may Allah preserve him – nicknamed him “al-Albaanee as-Sagheer” (the smaller al-Albaanee), and he read to him “Sunan at-Tirmidhee”.

•The Noble Shaykh, the Recitor, Muhammad bin Ramadhaan al-Muqree – may Allah have mercy upon him – and he took from him the knowledge of Tajweed.

And from what we mentioned from the Scholars of the Noble shaykh Falaah, they are some of those whom the Shaykh had studied with and taken knowledge from.

Description of his Manners:

The Shaykh – may Allah preserve him – is distinguished by good character and manners in his actions, a desire to benefit and seek benefit, and humility with his students and brothers, and endeavors to judge justly in their affairs, and his concern for the Book and the Sunnah and the 'Aqeedah of Ahlus Sunnah wal-Jamaa'ah, and he is honored with the people of knowledge and his students in a high position, and esteem, and respect. From the most distinguishing signs of the Shaykh in his manners is a constant smile which never leaves his face when he speaks to others and answers their questions.

And the Shaykh – and All Praise is Due to Allah – it is witnessed with by the one who is far and near to be in a high position and to possess good character as well as a great deal of manners, and for that he is similar to a father for all the Salafees in Kuwait.

His efforts in Knowledge and Da'wah:

The Shaykh has many efforts in spreading knowledge, he joins in many of the Knowledge Seminars, and is active in spreading Da'wah that is found in Kuwait and which benefits the Students of Knowledge.

And the Shaykh – may Allah preserve him - is distinguished with his knowledge-based activity, and he gives classes on the various books of Ahlus Sunnah wal-Jamaa'ah, and from the books and texts that the Noble Shaykh – may Allah preserve him- teaches and he does not cease to teach some of them:

- al-Usool ath-Thalaatha
- Kashf ash-Shubuhaat
- Al-Usool as-Sittah
- Fath-ul-Majeed
- Sharh 'Aqeedatul Waasitiyyah of Shaykh Saalih al-Fawzaan
- Al-Fataawa al-Hamawiyyah
- Sharh 'Aqeedatut Tahaawiyyah of Ibn Abil 'Izz
- Sharh as-Sunnah of al-Barbahaaree
- Ash-Sharee'ah of al-Aajurree

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- Al-Uddah Sharh al-'Umdah

- Al-Arba'een an-Nawawee

And the Shaykh – may Allah preserve him – does not cease to teach the students of knowledge in Kuwait and outside of it, just as he does not cease to teach 'Aqeedah in the Islaamic University of Kuwait. And the Shaykh – May Allah Preserve him – takes part in the Methodology of 'Aqeedah in spreading Islaamic education in the Ministry of Education in the country of Kuwait.

His Methodology of Teaching:

The Shaykh – may Allah preserve him- is distinguished in his unique style in teaching. And from the most important of what distinguishes the Shaykh in his teaching:

- Examination of knowledge-based issues in the chapter of Beliefs by mentioning the statements of the Salaf and the Muhaqqiqeen in these issues.

- A way of explaining matters of belief by using general principles of the Manhaj of the Salaf – may Allah have mercy upon them –

•Mentioning the statements of the differing sects to Ahlus Sunnah wal-Jamaa'ah in matters of Belief, and refuting them from the Book and the Sunnah and the language of the 'Arab and the statements of the Salaf.

•Much of what the Shaykh – may Allah preserve him – relates from his scholars is from what he learned from them, so he mentions their statements and in the matters which they have explained.

•Verify the text of the book being explained.

•Mentioning the statements of the Fuqahaa, Muhadditheen, and Muhaqiqaen from the people of knowledge and their Madhhab in explaining the matters of Fiqh, and using the Daleel of their Madhhab from the Book and the Sunnah and the rest of the proofs of the rulings, then comparing and giving preference of the statements of the Fuqahaa.

