

A Brief Biography of the Author - (Rahimahu-Allah)

His is al-Imaam al-Mujaddid (Reformer of his era) - Muhammad ibn Abdul Wahhaab ibn Sulaiman ibn 'Alee ibn Ahmad ibn Raashid ibn Buraid at-Tamimi an-Najdee. He was born in the city of Uyainah, about 70 kilometers north-west of Riyaadh, in the year **1115 AH**. He was from a highly respected religious family known for its scholarship.

He acquired his primary education from his learned father, and completed the memorization of the Qur'an at the age of ten. He read books of Tafseer (explanation of the Qur'an), Hadeeth (narrations of the Prophet) and Fiqh (Jurisprudence), and early on became interested in the books of Shaykh al-Islam Ibn Taymiyyah and his noble student al-'Allamah Ibnu-I-Qayyim.

After reaching the age of puberty, he travelled to Makkah to perform the Hajj, at which time he benefited from the scholars in Makkah. He also travelled to al-Madeenah, Basrah (Iraq) and other lands seeking knowledge of the Deen.

Al-Imaam Muhammad ibn Abdul-Wahhaab authored many book, including Kitaab at-Tawheed, Kitaab al-Kabaa'ir (Major Sins), Usool al-Emaan (Fundamentals of Faith), Fadaa'il al-Qur'an (Virtues of the Qur'an), al-Usool ath-Thalaatha (the Three Fundamentals), al-Qawaa'id al-Arbaa'a (The Four Principles), al-Usool as-Sittah (the Six Foundations) and many other books, including this small essay under study (the Shuroot of Laa ilaaha ill Allah).

The *Fundamentals* of his blessed Da'wah (Call):

1. Calling the people to at-Tawheed,
2. Warning the people against ash-Shirk,
3. Strickly following the Qur'an and Sunnah, the Righteous Predecessors of this Ummah (Sahaabah, etc.) and that which is relied upon from the sayings of the Four Imaams,
4. Avoiding at-Takfeer (declaring a Muslim to be out of Islam) - except with its proper conditions...
5. Avoiding taking anyone's life - except in accordance with the Sharee'ah [a life for a life, etc.]

The *Fruits* of his blessed Da'wah (Call):

1. Establishment of an Islamic State,
2. Correction and Purification of the Islamic 'Aqeedah from shirk, bid'ah, etc,
3. Extending the effect of this blessed Da'wah outside of the Arabian peninsular, to Egypt, Morroco, Yemen, Africa, India, etc,
4. Establishment of a scholarly movement and awareness - free from *at-Taqleed al-A'maa* ('blind following'),
5. Activating a movement of authoring and publishing Islamic books.

He died in the year **1206 AH** at the age of 91 - May Allah shower him with His Divine Favor, Mercy and Forgiveness!

The Importance of Kalimat at-Tawheed: *Laa ilaaha illa Allah*

It is the Most Important Right of Allah

Narrated Mu'aadh ibn Jabal: The Prophet said, '*O Mu'aadh, do you know what Allah's right upon his servants is?*' I said, Allah and His Messenger know best. The Prophet said: '*To worship Him (Allah) alone, and to join none in worship with Him. Do you know what their right upon Him is?*' I replied, Allah and His Messenger know best. The Prophet said, '*Not to punish them (if they do so).*' [al-Bukhaaree]

It is the Starting Point of our Da'wah [Invitation]

Narrated Ibn Abbaas: *When the Prophet sent Mu'aadh to Yemen, he said to him, 'You are going to a nation from the People of the Scriptures (Jews and Christians). So, let the first thing to which you will invite them be the **Tawheed** of Allah. If they learn that, tell them that Allah has enjoined on them five compulsory congregational prayers, to be offered perfectly in one day and one night...'* [al-Bukhaaree]

Due to it - Allah will Admit Someone to Paradise

Narrated 'Ubaadah ibn as-Saamit, Allah's Messenger said: "Whoever testified that none is worthy of worship except Allah, Alone, without partners; and that Muhammad is His slave and Messenger; and that 'Isaa is His slave and Messenger, and His Word which was bestowed upon Maryam, and a spirit (created) from Him; and that Paradise is a reality; and that Hell-Fire is a reality, Allah will admit him to Paradise, whatever his deeds might be." [al-Bukhaaree]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi
(1115 - 1206H)

Questionnaire Study Guide

Lecture No. 1

Ash-Shart al-Awwal

Al-'Ilm: Knowledge, [which negates ignorance]

Knowledge of its meaning, and what it negates (*Nafyan*) and affirms (*Ithbaatan*).

