

تَفْسِيرُ كَلِمَةِ التَّوْحِيدِ



THE TAFSÎR OF
KALIMAT'UT
TAWHÎD



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 this statement is “al-Fâriqah (the distinction) between Kufr and Islâm”, “the statement of Taqwâ (piety)”, “al-Urwat'ul Wuthqâ (the firmest handhold)”, and it is, “a Word” of Ibrâhîm Alayh'is Salâm “lasting among his offspring that they may turn back (to the truth).”

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The Tafsîr of Kalimat'ut Tawhîd

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The Tafsîr of Kalimat'ut Tawhîd¹

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

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful.

All praise is due to its (deserving) owner, and may peace and blessings be upon His Nabî (Prophet).

Shaykh Muhammad (bin Abd'il Wahhâb) Rahimahullâhu Taâlâ was asked regarding the meaning of La Ilaha Illallâh. He Rahimahullâh replied by saying,

“May Allâhu Taâlâ have mercy upon you, know that this statement is **“al-Fâriqah (the distinction) between Kufr and Islâm”**, **“the statement of Taqwâ (piety)”**², **“al-Urwat'ul Wuthqâ (the firmest handhold)”**³, and it is, **“a Word”** of Ibrâhîm Alayh'is Salâm **“lasting among his offspring that they**

¹ This Pamphlet takes place in **Mu'allafât'ush Shaykh**, 1/363-369 and **ad-Durar'us Saniyyah**, 2/116-120.

² The Shaykh Rahimahullâh is referring to this Âyah,

“... then Allâh sent down His Sakînah (calmness and tranquillity) upon His Messenger and upon the Mu'minûn (pl. Mu'min; believers), and made them stick to the word of Taqwâ (piety), and they were well entitled to it and worthy of it...”
(al-Fath 48/26)

³ The Shaykh Rahimahullâh is referring to the following Âyah,

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

may turn back (to the truth)."⁴

What is intended here is not just uttering it with the tongue while being ignorant of its meaning. For verily, the Munâfiqûn (hypocrites) say this and they will be below the Kuffâr (pl. Kâfir; disbelievers), in the lowest part of the Nâr (Hell-Fire)⁵. With this, they pray, [fast,]⁶ and give charity.

Rather, the intent is to say it with recognition of it in the heart, loving it, loving its people, and having hatred and showing enmity to what opposes it, just as the Nabî Sallallâhu Alayhi wa Sallam said,

*«Whoever sincerely says La Ilaha Illallâh...»*⁷

⁴ The Shaykh Rahimahullâh is referring to the Âyât in Sûrat'uz Zukhruf,

“And (remember) when Ibrâhîm said to his father and his people, “Verily, I am free of what you worship, Except for He who created me; and indeed, He will guide me.” And he made it a word lasting among his offspring that they may turn back (to the truth).” (az-Zukhruf 43/26-28)

In ad-Durar'us Saniyyah, there is a reference to the Âyah “az-Zukhruf 43/28” for this sentence.

⁵ Allâhu Taâlâ said,

“Verily, the Munâfiqûn (hypocrites) will be in the lowest depths of the Fire...” (an-Nisâ 4/145)

⁶ This addition takes place in ad-Durar'us Saniyyah.

⁷ In Jâmi'u Bayân'il Ilmi wa Fadlihî, no: 1406, Ibnu Abd'il Barr narrated a Hadîth from Abû Hurayrah Radiyallâhu Anh that he asked Rasûlullâh Sallallâhu Alayhi wa Sallam,

“Who will be the happiest person to gain your Shafâ'ah (intercession) on Yawm'ul Qiyâmah (the day of judgement)?” Rasûlullâh Sallallâhu Alayhi wa Sallam replied,

“The one who says La Ilaha Illallâh with sincerity will be the happiest person upon gaining my Shafâ'ah.”

In another narration,

«sincerely from his heart...»⁸

In another narration,

«truthfully from his heart...»⁹

And in another Hadîth,

«Whoever says La Ilaha Illallâh and disbelieves in all that is worshipped besides Allâh...»¹⁰

As well as many other Ahâdîth (pl. Hadîth) which indicate that most of the people are in ignorance of this Shahâdah (testimony)...¹¹

So know that this Kalimah (statement) is Nafy (negation) and Ithbât (affirmation). It is the negation of Ilâhiyyah (lordship) from other than Allâh Subhânahû wa Taâlâ, negating it from the Mursalûn (pl. Mursal; sent messengers)¹², even from Muhammad Sallallâhu Alayhi wa Sallam; and

The origin of this Hadîth -which will come- is found in al-Bukhârî.

