

لا حول و لا قوة الا بالله

THERE IS NO CHANGE OR POWER
EXCEPT WITH ALLAH

These notes are based on a previous course. Anything good is from Allah and any
@istawakmarkazalsalam.com @istawakmarkazalsalam.com +97150 8008875 forgive us.

info@markazalsalam.com t.me/dropletsofdew Al Salam Islamic Center

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

لا حول و لا قوة الا بالله

THERE IS NO CHANGE OR POWER
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There is no change or power except with Allah /
La hawla wa la quwata ila billah (لا حول و لا قوة الا
بالله) – ALL NOTES

Based on the book (الحوقة) – by Sheikh Abdulrazaq Al Bader.

- May Allah (سبحانه وتعالى) make us enter with truth and exit with truth and make this knowledge for us and not against us. Ameen.
- Every action of ours should be based on belief for this reason it's important to know Who is Allah (سبحانه وتعالى). He's the Most Rich from all aspects and we're poor from all aspects. We need Him to enrich us. We previously had the name Allah Al Qawiy – He is the Most Strong. No one can change His decision and only He can give us strength. We are poor and weak. And we need to Him to strengthen us.

Introduction of the book

- We will look at the book in order to understand the meaning, virtues and evidence for the belief in (لا حول و لا قوة الا بالله).
- The author begins with praising Allah (سبحانه وتعالى) to show everything is from Him and not us.
- Adkaar which are divine have a high position in the deen and with the believers. Dhikr is from the most majestic worships and obediences we can give in order to draw closer to Allah (سبحانه وتعالى). There are many virtues to dhikr and there's constant goodness in the duniya and akhira which only Allah (سبحانه وتعالى) can encompass, subhan Allah. Anything which Allah (سبحانه وتعالى) loves and commands us to then there are unlimited virtues but we can't encompass it.
- The Qur'an and Sunnah are filled with evidence about the virtues of dhikr and it's great status, consequences and benefits for those who are always making dhikr.

Virtues of Dhikr:

Surah Al Ahzab 41-44:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا (٤٣) تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۗ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا (٤٤)

O you who believe! Remember Allâh with much remembrance. (41)
And glorify His Praises morning and afternoon (42) He it is Who sends

Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers. (43) Their greeting on the Day they shall meet Him will be "Salâm: Peace (i.e. the angels will say to them: Salâmu 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise). (44)

- It's a command to the believers to remember Allah (سبحانه وتعالى) much
- 'Salat Allah (سبحانه وتعالى) upon us' means Allah (سبحانه وتعالى) praises us, subhan Allah. When we remember Him then He will praise us and connect with us.
- 'Salat of the angels upon us' means the angels are making dua'a for us and this is how they connect with us
- The more connection we're getting from Allah (سبحانه وتعالى) (praises from Him) and the angels (making dua for us) then it takes out from darkneses to light. We all we want to be taken out from darkneses of shirk, bida'a, sins, and ignorance and to be taken to the light of faith, worship, sunnah and knowledge.
- It's a special mercy for the believers

Surah Al Ahzab 35: (وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا) (and the men and the women who remember Allâh much with their hearts and tongues. Allâh has prepared for them forgiveness and a great reward)

- There is great reward and forgiveness for those who remember Allah (سبحانه وتعالى) much and it's important to emphasize it needs to be much and not little.

Hadith: عَنْ أَبِي الدَّرْدَاءِ، رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَلَا أُتَيْتُمْ بِخَيْرِ أَعْمَالِكُمْ) وَأَرْكَاهَا عِنْدَ مَلِيكِكُمْ وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ وَخَيْرٌ لَكُمْ مِنْ إِنْفَاقِ الذَّهَبِ وَالْوَرَقِ وَخَيْرٌ لَكُمْ مِنْ أَنْ تَلْقَوْا عَدُوَّكُمْ فَتَضْرِبُوا أَعْنَاقَهُمْ وَيَضْرِبُوا أَعْنَاقَكُمْ " . قَالُوا بَلَى . قَالَ " ذَكَرُ اللَّهِ تَعَالَى " . فَقَالَ مُعَاذُ بْنُ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ (bu Ad-Darda [may Allah be pleased with him] narrated that: the Prophet (صلى الله عليه وسلم) said: "Should I not inform you of the best of your deed, and the purest of them with your Master, and the highest of them in your ranks, and what is better for you than spending gold and silver, and better for you than meeting your enemy and striking their necks, and they strike your necks?" They said: "Of course." He said, "The remembrance of Allah [Most High]."
[Then] Mu'adh bin Jabal [may Allah be pleased with him] said: "There is nothing that brings more salvation from the punishment of Allah than the remembrance of Allah.")

- Would you like to be informed of the best deeds, purest and highest in rank, and even better than spending money and gold, and better than battle? The Companions said 'yes' and the Prophet (صلى الله عليه وسلم) said 'to remember Allah (سبحانه وتعالى)'. To remember Allah (سبحانه وتعالى) the least is by tongue but the best is heart and tongue together. When you're busy remembering Allah (سبحانه وتعالى) then you'll be protected by Allah (سبحانه وتعالى) and you're purifying your heart and tongue from many sicknesses.

Hadith: عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ فِي طَرِيقِ مَكَّةَ فَمَرَّ عَلَى جَبَلٍ (يُقَالُ لَهُ جُمْدَانُ فَقَالَ " سِيرُوا هَذَا جُمْدَانُ سَبَقَ الْمُفَرِّدُونَ " . قَالُوا وَمَا الْمُفَرِّدُونَ يَا رَسُولَ اللَّهِ قَالَ " الذَّاكِرُونَ صَلَّى اللَّهُ عَلَيْهِ) (Abu Huraira reported that Allah's Messenger (صلى الله عليه وسلم) was travelling along the path leading to Mecca that he happened to pass by a mountain called Jumdan. He said: Proceed on, it is Jumdan, Mufarradun have gone ahead. They said: Allah's Messenger (صلى الله عليه وسلم), who are Mufarradun? He said: They are those males and females who remember Allah much.) - Sahih Muslim 2676

- The Muffaridun, those who are unique, are the ones who remember Allah (سبحانه وتعالى) much. You have those who pray, those who give zakat, and the 'muffaridun' are the ones who make much dhikr. Dhikr makes you focused and keeps things central. Sometimes many things are happening in our life but what gathers us and brings us back to focus? Dhikr. Alhamdulillah for the study circles because it helps us come back to focus.

Hadith: عَنْ أَبِي مُوسَى - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَثَلُ الَّذِي يَذْكُرُ رَبَّهُ (Narrated Abu Musa (رضي الله عنه): The Prophet (صلى الله عليه وسلم) said, "The example of the one who celebrates the Praises of his Lord (Allah) in comparison to the one who does not celebrate the Praises of his Lord, is that of a living creature compared to a dead one.") - Sahih al-Bukhari 6407

- Notice here it says to 'remember your Rabb', your Nurturer. When you remember Allah (سبحانه وتعالى) then you feel alive, but when you

don't then you feel dead. Remembering Allah (سبحانه وتعالى) brings us life because it's a real life.

