

تفسير التوحيد

لَا إِلَهَ إِلَّا اللَّهُ

An Explanation of the Treatise:

The Meaning of the Statement of Tawhīd (Lā ilāha illAllāh)

Authored by ash-Shaykh al-Mujaddid
Muhammad bin 'Abdul-Wahhāb

Explanation by ash-Shaykh al-'Allāmah
Sālih bin Fawzān al-Fawzān

تفسير كلام شيخ التوحيد

An Explanation of the Treatise:

The Meaning of the

Statement of Tawhīd

(Lā ilāha illAllāh – There is nothing worthy of worship in truth but Allāh)

Authored by ash-Shaykh al-Mujaddid

Muḥammad bin ‘Abdul-Wahhāb ﷺ

Explanation by ash-Shaykh al-‘Allāmah

Ṣāliḥ bin Fawzān al-Fawzān

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Edited by Umm ‘Abdillāh F Khanom



**An Explanation of the Treatise: The Meaning of the
Statement of Tawhīd**

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Translator's Note

All the perfect praises and thanks are for Allāh, the *Rabb* of all that exists; and may He make good mention (in the Loftiest Gathering of Angels) of, and bestow peace upon, our Prophet Muḥammad, his family, his companions and all those who follow them upon righteousness until the Last Day. To Proceed:

This is a translation of the treatise '*The Meaning of the Statement of Tawḥīd*' by Shaykh Muḥammad bin 'Abdul-Waḥhāb ر.ه. which is included in the collection of his writings, published by the Muḥammad bin Sa'ūd Islāmic University, K.S.A. (v.1, p.363). To increase its benefit, I have included the explanation of Shaykh Ṣālih al-Fawzān, which was transcribed from one of his lessons by Shaykh 'Abdus-Salām as-Sulaymān and printed under the title: '*Sharḥ Tafsīr Kalimat-it-Tawḥīd*,' (published by Dārul Imām Aḥmad, Egypt). The treatise has only one other explanation to the best of my knowledge, and that is by the late 'Allāmah 'Abdullāh al-Jibrīn (Arabic only, see www.ibn-jebreen.com).

I would like to take this opportunity to thank Allāh for all His favours and for giving me the ability to complete this work, after that, I would like to thank my family for their support, in particular - my wife Umm 'Abdillah for her editing and proof-reading. We ask Allāh to accept this effort and make it purely for His sake.

Written by one hoping for his *Rabb*'s pardon

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Leicester (UK)

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Arabic Transliteration Chart

th ث	t ت	b ب	a / i / u ا
d د	kh خ	h ح	j ج
s س	z ز	r ر	dh ذ
ṭ ط	ḍ ض	ṣ ص	sh ش
f ف	gh غ	‘a / ‘i ع / ء	ẓ ظ
m م	l ل	k ك	q ق
y ي	w و	h ه	n ن
	ī ي	ū و	ā ا / ل / ء
		aw / au و	ay / ai ي

Note:

The translations of the meanings of the Qur‘ān have been adapted from the Noble Qur‘an translation by Dr. Muḥsin Khān and Dr. Taqiuddīn al-Hilālī.



Shaykh Muḥammad bin ‘Abdul-Wahhāb رَحِمَهُ اللهُ was asked about the meaning of *Lā ilāha illAllāh* (there is none worthy of worship in truth but Allāh), and he replied by saying: Know, may Allāh the Most High have mercy on you, that this statement is the divider between disbelief and Islam.^[1]

[1] In the Name of Allāh ar-Raḥmān ar-Raḥīm. All praise belongs to Allāh and may He make good mention of, and bestow peace upon, the Messenger of Allāh, his family and Companions. As for what follows:

The statement *Lā ilāha illAllāh* is a tremendous statement, light upon the tongue and heavy on the scales (of good deeds) because in reality, it incorporates Islām. However this statement is not merely an utterance, rather it has a meaning and a requirement; it has pillars and conditions that are essential in understanding it; and had the intent been merely pronouncing it, then all those who say it would become Muslim because it is easy to say *Lā ilāha illAllāh* and become a Muslim without doing anything from actions. Therefore this statement is tremendous, however it has a meaning, a requirement, pillars and conditions which are essential in realising it, and due to this, indeed it will not benefit except with the presence of the aforementioned things.