[If a person says it without knowing its meaning, nor what its requirements are, then he will not benefit by it, because he has not believed in what it requires. Rather, he is like someone who speaks in a language that he does not understand.]

The evidence for (the condition of) 'Ilm is His Saying:

So **know** (*O Muhammad*) that *Laa ilaaha ill Allah* (*none has the right to be worshipped except Allah*) and seek forgiveness for your sins... [Muhammad 47:19]

Also, His Saying:

And those whom they invoke instead of Him have no power of intercession; except those who bear witness to the truth (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh). [az-Zukhruf 43:86]

And from the **Sunnah**, the confirmed Hadeeth in *as-Saheeh (Muslim)*, on the authority of Uthman, who said: the Prophet said: *Whoever dies knowing that none has the right to be worshipped except Allah (i.e. laa ilaaha ill Allah) will enter paradise.* [Muslim]

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
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Questions:

1. Discuss the author's biography briefly, including his *da'wah*.
2. Mention a *Hadeeth* showing the importance of *Laa ilaaha ill Allah*.
3. Define *Shuroot* – linguistically and technically.
4. Discuss the first *Shart* (condition) of *Laa ilaaha ill Allah*.
5. Mention a *daleel* (evidence) for this *Shart* (condition) from the Qur'an or Sunnah.
6. What is the *Hukm* (ruling) concerning knowing '*laa ilaaha ill Allah*'?
7. Mention some of the **ways** to come to know that *laa ilaaha ill Allah* is a **fact**.
8. Mention some of the points that may be derived from this verse [47:19].
9. Mention some of the points that may be derived from the Hadeeth of Jaabir.

ISLAMIC CREED TRAINING COURSE VIII
Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi
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Questionnaire Study Guide

Lecture No. 2

Ash-Shart ath-Thaane

Al-Yaqeen: (Certainty), which is the *perfection* of the knowledge of the *Kalimah* (La ilaaha ill Allah); which negates *doubt* and *uncertainty*.

The evidence (for the condition of) *al-Yaqeen* is His Saying:

*The believers are only those who have believed in Allah and His Messenger, and afterward **doubt** not, but they strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.*

[al-Hujuraat 49:15]

From the Sunnah, the confirmed Hadeeth in the *Saheeh* (i.e. Muslim), on the authority of Abu Hurairah, that the Messenger of Allah said:

*I bear witness that nothing deserves to be worshipped except Allah, and that I am the Messenger of Allah. No one will meet Allah with these two [words of testimony] – while he has **no doubt** about them, except that he will enter Paradise.*

[Muslim]

Also, from Abu Hurairah – from a long Hadeeth – [the saying of the Prophet]:

*Whoever you meet on the other side of this wall, who testifies that nothing deserves to be worshipped except Allah, while his heart is **certain** of this (testimony) – give him the good news of al-Jannah.* [Muslim]

[Notes]

Questions:

1. Discuss the second **Shart** (condition) of *Laa ilaaha ill Allah*.
2. What is the difference between this *Shart* (under discussion) and the previous one?
3. Mention a **daleel** (evidence) for this *Shart* from the *Qur'an*.
4. What can be understood from the words: '*then afterwards, they doubt not...*'
5. How is this *ayah* a proof that actions/deeds are a part of '**Emaan**'?
6. Mention a **daleel** from the *Sunnah* for this *Shart* (condition).
7. Discuss the two types of **Hajb** (i.e. being screened/excluded) from the *Jannah*.
8. How did the Prophet explain '*al-Emaan in Allah Alone*' in the Hadeeth of Abu Jamrah?
9. Mention the **Qaa'idah** (Principle) related to the advice of Umar to the Prophet, that he should not inform the people that every who pronounces the *Shahaadah* with *Yaqeen* will enter the Paradise.