- In addition to the many virtues of dhikr, you also have the beauty and complete meaning of the adhkaar, subhan Allah. They have great impacts and effect on the person and they show the greatness of Allah (سبحانه وتعالى) and the deen. All of this is being mentioned in the introduction in order to make us satisfied with the adkaar we have.
- From the adhkaar, it shows you the goodness of the deen because it's not just telling us to repeat something without sense. Rather the adhkaar give us full security from any kind of deviation or exaggeration. They are concise but deep in meaning. You will find the adkhaar are not wordy and easy to pronounce, subhan Allah. There are Muslims from all over the world and it's easy for all.
- The Prophet (صلى الله عليه وسلم) directed us to the adkhaar to show us that it's easy on the tongue and heavy on the scale, for example, hadtih: (وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "كلمتان خفيفتان (على اللسان، ثقيلتان في الميزان، حبيبتان إلى الرحمن: سبحان الله وبحمده، سبحان الله العظيم" (Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (صلى الله عليه وسلم) said, "There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: 'Subhan-Allahi wa bihamdihi, Subhan-Allahil-Adhim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection]'.") – Riyadh As Saliheen, Al Bukhari & Muslim, Book 16, Hadith 1408

- The adkaar from the Sunnah are easy on the tongue, heavy on the scale and beloved to Allah (سبحانه وتعالى). This is true for all of them in general.
- Despite these great adkaar from the Sunnah which are complete, perfect and greatly rewarded, the people go to adkhaar which are not mentioned in the Qur'an and Sunnah.
- Ibn Al Qayyim may Allah have mercy on him said the best dhikr and most beneficial is when the heart and tongue are in line. Sometimes our tongue is going faster than our heart. It's important to not say the adkhaar in haste. Allah (سبحانه وتعالى) wants quality, not quantity. May Allah (سبحانه وتعالى) help us to not be hasty in our adkhaar.
- From the adkhaar which the Prophet (صلى الله عليه وسلم) would say much is (لا حول و لا قوة الا بالله) – there is no might or power except with Allah. This great word has many virtues, benefits and fruits which no one can encompass except Allah (سبحانه وتعالى). There are deep meanings to it which will make it a cause to for our faith to be firm, to strengthen our yaqeen and to increase the connection between us and Allah (سبحانه وتعالى), subhan Allah.

Section One: Meaning of al hawqala (مفهوم الحوقلة)

- The word (الحوقلة) / hawqalah is referring to (لا حول و لا قوة الا بالله). Similar to how you have 'tashbeeh' referring to 'subhan Allah'.
- (لا حول و لا قوة) → negation / (الا بالله) → affirmation

What's being negated?

- (حول): means movement. When a person moves from sitting to standing, to sleeping, to riding, to jumping. We are all moving from one to state to another. Also as a person rides a horse and moves.
- (قوة): means strength which is the opposite of weakness. A person who has strength has called (قوي).
- Without (حول) you will not have (قوة) and without (قوة) you will not have (حول). So without movement, you won't have strength, and without strength you won't have movement.
- So the meaning of (لا حول و لا قوة الا بالله): there will be no movement and no changing from one condition to another and no one can have strength to do anything in life except by the help, support and tawfeeq from Allah (سبحانه وتعالى).
- We can't lift our hands or blink our eyes and have no power to do it unless Allah (سبحانه وتعالى) helps us and guides us.

What did the righteous predecessors and scholars say about its meaning?

1. Ibn Abbas (رضي الله عنه) said there are no movements for us to perform any of the worships except by Allah (سبحانه وتعالى) and there is no power to make us leave the sins except if Allah (سبحانه وتعالى) helps us. Notice Ibn 'Abbas (رضي الله عنه) mentioned worship and sins and his definition is based on the deen.
2. 'Abdallah bin Masood (رضي الله عنه) said there is no movement from disobeying Allah (سبحانه وتعالى) except if Allah (سبحانه وتعالى) guards us. As if you're asking Allah (سبحانه وتعالى) to support you against the sins. And there's no power to obey Allah (سبحانه وتعالى) except by His help. So only Allah (سبحانه وتعالى) can give you the support and help. So (لا حول و لا قوة الا بالله) is needed in order to worship Allah (سبحانه وتعالى) and stay away from the sins. If the most difficult task which is worship is (لا حول و لا قوة الا بالله) then all other tasks are easier. Sometimes a person might look outwardly that he's avoiding the sins but inside he loves it so (لا حول و لا قوة الا بالله) is needed.
3. Ali bin Abi Talib (رضي الله عنه) said it means 'I don't own anything with Allah (سبحانه وتعالى) or even below Him, we only own whatever Allah (سبحانه وتعالى) has given us to own, though Allah (سبحانه وتعالى) is still the Owner'. It shows (لا حول و لا قوة الا بالله) is also about ownership; we don't own anything. We can't do anything except by (لا حول و لا قوة الا بالله). It shows we're all poor slaves to Allah (سبحانه وتعالى).
4. Zuhair bin Mohammed was asked about the tafseer of (لا حول و لا قوة الا بالله) and he said 'you can only take what you love by Allah's help'

– there are things we love such as health, obedience, etc. Don't depend on your power to take things you love. 'And he said you can't stop yourself from what you hate except by the help of Allah (سبحانه وتعالى).' This shows you need to be constantly relying on Allah (سبحانه وتعالى). Whatever we love we can easily take it on our own and whatever we hate we can easily avoid it, but it's only by Allah's help.

5. Abu Haythem Ar Razi who is a scholar in language said ' (لا حول و لا قوة الا بالله) is movement, and it's only by Allah's will to make us move or have any ability', subhan Allah. Every movement, every blink of an eye, every movement of the finger, everything we're doing in life is all (لا حول و لا قوة الا بالله) and by Allah's will. It's truly teaching us to be poor to Allah (سبحانه وتعالى) and attribute everything only to Him only.
6. Another meaning there is no movement to avert any evil and there is no power to get any good except by Allah's help. We can't do any good deeds except by Allah's help. That's why (لا حول و لا قوة الا بالله) is a treasure of paradise because it can make you do anything when you depend on Allah (سبحانه وتعالى), but you can't do anything when you depend on yourself, subhan Allah.

○ An Nawwawi said all of these six meanings are similar to each other.

Section Two: Virtues of (لا حول و لا قوة الا بالله)

- There is much evidence from the Sunnah about the virtues. When we know the virtues of (لا حول و لا قوة الا بالله) then we will know how great this word is. It's important for every Muslim to know these virtues so we are careful when we say it and we don't just say it lightly. It's important to magnify this word and say it much.

Some of the virtues:

- Forgiveness of sins: It's been mentioned in many hadiths that it's connected with the four words which are the most beloved words to Allah (سبحانه وتعالى). It's important to not disregard (لا حول و لا قوة الا بالله) or underestimate it. Hadith: (عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا عَلَى الْأَرْضِ أَحَدٌ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ . إِلَّا كُفِّرَتْ عَنْهُ " (رضي الله عنه) (Abdullah bin Amr) narrated that: the Messenger of Allah (صلى الله عليه وسلم) said: "there is not anyone upon the earth who says: 'None has the right to be worshipped but Allah, and Allah is the Greatest, and there is no might nor power except by Allah, (Lā ilāha illallāh, wa Allāhu akbar, wa lā ḥawla wa lā quwwata illā billāh) except that his sins shall be pardoned, even if they were like the foam of the sea.'" - Jami` at-Tirmidhi 3460, may Allah (سبحانه وتعالى) help us to say it and alhamdulillah we have these opportunities.
- Help in learning the Qur'an: a man came to the Prophet (صلى الله عليه وسلم) and was stressed because he cannot learn the Qur'an; he can't memorize it, so he asked him, 'teach me something which will

