

كَلِمَةُ التَّوْحِيدِ  
الْفَارِقَةُ بَيْنَ الْكُفْرِ وَالْإِسْلَامِ

Kalimat'ut Tawhîd  
The Differentiating Sign  
Between Kufr and Islâm

Muhammad bin Abd'il Wahhâb

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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,

**“There is no Ikhtilâf (disagreement) among the Ummah that Tawhîd is inevitably “with the heart - which is knowledge”, “with the tongue - which is with words” and “with deeds - which is to put these orders and negations in to action.” If a person violates one of these three situations, then this person has not been a Muslim!”**

رِسَالَةٌ أُخْرَى فِي كَلِمَةِ التَّوْحِيدِ  
كَلِمَةُ التَّوْحِيدِ: الْفَارِقَةُ بَيْنَ الْكُفْرِ وَالْإِسْلَامِ

**Another Pamphlet Regarding  
Kalimat'ut Tawhîd**

**[Kalimat'ut Tawhîd: The Differentiating  
(Sign) Between Kufr and Islâm]**

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(1206 H)

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كَلِمَةُ التَّوْحِيدِ: الْفَارِقَةُ بَيْنَ الْكُفْرِ وَالْإِسْلَامِ

## Another Pamphlet Regarding Kalimat'ut Tawhîd

[Kalimat'ut Tawhîd: The Differentiating  
(Sign) Between Kufr and Islâm]<sup>1</sup>

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

Rahimahullâhu Taâlâ

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ [May Allâh Cleanse His Spirit and Enlighten His Grave]<sup>2</sup> also said:

May Allâh guide you, know that Allâh created you to worship Him and He made it obligatory for you to obey Him. Knowledge of La Ilaha Illallâh (there is no -true- deity -worthy of worship- except Allâh) with Ilm (sacred knowledge), statements, and actions is from amongst the most obligatory types of worship upon you. That which brings all of this together is the statement of Allâhu Taâlâ,

**“And hold firmly to the rope of Allâh all together and do not become disunited...”** (Âl-i Imrân 3/103)

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<sup>1</sup> Al-Jawâhir'ul Mudiyyah, 36-40 (inside Majmûat'ur Rasâil wa'l Masâ'il'in Najdiyyah, 4/36-40); ad-Durar'us Saniyyah, 2/123-128.

<sup>2</sup> The addition in parenthesis is found in ad-Durar'us Saniyyah, in place of the phrase “Rahimahullâhu Taâlâ”.

Also the statement of Allâhu Taâlâ,

**“He has ordained for you of religion what He enjoined upon Nûh, and that which We have revealed to you (O Muhammad), and that which We enjoined upon Ibrâhîm, Mûsâ, and Îsâ - to establish the religion and not be divided therein...”** (ash-Shûrâ 42/13)

Know that the commandment of Allâh for His slaves is Kalimat'ut Tawhîd, which differentiating (sign) between Kufr and Islâm. Thereupon, this is where people differentiated, whether it be due to ignorance, transgression, or stubbornness. And what will bring them (back) together, is the Ummah gathering together in accordance with the statement of Allâhu Taâlâ,

**“To establish the religion and not be divided therein...”** (ash-Shûrâ 42/13)

And also His statement in the Âyah,

**“Say: This is my way; I invite to Allâh with insight, I and those who follow me...”** (Yûsuf 12/108)

**It is obligatory for every individual to:**

**(1) To love Tawhîd with his heart, help it with his hands and tongue, and help those who help and support Tawhîd when he recognizes and affirms Tawhîd.**

**(2) To hate Shirk with his heart, disgrace it with his tongue, and disgrace those who help and support it with his hands, tongue, and heart when he recognizes Shirk and affirms it(s peculiarity and evil).**

This is the reality of the two issues. Thereafter, the person enters in the way of those whom Allâhu Taâlâ said regarding,

**“And hold firmly to the rope of Allâh all together and do not become disunited...”** (Âl-i Imrân 3/103)

We say: There is no Ikhtilâf (disagreement) among the Ummah that Tawhîd is inevitably “with the heart - which is knowledge”, “with the tongue - which is with words” and “with deeds - which is to put these orders and negations in to action.”

If a person violates one of these three situations, then this person has not been a Muslim! If this person affirms Tawhîd and does not act with it, then he is a Mu’annid (stubborn) Kâfir, just like Fir’awn (Pharaoh) and iblîs. And if he acts with Tawhîd outwardly, and does not believe in it inwardly; then this person is a pure Munâfiq (hypocrite), and he is [more]<sup>3</sup> evil than the Kâfir. Wallâhu A’lam!