ISLAMIC CREED TRAINING COURSE VIII
Evidences of the Conditions of *Laa ilaaha ill Allah*
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Questionnaire Study Guide

Lecture No. 3

Ash-Shart ath-Thaalith

al-Ikhlaas (Purity and Sincerity). (Worshipping Allah exclusively), which negates **shirk**.

The evidence (for the condition of) *al-Ikhlaas* is His Saying:

Surely, the pure religion (i.e. the worship and obedience) is for Allah alone. [az-Zumar 39:3]

Also, His Saying:

And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)... [al-Bayyinah 98:5]

And from the **Sunnah** is the confirmed Hadeeth in the Saheeh (i.e. al-Bukhaaree), on the authority of Abu Hurairah, from the Prophet [that he said]:

The most fortunate of people who will receive my Shafaa'ah (intercession), will be the one who said: 'La ilaaha ill Allah – sincerely from his heart or his soul. [al-Bukhaaree]

Also, in the Saheeh (i.e. al-Bukhaaree), on the authority of Utbaan ibn Maalik, from the Prophet, that he said: *Allah has forbidden the Fire upon one who says Laa ilaaha ill Allah, seeking by this the Face of Allah (i.e. saying this sincerely for Allah Alone).* [al-Bukhaaree]

Also, that which is reported by an-Nasaa'ee, in '*Amal al-Yawm wa-l-Lailah*, from the Hadeeth of two men from among the companions, that the Prophet said: *Whoever said: Laa ilaaha ill Allah, Wahda-hu, Laa Shareeka la-hu, la-hu-l-Mulk wa la-hu-l-Hamd, wa Huwa 'ala kulli shay'in Qadeer – the heart being sincere, the tongue being truthful – Allah will make an opening in the sky due to it, such that He will look at the one who has said it from the people of the earth; and it is the right of a servant whom Allah looks at that he be given what he asks for.* [This hadeeth has two **weak** narrators in its *Isnaad* (chain): Muhammad ibn Abdullah ibn Maimoon and Ya'qoob ibn 'Aasim ibn 'Urwah ibn Mas'ood]

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi

Questions:

1. Discuss *Ash-Shart ath-Thaalith* (the Third Condition) of *Laa ilaaha ill Allah*; and mention the previous two *Shuroot* (conditions) *briefly*.
2. Mention a *Daleel* (evidence) from the *Qur'an* for this *Shart* (condition).
3. Mention a *Daleel* (evidence) from the *Sunnah* for this *Shart* (condition).
4. al-Haafidh Ibn Katheer mentioned *Ikhlâas* as a condition for the acceptance of any deed. What is the other basic condition for acceptance of deeds?
5. What is the argument used by Shaykh as-Sa'dee for the right of Allah to be worshipped alone?
6. Discuss the verse: '*...And they were commanded not, but that they should worship Allâh, and worship none but Him Alone ...and to perform the **Salat** and pay the **Zakah**, and that is the straight/right Deen...*
7. '*The most fortunate of people who will receive my Shafaa'ah...*' Who are these people?
8. '*Allah has forbidden the Fire upon one who says *Laa ilaaha ill Allah...**' Mention the 2 types of 'Forbidden' mentioned in this Hadeeth.
9. What may be understood from the Hadeeth: '*...seeking by this the **Face** of Allah ...*'
10. What was the statement of *Wahb ibn Munabbih* concerning the *Shahaadah **Laa ilaaha ill Allah***?

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Questionnaire Study Guide

Lecture No. 4

Ash-Shart ar-Raabi'

As-Sidq: Truthfulness, which negates lying (*kadhib*) and prohibits hypocrisy (*nifaaq*).

The evidence (for the condition of) *as-Sidq* is His Saying:

Alif-Lâm-Mim.

Do people think that they will be left alone because they say: 'We believe,' and will not be tested.

And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test). [al-'Ankaboot 29:1-3]

Also, His Saying:

And of mankind, there are some (i.e. hypocrites) who say: 'We believe in Allâh and the Last Day' while in fact they believe not.