reward me the same as learning it', subhan Allah. If you can't learn and memorize the Qur'an, there is a substitute and notice how the Prophet (صلى الله عليه وسلم) didn't turn him away. What did he tell him to do? Hadith: (عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ)
 إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا فَعَلِمَنِي مَا يُجْزئُنِي مِنْهُ . قَالَ " قُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ " . قَالَ يَا رَسُولَ اللَّهِ هَذَا اللَّهُ عَزَّ وَجَلَّ فَمَا لِي قَال " قُلِ اللَّهُمَّ ارْحَمْنِي وَارْزُقْنِي وَعَافِنِي وَاهْدِنِي " . فَلَمَّا قَامَ قَالَ هَكَذَا بِيَدِهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَّا هَذَا فَقَدْ مَلَأَ يَدَهُ مِنَ الْخَيْرِ " . (Narrated Abdullah ibn Abu Awfa: A man came to the Prophet (صلى الله عليه وسلم) and said: I cannot memorise anything from the Qur'an: so teach me something which is sufficient for me. He said: **Say Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is most great, and there is no might and no strength but in Allah.** He said: Messenger of Allah (صلى الله عليه وسلم), this is for Allah, but what is for me? He said: Say: **O Allah have mercy on me, and sustain me, and keep me well, and guide me.** When he stood up, he made a sign with his hand (indicating that he had earned a lot) - Sunan Abi Dawud 832, Authenticated by Al Albani as Hasan.

- From the remaining good deeds (الباقيات الصالحات): Surah Al Kahf 46: (وَأَلْبَقِيَّتُ الْصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا) (But the good righteous deeds, that last, are better with your Lord for rewards and better in respect of hope.), what are the remaining good deeds? Hadith: ((استكثروا من (الباقيات الصالحات) قيل : وما هنَّ يا رسولَ الله ؟ قال : (التَّكْبِيرُ وَالتَّهْلِيلُ وَالتَّسْبِيحُ وَالحَمْدُ لِلَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ)) (Increase in saying the remaining good deeds ' takbeer, tahleel, tasbeeh, alhamdulillah, la hawla wa la quwata ila

billah) – Ibn Haban 840 – the Prophet (صلى الله عليه وسلم) said to increase in saying (سبحان الله ، الحمد لله ، لا اله الا الله، الله اكبر، لا حول و لا قوة الا بالله) subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar and la hawla wa la quwata ila billah. Uthman bin ‘Affan (رضي الله عنه) was asked what are the ‘remaining good deeds’ (الباقيات الصالحات)? And he mentioned the same. We might be familiar with (سبحان الله ، الحمد لله ، لا اله الا الله، الله اكبر) subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar but la hawla wa la quwata ila billah (لا حول و لا قوة الا بالله) is not something you get quickly, subhan Allah. Ibn Umar (رضي الله عنه) was asked about the remaining good deeds and he too mentioned the same. This is all evidence to show that (لا حول و لا قوة الا بالله) is from the remaining good deeds. A man was asked what are the remaining good deeds? He said prayer and fasting. The one who asked said ‘no’. He said zakat and hajj. He said no. They are five words – (سبحان الله ، الحمد لله ، لا اله الا الله، الله اكبر، لا حول و لا قوة الا بالله) subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar and la hawla wa la quwata ila billah. Someone might get the impression that the remaining good deeds are only these five words but the remaining good deeds are all good deeds; anything you do for the sake of Allah (سبحانه وتعالى) remains. Ibn ‘Abbas (رضي الله عنه) said ‘the remaining good deeds are remembering Allah (سبحانه وتعالى), saying (لا اله الا الله) and (لا حول و لا قوة الا بالله), seeking forgiveness, sending salam upon the Prophet (صلى الله عليه وسلم), fasting, prayer, hajj, charity, freeing a slave, struggle, enjoining kith and kin, and all good deeds.

These are the remaining good deeds which will remain for the people in paradise'.

- Treasure from the treasures of paradise: the Prophet (صلى الله عليه وسلم) told us (لا حول و لا قوة الا بالله) is a treasure from the treasures of paradise. The people of paradise will breathe – (subhan Allah, alhamdulillah, la ilah ila Allah, Allahu Akbar), but in paradise the treasure is (لا حول و لا قوة الا بالله). A treasure is something great. Alhamdulillah we are learning about one of the treasures of paradise. May Allah (سبحانه) help us to apply it. Hadith: (عَنْ أَبِي مُوسَى، قَالَ كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَجَعَلَ النَّاسُ يَجْهَرُونَ بِالتَّكْبِيرِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَيُّهَا النَّاسُ ارْبَعُوا عَلَيَّ أَنْفُسِكُمْ إِنَّكُمْ لَيْسَ تَدْعُونَ أَصَمَّ وَلَا غَائِبًا إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ " . قَالَ وَأَنَا خَلْفَهُ وَأَنَا أَقُولُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَقَالَ " يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ أَلَا أَدُلُّكَ عَلَى كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ " . فَقُلْتُ بَلَى يَا (رضي الله عنه) (Abu Musa) reported: We were along with Allah's Messenger (صلى الله عليه وسلم) on a journey when the people began to pronounce "Allahu Akbar" in a loud voice. Thereupon Allah's Messenger (صلى الله عليه وسلم) said: O people, show mercy to yourselves for you are not calling One who is deaf or absent. Verily, you are calling One who is All-Hearing (and) Near to you and is with you. Abu Musa said that he had been behind him (the Prophet) and reciting: "There is neither might nor power but that of Allah." He (the Prophet (صلى الله عليه وسلم)), while addressing 'Abdullah b. Qais, said: Should I not direct you to a treasure from amongst the treasures of Paradise? I ('Abdullah b. Qais) said: Allah's Messenger (صلى الله عليه وسلم), do it, of course. Thereupon he (the

Prophet (صلى الله عليه وسلم) said: Then recite: "There is no might and no power but that of Allah." – Sahih Muslim 2704 while the Companions were riding and as they were ascending they would say 'Allahu Akbar' loudly. So the Prophet (صلى الله عليه وسلم) admonished them for being loud because when you say 'Allahu Akbar' you are calling Allah (سبحانه وتعالى) so you don't need to be loud. Then Abu Musa (رضي الله عنه) was behind and said I was saying (لا حول و لا قوة الا بالله) and the Prophet (صلى الله عليه وسلم) told him shall I tell you from the treasures of paradise? He told him it's (لا حول و لا قوة الا بالله). The Prophet (صلى الله عليه وسلم) would teach his ummah and wants the goodness for them. He wants to teach them to free themselves from their might and power and still say Allahu Akbar. So they combine between tawheed and belief in the decree.

- Hadith: The Prophet (صلى الله عليه وسلم) said: (ألا أدلُّكَ على كلمةٍ من تحتِ العرشِ من كنزِ الجنَّةِ؟ تقول: لا حولَ ولا قوةَ إلا بالله. فيقولُ اللهُ عزَّ وجلَّ: أسلمَ عبدي (واستسلمَ) Shall I not guide you to a word that is under The Throne from the treasures of paradise? Say: 'la hawla wa la quwata ila billah. So Allah (سبحانه وتعالى) says: My Slave has submitted and surrendered) – As Silsalah As Saheeha 4/35, Authenticated by Al Alabni as Sahih – this is a treasure itself.
- An Nawwawi may Allah have mercy on him said 'a treasure preserves and it preserves the reward in paradise. Just as you have money which you preserve'. For example, you might have a dress you wear all the time, but there is a dress you keep that's special, which one is better? The special dress.