This statement has names, from them: that it is the statement of *ikhhlās* (sincerity) because it negates *Shirk* with Allāh ﷻ and affirms all worship for Allāh ﷻ, due to that, it is named the statement of sincerity, i.e. sincerity of *Tawḥīd*, sincerity of worship and refrainment of *Shirk* with Allāh ﷻ. And it is called the statement of *Taqwā*, just as Allāh the Most High said:

﴿ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ

سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا

...

أَحَقُّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

“When those who disbelieve had put in their hearts pride and haughtiness - the pride and haughtiness of the time of ignorance, - then Allāh sent down His *sakīnah* (calmness and tranquillity) upon His Messenger (ﷺ) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped in truth but Allāh); and they were well entitled to it and worthy of it. And Allāh is the All-Knower of everything.” [Al-Fatḥ (48):26]

And the statement of *Taqwā* (piety and fear of Allāh) is *Lā ilāha illAllāh* because it protects the one who states it sincerely for Allāh ﷻ from the Fire and because it necessitates righteous actions since *Taqwā* is actions of righteousness and obedience; this statement necessitates all actions of righteousness and obedience, hence it is the statement of *Taqwā*.

Also, it is (named) the ‘*Urwatul-Wuthqā*’ (the most trustworthy handhold) just as Allāh the Most High states:

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

“Whoever disbelieves in *ṭāghūt* (all that is worshiped besides Allāh) and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.” [Al-Baqarah (2):256]

‘*Disbelieves in ṭāghūt and believes in Allāh*’ - this is the meaning of *Lā ilāha illAllāh*, that he disbelieves in the *ṭāghūt* - this is the meaning of *Lā ilāha*, and he believes in Allāh - this is the meaning of *illAllāh*. Therefore the meaning of disbelieving in the *ṭāghūt* and believing in Allāh is the requirement of *Lā ilāha illAllāh*, and due to that, it is titled the ‘*Urwatul-Wuthqā*’.

It is also, just as the *Shaykh* stated, the divider between disbelief and Islām; therefore whoever states it with knowledge of its meaning, carrying out its requirements, becomes a Muslim; and whoever refuses to

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state it, or states it but does not know its meaning or says it but does not act by its requirements, he is not a Muslim until he knows it meaning and acts by its requirements, both outwardly and inwardly.

These are the names of *Lā ilāha illAllāh*: the statement of sincerity, the statement of *Taqwā*, the *Urwatul-Wuthqā* and the divider between disbelief and Islām. Many people do not pay attention to the requirements of this statement yet they are frequent in articulating it and remembering Allāh by it, like the *Ṣūfīs* who have morning and evening portions (of remembrances and supplications) in which *Lā ilāha illAllāh* is repeated thousands of times, yet they supplicate to other than Allāh; therefore it does not benefit them at all because they do not act by its requirements; they state it, recite it in their (morning and evening) portions and repeat it, yet they supplicate to the dead, they seek help from the buried and obey the *Shaykhs* of the *Ṭarīqahs* who legislate for them acts of worship which neither Allāh or His Messenger ﷺ legislated; hence they do not take their laws from the Messenger ﷺ, they only take it from their *Shaykhs*; so they are frequent in their articulation of *Lā ilāha illAllāh* morning and evening but their articulations of it does not enrich them at all, nor does it benefit.

