

**A Discussion with the  
Inhabitants of Huraymilah  
Concerning  
Kalimat'ut Tawhîd  
and Combining  
Tawhîd & Shirk**

**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,

**“La Ilaha Illallâh” is not (something which is to be uttered) solely with the tongue, and when a Muslim utters it, it is a condition that his heart comprehends its meaning. This is what the Rusul (Messengers) came for. The Rusul had not (only) come with the issue of Mulk (belonging to Allâh).”**

مُذَاكِرَةُ الشَّيْخِ مُحَمَّدٍ رَحِمَهُ اللهُ مَعَ أَهْلِ بَلَدِ حُرَيْمِلَةَ  
فِي كَلِمَةِ التَّوْحِيدِ وَالْجَمْعِ بَيْنَ التَّوْحِيدِ وَالشِّرْكِ

# **A Discussion of Shaykh Muhammad Rahimahullâh with the Inhabitants of the Land of Huraymilah Concerning Kalimat'ut Tawhîd and (the Impossibility of) Combining Tawhîd and Shirk**

**Author:**

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

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Tawhîd and (the Impossibility of)  
Combining Tawhîd and Shirk<sup>1</sup>**

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

**Rahimahullâhu Taâlâ**

Shaykh Muhammad bin Abd'il Wakhhâb Rahimahullâh said to them:

From amongst the knowledgeable ones and other than them, to all of those who came to us from you we asked regarding La Ilaha Illallâh. We did not find except that to them, this is nothing but a mere statement without a meaning. According to them, its meaning is its utterance and whoever utters it is Muslim. Sometimes, they would say it has a meaning; however, the meaning of "La Ilaha Illallâh" (according to them) is that "Allâh has no partner in His Mulk (possession)".

Rather, we say: "La Ilaha Illallâh" is not (something which is to be uttered) solely with the tongue, and when a Muslim utters it, it is a condition that his heart comprehends its meaning. This is what the Rusul (Messengers) came

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<sup>1</sup> Al-Jawâhir'ul Mudhiyyah, 35-36 (the copy in Majmû'at'ur Rasâ'il wa'l Masâ'il'in Najdiyyah, 4/35-36).

for. The Rusul had not (only) come with the issue of Mulk (belonging to Allâh). I will clarify the issue of Tawhîd and Shirk for you Inshâllâh...

You know the Mashhad (tomb) which has a Qubbah (dome) over it. A group of people pray the Dhuhr (prayer) there and then stand and turn to the grave while turning their back to the Ka'bah. (While taking the grave as a Qiblah,) they offer two Ra'kah for Alî Radiyallâhu Anh. Their Salâh (prayer) which they offer to Allâh is Tawhîd and the Salâh offered to Alî Radiyallâhu Anh is Shirk. (I asked them), "Did you comprehend this?" They said, "Yes we comprehended this; this person who offered Salâh to Allâh and to other than Him became a Mushrik."

Allâh Subhânahû has a right over the body and the wealth of his slave. Salâh is the Zakâh of the body, and the Zakâh on the wealth is a right of Allâhu Taâlâ. If you pay Zakâh for (the sake of) Allâh then set aside a share for the Qubbah (i.e. shrine); your Zakâh for Allâh is Tawhîd and your Zakâh for the created being is Shirk.

In the same manner, shedding blood (sacrificing)... If you slaughtered for Allâh, then it is Tawhîd, and if you slaughtered it for other than Him, then it became Shirk. As Allâhu Taâlâ said,

**"Say: "Truly, my prayer, my sacrifice, my life and my death are (all) for Allâh, the Lord of the Âlamîn (Cherisher of the Worlds i.e. mankind, Jinns and all that exists)." He has no partner..."** (al-An'âm 6/162-163)

"An-Nusuk" is shedding blood (sacrificing).

In the same manner, at-Tawakkul (trust, relying upon), from among the types of Ibâdah (worship)... If you have Tawakkul in Allâh, then it became Tawhîd, and if you have Tawakkul in the owner of the Qubbah, then it became Shirk. Allâhu Taâlâ said,

**"So worship Him and rely upon Him."** (Hûd 11/123)

And the greatest one of all is Du'â (supplication), do you understand that it is mentioned (in the Hadîth),

*«Du'â is the (core and) essence of Ibâdah (worship)»<sup>2</sup>?*

They said, "Yes", Allâhu Taâlâ said,

**"And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh."** (al-Jinn 72/18)

"Do you comprehend that here, those who make Du'â to Allâh and make Du'â to Zubayr; make Du'â to Allâh and make Du'â to Abd'ul Qâdir; the one who makes Du'â to Allâh is a Mukhlis (possessor of Ikhlâs; sincerity), and he becomes a Mushrik when he makes Du'â to other than Him; do you understand this?" They said, "Yes we comprehend."

The Shaykh Muhammad bin Abd'il Wahhâb Rahimahullâh said: So, if you comprehend this issue, then this is the issue between us and the people.

If they say, "They (the Mushrikîn) worship the Asnâm (pl. Sanam; idols), they make Du'â to them and ask from them. As for us, we are sinner slaves; they are the Sâlihûn (pl. Sâlih; righteous), we seek Wasîlah (means) with their status."

Then say to them:

Îsâ Alayh'is Salâm was a Nabî (prophet) of Allâh, and his mother (Maryam Alayh'as Salâm also) was righteous. Likewise, Uzayr Alayh'is Salâm was amongst the righteous, likewise are the angels...

Concerning those who make Du'â to them, Allâh informed us that they did not ask for anything from them, they solely asked for Shafâ'ah (intercession) and Qurbah (closeness) due to their status.

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<sup>2</sup> At-Tirmidhî, Hadîth no. 3371; Abû Dâwûd, Hadîth no. 1479.

Read them the following statement of Allâhu Taâlâ in the Âyah concerning the angels,

**“And (remember) the Day when He will gather them all together, and then will say to the angels...”** (Saba 34/40)

And He stated the following concerning the Anbiyâ (prophets) in the Âyah,

**“O Ahl'ul Kitâb (People of the Scripture; Jews and Christians), do not commit excess in your religion!..”** (an-Nisâ 4/171)

And He stated the following concerning the Sâlihûn (righteous) in the Âyah,

**“Say, “Invoke those you have claimed (as gods) besides Him...”**  
(al-Isrâ 17/56)

The Nabî Sallallâhu Alayhi wa Sallam did not differentiate between them (and fought against all of them).