- A plant in paradise: a person should increase in saying (لا حول و لا قوة) because it's one of the plants in paradise. (غراس) are the small plants which are planted. When the Prophet (صلى الله عليه وسلم) saw Ibrahim (عليه السلام) in the Isra'a and Mi'raj, what did Ibrahim (عليه السلام) say to him? 'O Mohammed command your ummah to increase from the plants of paradise'. The Prophet (صلى الله عليه وسلم) asked 'what are the plants of paradise?'. He said (لا حول و لا قوة الا بالله). Hadith: (أَكثِرُوا مِنْ غَرَسِ الْجَنَّةِ: لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ) (Increase from the plants of paradise: increase from (لا حول و لا قوة إلا بالله) – Sahih Aj Jamie' 1213, Authenticated by Al Albani as Hasan. We have to believe when we say (لا حول و لا قوة الا بالله) a plant is planted in paradise. Now we are building our house in paradise. To have more plants is better.

- Door from the doors of paradise: there are different doors in paradise and one of them is (لا حول و لا قوة الا بالله), subhan Allah. There is the door to prayer, fasting, sadaqah, etc. When you want to do anything it's (لا حول و لا قوة الا بالله), when you want to stop from sin, it's (لا حول و لا قوة الا بالله). Hadith: The Prophet (pbuh) said: (أَلَا أَدُلُّكَ عَلَى بَابٍ مِنْ) (أبوابِ الْجَنَّةِ؟ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ) (Shall I not guide you to a door from the doors of paradise? La hawla qa la quwata ila billah (لا حول و لا قوة الا بالله) – As Silsalah As Saheeha 1746, Authenticated by Al Albani as Sahih

- Allah (سبحانه وتعالى) will affirm you're saying the truth: it's is great honor when Allah (سبحانه وتعالى) verifies the truthfulness of what you're saying.

Hadith:

When the slave says (إذا قال العبدُ):	Allah (سبحانه وتعالى) says (يقول الله عزَّ وجلَّ):
<ul style="list-style-type: none"> ▪ (لا إلهَ إِلاَّ اللهُ وَاللهُ أَكْبَرُ) (La ilaha illallahu wa Allahu Akbar (None has the right to be worshipped but Allah and Allah is the Most Great) 	<ul style="list-style-type: none"> ▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلاَّ أَنَا وَأَنَا أَكْبَرُ) (My slave has spoken the truth; there is none worthy of worship except Me, and I am the Most Great.)
<ul style="list-style-type: none"> ▪ (لا إلهَ إِلاَّ اللهُ وَحْدَهُ) (La ilaha illallah wahdahu (There is none worthy of worship except Allah alone) 	<ul style="list-style-type: none"> ▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلاَّ أَنَا وَحْدِي) (My slave has spoken the truth; there is none worthy of worship except Me, alone)
<ul style="list-style-type: none"> ▪ (لا إلهَ إِلاَّ اللهُ لَا شَرِيكَ لَهُ) (La ilaha illallahu la sharikalahu (There is none worthy of worship except Allah with no partner or associate) 	<ul style="list-style-type: none"> ▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلاَّ أَنَا وَلَا شَرِيكَ لِي) (My slave has spoken the truth; there is none worthy of worship except Me, with no partner or associate)
<ul style="list-style-type: none"> ▪ (لا إلهَ إِلاَّ اللهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ) (La illallah, la hul mulku wa la hul hamdu (There is none worthy of worship except Allah, all 	<ul style="list-style-type: none"> ▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلاَّ أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ) (My slave has spoken the truth; there is none of worthy of worship except Me, all

dominion is His and all praise is to Him)	dominion Mine and all praise is due to Me)
<ul style="list-style-type: none"> ▪ (لا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ) (La illaha illallah, la hawla wa la quwwata illa billah (There is none worthy of worship and there is no power and no strength except with Allah) 	<ul style="list-style-type: none"> ▪ (صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي) (My slave has spoken then truth; there is none worthy of worship except Me, and there is no power and no strength except with Me)

(مَنْ رُزِقَهُنَّ عِنْدَ مَوْتِهِ لَمْ تَمَسَّهُ النَّارُ) Whoever is blessed with (the ability to say) them (these words) at the time of death, the Fire will not touch him. – Sahih Ibn Majah 3076, Authenticated by Al Albani as Sahih

- So it's rizq from Allah (سبحانه وتعالى) to say this as, may Allah (سبحانه وتعالى) grant us. Amen.
- Ibn Al Qayyim may Allah have mercy on him said: when you remember Allah (سبحانه وتعالى) then it's a reason for Allah (سبحانه وتعالى) to verify you're saying the truth. The one who remembers Allah (سبحانه وتعالى) is talking about His perfection and majesty and since you can't see it, Allah (سبحانه وتعالى) verifies it, subhan Allah. And whomever Allah (سبحانه وتعالى) affirms his truthfulness then the person will not be resurrected or gathered with the liars. And he hopes to be resurrected with truthful ones.' So it's important to increase in dhikr in order to be taken out from hypocrisy and be gathered with

the sadiqeen. When you say dhikr then you're saying the truth. May Allah (سبحانه وتعالى) makes us from the sidiqeen.

Recap of virtues of (لا حول و لا قوة الا بالله):

1. From the most beloved words to Allah (أحب الكلمات الى الله) (سبحانه وتعالى)
2. Remaining good deeds (الباقيات الصالحات)
3. Treasure from the treasures of paradise (كنز من كنوز الجنة)
4. Plants of paradise (غراس الجنة)
5. Door from the doors of paradise (باب من أبواب الجنة)
6. Allah (تصديق الله لفاعلها) (سبحانه وتعالى) affirms truthfulness of one who says it
→ fire will not touch him (لم تمسه النار).

Section Three: Belief in (لا حول و لا قوة الا بالله) (دلائل لا حول و لا قوة الا بالله العقديّة)

- There's deep meaning to (لا حول و لا قوة الا بالله). In order to help understand the meaning of (لا حول و لا قوة الا بالله), the best is to look at the following hadith.

Hadith: The Prophet (صلى الله عليه وسلم) said: (ألا أدلك على كلمة من تحت العرش من كنز) (Shall I not guide you to a word that is under The Throne from the treasures of paradise? Say: 'la hawla wa la quwata ila billah. So Allah (سبحانه وتعالى) says: **My Slave has submitted and surrendered**) – As Silsalah As Saheeha 4/35, Authenticated by Al Alabni as Sahih

Ibn 'Abbas (رضي الله عنه) said:

- Whoever says: (بسم الله) / bism Allah / in the name of Allah → then he has remembered Allah
- Whoever says: (الحمد لله) / alhamdulillah / all praises are due to Allah → then he has thanked Allah
- Whoever says: (الله أكبر) / Allahu Akbar / Allah is the greatest → then he has magnified Allah
- Whoever says: (لا اله الا الله) / la ilah ila Allah / there is no one worthy of attachment except Allah → then he has made Allah One
- Whoever says: (لا حول و لا قوة الا بالله) / La hawla wa la quwata ila billah / there is no might nor power except with Allah → then he has submitted and surrendered to Allah and this is a treasure of paradise.

- Notice (لا حول و لا قوة الا بالله) is an indicator of surrendering and submitting, as if you're saying 'I have might and power but it's nothing'.

