

رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ

وَكَوْنُهَا تَنْفَى أَرْبَعًا وَتُثَبِّتُ أَرْبَعًا

Another Pamphlet Regarding Kalimat'ut
Tawhîd (La Ilaha Illallâh) & Four Issues That
It Negates and Four Issues That It Affirms

Shaykh'ul Islâm Muhammad bin Abd'il
Wahhâb Rahimahullâh

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

Call to Tawhid
darultawhid.com

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb *Rahimahullâh* said,

“The meaning of La Ilaha Illallâh is Nafy (negation) and Ithbât (affirmation). La Ilaha Illallâh negates 4 issues and confirms 4 issues as well.”

رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ وَكَوْنِهَا تَنْفَى أَرْبَعًا
وَتُثْبِتُ أَرْبَعًا

Another Pamphlet Regarding Kalimat'ut Tawhîd (La Ilaha Illallâh) & Four Issues That It Negates and Four Issues That It Affirms

Author:

Shaykh'ul Islâm Muhammad bin Abd'il Wabhâb
Rahimahullâh
(1206 H)

Darultawhid

Call to Tawhîd

 www.darultawhid.com

 info@darultawhid.com

 english@darultawhid.com

 t.me/darultawhid

 t.me/darultawhid_english

رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ
وَكَوْنِهَا تَنْفَى أَرْبَعًا وَتُثَبِّتُ أَرْبَعًا

**Another Pamphlet Regarding Kalimat'ut
Tawhîd (La Ilaha Illallâh) & Four Issues That
It Negates and Four Issues That It Affirms¹**

**Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb
(1206 H)**

Rahimahullâhu Taâlâ

Shaykh'ul Islâm *Rahimahullâhu Taâlâ* said:

May Allâh have mercy upon you, know that the meaning of La Ilaha Illallâh is **Nafy** (negation) and **Ithbât** (affirmation). It (La Ilaha Illallâh) negates 4 issues and confirms 4 issues as well.

It negates the “**Âlihah** (pl. Ilah; -fake- deities)”, the “**Tawâghîh** (pl. Tâghûh; -false- objects of worship)”, the “**Andâd** (pl. Nidd; rivals, equals, partners)”, and the “**Arbâb** (pl. Rabb; Lords/Masters)”:

The “**Âlihah**” are: That which you direct yourself towards to bring forth goodness and dispel harm. Thus, you take it as an Ilah.

The “**Tawâghîh**” are: Those who are worshipped and is pleased by being worshipped or is presented as someone Ibâdah (worship) should be directed

¹ **Al-Jawâhir'ul Mudhiyyah**, 34-35 (inside **Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah**, 4/34-35).

to. Such as as-Sammân, Tâj, or Abû Hadîdah.

The “**Andâd**” are: Everything that hinders you from the Dîn of Islâm; from your family, home, tribe, or wealth is a “Nidd”. This is due to the statement of Allâhu *Taâlâ*,

“And of mankind are some who take (for worship) others besides Allah as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh...” (al-Baqarah 2/165)

The “**Arbâb**” are: Those who issue Fatâwâ (pl. Fatwâ; verdicts) which oppose the truth for you and those who you obey. This is confirming Allâhu *Taâlâ*'s statement,

“They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) al-Masîh (Messiah), son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilah, La Ilaha Illa Huwa (there is no -true- deity -worthy of worship- except He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” (at-Tawbah 9/31)

The Kalimah also confirms four issues:

Al-Qasd (directing): It is you not directing to anything except Allâh.

At-Ta'dhîm (glorification) and **al-Mahabbah** (love): This is due to the statement of Allâh *Azza wa Jalla*,

“But those who believe, love Allâh more (than anything else).”
(al-Baqarah 2/165)

Al-Khawf (fear) and **ar-Rajâ (hope)**: This is due to the statement of Allâhu *Taâlâ*,

“And if Allâh should touch you with adversity, there is no remover of it except Him; and if He intends for you good, then there is no repeller of His bounty. He causes it to reach whom He wills of His servants. And He is al-Ghafûr (the Forgiving), ar-Rahîm (the Merciful).” (Yûnus 10/107)

Whoever knows this will have cut his relation with other than Allah, and the grim look of al-Bâtil (falsehood) will have no significance for him. As Allâh informed us of Ibrâhîm, *may the Best Peace and Blessings (of Allâh) be upon Our Nabî (Muhammad) and Him (Ibrâhîm)*, regarding him breaking the idols and distancing from his tribe,

“Indeed there has been an excellent example for you in Ibrâhîm and those with him, when they said to their people, “Verily, we are free from you and whatever you worship besides Allâh, we have rejected you...” (al-Mumtahinah 60/4)