And from the *Ṣūfīs* are those who do not articulate the statement completely, they claim that they have become the most selected ones of those selected; they do not say *Lā ilāha illAllāh*, rather they say “*Allāh Allāh*”. This is their *dhikr* (remembrance) - they repeat “*Allāh Allāh Allāh*,” even though it is necessary to express it in a beneficial sentence; as for “*Allāh Allāh*”, then is it purely a name which does not benefit (when merely repeated); and some of them do not utter the Magnificent Name (*Allāh*), rather he will say: “*Huwa Huwa Huwa*”¹ which is an absent particular, and this does not benefit anything because he is playing with this statement (*Lā ilāha illAllāh*); therefore it is obligatory to make note of these matters because the Shayṭān, when he learnt that this statement is the statement of Islām and that the people were eager in articulating it and remembering (Allāh) by it, he turned them away from it with these tricks and came to them with these whispers (*waswās*), and said to them:

¹ Lit. ‘He, He, He...’

And it is the statement of *Taqwā*, the '*Urwat-ul-Wuthqā*, and it is what Ibrāhīm made a *Word lasting among his offspring, that they may turn back.*^[2]

“say: ‘*Allāh Allāh*’ or say: ‘*Huwa Huwa*’” and some of them do not articulate it by saying *Allāh* or *Huwa*, he only says it with his heart; all of this is games from the Shayṭān, therefore it is obligatory to make note of this.

And from the people, are those who Shayṭān has made heedless of the words *Lā ilāha illAllāh*, he rarely says it, he does not remember Allāh by it except a little and he does not repeat it even though it is heavy on the scales as occurs in '*Kitāb-ut-Tawhīd*', that if it was placed on a (scale) pan, and the heavens and the earth and that which they contain, other than Allāh, were put on a (scale) pan, the scale would surely lean to *Lā ilāha illAllāh* for it is heavier than the heavens and the earth and that which they (the creation) contain other than Allāh because it is a great statement; however few are those who pay attention to it, bring it to mind, or habituate their tongues in articulating and repeating it, except those whom Allāh ﷻ gives success.

[2] This is the statement *Lā ilāha illAllāh* which Ibrāhīm ﷺ meant in His saying:

﴿إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ . إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيِّدِي﴾

“Verily, I am innocent of what you worship, except Him (i.e. Allāh Alone I worship none) Who did create me...” [Az-Zukhruf (43):26-27]

This is the meaning of *Lā ilāha illAllāh*. “Verily, I am innocent (of what you worship).” *Lā ilāha* - This means negation; “...except Him (i.e. Allāh) Who did create me...” This means affirmation - *illAllāh*.

﴿وَجَعَلَهَا﴾

And he made it... [Az-Zukhruf (43):28]

...

Meaning: Ibrāhīm عليه السلام made this statement (*Lā ilāha illAllāh*):

﴿كَلِمَةً بَاقِيَةً فِي عَقِبِهِ﴾

“...a Word lasting among his offspring...” [Az-Zukhruf (43):28]

i.e. to his descendants, so there remains among them those who say *Lā ilāha illAllāh*; they did not all leave it, and they did not all commit *Shirk*, rather, among them are those who say it and are steadfast upon it, even if the number is small or it is solitary; then when Muhammad ﷺ was commissioned (with Prophethood), he was sent with this statement; he ﷺ said: “I have been commanded to fight the people until they say *Lā ilāha illAllāh*, then if they say it, their blood and wealth will be protected from me except for what is rightful, and their accounting will be upon Allāh.”⁽²⁾

Thus, the Messenger ﷺ was sent with *Lā ilāha illAllāh* and it is the statement which his grandfather Ibrāhīm عليه السلام made “a word lasting”, and Muhammad ﷺ was from the progeny of Ibrāhīm; and Allāh sent him with it, calling the people to it and fighting them with respect to it, therefore it is a tremendous statement;

﴿لَعَلَّهُمْ يَرْجِعُونَ﴾

“that they may turn back (i.e. to repent to Allāh or receive admonition).” [Az-Zukhruf (43):28]