⁸ Al-Bukhârî narrated this Hadîth with the previous Hadîth regarding Shafâ'ah, Hadîth no: 99.

⁹ In Musnad-i Ahmad, Hadîth no: 22003, the Hadîth came in the following wording, *«Whoever dies while witnessing to La Ilaha Illallâh and that Muhammad is the Messenger of Allâh while he is truthful upon it in his heart, will enter Jannah.»*

¹⁰ Muslim, in Hadîth no: 23, has narrated the Hadîth as follows,

«Whoever says: La Ilaha Illallâh and rejects everything which is worshipped besides Allâh; his wealth and blood will become inviolable, and his affairs rest with Allâh.»

¹¹ Instead of the word "**Hadîth**", the word "**Adillah (evidences)**" is used in ad-Durar'us Saniyyah.

¹² In ad-Durar'us Saniyyah, instead of "**the Mursalûn (pl. Mursal; sent**

negating it from the Malâ'ikah (pl. Malak; angels), even from Jibrîl Alayh'is Salâm and affirming it to Allâh Azza wa Jalla -let alone negating it from others amongst the Anbiyâ (pl. Nabî; prophets)¹³ and the Sâlihûn (pl. Sâlih; righteous).

When you have comprehended this, then ponder upon al-Ulûhiyyah, which Allâhu Taâlâ has affirmed for Himself and negated it from being owned -even a mustard seeds weight- by Muhammad Sallallâhu Alayhi wa Sallam and Jibrîl Alayh'is Salâm and other than these [from amongst the Awliyâ and the Sâlihûn]¹⁴.

[When you recognize this,]¹⁵ then know that this Ulûhiyyah is that which the general masses of our time have named '**Sirr (the 'secret') and Wilâyah (the 'guardianship')**'. And the meaning of 'Ilah' (according to them) is the '**The Walî (ally of Allâh) who possess the SIRR (secret of the unseen)**', and he is the one they name: '**al-Faqîr (the poor)**', and '**ash-Shaykh**', whom the general public name '**as-Sayyid (the master)**' and what is similar to it.

And this is because they think that Allâhu Taâlâ gave the Khawwâs (elite) of the creation a status and that He Taâlâ is pleased with people resorting to (seeking protection from) them, having Rajâ (hope) in them, Istighâtha (seeking aid) from them and making them a Wâsitah (intermediary) between himself and Allâhu Taâlâ.

So those whom the Ahl'ush Shirk (People of Shirk; the Mushrikûn) in our era deem to be Wasâit (pl. Wâsitah) is what the ones who came before them called Âlihah (pl. Ilah)¹⁶, and the Wâsitah (which is intended here) is al-Ilah.

messengers)", "the creation" is used.

¹³ Instead of the word "**Anbiyâ**", "**Awliyâ (Saints)**" is used in ad-Durar'us Saniyyah.

¹⁴ This addition is found in ad-Durar'us Saniyyah.

¹⁵ This addition in parenthesis is found in ad-Durar'us Saniyyah.

¹⁶ Instead of the phrase "**Âlihah**", it comes in the singular form as "**Ilah**" in ad-Durar'us Saniyyah.

Thereupon, the statement of “La Ilaha Illallâh (there is no true deity -worthy of worship- except Allâh)” by a person is negating the Wasâit. When you want to recognize this, (then know that) the complete recognition (regarding this issue), then this is through two issues:

The first: That you recognise that the Kuffâr whom the Nabî Sallallâhu Alayhi wa Sallam fought, killed, accounted their wealth Mubâh (permissible) [took it as booty]¹⁷, and permitted their wives [permitted their blood and captured their wives]¹⁸ used to affirm Tawhîd'ur Rubûbiyyah for Allâh Subhânahu.

Tawhîd'ur Rubûbiyyah is that none creates, sustains, gives life, gives death, and manages the affairs except Allâh alone, as He Taâlâ says,

“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)¹⁹

This is a great, precious, and important issue. And it is for you to recognize that the Kuffâr Rasûlullâh Sallallâhu Alayhi wa Sallam fought against testified to and affirmed all of this, and yet, this did not enter them into Islâm and did not cause their blood and wealth to be unlawful (to take); even while they

¹⁷ Instead of “**accounted their wealth Mubâh (permissible)**”, the phrase “**took their wealth as booty**” was used in ad-Durar'us Saniyyah.

¹⁸ Instead of “**and permitted their wives**”, the phrase “**permitted their blood and captured their wives**” was used in ad-Durar'us Saniyyah.