His Authorship:

1 – al-'Allaaqah bayn at-Tassawwuf wat-Tashyee' (Doctorate Thesis)

2 – Tahqeeq Thalaath min Shu'ab al-Eemaan (Master's Thesis)

3 – Naz'at at-Takfeer, Khutooratihaa wa 'Alaajihaa

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4 – Ar-Ruqya ash-Sharee'ah bayn at-Tanzeel wat Tatbeeq

5 – al-I'tiqaad al-Waajib Nahw as-Sahaabah

6 – al-I'tiqaad al-Waajib Nahw al-Qadr

7 – al-Ashaa'irah Laysoo min Ahlus-Sunnah wal-Jamaa'ah
(a commentary on four statements worth being spread in
Kuwait)

8 – al-'Aqeedah Awalun (A published in the Magazine
"ash-Sharee'ah")

9 – al-Akhlaaq al-Islaamiyyah (Notes from the University)

10 – al-Milal wan Nihal (Notes from the University)

11 – 'Aqeedah (2) (Notes from the University)

We ask Allah to preserve our Shaykh, and benefit others
through his knowledge, and bless him in his efforts, and
reward him in his Islam and the Muslims with good.

Introduction

All praise is due to Allah and may the peace and salutations be upon the messenger of Allah, his family, companions and all those who befriend him.

Verily, the statement of Tawheed (i.e. 'none has the right to be worshipped except Allah) has tremendous virtues and numerous benefits, and it is impossible to be able to enumerate all of them.

It is a statement of Taqwa (Piety), the statement of Ikhlâas (Sincerity), the testimony of Haqq (Truth); it is that which disassociates one from shirk (polytheism) and kufr (disbelief), that which saves one from the torment and punishment of Allah and it is that which distinguishes truth from falsehood, eemaan from disbelief.

And it is the reason for Allah bringing the creation into existence.

وَمَا خَلَقْتُ الْجِنَّ وَالنَّاسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).¹

Also, it is the reason Allah sent the Messengers and Prophets and sent down revelation.

¹ 51:56

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 Muhammad صلى الله عليه وسلم) but We revealed to him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."²

Here I would like to present some texts in which the clarification of its virtues is mentioned and from among them:

² 21:25

The Shahaadah Is a Protection for One's Life and Wealth from the Sword of Islam

Indeed the Messenger (صلى الله عليه وسلم) has clarified (to us) that he has been commanded to fight against the people until they utter this statement (kalimah), and if they do so then their lives, blood and wealth will be protected; this is because this statement is that which causes a person to enter into Islam and exit from disbelief.

And having eemaan in the heart alone, does not guarantee this protection or entrance into the fold of Islam, nor is it sufficient to merely utter this kalimah with the tongue; however, the affair is with Allah and it does not cease with merely expressing the word. One must first have knowledge of its meaning and establish its prerequisites in belief, statement and action. So first he pronounces it with the tongue, then he believes that the meaning of it is 'none has the right to be worshipped in truth except Allah.'

Meaning: that he affirms worship for Allah alone and he frees himself from all false deities; and he negates any associates or similitude for Allah, the Mighty and Majestic in His Lordship,

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His actions, names and attributes and His perfection, and in His sole right to be worshiped alone with both belief and affirmation. Then he actualizes and establishes the conditions of the shahaadah by carrying out its requirements from acts of obedience: salaah, zakat, fasting and hajj as well as the rest of those things which Allah, the Most High, has commanded; for all of this is from the rights of the shahaadah.

Shahaadah Is that which Obligates One's Entry into Paradise

Indeed the Islamic texts are overflowing in abundance with evidence that clarifies that the statement of tawheed obligates one's entry into Paradise. And that the one who professes this statement of tawheed, either he will enter Paradise without being punished or brought to account or he will initially be made to enter it, and will be without punishment after having been brought to account, or that after he has been brought to account he is protected (due to this statement of tawheed) from being affected by his evil sins.

The levels vary according to the different conditions and situations of the one who professes the shahaadah from being truthful, or having certainty or establishing its requirements and carrying out its rights in full.

Also, the shahaadah necessitates the fire as being prohibited for the one who professes it; or it is possible he will enter the fire initially (for his sins), or that he enters into the fire for a while until he is purged of his sins and then is taken out. And for the

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one, who believes in this statement with truthfulness and sincerity, he will not abide in the Fire forever.

Also, the reward for it is Paradise and it is the key for the one who utters it while carrying out its rights and obligations in full.

It was said to Wahb ibn Munabbah: "Is not la ilaha illa Allah (none has the right to be worshipped except Allah) the key to Paradise? He replied, 'Of course, however there isn't a key except that it has ridges (and the ridges of la ilaha illa Allah are its conditions). So if you were to come with this key and its ridges (i.e. meaning if you were to come with la ilaha illa Allah and its conditions) the door of Paradise will be open for you, and if you do not come with it then the door will not be opened for you.'³

What Wahb ibn Munabbah means: is that this if for the one who confirms the shahaadah with his actions and statements and carries out its conditions and establishes its obligations and distances himself from those things which Allah, the Most High, has prohibited.