Meaning: They return to it. And by the commission of Muhammad ﷺ, many of the descendants of Ibrāhīm عليه السلام returned to it. The Messenger ﷺ was sent with this statement, the call to it, actualising it and acting by it; in-fact, all the Messengers were sent with it; Allāh the Most High said:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): ‘Worship Allāh (Alone), and avoid (or keep away from) *ṭāghūt* (all false deities).’” [An-Naḥl (16):36]

² Reported by al-Bukhārī (1399), Muslim (20) and others with slight variances in wording. This particular version is reported by an-Nasā’ī in al-Kubrā (3424).

And the objective is not saying it with the tongue while being ignorant of its meaning^[3] for the hypocrites say it,

This is the meaning of *Lā ilāha illAllāh*: “Worship Allāh (Alone), and avoid (or keep away from) *ṭāghūt* (all false deities).” This is the meaning of negation and affirmation.

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾

And We did not send any Messenger before you (O Muḥammad ﷺ) but We revealed to him (saying) *Lā ilāha illa Ana* (none has the right to be worshipped but I [Allāh]) so worship Me (Alone and none else).” [Al-Anbiyā’ (21):25]

﴿يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ﴾

“He sends down the angels with the *Rūh* (revelation) of His Command to whom of His slaves - The Prophets and Messengers - He wills (saying): ‘Warn mankind that *Lā ilāha illa Ana* (none has the right to be worshipped but I [Allāh]), so fear Me (by abstaining from sins and evil deeds).” [An-Naḥl (16):2]

All the Messengers were sent with *Lā ilāha illAllāh*, however, Ibrāhīm عليه السلام made it a Word lasting until the establishment of the Hour, and it continues among the descendants of Ibrāhīm - those who inherit this statement in knowledge, action and actualisation, even if the majority shun it.

[3] The objective of the statement *Lā ilāha illAllāh* is not saying it with the tongue only without understanding it; it is essential that you learn the meaning of *Lā ilāha illAllāh*; as for you saying it without knowing its meaning, then you do not affirm what it proves and how can you affirm a thing you are ignorant of? Thus, it is essential that you know its meaning until you affirm it and you affirm with your heart what your tongue

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articulates of it; so it is binding that you learn the meaning of *Lā ilāha illAllāh*, as for mere articulation of the tongue without understanding its meaning, then this will not benefit at all.

Furthermore, affirmation with the heart and pronunciation with the tongue is not sufficient, rather, it is essential to carry out its requirement, and that is by making sincere worship to Allāh and leaving the worship of all that is other than Him ﷺ; thus, *Lā ilāha illAllāh* is a statement pronounced, understood and applied, not a spoken statement only.

As for the Murji'ah, then they say: 'It is sufficient to say *Lā ilāha illAllāh*' – or – 'It is sufficient to say it along with affirming its meaning and application is not binding, whoever says it is from the people of Paradise, even if he does nothing from what is binding from it, even if he does not pray, give Zakāh, make Hajj, fast, even if he does evil actions, major sins, adultery, stealing, drinking alcohol and doing whatever he wishes from the sinful actions and leaving all the acts of obedience.' (This is) because according to them, *Lā ilāha illAllāh* is sufficient; this is the madh'hab of the Murji'ah who remove actions from the actuality of faith and consider actions, if they are done, then it is a blessing, and if they are not done, then *Lā ilāha illAllāh* is sufficient according to them; and they seek proof with Ḥadīths which state whoever says *Lā ilāha illAllāh* enters the Paradise, however the Messenger ﷺ did not restrict to these Ḥadīths, for the Messenger ﷺ had other Ḥadīths which limit these Ḥadīths, and it is essential that you combine between all of the speech of the Messenger ﷺ, not that you take one part from it and leave another, because the speech of the Messenger explains and clarifies one (statement) by another (statement); as for the one who takes one part and leaves another, then he is from the people of deviation who follow:

﴿ مَا تَشَبَّهَ مِنْهُ أَتْبَعَاءُ الْفِتْنَةِ وَأَتْبَعَاءُ تَأْوِيلِهِ ﴾

“...that which is not entirely clear thereof, seeking *al-fitnah* (polytheism and trials, etc.), and seeking for its hidden meanings...” [Āl-Imrān (3):7]

The Messenger ﷺ said: “Whoever said *Lā ilāha illAllāh* and disbelieved

in all that is worshipped other than Allāh...”⁽³⁾ and this Ḥadīth is authentic, then why are you heedless of it? And he ﷺ said: “For indeed Allāh has forbidden the Fire from the one who says *Lā ilāha illAllāh*, seeking the Face of Allāh thereby.”⁽⁴⁾

As for the one who says *Lā ilāha illAllāh* and does not disbelieve in what is worshipped besides Allāh, and he supplicates to the *Awliyā’* and righteous people, then this does not benefit his *Lā ilāha illAllāh* because the speech of the Messenger ﷺ explains one (statement) by another (statement), and limits one (statement) by another (statement), so do not take some of it and abandon some of it; and Allāh ﷻ says:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَبَهَ مِنْهُ﴾

“It is He who has sent down to you (Muhammad ﷺ) the Book (this Qur‘ān). In it are *Āyāt* that are entirely clear, they are the foundations of the Book [and those are the *Āyāt* of *al-Aḥkām* (commandments, etc.), *al-Farā‘id* (obligatory duties) and *al-Ḥudūd* (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear; so as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof...” [Āl-Imrān (3):7]

(i.e.) They take that which suits them and leave that which does not. And they say: “We seek proof by the Qur‘ān.” We say: You are not seeking proof by the Qur‘ān; if the Qur‘ān states something, then it has surely stated it, so then why you do take some of it and leave some of it?

﴿وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا﴾

“...and those who are firmly grounded in knowledge say: ‘We believe in it; the whole of it (clear and unclear *Āyāt*) are from our *Rabb*.’” [Āl-Imrān (3):7]

³ Reported by Muslim (37-[23]), the remainder of the Ḥadīth reads: “...his wealth and blood are protected and his reckoning is upon Allah.”

⁴ Reported by al-Bukhārī (5401) and the wording is his and Muslim (263 – [33]).

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(i.e. they believe in) the *Muḥkam* (clear *Āyāt* containing commandments, obligatory duties and capital punishments) and its *Mutashābah* (ambiguous *Āyāt*); they refer its *Mutashābah* to the *Muḥkam*, and explain, limit and determine by it. As for those who take the *Mutashābah* and leave the *Muḥkam*, then this is the way of the people of deviation; so those who take the *Ḥadīth* that “whoever says *Lā ilāha illAllāh* will enter the Paradise;”⁵ and limit themselves to it, and they do not refer to the clear *Ḥadīths* in which there is the confinement and detail, then they are the people of deviation.

Therefore, it is obligatory on the student of knowledge, that he knows this tremendous principle (i.e. limiting what requires limiting), because it is the compriser of the *Deen* and foundation of the *Millah* (i.e. Islām); the objective is not that you take an *Āyah* or *Ḥadīth* and abandon other than it, rather the objective is that you take the Qur’ān and *Sunnah* entirely; and likewise with the speech of the people of knowledge, when a scholar says a statement, you do not take it alone until you refer it back to his complete speech, and follow up his speeches in his writings since one will limit the other, this is because they are upon the way of the Book of Allāh and the *Sunnah* of His Messenger ﷺ, so you refer the general to what is limited from their speech.