They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. [al-Baqarah 2:8-10]

And from the **Sunnah**, that which is confirmed in *as-Saheehain* (i.e. al-Bukhaaree and Muslim), on the authority of Mu'aadh ibn Jabal, from the Prophet:

*...There is none who testifies **truthfully** from his heart that there is no deity (god) worthy of worship except Allah and Muhammad is His servant and His Messenger, except that Allah will make Haraam for him (i.e. save him from) the Hell-Fire... [al-Bukhaaree. (Al-Albaanee said that this narration is not in Muslim. See: Mishkaat, 1/15, no. 25)]*

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi

Questions:

1. Discuss *Ash-Shart ar-Raabi'ah* (the Fourth Condition) of *Laa ilaaha ill Allah*; and mention the previous *Shuroot* (conditions) *briefly*.
2. Mention a *Daleel* (evidence) from the *Qur'an* for this *Shart* (condition).
3. Mention a *Daleel* (evidence) from the *Sunnah* for this *Shart* (condition).
4. Discuss the verse: *Do people think that they will be left alone because they say: 'We believe,' and will not be tested...* [al-Ankaboot 29:1-3]
5. Give an *example* of how earlier believers were *tested*.
6. Discuss the sickness/disease mentioned in the verse: *In their hearts is a disease...* [al-Baqarah 2:10]
7. What is meant by: *al-Jazaa'u min Jins al-Amal*
8. Mention the *Sifaat* (characteristics) of the *Munaafiqoon* mentioned in soorah *an-Nisaa'* 4:143
9. What can be derived from the words: *There is none who testifies truthfully from his heart...*
10. Mention two benefits derived from the Hadeeth of Mu'aadh ibn Jabal.

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi
(1115 - 1206H)

Questionnaire Study Guide

Lecture No. 5

Ash-Shart al-Khaamis

Al-Mahabbah: Love for this *Kalimah* (laa ilaaha ill Allah) and for that which it indicates (entails), and being happy, joyous and delighted with it.

The evidence (for the condition of) *al-Mahabbah* is His Saying:

And of mankind are some who take [for worship] others besides Allah as Andaal (rivals). They love them as they love Allah. But those who believe love Allah more (than anything else).

[al Baqarah 2:65]

Also, His Saying:

O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never afraid of the blame of the blamers...[al-Maa'idah 5:54]

And from the **Sunnah**, that which is confirmed in the *Saheeh* (i.e. Muslim) on the authority of Anas, that he said, that the Messenger of Allah said:

Whoever possesses the following three characteristics will taste the sweetness of faith: (1) That he loves Allah and His Messenger more than anything else; (2) that he loves a person, and he only loves him for the sake of Allah; (3) and that he hates to return to disbelief after being saved from it just as he would hate to be thrown into the Fire. [Muslim]

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi

Questions:

1. Discuss **Ash-Shart al-Khaamisah** (the Fifth Condition) of *Laa ilaaha ill Allah*; and mention the previous *Shuroot* (conditions) *briefly*.
2. Mention a **Daleel** (evidence) from the **Qur'an** for this *Shart* (condition).
3. Mention a **Daleel** (evidence) from the **Sunnah** for this *Shart* (condition).
4. The **Asl** (Foundation) and **Qaa'idah** (basis) of the Deen are two things:
(A).....
(B).....
5. Discuss the two meanings of: '*...But those who believe **love Allah more...***' [2:165]
6. Discuss the **Shirk** mentioned in 2:165: *...of mankind are some who take others besides Allah..*
7. Mention the 5 **Sifaat** (characteristics) of: '*...a people whom He (Allah) will love...*' [5:54]
8. What is meant by **Halaawatu-l-Emaan** (Sweetness of Faith)?
9. **Perfection** of the *love of Allah* – leading to **Halaawatu-l-Emaan** - is achieved through 3 things:
10. Mention some of the **Fawaa'id** (beneficial points) taken from the Hadeeth of Anas.

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi
(1115 - 1206H)

Questionnaire Study Guide

Lecture No. 6

Ash-Shart as-Saadis

Al-Inqiyad: Complete Submission and Compliance with its rights, which are the obligatory duties, doing it purely for Allah, seeking His Pleasure.