Shaykh’ul Islâm Muhammad bin Abd’il Wahhâb Rahimahullâh said:

Tawhîd has two categories: Tawhîd’ur Rubûbiyyah and Tawhîd’ul Ulûhiyyah.

As for Tawhîd’ur Rubûbiyyah; then both the Kâfir and the Muslim affirms it.

And as for Tawhîd’ul Ulûhiyyah; then this is that which distinguishes between Kufr and Islâm.

Every Muslim must distinguish between this and that and must know that the Kuffâr (disbelievers) do not deny that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer), and al-Mudabbir (the Disposer of all the affairs). Allâhu Taâlâ said in the Âyah,

**“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will say, “Allâh.” Say, “Will you not then show piety (to Him)?”**  
(Yûnus 10/31)

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<sup>3</sup> The addition in parenthesis is found in ad-Durar’us Saniyyah.

**“If you were to ask them, “Who has created the heavens and the earth and subjected the sun and the moon?” They will surely reply, “Allâh.”** (al-Ankabût 29/61)

When it is established [clarified]<sup>4</sup> for you that the Kuffâr affirm this, you will have known that your statement “No one creates or sustains other than Allâh, and no one disposes all the affairs other than Allâh” will not make you a Muslim until you say “La Ilaha Illallâh” while acting in accordance with its meaning.

Thus, each of these names has a meaning, which is peculiar to it.

As for your statement **“al-Khâliq (the Creator)”**, then its meaning is: **the one who made all of the creation existent after it was nothing.**

As for your statement **“ar-Râziq (the Sustainer)”**, then its meaning is: **the one whom gave them their sustenance when He created His creation.**

As for your statement **“al-Mudabbir (the Disposer of all the affairs)”**, then its meaning is: **the one who makes the Malâ'ikah (angels) descend from the sky to the earth with His disposal, raises them to the sky with His disposal, advances the clouds with His disposal, changes the winds with His disposal, and He is also the One who disposes the affairs of His entire creation as He wishes.** These [names affirmed by the Kuffâr]<sup>5</sup> are related to Tawhîd'ur Rubûbiyyah, which is also affirmed by the Kuffâr.

When it comes to Tawhîd'ul Ulûhiyyah, then it is your statement “La Ilaha Illallâh”. You recognize the meaning of this word, as you recognized the meaning of the names related to ar-Rubûbiyyah! As for your statement “La Ilaha Illallâh”, it is Nafy (negation) and Ithbât (affirmation). It negates al-

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<sup>4</sup> The addition in parenthesis is found in ad-Durar'us Saniyyah, in place of the phrase “established”.

<sup>5</sup> The addition in parenthesis is found in ad-Durar'us Saniyyah, and unlike the above text, the statement was repeated two times; referring to the names mentioned in the first and Tawhîd'ur Rubûbiyyah in the second.

Ulûhiyyah in its entirety to other than Allâh, and it affirms it to Allâh alone. Thus, the meaning of the word “al-Ilah” in our time is, the “**Shaykh**” and the “**Sayyid**”, whom are said to have a “**Sirr (secret)**” in themselves, [or other than them]<sup>6</sup> and are believed to bring benefit or keep away harm.

So, anyone who (in a manner that is Shirk) believes in these people or other than them, whether they are a Nabî or someone else, then he will have taken an Ilah other than Allâh. For verily, when Banû Isrâ’îl (the Children of Israel) believed in Îsâ bin Maryam and his mother Alayhimâ’s Salâm (in this way), Allâhu Taâlâ named them both as “Ilahayn (two deities)”. Allâhu Taâlâ said,

**“And when Allâh said, “O Îsâ son of Maryam, did you say to the people, “Take me and my mother as deities besides Allâh?” He will say, “Glory be to You! It was not for me to say that to which I have no right (to say). If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, You are the All-Knower of the unseen.”** (al-Mâ’idah 5/116)

Thus, in this verse, there is evidence that the one who believes in a created thing/being to bring good or dismiss evil has taken that being as an Ilah. If the status of holding (false) beliefs regarding the Anbiyâ (pl. Nabî; Prophets) is like this, the situation of those who (believe in those who) are much lower than them takes priority (in terms of being severe).

In the same way, whoever seeks Barakah (blessings) from a stone or a tree or anoints his hand on a grave or a Qubbah (shrine) while seeking Barakah from them, he has taken them as Âlihah (pl. Ilah).

And the evidence for this is that when the Ashâb (pl. Sahâbah; companions) said to the Nabî Sallallâhu Alayhi wa Sallam while intending seeking Barakah from it,

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<sup>6</sup> The addition in parenthesis is found in ad-Durar’us Saniyyah.



“Make us a Dhâtu Anwât (Lote-tree) just as they have a Dhâtu Anwât!”