Thus, it is obligatory on the student of knowledge that he always takes this principle with him, and that he is wary of the path of the people of deviation who take what suits them and leave what does not suit them from the Book and *Sunnah* and the statements of the scholars, and they sever the texts and leave the remaining statements, or they leave the second statement which explains the first, and they take the unclear statement and leave the clear statement; many of those who claim to have knowledge are heedless of this matter, either they intend to misguide, or it is out of ignorance; so it is obligatory to have awareness of these affairs, and that it be a foundation and a principle with the student of knowledge.

⁵ Reported by Ibn Ḥibbān (169, Shaykh Shu’ayb al-Arnā’ūt graded its Isnād Ṣaḥīḥ), al-Bayhaqī in *Al-Asmā’ was-Sifāt* (175, al-Hāshidī graded the Ḥadīth Ṣaḥīḥ) and others including al-Bukhārī and Muslim with similar wording.

nonetheless they (the hypocrites) are below the disbelievers in the lowest depth (grade) of the Fire^[4] though they pray and give alms.^[5]

[4] The hypocrites are those who:

﴿ فِي أَلْدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ ﴾

“will be in the lowest depth (grade) of the Fire...” [An-Nisā (4):145]

They manifest Islām and conceal disbelief because when the Prophet ﷺ migrated to Madīnah and the *Muhājirūn* and *Ansār* gathered around him, Islām became strong and the *Deen* (Islām) was victorious at Badr;- that was the great event which spread throughout the East and West since the Prophet ﷺ had overcome the brave ones of Quraysh, and the Quraysh were the crown of the Arabs whom the people would look to, so when he ﷺ overcame them at Badr and killed their leaders, during that time, the hypocrites said: ‘We are in Madīnah between the *Muhājirūn* and *Ansār*, and with them is the Messenger, what shall we do?’ In order to bring about deception, they manifested Islām in order to live with the Muslims and preserve their blood and wealth, and they were not with the Messenger ﷺ except outwardly, none knew the (deception) of the hearts except Allāh; thus, whoever manifests Islām, we accept it from him until he manifests what is contrary to what is apparent.

And they would say *Lā ilāha illAllāh* and testify outwardly to the Messenger-ship of the Messenger (ﷺ), just as Allāh the Most High said:

﴿ إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُتَنَفِقِينَ لَكَاذِبُونَ . اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً ﴾

“When the hypocrites come to you (O Muḥammad ﷺ) they say: ‘We bear witness that you are indeed the Messenger of Allāh.’ Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed. They have made their oaths a *junnah* (screen for their hypocrisy).” [Al-Munāfiqūn (63):1-2]

Junnah means a cover which is veiled with, so the hypocrites entered

Rather the objective is to say it (*Lā ilāha illAllāh*) with awareness of it in the heart, love for it, love for its people and hatred for whoever opposes it and is adverse to it^[6],

Islām outwardly when they saw the might of the Muslims, and remained upon disbelief inwardly – and Allāh’s refuge is sought; and due to this, Allāh has made for them (an abode) in the lowest depths of the Fire below the polytheists, idol-worshippers, under the atheists, because of the graveness of their crime, their deception and plot:

﴿تَحْدَعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تَحْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾

“They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!” [Al-Baqarah (2):9]

Thus, the hypocrites say *Lā ilāha illAllāh* yet they are in the lowest depths in the Fire, so how can you say: ‘Indeed *Lā ilāha illAllāh* is sufficient, it is merely pronounced’ and the hypocrites are in the lowest depths of the Fire and they say *Lā ilāha illAllāh*?! It proves that merely pronouncing it is not sufficient except by affirmation of the heart and action of the limbs.

...[5] The hypocrites pray, give charity and went out for *Jihād* along with the Messenger ﷺ outwardly, but they are hypocrites in their hearts; they say *Lā ilāha illAllāh* but it does not benefit them.