The evidence (for this condition of) *al-Inqiyad* is His Saying:

And turn in repentance and in obedience with true faith to your Lord, and submit to Him before the torment comes upon you, and then you will not be helped. [az-Zumar 39:54]

Also, His Saying:

And who can be better in religion than one who submits his face (himself) to Allah, and he is a Muhsin (a doer of good), and follows the religion of Ibraaheem, Haneefan (to worship none but Allah alone). And Allah did take Ibraaheem as a Khaleel (an intimate friend). [an-Nisaa' 4:125]

Also, His Saying:

And whoever submits his face [i.e. himself] to Allah, while he is Muhsin (a doer of good), then he has grasped the most trustworthy handhold [i.e. laa ilaaha ill Allah. [Luqmaan 31:22]

Also, His Saying:

But no, by your Lord, they can have no Faith, until they make you (O Muhammad Sallahu alaihi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. [an-Nisaa' 4:65]

And from the **Sunnah**, his saying:

No one of you with have (true) Faith, until his Hawaa (desires,whims etc.) are in accordance with what I have come with. [al-Baghawee, *Sharh as-Sunnah* 1/213. Its chain contains Nu'aim ibn Hammad, who has been declared to be **da'eef** (weak)]

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi

Questions:

1. Discuss *Ash-Shart As-Saadis* (the Sixth Condition) of *Laa ilaaha ill Allah*; and mention the previous *Shuroot* (conditions) *briefly*.
2. Mention a *Daleel* (evidence) from the *Qur'an* for this *Shart* (condition).
3. Discuss the *Daleel*, which the author has mentioned, from the *Sunnah* for this *Shart* (condition).
4. 'And who can be better in religion than one who **submits his face to Allah**, and he is a **Muhsin**.. .' How does this *ayah* indicate the *shuroot* (conditions) for acceptance of deeds?
5. Define '*Haneef*' in the verse: *...and follows the religion of Ibraaheem, Haneefan...*
6. Mention some of the sayings of the scholars concerning: '*al-Urwatul-Wuthqaa*' in the verse: '*...he has grasped the most trustworthy handhold..*
7. Mention the three (3) factors required for *Emaan* in soorah an-Nisaa' 4:65.

ISLAMIC CREED TRAINING COURSE VIII
Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi
(1115 - 1206H)
Questionnaire Study Guide

Lecture No. 7

Ash-Shart as-Saabi'

Al-Qubool: Acceptance, which negates *ar-Radd* (rejection).

The evidence (for the condition of) *al-Qubool* is His Saying:

And similarly, We sent not a warner before you (O Muhammad Sallahu alaihi wa sallam) to any town (people) but the luxurious ones among them said: 'We found our fathers following a certain way and religion, and we will indeed follow their footsteps.'

(The warner) said: 'Even if I bring you better guidance than that which you found your fathers following?' They said: 'Verily, We disbelieve in that with which you have been sent.'

So We took revenge of them, then see what was the end of those who denied (the worship of Allah alone). [az-Zukhruf 43:23 – 25]

Also, His Saying:

Truly when it was said to them: 'laa ilaaha ill Allah', they puffed themselves up with pride (i.e. they denied it), and they said: Are we going to abandon our gods for the sake of a mad poet?

[as- Saaffaat 37:35, 36]

[End of the Shuroot of *Laa ilaaha ill Allah*]

[Notes]

Evidences of the Conditions of *Laa ilaaha ill Allah*
Al-Imaam Muhammad ibn Abdul-Wahhab at-Tamimi An-Najdi

Questions:

1. Discuss *Ash-Shart as-Saabi'* (the Seventh Condition) of *Laa ilaaha ill Allah*; and mention the previous *Shuroot* (conditions) *briefly*.

2. Mention a *Daleel* (evidence) from the *Qur'an* for this *Shart* (condition).

3. Mention a *Daleel* (evidence) from the *Sunnah* for this *Shart* (condition).

4. Discuss the *argument* of the disbeliever's for their *rejection* of the Da'wah of the Prophets.

5. What was the *response* of the Prophets to this false argument?

6. What was the occasion for the revelation of the verse: *Verily. You (O Muhammad) guide not whom you like, but Allah guides whomever He Wills.*

7. Discuss the *ayah*: *'Truly when it was said to them: 'laa ilaaha ill Allah', they puffed themselves up with pride...[as- Saaffaat 37:35, 36]*

8. Mention the *three types of earth* and *three types of people* in the **parable** of the Prophet.

So, What Are We Required To Do Now?