'Ibn Umar (رضي الله عنه) said:

- Subhan Allah (سبحان الله) / Allah is far from imperfection → is the prayer of all creation – imagine the humans, the birds, the mountains, the seas, all of them their salat is tasbeeh.
- Alhamdulillah (الحمد لله) / all praises are due to Allah → is the word of gratitude
- La ilah ila Allah / (لا اله الا الله) / there is no one worthy of attachment except Allah → is the word of sincerity/ikhlas.
- Allahu Akbar (الله أكبر) / Allah is the greatest → fills what is between the heavens and the earth
- La hawla wa la quwata ila billah (لا حول و لا قوة الا بالله) / there is no might nor power except with Allah → then Allah (سبحانه وتعالى) says 'he submitted and surrendered'.
- It's a treasure because you're submitting. (لا حول و لا قوة الا بالله) is always mentioned at the end as if it's the top of the mountain, but the least a person should do is tasbeeh because even the animals and mountains are doing it. If someone is not doing tasbeeh then this is worse than the animals, subhan Allah.
- (لا حول و لا قوة الا بالله) is the word of submitting and surrendering. As if you're hands are up and you can't do anything. You are freeing

yourself from all your power and might and delegating it all to Allah (سبحانه وتعالى). You're not in charge of anything.

- We have no power to bring any goodness to ourselves or avert any harm; it's all from Allah (سبحانه وتعالى). Everything is (لا حول و لا قوة الا بالله). We cannot be in obedience by ourselves, it's only by Allah's might and power. When we change from disbelief to belief or from disobedience to obedience except by Allah (سبحانه وتعالى). We need to believe it's only Allah (سبحانه وتعالى) helping us. Everything we're doing is all by Allah's might and power.
- We can't even change from sickness to health except by Allah's might and power. Someone who's sick will take all the means to be healthy but when you believe in (لا حول و لا قوة الا بالله) then you know you will go to health only by Allah (سبحانه وتعالى). We will not move from weakness to strength except by Allah (سبحانه وتعالى), regardless of what the mean may be.
- Many things are lacking in us so Who can change us from shortcomings and decrement to perfection and increment? Only Allah (سبحانه وتعالى). Truly (لا حول و لا قوة الا بالله) is a treasure and its price is priceless. It's one master key for everything. You don't need to worry about carrying 'many keys'. It unlocks all doors.
- In order to do anything from your affairs and to achieve any of your goals is only by Allah (سبحانه وتعالى). When you have any goals to achieve, when you have any affairs, when you want any changes to happen in your life it's all (لا حول و لا قوة الا بالله); truly this is a treasure.

(لا حول و لا قوة الا بالله) changes us from minus to plus and (لا حول و لا قوة الا بالله) is the power, and all of this is only by Allah (سبحانه وتعالى).

- Whatever Allah (سبحانه وتعالى) wills will happen and whatever He doesn't will, will not happen. When you believe this then it will save so much of your energy.
- The matters of all creation are chained by Allah's decree. Everything is connected to Allah's decree. No one can avert or reject Allah's decree. No one can say anything after Allah's ruling. Anything which Allah (سبحانه وتعالى) decrees will happen at the very time He wills, and nothing can be less or more, and nothing can be delayed or brought forward. It truly makes you feel as if you're a still dot and nothing can happen except (لا حول و لا قوة الا بالله).
- The creation and command belong to Him, the dominion and praises belong to Him, the duniya and akhira belong to Him, the blessings and favors belong to Him, and all the beautiful praises belong to Him. His ability reaches everyone and this is (لا حول و لا قوة الا بالله).
- (لا حول و لا قوة الا بالله) will be effective and become stronger the more you negate the power and might from everyone else. May Allah (سبحانه وتعالى) help us to reach (لا حول و لا قوة الا بالله). Ameen.

Surah Ya Seen 82: (إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ 'كُنْ فَيَكُونُ') (Verily, His Command, when He intends a thing, is only that He says to it, "Be!" and it is!)

- Whenever Allah (سبحانه وتعالى) wants anything, then He just says 'Be' and it is. The command belongs only to Allah (سبحانه وتعالى).

Surah Fatir 2: (مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا وَمَا يُمْسِكُ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ) (أَلْعَزِيزُ الْحَكِيمُ) (Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise)

- When Allah (سبحانه وتعالى) opens any mercy whether it's rain, money, job, children, no one can hold it back.
- When we know everything belongs to Allah (سبحانه وتعالى) then it's our duty to submit to His divinity and perfection and to surrender to His greatness.
- We should delegate all of our affairs to Him. This doesn't mean we leave the means, we still need to take the means but our heart shouldn't be stressed. We need to free our might and power as if to make our energy 0%, subhan Allah. We think we're writing, speaking, working, taking care of the children or breathing, but it's all (لا حول و لا قوة الا بالله); we're just carriers. When we delegate any work to Allah (سبحانه وتعالى), don't think it's you and Allah (سبحانه وتعالى); you have to free yourself.
- We worship Allah (سبحانه وتعالى) by remembering and mentioning this great word. It's one of the doors and treasures of paradise. Imagine for those who are always saying (لا حول و لا قوة الا بالله) and doing (لا حول و لا قوة الا بالله) then there is a door for them, subhan Allah. What's the meaning of (لا حول و لا قوة الا بالله)?

- To be pure for Allah (سبحانه وتعالى) so you need to purify yourself from other than Allah (سبحانه وتعالى). You need to be 'empty' from other than Allah (سبحانه وتعالى). It's not easy to be pure to Allah (سبحانه وتعالى) while you can't see Him, so you need to seek help from Him.
- (لا حول و لا قوة الا بالله) is ikhlas to Allah (سبحانه وتعالى) in seeking help.
- (لا اله الا الله) is the word of tawheed and it is ikhlas to Allah (سبحانه وتعالى) in worship.
- We will not get (لا اله الا الله) unless we are sincere in worshipping Him. We will not rely on anyone except Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) combined the two matters of worship and isti'ana in the best surah in the Qur'an, Surah Al Fatiha:
 - (إياك نعبد) (You alone we worship) → is (لا اله الا الله)
 - (لا حول و لا قوة الا بالله) (You alone we seek help) → (إياك نستعين)
- When you say (لا اله الا الله) which is ikhlas in worship then this is freeing yourself from shirk.
- When you say (لا حول و لا قوة الا بالله) which is ikhlas in seeking help is freeing yourself from all might and power.
- Sometimes a person is doing shirk by relying on himself.
- Isti'ana is connected to Allah's lordship and ibadah is connected to Allah's perfection. So the One you rely on has all the actions and the One you worship is perfect.
- Our goal is to worship Allah (سبحانه وتعالى) and what are the means to it? Isti'ana, seeking help with Allah (سبحانه وتعالى). So we cannot worship Him without relying on Him. Our goal is (لا اله الا الله) and our tool is (لا حول و لا قوة الا بالله), subhan Allah.

- For example, we want to pray or fast, then it all needs (لا حول و لا قوة) (الا بالله). So we cannot worship Allah (سبحانه وتعالى) without (لا حول و لا قوة) (الا بالله). How can we reach the goal without the means? (لا حول و لا قوة) (الا بالله) is the mean which is taking us to the worships.