¹⁹ The full Âyah takes place in ad-Durar'us Saniyyah, and for the benefit, we found it suitable and we chose this copy and added the sentence “**Say, “Will you not then show piety (to Him)?”**” and thus, we included the full Âyah.

were giving Sadaqah (charity), performing Hajj (pilgrimage to Makkah), performing Umrah (minor pilgrimage), performing Ibâdah (acts of worship), and abandoning the prohibited acts out of fear from Allâh Azza wa Jall.

However, what caused them to be declared Takfir of and what made their blood and wealth permissible is the second issue. And this is that they did not testify to Tawhîd'ul Ulûhiyyah and Tawhîd'ul Ilahiyyah²⁰; which is to not make Du'â (supplicate) and to not have Rajâ (hope) to other than Allâh, who is One and does not have any partners. It is also not making Istigâthah (seek help), making Dhabh (sacrificing), and making Nadhr (vowing) to anyone other than Him Taâlâ; neither to a Muqarrab (close) angel, nor a sent Nabî.

Thus, whoever makes Istigâthah from other than Allâh has disbelieved, makes Dhabh to other than Allâh has disbelieved, whoever makes Nadhr to other than Allâh has disbelieved, and what is similar to it from the Ibâdah (that is directed to other than Allâh, the director has disbelieved).

The conclusion of this (the two issues mentioned here) is to recognise that the Mushrikûn whom Rasûlullâh Sallallâhu Alayhi wa Sallam fought used to make Du'â to the Sâlihûn, like the Malâ'ikah, Îsâ, his mother (Maryam), Uzayr Alayhim'us Salâm Ajma'in, and other than them from amongst the Awliyâ²¹. Thus they became Kâfir because of this; despite their affirmation of Allâh Subhânahu being al-Khâliq (the Creator), ar-Râziq (the Sustainer), and al-Mudabbir (the Disposer of all the affairs).²²

²⁰ Both of them are the Tawhîd of Ilahiyyah, meaning the oneness of Allâhu Taâlâ in his Ibâdah. Also, in ad-Durar'us Saniyyah, the phrase "and Tawhîd'ul Ilahiyyah" is not mentioned here.

²¹ In ad-Durar'us Saniyyah, there is differentiation in wording within this sentence, **"... they used to make Du'â to the angels, Îsâ, Uzayr Alayhim'us Salâm, and other than them from amongst the Awliyâ."**

²² Instead of the phrase **"they became Kâfir"** which was in the text, **"because of this Allâh declared Takfir upon them."** was mentioned in ad-Durar'us Saniyyah.

When you recognise this, then you will recognise the meaning of La Ilaha Illallâh. You will also recognise that the one who turns to a Nabî or an angel, or places his trust in them or seeks help from them, has left the fold of Islâm and that this is the Kufr which Rasûlullâh Sallallâhu Alayhi wa Sallam fought against.

So if one of the Mushrikûn were to say, "We recognise that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer) and al-Mudabbir (the Disposer). However, these are the Sâlihûn (righteous people) who are Muqarrabûn (close to Allâh). We direct Du'â (supplicate/worship) to them, we devote Nadhr (vow) for them, and we approach them, and we appeal Istighâthah from them, and with this we want (in the presence of Allâh) esteem and Shafâ'ah (intercession). Otherwise, we comprehend that Allâh is al-Khâliq (the Creator), ar-Râziq (the Sustainer) and al-Mudabbir (the Disposer)." Then say to him,

"This speech of yours is the Madhhab (way)²³ of Abû Jahl and his likes. For verily, they used to want the same thing while directing Du'â to (call upon) Îsâ Alayh'is Salâm, Uzayr Alayh'is Salâm, the angels and the Awliyâ. Just as in Allâhu Taâlâ's statement,

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

And Allâhu Taâlâ stated,

"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)

²³ In ad-Durar'us Saniyyah, instead of "**Madhhab**", the phrase "**Dîn**" takes place,

"... the Dîn (religion) of Abû Jahl and his Amthâl (likes)."

So when you ponder upon this thoroughly, you will recognize that the Kuffâr confirmed Tawhîd'ur Rubûbiyyah for Allâh, which is His oneness in creating, sustaining, and disposing the affairs while they call upon Îsâ Alayh'is Salâm, the angels, and the Awliyâ (saints) intending closeness to Allâh and that they will make Shafâ'ah (Intercession) in the presence of Allâh for themselves.