What is required is that each one of us must **say** *Laa ilaaha illa-llah* - on the **tongue** - while **knowing** it in their **heart** - knowing and **understanding** its meaning, and **believing** in that which it indicates. This means believing in the fact that Allah should be singled out as being *Unique* and *Alone*, nothing being equal to Him, similar to Him nor comparable to Him and that He Alone deserves to be **worshipped**.

Singling out Allah as being *One* and *Unique* in His **Divinity**; and He is also *One* and *Unique* in His right to be **worshipped**.

It is expected that the person should believe in his heart what is required or what is indicated by the meaning of *Laa ilaaha ill Allah*. The importance of that is singling out Allah with *Al Wahdaniyyah* (Uniqueness) and *Al Uboodiyyah* (Worship). This is the affirmation that Allah is Unique and Alone, and there is nothing like him in His *Qualities* or *Characteristics* (*Sifaat*) and His *Actions* (*Af'aal*) and that He Alone deserves to be worshipped.

So, after **knowing** what *Laa ilaaha ill Allah* means, and **saying** it with **sincerity**, **truthfulness**, and **certainty**, while also having **love** for it and **acceptance**, then one must **comply** with whatever this *Shahaadah* necessitates of action, and the most important of these is the Prayer [along with the other pillars of Islam].

Summary Notes

The Place of *Laa ilaaha illa Allah* in the life of a Muslim

These are Merits of the '*kalimah*' summarized
by Haafidh Ibn Rajab in his essay entitled *Kalimatul-Ikhlaas*.

The Meaning of the Declaration of Faith
ash-Shahaadatain

The Place of *Laa ilaaha illa Allah* in the life of a Muslim

It is pronounced daily by a Muslim in:

- (a) The call to prayer (*adhaan*).
- (b) At the beginning of their prayers (opening supplication).
- (c) During *Tashahhud*.
- (d) During times of *Dhikr* which is before and after prayers, in the late evening and also in the early mornings.
- (e) Allah has sent all His Messengers with this '*kalimah*'.
- (f) People will be questioned about it and its obligations.
- (g) It is the root cause for [there being] creation, command, rewards and punishment.
- (h) The first question in the grave will be about this '*Kalima*'.
- (i) It is the key to *Al-Jannah* (Paradise).
- (j) It is the first thing required of the unbelievers when they are invited to embrace Islaam, as is established in the Hadeeth of Mu'adh when he was sent to Yemen to call the people to Islaam.
- (k) It is the word which both human beings and *jinn* were created for.
- (l) It is the right of Allah over His servants.
- (m) It is a declaration of Islaam.
- (n) For the preservation of this *kalimah* swords are drawn for striving and fighting (*Jihaad*).
- (o) This *kalimah* is the dividing line between unbelief (*kufr*) and Islaam.
- (p) It is the word of piety (*kalimatul-taqwaa*), the firm and trustworthy hand-hold (*al-'urwatul-wuthqaa*) and it is what Ibraheem made as a lasting word (*al-Kalima al-Baaqiyah*).
- (q) It is a *kalimah* that Allah Himself has testified to, and the angels and those who possess knowledge from amongst His creation.
- (r) It is a *kalimah* of purity and sincerity (*kalimatul-Ikhlaas*).
- (s) A witness and an invitation to the truth.
- (t) A declaration of dissociation from *Shirk* (polytheism).