Summary of points regarding belief in (لا حول و لا قوة الا بالله):

1. Word of isti'ana (seeking help) (كلمة استعانة): It's the word of seeking help with Allah (سبحانه وتعالى), the word of isti'ana. The one who's always saying it then for sure he will win the help of Allah (سبحانه وتعالى). When you want to do anything, say (لا حول و لا قوة الا بالله). Sheikh Al Islam ibn Taymiyah may Allah have mercy on him said: (لا حول و لا قوة الا بالله) makes it obligatory to receive help. For this reason the Prophet (صلى الله عليه وسلم) said when you hear the mu'adhin saying (حي على الفلاح) (Come to the prayer) (حي على الصلاة) (Come to the success) – you need to say (لا حول و لا قوة الا بالله). This is evidence to show when you go through any worship, you need to use the tool and treasure – (لا حول و لا قوة الا بالله). When you want the success, the tool and treasure is (لا حول و لا قوة الا بالله). When you want to achieve anything then it's all (لا حول و لا قوة الا بالله). In Surah Al Kahf, in the story of the garden, the believer said to the owner of the garden: (وَلَوْلَا إِذْ) (دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) (It was better for you to say, when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh') – Surah Al Kahf 39. It's all by Allah's will to make this garden happen and only by His power. Instead of admiring something then remember (لا حول و لا قوة الا بالله). When we're

worried about giving eyes to something we have or others have, then it's important to say (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ). It's only by Allah's will to make it exist. Sometimes we admire things and this becomes a problem for us. In the hadith, (لا حول و لا قوة الا بالله) is one of the treasures of paradise because it's used for worships and to protect yourself from the evil of yourself or admiring what others have. A treasure is something that's been gathered already, as if it's like an inheritance you get without doing anything. And (لا حول و لا قوة الا بالله) is a treasure because everything is done and you're getting it, subhan Allah. (لا حول و لا قوة الا بالله) also shows your reliance in Allah (سبحانه وتعالى) and being poor to Him and this is a treasure. nothing can happen except by the will of Allah (سبحانه وتعالى). People can't do anything. When your heart stops wanting help from the people and it asks Allah (سبحانه وتعالى) alone then it's asking The Creator Whom only He can give you. Surah Fatir 2: (مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا) (Whatever of mercy (i.e.of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.) – when something is closed it's closed and only Allah (سبحانه وتعالى) can open it. Surah Yunus 107: (وَإِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ) (And if Allâh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, Most

Merciful) – only Allah (سبحانه وتعالى) can remove the distress and no one else. Surah Al ‘Anam 17: (وَإِن يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسُّكَ) (بِحَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) (And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things) – if Allah (سبحانه وتعالى) wills to give you any favors then no one can withhold it. Surah Az Zumar 38: (قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ) (إِن أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ) ("Tell me then, the things that you invoke besides Allâh, if Allâh intended some harm for me, could they remove His harm, or if He (Allâh) intended some mercy for me, could they withhold His Mercy?") – anyone besides Allah (سبحانه وتعالى) can't do anything, so why run to the people? When you want provision, guidance, protection or anything for yourself, husband or children then ask Allah (سبحانه وتعالى) and seek help from Him. We need to always rely on Allah (سبحانه وتعالى) because only He can benefit us. When we rely on someone poor and weak then it's very stressful because we think 'how can they do it?'. Whoever wishes to be the strongest of people then let him rely on Allah (سبحانه وتعالى). This means if you rely on anyone besides Allah (سبحانه وتعالى) then it will weaken you and make you stressed. And whoever wishes to be the richest of people then trust what's in Allah's Hands more than what's in yours. For this reason, (لا حول و لا قوة الا بالله) is the word of seeking help and it's from the Sunnah to say this word when leaving the house whether it's for deen or duniya affairs. You're not depending on the car, time, roads, experience or yourself. You're only depending on Allah

عن أنس رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من (سبحانه وتعالى) قال-يعني إذا خرج من بيته-: **بسم الله توكلت على الله، ولا حول ولا قوة إلا بالله**، يقال له: هديت وكفيت ووقيت، وتنحى عنه الشيطان". رواه أبو داود والترمذي، والنسائي وغيرهم. وقال الترمذي: حديث حسن، (Anas (May Allah be pleased with him) reported: Messenger of Allah (صلى الله عليه وسلم) said, "**Whoever says (upon leaving his house): 'Bismillah, tawakkaltu 'alallah, wa la hawla wa la quwwata illa billah [I begin with the Name of Allah; I trust in Allah; there is no altering of conditions but by the Power of Allah],'** it will be said to him: 'You are guided, sufficient, defended and protected.' The devil will go far away from him". Abu Dawud reported it with this addition: "One devil will say to another: 'How can you deal with a man who has been guided, defended and protected?") – Riyadh As Saliheen, [Abu Dawud, At-Tirmidhi and An-Nasa'i], Book 1, Hadith 83. You just say (لا حول و لا قوة الا بالله) and you get guidance, sufficiency, and protection. The shaitan will not even come in your path. It's important to believe in Allah (سبحانه وتعالى) alone and have trust in Him. Because (لا حول و لا قوة الا بالله) is the word of isit'ana, you will find some scholars will begin their publications with (بسم الله الرحمن الرحيم) and (لا حول و لا قوة الا بالله).

2. Affirming Allah's Lordship (الإقرار بربوبية الله تعالى): The word (لا حول و لا قوة) confirms the Lordship of Allah (سبحانه وتعالى) that He alone is the Creator of this universe and is disposing all of their affairs. No movement and no stillness take place in this world except by the

permission of Allah (سبحانه وتعالى), subhan Allah. When everything is still and silent it's because Allah (سبحانه وتعالى) gave it permission. Any elevation or bringing down, any honor or humiliation, and any giving or withholding are all by Allah's permission. All of these are Allah's actions. No one can stop or defeat Allah (سبحانه وتعالى) from anything He wants. Allah (سبحانه وتعالى) is the Irresistible Master, He is Al Qahhaar, everything submits to Him. Surah Al 'Araf 54: (أَلَا لَهُ الْخَلْقُ) (Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists)!) and Surah Yunus 3: (دَبَّرَ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ) (إِذْنِهِ) (disposing the affair of all things. No intercessor (can plead with Him) except after His Leave.) – no one can intercede except by the permission of Allah (سبحانه وتعالى). When a person says (لا حول و لا قوة الا بالله) then it's (1) seeking help and (2) includes all of Allah's actions. You admit all matters are in Allah's Hands and you have no ability, might or power except by Allah's permission and guidance. Only Allah (سبحانه وتعالى) can allow things to happen so why go to others? Subhan Allah.

3. Affirming Allah's names and attributes (الإقرار بأسماء الله و صفاته): when you say (لا حول و لا قوة الا بالله) then it's as if you're invoking Allah (سبحانه وتعالى) by saying I have no One to turn to except You. The One you're calling is the Most Rich – Al Ghaniy and everyone else is poor and needy, and He is the Self-Sufficient Master – Al Qayoom, He is established Himself, He doesn't need any partners or mediators. No

one makes Him upright and everyone besides Him can't be upright or established without Him. He is All-Able – Al Qadeer, He is able to do everything by Himself and everyone else besides Him is disabled. Whatever Allah (سبحانه وتعالى) is allowing us to do is all by His ability and will. Allah (سبحانه وتعالى) has all of the perfect attributes, greatness, beauty and majesty. Anything besides Allah (سبحانه وتعالى) is connected to deficiency, imperfection and faults. No one can take away from the perfection, greatness, beauty and majesty of Allah (سبحانه وتعالى). Because of Allah's perfection, only He is worthy to turn to.

4. Joining tawheed by knowledge and tawheed by actions (التلازم بين)

(التوحيد العلمي و التوحيد العملي). Tawheed is to make Allah (سبحانه وتعالى) One.

- *Tawheed by knowledge (التوحيد العلمي):*
 - Tawheed ar roobubiyah (توحيد الربوبية) which is to make Allah (سبحانه وتعالى) One in His actions
 - Tawheed in Allah's names and attributes (توحيد الأسماء و الصفات): which is to make Allah (سبحانه وتعالى) One in all of His names and attributes
- *Tawheed by actions (التوحيد العملي):*
 - Tawheed al uloohiya (توحيد الألوهية): you make Allah (سبحانه وتعالى) One in your actions. This is to worship Allah (سبحانه وتعالى) alone.