³ Reported by Bukhaari

**The Shahaadah Renews in the Heart the Eemaan that
Has Been Studied**

Verily, the statement of tawheed is the best form of remembrance of Allah, the Most High, and it is the greatest thing which the Prophets and Messengers constantly commanded their people with, as well as being the best thing for the competitors to compete for in their journey to Allah, the Most High. Also from among its virtues are:

- *It is that which comprises a great and noble meaning.*
- *It is that which weighs more with Allah the Most High on the scale than the seven heavens and the seven earths and all that is filled between them.*
- *It is that which causes the one who repeats it often to constantly remain under the supervision of Allah until he reaches the level of Ihsaan (perfection i.e. constantly aware of Allah).*
- *It is a means by which one is able to return back to Allah in repentance.*
- *It is also, a way of honoring, glorifying and magnifying Allah and giving life to the heart and tranquility.*

- *The door of closeness and nearness to Allah the Most High, has been opened for the one who has pronounced it, and he is mentioned by Allah in the company of the highest Angels; every time he returns to it or repeats it within his heart and with his tongue then his heart is put to ease, and his tongue is moistened thereby removing the raan (darkness-due to sins-) from his heart, and he finds satisfaction in the remembrance of Allah.*

It has been authentically reported on the Prophet (صلى الله عليه و سلم) that he said:

*"Verily the Eemaan in your breast gets worn out just like a garment gets worn out, so ask Allah to renew the eemaan in your breast."*⁴

⁴ Reported by Al Haakam in his Mustadrak and it has been authenticated by ShaYKH Albaany in his Saheehah

It Is an Exhortation for the One Who Is Facing Death

Indeed it is obligated upon the sane person after he enters into Islam and has distinguished himself from those who disbelieve with the Statement of Tawheed to live according to it (kalimah), establishing its rights with sincerity to Allah; fulfilling the requirements of its conditions and pillars with the hope he dies upon this state.

Due to this, the Prophet (صلى الله عليه و سلم) encouraged the dying person to say it, and to let it be his last words he utters during his time in this world, and let him die upon this statement of Tawheed and Ikhlāas.

It has been authentically reported that the Prophet (صلى الله عليه و سلم) said:

“Whoever’s last words in this life is La Ilaha illa Allah (i.e. none has the right to be worshipped except Allah) will enter Paradise.⁵

⁵ Reported by Abu Dawud

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Likewise, the Prophet (صلى الله عليه و سلم) suggested for his uncle Abu Taalib to say it at the time of his death, as it has been reported by Imam Muslim in his Saheeh. That is because when one pronounces it at the time of his death while in a state of weakness, it strengthens one's heart and makes one firm upon tawheed, with the statement that is firm.

Imam Nawawi (may Allah have mercy upon him) said in his explanation of this hadith:

لَقِّنُوا مَوْتَكُمْ لَا إِلَهَ إِلَّا اللَّهُ

“Exhort the dying from amongst you to say la ilaha illa Allah (i.e. none has the right to be worshipped except Allah).”

Imam Nawawi said: “It means the one whom death has approached, they should remind him to say this kalimah in order for it to be his last words as it comes in the authentic narration:

مَنْ كَانَ آخِرَ كَلِمَةٍ (لَا إِلَهَ إِلَّا اللَّهُ) دَخَلَ الْجَنَّةَ

“Whoever's last words in this life is La Ilaha illa Allah (i.e. none has the right to be worshipped except Allah) will enter Paradise.”

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“And the affair of exhorting the dying person to utter the kalimat –ul- tawheed is recommended, and the scholars of Islam are in unanimous agreement in encouraging the dying person with talqeen (exhortation); also,

they dislike for the dying person to be frequently asked to say it, so as not to upset his already strained situation and intensify his distress – by becoming upset and hating it in his heart causing him to speak with words that aren’t appropriate. So they said: if he says it once then do not make him repeat it so as to have him speak afterwards whereby his last words aren’t la ilaha illa Allah.”