**These are Merits of the 'kalimah' summarized
by Haafidh Ibn Rajab in his essay entitled *Kalimatul-Ikhlaas*.**

These include:

- (a) It is the price to pay for the Gardens of Paradise (*Jannah*).
- (b) He whose last words are *laa ilaaha illa-llaah* will enter the Gardens of Paradise.
- (c) It is salvation from the Hellfire.
- (d) It necessitates being forgiven.
- (e) It is the best of all good actions.
- (f) It wipes away sins.
- (g) It renews the faith (*Eemaan*) that is planted in the heart.
- (h) It outweighs, on the scales, the records of sins.
- (i) It overcomes all barriers until it reaches Allaah, the Majestic.
- (j) It is a *kalimah* whose speaker who declared truthful by Allaah.
- (k) It is the best of what the Prophets have said.
- (l) It is the best form of remembrance, the best of all actions and the one that is multiplied the most [in reward].
- (m) It is equivalent to freeing slaves.
- (n) It is a protection against *Shaytaan* (Satan).
- (o) It is a means of safety from the darkness in the grave and from the terror of the gathering on the Day of Resurrection (*al-hashr*).
- (p) It is a distinguishing sign for the Believers when they emerge from their graves.
- (q) All eight gates of Paradise will be opened to the one who testifies to it; and he may enter by any one he chooses. Even if the one who testifies to it enters the Hell-fire, due to falling short in fulfilling [some of] its rights, most definitely, that person will eventually be taken out from it.

These were the main points that Ibn Rajab mentioned in his essay concerning the virtues of the *kalimah*, bringing a proof for each one of these points.

The Meaning of the Declaration of Faith *ash-Shahaadatain*

The testimony (*Shahaadah*) is classified as an announcement, decree, notification, or explanation. The term *Shahaadah* was employed for the testimony *that none has the right to be worshipped except Allah* because it is the greatest declaration and testimony in existence, due to the greatness of the *Truth* that it testifies to [i.e. 'that nothing deserves to be worshipped except Allah']. Thus, when the word *Shahaadah* is mentioned in an unrestricted (absolute) sense, it automatically implies this particular declaration.

Allah bears witness for **Himself** that none has the right to be worshipped but Him, and likewise that the **angels** and the **people of knowledge** bear witness to that also, and that He, the Most High maintains justice and He affirms that with His saying: "*Allah bears witness that none has the right to be worshipped but He*". [Aali Imraan 3:18]

This means that there is no true deity in existence but Him alone. He is the true deity and if anything is described as being a deity besides Him, it is the greatest falsehood and deviation. Allah is the true deity, who deserves worship alone, and nothing else.

The **first** level of *Shahaadah* is **knowledge**, comprehension and believing the correctness of what one attests to. The **second** level is **verbalization** of that, and the **third** level is **notifying others** of what he attests to. The **fourth** level is his **adherence to the meaning** (purport) of what he testifies to. The testimony of Allah about His Self with Oneness and maintenance of justice includes [all] these four levels: His *knowledge* of that, His *mention* of it, His *notification* and *announcement* of it to His creation and His *order* to them to abide by it.

This testimony is the greatest testimony due to the exaltedness of the One testifying and of that which is being testified to, since the **witness** is *Allah*, and His *angels* and the *people of knowledge*, and that which is witnessed to is the **Tawheed of Allah in worship**.

The testimony (*Laa ilaaha Illa-llah*) comprises two pillars:

The first pillar is the pillar of **negation (*Nafyee*)**, while the second is the pillar of **affirmation (*Ithbaat*)**.

Negation

Laa ilaaha - '*there is no deity*', negates divinity and worship for any and every thing (except Allah).

Affirmation

Illa-llah - '*except Allah*', affirms divinity and worship for Allah Alone

The First Pillar:

The first pillar of the testimony of faith **denies** the attribute of divinity to anyone and anything other than Allah, the Exalted. All those other than Allah, such as the angels, the Prophets, and the rest of mankind, not to mention the idols and the political regimes in the world, are not gods and thus don't deserve to be worshipped. Therefore, denial in this respect is not *denial of the existence* of the alleged gods, rather the *denial of divinity* which is attributed to them.

The Second Pillar:

The second pillar of the testimony of faith **affirms** and restricts divinity to Allah alone. This means that the slave must believe that Allah is the only true God, and accordingly he will not dedicate any act of worship to someone or something other than Allah .

