



Explanation Of The Kalimah Of Tawheed

BY

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All praise is due to Allaah, may His praise and blessings be upon His Prophet.

Shaikh Muhammad (may Allaah have mercy upon him) was asked about the meaning of *Laa ilaaha ill Allaah*, so he answered by saying:

Know, may Allaah have mercy upon you, that this statement is the distinction between kufr and Islaam. It is the statement of taqwaa and the firmest handhold, as was made by Ibraaheem (alaihi salaam):

✍ **Distinction
Between
Imaan And
Kufr**

“And he made it [i.e. *Laa ilaaha ill-Allaah*] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allaah or receive admonition).” [az-Zukhruf (43):28]

✍ **A Lasting
Kalimah**

However, what is intended here is not just speech upon the tongue while being ignorant about its meaning. For verily, the hypocrites say *Laa ilaaha ill Allaah*, pray and give in charity, but they will be below the disbelievers, in the lowest part of the Hell-Fire. Rather, what is intended is to say the statement while having recognition of it in the heart, loving it and its people and having hatred and enmity to whatever or whoever

✍ **Meaning
And
Recognition
Required, Not
The Mere
Utterance**

¹ Here, affirming worship only for Allaah as indicated by “ill Allaah” is not mentioned in the text. [Translators note]

² Reported in Saheeh Muslim (1/270) and Ibn Maajah (2/320)

³ Plural of *Taaghoot*- everything that is worshipped besides Allaah, while the worshipped deity is pleased with it.

opposes it, as the Prophet (salallaahu aliahi wasallam) said: “Whoever says *Laa ilaaha ill Allaah sincerely...*”, in another narration: “... *sincerely from his heart...*”, in another narration: “*Truthfully from his heart...*”, and in another hadeeth: “Whoever says *Laa ilaaha ill Allaah and disbelieves in all that is worshipped besides Allaah...*”, as well as many other ahadeeth which indicate that most people are ignorant of this testification.

So know that this statement contains a negation and an affirmation.

**Negation
And
Affirmation**

Negation of worship to other than Allaah from the creation, even Muhammad (salallaahu aliahi wasallam) and Jibreel and more so others from the awliyaa and the righteous.¹

So when you have understood this, then contemplate the *uluhiyyah* (servitude), which Allaah has affirmed for Himself and negated for Muhammad (salallaahu aliahi wasallam) and Jibreel, to such an extent that they do not even have an atoms weight of share in it.

Know that this *uluhiyyah* is what the common people of our time have termed the ‘secret’ and ‘wilaayah’ (allegiance). And the meaning of ‘ilaah’ (according to them) is the ‘wali’, who possess the secret (of the unseen) and he is the one they call al-faqeer, shaikh and sayyid etc. This is because they think that Allaah is pleased with giving some of His creation a status whereby a person resorts to them with hope, seeking aid from them and making them intermediaries between himself and Allaah. So the mushrikeen in our time claim that these saints are their intermediaries, and they call them ‘al-awaloon al-aalihah’ (the foremost deities) because according to them an intermediary is an ‘ilaah’ (deity).

**What Is
Uloohiyyah?**

However, when a person says *Laa ilaaha ill Allaah*, then this negates their intermediaries and in order to have a complete understanding of this, you must know the following two issues:

**Negation Of
Intermediaries**

The first: that you know that those kuffaar whom the Messenger of Allaah (salallaahu aliahi wasallam) fought, killed, captured their wealth and permitted taking of their

**Affirmation
Of
Ruboobiyyah**

wives, used to affirm tawheed-ar-Rububiyyah for Allaah, which is that none creates, sustains, gives life, brings about death and manages the affairs except Allaah alone, as He, the Most High says: **Not Sufficient**

“Say: "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?"” [Yunus (10): 31]

This is a great and important principle, since the kuffaar used to affirm and accept all of the above but despite that, it did not cause their blood or wealth to be unlawful. They also gave charity and abandoned the prohibited acts due to fear of Allaah (the One free from all imperfections, the Most High), but:

The second issue is: that which caused them to be disbelievers and caused their blood and wealth to be permissible was the fact that they did not affirm tawheed-al-uluhiyyah for Allaah, which is to supplicate and hope in Allaah alone without any partners; and not to seek help, sacrifice and vow to anyone other than Him, neither an angel brought near nor a prophet sent, for whoever does that has disbelieved. **✍ The Cause And Reason Behind Their Disbelief**

The completion of this is to know that the mushrikeen whom the Messenger of Allaah (salallaahu alaihi wasallam) fought used to call upon the righteous like the angels, Eesaa (alaihis salaam), Uzair and other awliyaa and this was the reason for their disbelief, despite their affirmation of the fact that Allaah is the Creator, Sustainer and Disposer of all the affairs. **✍ The Shirk Of The Pagans**