Shaykh-ul- Islam Ibn Taymiyyah said: “Exhorting the dying person to say la ilaha illa Allah is an act of sunnah which should be complied with.”⁶ And he also, said: “As for exhorting the dying person to say la ilaha after he died then this isn’t obligatory according to consensus of the scholars and nor was it a popular action which the Muslims would practice amongst themselves during the life time of the Prophet (صلى الله عليه وسلم). Rather it is reported that a group from the Companions like Abu Umaamah and Waathilah Bin Asqa’, and from the

⁶ Majmoo Fatawaa

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Imams who allow it like Imam Ahmad; and there is a group who deems it to be recommended from his companions and the companions of Imam Shaafi'. And there are scholars who dislike it and believe it is an innovation.

So, in regards to exhorting the person after he died with la ilaha illa Allah, then it is divided into three opinions:

*A group who says it is **Mubah** (permissible) – meaning it is that which a person is not rewarded or punished for.*

*Another group who says it is **Makrooh** (disliked) – meaning a person is rewarded for leaving it off and is not punished for doing it.*

*Another group who says it is **Mustahaab** (recommended) – meaning a person is rewarded for doing it but not punished for leaving it off.⁷*

As to the benefits and importance of exhorting the dying person to say la ilaha illa Allah, then listen to the words of Imam Ibn Qayyim (may Allah have mercy upon him) when he said: “There is a special status for reciting la ilaha illa Allah

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upon death with regards to erasing sins and annulling them, if it is a testimony coming from a slave who feels certain in it and who is knowledgeable in its implications. A slave in whose heart lusts have died and whose rebellious self has settled down, and therefore, it obeyed after it had refused to obey, came along after going away, succumbed after feeling

might and lost eagerness for this life and its insignificant delights.

It is a soul that has been humbled before its Lord, Creator and True Master, as humble before Him as ever, and as hopeful as ever for His pardon, forgiveness and mercy. A soul that felt sincere tauhid at that moment and lost all ways and aspects of shirk [polytheism, associating others with Allah in worship], sincerely believing that it is false. In this state, the believing soul gave up the struggle that used to tear it apart and became intent on dedicating attention to He to Whom it is coming back and returning. This is when the believing slave directed his face to Allah and went back to Him in heart and soul. Therefore, he submitted in tauhid inwardly and outwardly and his public and secret affairs became the same, declaring, la ilaha illa Allah, sincerely from his heart. Moreover, his heart

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got rid of dedication to other than Allah and looking at someone else besides Him.

Life fully departed his heart as he sat in wait for the Return to Allah. The fires of lusts were extinguished in his heart, which became filled with the Hereafter, placing it before his eyes, all the while throwing life behind his back. This is when this sincere testimony became the last of his works, thus purifying him from his

sins and bringing him back to his Lord after pronouncing this truthful, sincere testimony, its inward as pure as its outward, and its public as pure as its secret. Had this testimony been uttered this sincerely from him before when he was well, he would have felt estranged from this life and its people and escaped to Allah. Had he reached that exalted state before, he would have felt joy by being with Allah, more than he felt with anyone besides Him. However, at that time, his testimony of tauhid came from a heart full of lusts and love for this life and its delights, all the while seeking its luck and directing attention at other than Allah. Had that testimony [none has the right to be worshipped except Allah, which the slave uttered when he was well and able] been as pure as it became upon death, it would have achieved more for him and he would have lived a different life than the lower of type of life

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than he lived. Certainly, Allah is sought for each and every type of help. What does one own of his own affairs, if his forelock is with Allah, his soul belongs to Him, his heart is between two of His fingers, and He changes the hearts as He wills, and his life and death are His property? Moreover, his happiness, misery, movements, idleness, statements and actions are tied to Allah's Will and Permission. Thus, the slave does not move except by

Allah's Leave, nor does he do anything except by His Will. If Allah [abandons the slave and] makes him dependent on his own self, he will be relying on weakness, loss, shortcoming, sin and error. If Allah made him reliant on other creations, he will be relying on he who is unable to bring harm, benefit, life, death or resurrection. If Allah abandons the slave, then his enemy will capture him and make him a prisoner. Therefore, the slave cannot afford reliance on other than Allah, not for one instant even. Rather, he needs Allah as long as he is still breathing and for the benefit of every atom in his outward and inward existence, for his poverty to Allah perfect in all respects. Yet, the slave lags behind and turns away from Allah, earning His anger by disobeying Him, even though his need to Him is ultimate in every way. He forgets Allah's remembrance and

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leaves it behind his back, even though his return is ultimately to Allah and his final stand will be before Him.⁸

⁸ Al Fawaa'id of Ibn Qayyim