Its meaning (i.e. the meaning of *laa ilaaha illallah*) is that none has the right to be worshipped except Allah. The testimony *laa ilaaha illallah* is that a person affirms with his *tongue* and his *heart* that there is nothing that is worshipped rightly except Allah, the Mighty and Majestic, since *ilaah* means that which is worshipped (*ma'bood*). So the sentence *laa ilaaha illa-llah* comprises a **denial** and an **affirmation**. As for the denial, it is *laa ilaaha* (None has the right to be worshipped), and as for the affirmation, it is *illa-llah* (except Allah).

Imaam Ibn al-Qayyim said: The significance of *laa ilaaha illa-llaah* in affirming divinity and worship for Allah alone is far greater than just saying that Allah is an *ilaah* (god). This is because the saying that Allah is an *ilaah* does not negate divinity and worship to other than Allah. This is different from the saying: *laa ilaaha illa-llah*, which obligates **restricting** divinity and worship to only Allah. Likewise, those who explain *al-ilaah* to mean: The one who has the ability to create and originate have for sure committed a grave error.

The Meaning of 'Muhammad Rasoolullah'

The meaning of the testimony '*Muhammad is the Messenger of Allah*' is to obey him in what he commands, to believe and testify to the truth of everything he informs of, to avoid whatever he forbade and prohibited, and that you worship Allah only with that which he prescribes. This testimony also necessitates that he does not believe that Allah's Messenger has any share of, or any right to, Lordship or control over the creation, nor any right to be worshipped at all.

Rather he is a slave and worshipper, not one to be worshipped; a Messenger who is not to be belied. He does not possess, either for himself or for anyone, the power to bring harm or benefit, except as Allah wills.

Allah, the Most High, says:

Say, O Muhammad (to those who deny your prophethood): I don't tell you that with me are the treasures of Allah, nor that I know the unseen; nor do I tell you that I am an angel. I but follow what is revealed to me by inspiration. [al-An'aam 6:50]

Say, (O Muhammad): It is not in my power to bring about harm for you, nor guidance, rather that is for Allah. Say, (O Muhammad): none from Allah's creation could save or protect me if I was to disobey Him, nor could I find any refuge except with Him. [Jinn 72:21-22]

Obedience to the Messenger of Allah is Compulsory

The Book and *Sunnah* well establish the obligation to obey him. Allah linked *obedience* to Himself with obedience to His Messenger in a number of places in His Book (al-Qur'an). One who disobeys the Prophet disobeys Allah, and whoever disobeys Allah will have the Fire of *Jahannam*.

Allah says: *And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain [from it] and fear Allah. Verily, Allah is severe in punishment. [Al-Hashr 59:7]*

The Shahaadah is a Single Pillar

The testimony that *none has the right to be worshipped except Allah*, and that *Muhammad is the Messenger of Allah* is a single pillar. These two testimonies are a single pillar even though they are two complementary parts, since all acts of worship depend upon their being implemented together.

Thus, no worship will be accepted without: (a) sincerity and purity of ones intention for Allah, the Mighty and Majestic. This is included in the testimony that *none has the right to be worshipped except Allah* and (b) following and adhering to the way to the Messenger, and this is what is included in the testimony that *Muhammad is the Messenger of Allah*.

Allah, the Most High, said:

He it is Who sent among the unlettered ones (Arabs) a Messenger (Muhammad) from themselves reciting to them His Aayaat (verses) (which Allah sent down), purifying them (from the pollution of unbelief), and teaching them the Book (al-Qur'an) and the Sunnah, and verily they had been before (Allah sent him to them as a Messenger) in manifest error. [al-Jumu'ah 62:2]

Allah, the Most High, said:

Muhammad is not the father of any man amongst you, but he is the Messenger of Allah and the last (end) of the Prophets, and Allah is Ever All Aware of everything. [al-Ahzaab 33:40]

Allah, the Most High, said:

Say (O Muhammad) (to mankind): If you (really) love Allah, then follow me...'. [Aali Imraan 3:31]

The Prophet said:

All of my Ummah (i.e. the Muslims) will enter paradise, except one who refuses. They said: O Messenger of Allah! Who will refuse? The Prophet said: Whoever obeys me will enter paradise, and whoever disobeys me – he has refused (i.e. to enter paradise). [Reported by al-Bukhaaree]