When you know this, then you will understand the meaning of Laa ilaaha ill Allaah and you will understand that the one who calls upon a prophet or an angel or places his trust in them or seeks help from them, has left the fold of Islaam. This is the kufr for which the Prophet (salallaahu alaihi wasallam) fought the kuffaar. **✍ The Nature Of Shirk And Kufr**

So if one of the mushrikeen were to say: “We know that **✍ Replying To**

Allaah is the Creator, Sustainer and Disposer, however these righteous people may be close to Allaah, so we supplicate, vow, seek help and approach them, because we need them for influence and intercession. Otherwise we understand that Allaah is the Creator and Disposer.”

The Mushriks

Then say to them: “This saying of yours is the madhab (way or path) of Abu Jahl and his likes, since they used to call upon Eesaa (alaihi salaam), Uzair, the angels and the awliyaa while intending the same thing. As He, the Most High, said:

“Surely, the religion is for Allaah only. And those who take awliyaa (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allaah." Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever.” [az-Zumar (39): 3]

“And they worship besides Allaah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allaah." Say: "Do you inform Allaah of that which He knows not in the heavens and on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!” [Yunus (10): 18]

So when you fully contemplate this and you recognise that the kuffaar affirmed tawheed ar-rububiyah for Allaah, while they called upon Eesaa (alaihi salaam), the angels and the awliyaa for nearness and intercession with Allaah and that they, particularly the Christians, have amongst them people who perform acts of worship night and day, abstain from the world, give in charity all their worldly possessions while living in seclusion from the people in monasteries, but despite this they are disbelievers, enemies of Allaah eternally in the Fire due to their belief in Eesaa (alaihi salaam) and other awliyaa whom they call upon, sacrifice and vow for.

✍ More On The Nature Of Kufr And Shirk

So when you understand all this then the description of Islaam and the call of your Prophet (salallaahu aliahi wasallam) will become clear and you will realise that many people are detached from it. And you will clearly understand the meaning of his (salallaahu aliahi wasallam) saying: “*Islaam began as a stranger and it will return as a stranger as it*

✍ The Detachment From True Islaam

began..."²

So by Allaah, O my brothers, cling to the foundation of your deen, the first and the last of it, its foundation and its head: the testification that none has the right to be worshipped except Allaah.

Know its meaning, love its people and make them your brothers even if they are far away. And disbelieve in the tawaagheet³, have enmity towards them and hate those who love them, argue on their behalf, do not disbelieve in them or say: "I have nothing against them" or say: "Allaah has not made me responsible for them." Then verily, they have forged a lie against Allaah, since Allaah has made them responsible and obligated them to disbelieve in the tawaagheet and dissociate themselves from them, even if they are their brothers or children. So by Allaah, cling to this in order that you may meet your Lord without associating anything with Him.

O Allaah cause us to die as Muslims and join us with the righteous.

And we finish our discussion with a verse mentioned by Allaah in His Book, which will clarify to you that the kufr of the mushrikeen of our time is more severe than the kufr of those whom the Messenger of Allaah (salallaahu aliahi wasallam) fought. Allaah, the Most High, says:

"And when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allaah Alone). But when He brings you safely to land, you turn away (from Him). And man is ever ungrateful." [al-Israa' (17): 67]

So you have heard that Allaah (the One free from all imperfections, the Most High) has mentioned that when the kuffaar were in distress they would abandon their leaders and scholars and not seek help through them. Rather, they showed sincerity to Allaah alone, without associating any partners and sought aid from Him alone. However when relief and ease came, they would commit shirk again.

You can see that when the mushrikeen of our times, some of

✍ **The Requirements Of The Kalimah**

✍ **The Severity Of The Kufr Of The Contemporary Mushriks**

whom claim to be people of knowledge, possessing zuhd and striving hard, are in distress they begin to seek help from other than Allaah like Maroof or Abdul Qadir Jelaani or those greater than them like, Zayd bin al-Khattaab and az-Zubair or those who are greater than them like the Messenger of Allaah (salallaahu aliahi wasallam), and help is sought from Allaah. And more severe and disastrous than this is the fact that they seek help from the tawaagheet: the disbelievers and the apostates like Shamsaan, Idrees (also called al-Ashqar), Yusuf and their likes.

And Allaah (the One free from all imperfections, the Most High) knows best and praise be to Him in the beginning and the end and may peace and blessing of Allaah be upon the best of creation, Muhammad, his family and his Companions.