You will also recognize that from amongst the Kuffâr, -especially from amongst the Nasârâ (Christians)- are those who worship Allâh night and day, lead an ascetic life, give all their worldly possessions in charity while living in seclusion from the people in monasteries; but despite this, they are disbelievers, enemies of Allâh, abiding eternally in the Nâr (the Fire; Hellfire). This is because of their I'tiqâd (belief) in Îsâ Alayh'is Salâm or other than him from amongst the Awliyâ; calling upon them, sacrificing for them, and vowing for them.

Thus, the description of Islâm which your Nabî (Prophet) Muhammad Sallallâhu Alayhi wa Sallam called to will become clear to you.

It will be clear to you that most of the people are detached from it.

The meaning of the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam will also become clear to you:

«Islâm began strange, and it will return to being strange as it began...»²⁴

I remind you of Allâh, Allâh O my brothers! Cling on to Asl'ud Dîn (the foundation of your Dîn): the first and the last of it, its foundation and its beginning which is the testimony of La Ilaha Illallâh (there is no -true- deity – worthy of worship- except Allâh)! Recognise its meaning! Love it and its people; make them your brothers -even if they are distant!

Deny the Tawâghît; (pl., Tâghût), have enmity towards them, and hate

²⁴ At-Tabarânî, Mu'jam'ul Awsat, no: 7283, narrated the Hadîth with this wording. The Hadîth takes place in Muslim and others.

them! And also hate those who love them, those who argue on their behalf, those who do not declare Takfîr upon them, or say, "I don't care about them!", or say, "Allâhu Taâlâ has not made me responsible for them!".

Then verily (the one who says this), has forged a lie against Allâh and has slandered, [rather,]²⁵ Allâhu Taâlâ has made him responsible with them and obligated upon him to disbelieve in them (i.e., the Tawâghîf) and to distance themselves from them -even if they are their brothers and children.²⁶

I remind you of Allâh, Allâh O my brothers!²⁷ cling to this [Asl'ud Dîn (the foundation of your Dîn)]²⁸ so that you may meet your Rabb (Lord) without associating anything with Him.

O Allâh, make us die as Muslims and join us with the Sâlihûn (pl. Sâlih; righteous), (Âmîn)!

We shall end our conversation with an Âyah (verse) mentioned by Allâhu Taâlâ in His Kitâb (Book i.e., Qur'an), which will clarify to you that the Kufr of the Mushrikûn of our time is greater than the Kufr of those whom Rasûlullâh Sallallâhu Alayhi wa Sallam fought against. Allâhu Taâlâ said,

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

²⁵ The extra "**Rather**", takes place in ad-Durar'us Saniyyah.

²⁶ The Shaykh Rahimahullâh is referring to the following Âyah,

"O you who have believed, do not take your fathers or your brothers as Awliyâ (pl. Walî; allies) if they have preferred Kufr over Îmân. And whoever does so among you - then it is those who are the wrongdoers." (at-Tawbah 9/23)

²⁷ In ad-Durar'us Saniyyah, the phrase "**O my brothers**" is not found.

²⁸ The phrase between parentheses is found in ad-Durar'us Saniyyah.

Allâhu Taâlâ has mentioned that when the Kuffâr were afflicted with harm, they would abandon their leaders and the Mashâyikh (pl. of Shaykh; scholars), therefore, they did not call upon them and they did not seek help through them. Rather, they showed sincerity to Allâh alone, without associating any partners and they sought aid from Him alone. However, when ease came, they would commit Shirk.

You see that when the Mushrikûn of our times -even though some of them claim to be Ahl'ul Ilm (people of knowledge), possessing Zuhd (asceticism), Ijtihâd (striving hard), and Ibâdah (worship)- when afflicted with harm, they begin to seek Istighâthah (help) from other than Allâh, like Ma'rûf (d. 200H) or Abd'ul Qâdir al-Jîlânî (d. 561H), or those greater than them, like Zayd Ibn'ul Khattâb Radiyallâhu Anh and az-Zubayr Radiyallâhu Anh or those who are greater than them, like Rasûlullâh Sallallâhu Alayhi wa Sallam. Wallâh'ul Musta'ân (help is sought solely from Allâh).

And more severe and disastrous than this is that they seek help from the Tawâghît (pl. Tâghût), the Kuffâr (disbelievers), and rebellious, like Shamsân, Idrîs who is called al-Ashqar, Yûsuf, and their likes.

Allâh Subhânahû wa Taâlâ knows best. Praise is due to Allâh in the beginning and in the end, and may the peace of Allâh be upon the best of creation, Muhammad, his family, and all of his Companions, Âmîn!"