

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُهُ

رِسَالَةٌ فِي كَلِمَةِ التَّوْحِيدِ

-مَعْرِفَةُ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ-

**A Pamphlet Concerning Kalimat'ut
Tawhîd**

**-Comprehending The Shahâdah
(Testimony) of La Ilaha Illallâh-**

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

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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,

“Know that the knowledge of “La Ilaha Illallâh” was made Fardh (obligatory) prior to Salâh (prayer) and Sawm (fasting) being Fardh. The necessity of researching the meaning of this (i.e., La Ilaha Illallâh) is greater upon the slave than the necessity of researching Salâh and Sawm.”

رِسَالَةٌ فِي كَلِمَةِ التَّوْحِيدِ مَعْرِفَةُ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

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رِسَالَةٌ فِي كَلِمَةِ التَّوْحِيدِ مَعْرِفَةً شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ

A Pamphlet Concerning Kalimat'ut Tawhîd -Comprehending The Shahâdah (Testimony) of La Ilaha Illallâh-¹

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

Rahimahullâhu Taâlâ

Again, -may Allâhu Taâlâ sanctify his soul and brighten his grave-
Shaykh'ul Islâm Muhammad bin Abd'il Wahnâb, has a pamphlet with these
phrases:

May Allâhu Taâlâ have mercy upon you, know that the knowledge of “La
Ilaha Illallâh” was made Fardh (obligatory) prior to Salâh (prayer) and Sawm
(fasting) being Fardh. The necessity of researching the meaning of this (i.e., La
Ilaha Illallâh) is greater upon the slave than the necessity of researching Salâh
and Sawm. The prohibition of Shirk (associating partners to Allâhu Taâlâ) and
having Îmân (belief) in the Tâghût is greater than the prohibition of
establishing marriage with mothers and grandmothers [aunts]². So the
greatest level of believing in Allâhu Taâlâ is the Shahâdah (testimony) of “La
Ilaha Illallâh”.

The meaning of the Shahâdah of “La Ilaha Illallâh” is that the slave bears

¹ **Al-Jawâhir'ul Mudiyyah**, 33-34 (inside **Majmûat'ur Rasâil wa'l Masâ'il'in Najdiyyah**, 4/33-34); **ad-Durar'us Saniyyah**, 2/121-122.

² In “ad-Durar'us Saniyyah”, the addition in parentheses is found instead of the
phrase “grandmothers”.

witness that al-Ilâhiyyah (Divinity) solely belongs to Allâh, and that no Nabî (Prophet), Malak (angel), or Walî (saint) has a share of it. Rather this is the right of Allâhu Taâlâ over His slaves. Al-Ilâhiyyah in our time is what they call “as-Sir (the secret)”. In the language of the Arabs, al-Ilah (Ma’bûd; the one who is worshiped) is the one who is called -in our time- as “ash-Shaykh” and “as-Sayyid”; whom Du’â (prayer) is directed to and whom Istighâthah (help) is sought from.

When people know this (that the characteristics of Ilah are given to “the Shaykh” and “the Sayyid”); they will understand that the belief many have in regards to Sammân [Shamsân]³ or his likes or the graves of some amongst the Sahâbah is indeed Ibâdah (worship) that is not fitting to direct to other than Allâhu Taâlâ, and that whoever has such belief concerning (even) a Nabî amongst the Anbiyâ has become a Kâfir and that he makes him (that Nabî) an Ilah alongside Allâhu Taâlâ, and by this: he will have not testified to La Ilaha Illallâh.

The meaning of rejecting the Tâghût is: to distance from everything that is believed in other than Allâh, from a Jinn, a human, a tree, a rock, or other than these, testifying to their Kufr and misguidance, and hating them -even if they are your father and brother.

As for the one who says: **“I do not worship other than Allâhu Taâlâ. Yet, I have no objection to the Sâdah⁴ and tombs over the graves and the likes.”**

Then he is a liar in his statement “La Ilaha Illallâh”. Such person has not

³ In “ad-Durar’us Saniyyah”, the addition in parentheses is found instead of the phrase “Sammân”.

“Sammân/Shamsân” is the name of a Shaykh whom the people of Najd used to believe in his Wilâyah and used to call upon them during periods of hardship.

⁴ In the original text, the word “Sâdât” is used. Nowadays, the characteristics of Ilâh are given to those whom are referred to as “Sayyid”, “Saydâ”, and its likes. Wallâh’ul Musta’ân!

believed in Allâhu Taâlâ and has not rejected the Tâghût.

These are easy words which necessitate a long/detailed research, great effort to know the Dîn'ul Islâm (religion of Islâm), knowing the things that Allâhu Taâlâ has sent His Rasûl Sallallâhu Alayhi wa Sallam with, and researching the statements of the Ulamâ (scholars) concerning the Ayah,

“... So whoever disbelieves in the Tâghût and believes in Allâh has grasped the unbreakable Urwat'ul Wuthqâ (firmest handhold)...” (al-Baqarah 2/256)

It also necessitates putting great effort in learning the things that Allâhu Taâlâ taught His Rasûl Sallallâhu Alayhi wa Sallam and the things that His Rasûl Sallallâhu Alayhi wa Sallam taught to his Ummah (nation of Islâm) with regards to at-Tawhîd (monotheism). **Whoever turns away from this, and as a result, Allâhu Taâlâ seals his heart and he prefers this Dunyâ (worldly life) over his Dîn (religion); Allâhu Taâlâ will not excuse him due to his Jahâlah (ignorance).** Wallâhu A'lam (Allâhu Taâlâ knows the best)!..