When the slave affirms the Oneness of Allah's actions and His perfection in His names and attributes, which is the 'tawheed by

knowledge, then what's needed? To not turn to anyone besides Him and this is 'tawheed by actions'. So when you have tawheed by knowledge then it will lead to tawheed by actions. The more you know about Allah's names and actions, then the stronger your (لا حول و لا قوة الا بالله) will be because you're using it in a place that depends on how much you know about Him. May Allah (سبحانه وتعالى) increase us in knowledge about Him. Ameen. A person cannot be a true monotheist with knowledge alone; it needs to be put to practice by turning to Allah (سبحانه وتعالى) alone. A person can't be a believer with only knowledge. If a person truly believes Allah (سبحانه وتعالى) is perfect but there is no fleeing or turning to Him, then what kind of belief is this? Subhan Allah. When a person truly believes and acts then he will worship Allah (سبحانه وتعالى) alone, he will rely on Him alone and he will only act for His sake. (لا حول و لا قوة الا بالله) is not just a word or half belief but it's knowledge and actions.

5. Affirming Allah's perfection and divinity (الإقرار بالوهمية الله). You confirm with your actions that only Allah (سبحانه وتعالى) is worthy of worship. Ibn 'Abbas (رضي الله عنه) said the meaning of Allah: 'is the Owner of perfection (ذو الألوهية) and the Owner of worship (ذو العبودية) of all the creation'. When mentioning the Owner of perfection then it means only He is worthy of being an ilah, a God, so this is connected to Allah (سبحانه وتعالى). Because He is the only One worthy of being an ilah, only He is worthy of worship and worship is connected to the slaves. So you have the perfection/divinity of Allah (سبحانه وتعالى)

which is (الألوهية) and you have the actions of the people which is (العبودية). All of Allah's most beautiful names besides the name 'Allah' beautifully elaborate and explain the meaning of 'Allah'. When you say 'Allah' in (لا حول و لا قوة الا بالله) then it includes all of Allah's names. And knowing these names help us to worship Him. One of the characteristics of the name 'Allah' is that all others names refer to this name. Surah Al 'Araf 180: (وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا) (And (all) the Most Beautiful Names belong to Allâh, so call on Him by them,) – this means all the other names of Allah (سبحانه وتعالى) belong to the name 'Allah'. For example, the names 'Al Aziz, Ar Raheem' are from the names of Allah (سبحانه وتعالى), but you don't say 'Allah' is from the names of 'Ar Rahman'. Ibn Mendah may Allah have mercy on him said 'the name Allah is definite on its own'. For example, you can say 'Al Aziz' and 'Aziz', but the definite article from Allah (الله) cannot be removed. The (ال) is constructed in the word itself, subhan Allah. 'Allah (سبحانه وتعالى) stopped His creation from even calling themselves with the name 'Allah'. No one can call themselves 'Allah', He stopped it from the mind of anyone to call themselves 'Allah'. This shows you the great weight of this name, subhan Allah. He further said 'no one can call other gods Allah'. It's truly an exclusive name. He further said, 'the name Allah is the beginning of faith, the backbone of Islam, the word of truth and sincerity, and it goes against doing shirk with Him. The oaths are tied by the name Allah (والله), and refuge from the shaitan is sought with this name (أعوذ بالله من الشيطان الرجيم). By this name matters are started

(بِسْمِ اللَّهِ) and they end with this name as well. Blessed is His name and there is no god besides Him'.

6. Belief in the preordainment of Allah (سبحانه وتعالى) and His decrees (الإيمان بقضاء الله وقدره): when you believe in (لا حول و لا قوة الا بالله) then you believe in Allah's decree. For this reason Imam Al Bukhari included (لا حول و لا قوة الا بالله) in the Chapter about the Decree. When you say (لا حول و لا قوة الا بالله), you're actually believing in Allah's knowledge, His writing in the Preserved Tablet, His will for it to happen, and the creation of means to make the decree happen. (لا حول و لا قوة الا بالله) is not just istiana, seeking help but it's also belief in the decree. (لا حول و لا قوة الا بالله) is not just a magic wand and when you say it, whatever you want happens, but it's to believe in the decree – whatever Allah (سبحانه وتعالى) wills will happen. You truly see how (لا حول و لا قوة الا بالله) is a treasure. When the Prophet (صلى الله عليه وسلم) would teach his ummah, and if he sees them on goodness then he would want more for them. When the Companions would say (لا اله الا الله) or (الله أكبر) then they should also include (لا حول و لا قوة الا بالله) so they combine between tawheed and belief in the decree.
7. Dua'a itself (ان فيها معنى دعاء): when you say (لا حول و لا قوة الا بالله) then you are also invoking Allah (سبحانه وتعالى) and making dua as if you're asking Allah (سبحانه وتعالى) to give you the might and power, subhan Allah. Just as 'alhamdulillah' is a dua. When you say to Allah (سبحانه) (لا حول و لا قوة الا بالله) then as if you're invoking Him 'I'm poor, I

can't do anything, I need Your help'. So instead of saying all of this then say (لا حول و لا قوة الا بالله). Truly (لا حول و لا قوة الا بالله) is a treasure which you need to hunt and search for, but then you will find many jewels inside it. Alhamdulillah Allah (سبحانه وتعالى) unveiled it to us, alhamdulillah. May Allah (سبحانه وتعالى) open more for us. Ameen. Imam Al Bukhari also mentioned (لا حول و لا قوة الا بالله) in the Chapter about dua'as. It's a dua inclusive of goodness.

8. Belief in the will of Allah (الإيمان بمشيئة الله) (سبحانه وتعالى): whatever Allah (سبحانه وتعالى) wills will happen and whatever He doesn't will, will not happen. Everything in this life is by Allah's will. Your will will not happen unless Allah (سبحانه وتعالى) wills it. Your will is under Allah's will. The last word is with Allah (سبحانه وتعالى). For example, you will to go out and you went out this is because Allah (سبحانه وتعالى) willed it, or you will to go out but you don't because Allah (سبحانه وتعالى) didn't will it. In (لا حول و لا قوة الا بالله) is Allah's will because it's important to understand nothing is happening by our might and power or will. Surah At Takweer 28-29:

لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ (٢٨) (وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ (٢٩))

To whomsoever among you who wills to walk straight, (28) And you cannot will, unless (it be) that Allâh wills, the Lord of the 'Alamîn (mankind, jinn and all that exists). (29)

There's no ability for the slave to do any goodness or to do anything beneficial for himself unless Allah (سبحانه وتعالى) wills it. Surah Al Kahf 39: (وَلَوْلَا إِذْ نَحَلْتَجَنَّتْكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ) (It was better for you to say,

when you entered your garden: 'That which Allâh wills (will come to pass)! There is no power but with Allâh') – when you see something you admire and it goes to your heart, then you can spoil it with your eye, so it's important to say (مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ).