The Nabî Sallallâhu Alayhi wa Sallam said,

*«Allâhu Akbar! It is the same way... By the one whose Hand my soul is in, you said, just as Banû Isrâ'îl (the Children of Israel) said to Mûsâ Alayh'is Salâm<sup>7</sup>,*

**“... Make a deity for us just as they have deities!” He said, “You are really an ignorant people! Verily, these people will be destroyed for that which they are engaged in (idols-worship). And all that they are doing is in vain.” He said, “Shall I seek for you a deity other than Allâh while He has given you superiority over the worlds?” (al-A'râf 7/138-140)»**

So the Nabî Sallallâhu Alayhi wa Sallam defined the words of the Sahâbah (pl. Sahâbah; Companions) regarding Dhâtu Anwât as the words of Banû Isrâ'îl, and he named it an Ilah.

Thus, there is evidence in this that anyone who does any of the things we mentioned has taken it as an Ilah.

**“Al-Ilah” is: the “Ma'bûd” to whom worship is invalid except that it is directed to Him** and He is only Allâhu Taâlâ. Therefore, whoever makes Nadhr (vow) to other than Allâh or makes Dhabh (sacrifice) to it; then he has worshipped it. Likewise is the state of whoever makes Du'â (supplication/worship) to other than Allâh. Allâhu Taâlâ said,

**“And do not invoke besides Allâh that which neither benefits you nor harms you, for if you did, then indeed you would be of the Dhâlimûn (pl. Dhâlim; wrongdoers).” (Yûnus 10/106)**

And in the Hadîth,

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<sup>7</sup> At-Tirmidhî, Hadîth no: 2180 and others.

«Verily, Du'â is the (core and) essence of Ibâdah (worship)»<sup>8</sup>

Likewise, whoever places a Wâsitah (intermediary) between himself and Allâh, and claims that he brings him closer to Allâh, then he has worshipped that person/thing. Allâhu Taâlâ had mentioned this from the Kuffâr. He said,

**“And they worship other than Allâh that which neither harms them nor benefits them, and they say, “These are our intercessors with Allâh...” (Yûnus 10/18)**

Allâhu Taâlâ also said,

**“... And those who take Awliyâ (pl. Walî; saints) besides Him (say), “We only worship them that they may bring us near to Allâh...” (az-Zumar 39/3)**

Likewise, Allâhu Taâlâ mentioned regarding those who make the Malâ'ikah Wasâ'it (pl. Wasîtah), so He said,

**“And (remember) the Day when He will gather them all together, and then will say to the angels, “Was it you that these people used to worship?” They (angels) will say: “Glorified be You! You are our Walî (Lord) instead of them. Rather, but they used to worship the Jinn; most of them were believers in them.” (Saba 34/40-41)**

Allâh Subhânahu mentions that the Malâ'ikah exalt Him from this, that they distance themselves from these people, and that their Ibâdah (worship) was to the shayâtîn (pl. shaytân, devils) who commanded them with this.

Likewise, Allâh Subhânahu mentioned those who make the Sâlihûn Wasâ'it, so He said,

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<sup>8</sup> At-Tirmidhî, Hadîth no: 3371; Abû Dâwûd, Hadîth no: 1479.

**“Say, “Invoke those you have claimed (as gods) besides Him, for they do not possess the (ability to) remove harm from you, nor to change it. Those whom they invoke seek means of access to their Lord, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment. Indeed, the punishment of your Lord is ever feared.” (al-Isrâ 17/56-57)**

Allâh Subhânahu mentioned that they cannot stop any harm from anyone or even themselves, they cannot turn it away from anyone, and that they seek means of access to their Rabb, (striving as to) which of them would be nearest, and they hope for His mercy and fear His punishment.

Thus, this affirms [clarifies]<sup>9</sup> the meaning of “La Ilaha Illallâh” for you. So, when you recognize the state of those who have (Shirk) I’tiqâd in Îsâ bin Maryam Alayhimâ’s Salâm, those who have (Shirk) I’tiqâd in the Malâ’ikah, those who have (Shirk) I’tiqâd in the Sâlihûn, and their state -let alone other than them- even though they cannot cause any harm and benefit, you will have recognized that whoever has (false) I’tiqâd in those who are lower than them (in status) have a more deviated path. And thus, the meaning of “La Ilaha Illallâh” will be affirmed [clarified]<sup>10</sup> for you. Wallâhu A’lam!

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<sup>9</sup> The addition in parenthesis is found in ad-Durar’us Saniyyah, in place of the phrase “affirms”.

<sup>10</sup> The addition in parenthesis is found in ad-Durar’us Saniyyah, in place of the phrase “affirmed”.