9. Affirming the slave's poverty and neediness and his need for Allah (لا حول و لا قوة الا بالله) (سبحانه وتعالى) (الإقرار من العبد بفقره) when you say (لا حول و لا قوة الا بالله), you need to feel poor and needy to Allah (سبحانه وتعالى), don't say it while you feel I can do it. Surah Fatir 15: (يَا أَيُّهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ) (أَلْحَمِيدُ) (O mankind! It is you who stand in need of Allâh, But Allâh is Rich (Free of all needs), Worthy of all praise.) – our poorness and neediness to Allah (سبحانه وتعالى) is something embedded within us. This will not be separated from us. It will constantly remain with us from every aspect. We cannot be independent from our Rabb and Master for a blink of an eye. (لا حول و لا قوة الا بالله) shows we need to be poor to Allah (سبحانه وتعالى). For example, a child might first depend on his mother to drink milk and be carried and then he walks on his own and is separated from her, but with Allah (سبحانه وتعالى) we will never be separated from Him. Ibn Al Qayyim may Allah have mercy on him said: 'know that everyone living – except Allah – is in need to bring whatever benefits him and to avert anything which harms him'. All of us are in this situation. Notice he didn't mention anyone dead because the one who's dead is 'rich' because he doesn't need food, clothes, etc. Ibn Al Qayyim further said anything which

benefits us is pleasurable and anything which harms us is painful and tormenting. So we need two matters:

- All that we need (such as food, money, position, etc), that we're directing ourselves to and love → which we benefit and find pleasure.
- A mean and way to reach what we need, direct ourselves to and love and means to protect ourselves from something we dislike and is harmful.

There are four things:

- Something which we love, need and it does exist and can happen. For example, you can't say you want wings.
- Something which we dislike and we don't want it to happen, for example sickness.
- Means to reach what you love such as studying, working, etc
- Means to avert the harm and what's disliked

In summary there are two goals and two means. The two goals are something you love and it exists and the other goal is something you dislike and don't want it to happen. There are two means, one to reach what you love and one to avert what you dislike. We are poor both to the goals and means. Don't think you're not poor to the means because we're poor to food, to medicine, etc. We think when we have the means then we have power, subhan Allah. For example, your goal is to raise your children so you're poor to this need and to the means to do it.

These four matters are needed by the slave and we need Allah (سبحانه وتعالى) to give us all of this. We are all poor to the means and goals and when we know this then Whom should we be poor to and ask? Allah (سبحانه وتعالى). He is the One Whom we ask, Whom we worship, and Whom we love, and He has no associate with Him. Only He alone can help us and support us to get what we want. If you want provision, if you want protection, only Allah (سبحانه وتعالى) can help you and bring the means to you. And this is (لا حول و لا قوة الا بالله). We're in need and we should only go to Allah (سبحانه وتعالى). To ask anyone other than Allah (سبحانه وتعالى) is disliked, we don't like it when we have to ask others. Allah (سبحانه وتعالى) is the One Who has all four matters which no one can give and this is the meaning of (إياك نعبد و إياك نستعين) (You alone we worship and You alone we seek help). To worship Allah (سبحانه وتعالى) is the most perfect and best need. And the means to it is the isti'ana. Our goal is to worship and the means for it is to seek help with Allah (سبحانه وتعالى). If (لا حول و لا قوة الا بالله) is the key to worship then for sure (لا حول و لا قوة الا بالله) will work for other things; as if it is a master key. (إياك نعبد) is about the uloohiya and divinity of Allah (سبحانه وتعالى) and (إياك نستعين) is about roobubiyah and Allah's actions.

10. Importance of being connected to Allah (سبحانه وتعالى) at all times
 (الإرتباط بالله في جميع الأمور): when you say (لا حول و لا قوة الا بالله) then you're negating all of your power and this shows you can't do anything unless it's (لا حول و لا قوة الا بالله). We get deceived thinking we are doing

things on our own, but we're not. We need to be connected to Allah (سبحانه وتعالى) for all of our matters whether deen or worldly matters. (لا حول و لا قوة الا بالله) keeps us connected to Allah (سبحانه وتعالى). Sometimes we're doing things on our own and we see it works, and it's not because of ourselves but Allah (سبحانه وتعالى) is dealing with us according to what we know. May Allah (سبحانه وتعالى) help us to understand and apply (لا حول و لا قوة الا بالله). Ameen. We have needs in order to always be connected to Allah (سبحانه وتعالى), alhamdulillah. When you're always connected to Allah (سبحانه وتعالى) then your yaqeen will be stronger, your ikhlas will increase and your trust in Him will be magnified, subhan Allah. The problem is with ourselves because for years we're thinking we can just do it. We think we're like a 'charged phone' and can go about on our own. The true believer will always be accompanied with (لا حول و لا قوة الا بالله), in his prayer, in his fasting, in his hajj, in his goodness and all other matters. He's always asking Allah (سبحانه وتعالى) for the might and power and for Allah (سبحانه وتعالى) to accept his deeds. Even for his provision, He asks Allah (سبحانه وتعالى) (لا حول و لا قوة الا بالله). Even for common tasks for his duniya, he asks Allah (سبحانه وتعالى) (لا حول و لا قوة الا بالله). Our nature is hasty and we want to do things on our own because we feel we've done it before and already know how to do it. But it's important for us to slow down and depend on Allah (سبحانه وتعالى). We need to depend on Him in order to get what Allah (سبحانه وتعالى) loves and is pleased with such as faith, yaqeen, prayer, fasting, hajj, struggling, dawah, etc.

Summary of points regarding belief in (لا حول و لا قوة الا بالله):

1. Word of isti'ana (seeking help) (كلمة استعانة)
2. Affirming Allah's Lordship (الإقرار بربوبية الله تعالى)
3. Affirming Allah's names and attributes (الإقرار بأسماء الله و صفاته)
4. Joining tawheed by theory and tawheed by actions (التلازم بين التوحيد)
(العلمي و التوحيد العملي)
5. Affirming Allah's perfection and divinity (الإقرار بألوهية الله)
6. Belief in the preordainment of Allah (سبحانه وتعالى) and His decrees
(الإيمان بقضاء الله و قدره)
7. Dua'a itself (ان فيها معنى دعاء)
8. Belief in the will of Allah (الإيمان بمشيئة الله) (سبحانه وتعالى)
9. Affirming the slave's poverty and neediness and his need for Allah
(الإقرار من العبد بفقره) (سبحانه وتعالى)
10. Importance of being connected to Allah (سبحانه وتعالى) at all times
(الإرتباط بالله في جميع الأمور)

Section Four: Some mistakes when using (لا حول و لا قوة الا بالله) (التنبية على) (بعض المفاهيم الخاطئة)

There are some mistakes regarding the meaning and usage of (لا حول و لا قوة الا بالله).

1. It's used as a word of returning (كلمة الإسترجاع) such as (إنا لله و إنا إليه راجعون) (Verily we belong to Allah and verily we will return to Him) rather than as a word of isti'ana – seeking help. For example, if people face a problem they say (لا حول و لا قوة الا بالله) when rather when facing a calamity a person should say (إنا لله و إنا إليه راجعون). And it even gets said in a tone of impatience and this shouldn't be the case.
2. It gets pronounced in an improper way which causes a change in the meaning.
3. Or it gets mentioned in a shortened way as (لا حول الله) and this shows heedlessness from a person. Sheikh bin Uthaymeen may Allah have mercy on him was asked about this and said: as if they want to say (لا حول و لا قوة الا بالله) so they should just be reminded. He didn't judge them.

May Allah (سبحانه وتعالى) complete His favor upon us to live under (لا حول و لا قوة الا بالله). Alhamdulillah Allah (سبحانه وتعالى) opened this book for us and may He make us all see this treasure together on the Day of Judgment. May Allah (سبحانه وتعالى) make us from those who remember Him much. Ameen.

لا حول و لا قوة الا بالله

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