[6] The intent of *Lā ilāha illAllāh* is saying it with the tongue, affirmation of the heart, action according to its requirements, loyalty to its people and enmity with whoever opposes it - and this is what is love for the sake of Allāh and hate for the sake of Allāh; all of this is from the requirements of *Lā ilāha illAllāh*, and due to this, they say *Lā ilāha illAllāh* has seven conditions; some of the scholars have poetised them by saying:

علم يقين وإخلاص وصدقك

Knowledge, Conviction, Sincerity and your Truthfulness

مع محبة وانقياد والقبول لها

along with love, Submission and acceptance of it

just as the Prophet ﷺ said: “*Whoever says Lā ilāha illAllāh sincerely...*” and in one narration: “*Sincerely from his heart...*” and in one narration: “*Truthfully from his heart...*”⁽⁶⁾ and in another Ḥadīth: “*Whoever says Lā ilāha illAllāh, and disbelieves in what is worshipped other than Allāh...*”^[7]

Shaykh Sa’d bin ‘Ateeq⁽⁷⁾ added an eighth condition, saying:

وزيد ثامنها الكفران منك بما

And in addition its eighth (condition), your disbelief in what is

سوى الإله من الأشياء قد أُلها

other than the Ilāh (Allāh) from those things which have been deified.

And the two pillars of *Lā ilāha illAllāh* are negation and affirmation, thus negation is not sufficient, nor is affirmation, rather both are necessary.

[7] “*Whoever says Lā ilāha illAllāh sincerely (will enter al-Jannah)*”⁽⁸⁾ this is restriction, he did not limit it by saying “*Whoever says Lā ilāha illAllāh*”, rather he said: “*...sincerely from his heart...*”⁽⁹⁾, it is not sufficient to say *Lā ilāha illAllāh* until that is sincerely from his heart, in order not to be from the hypocrites who say it with their tongues but not with their hearts.

⁶ I was unable to find a Ḥadīth with the wording “*Whoever says Lā ilāha illAllāh truthfully (sādiqun) from his heart...*” however it is reported by Aḥmad (22003) with the words “*Whoever dies and he testified that Lā ilāha illAllāh and that Muḥammad is the Messenger of Allāh, truthfully from his heart will enter al-Jannah.*” The editors of al-Musnad graded its *Isnād Ṣaḥīḥ*. It is also recorded by others with the same words or similar words (see *Musnad al-Imām Aḥmad, Mu’asasat-Risalah*, v.36, p.329-330).

⁷ He is Shaykh Sa’d the son of ‘Allāmah Ḥamd al-Atīq of Najd, Saudi Arabia. He studied from a number of major scholars including Nadhīr Husayn ad-Dihlawī, ‘Abdullāh bin ‘Abdul-Latīf al-Shaykh and Nawāb Ṣidīq Ḥasan Khān. He was extremely active in da’wah, teaching, giving *fatāwā* and writing. His students include some of the major scholars of the last century, including Muḥammad bin Ibrāhīm al-Shaykh, Faysal al-Mubarak and ‘Abdul-‘Azīz bin Bāz. He died in the year 1349 A.H.

⁸ Reported by Ibn Ḥibbān (7) and ‘Allāmah al-Albānī graded it *Ṣaḥīḥ* in as-Ṣaḥīḥah (2355).

⁹ Reported by Ibn Ḥibbān (4), Aḥmad (5/236) and others. See as-Ṣaḥīḥah (2355).

...and other then them from the *Hadīths* which indicate the ignorance of most people about this *Shahādah* (the testimony of *Lā ilāha illAllāh*).^[8]

And “Whoever says *Lā ilāha illAllāh* and disbelieves in what is worshiped besides *Allāh*”⁽¹⁰⁾ this is a tremendous restriction, and it is his saying: “and disbelieves in what is worshiped” because many say *Lā ilāha illAllāh* but do not abandon the worship of graves, supplicating to - and seeking aid from - the dead and seeking needs from other than *Allāh*, for them, *Lā ilāha illAllāh* does not benefit because they do not disbelieve in what is worshipped besides *Allāh*.

[8] A large number of people are ignorant of this testification, they consider it a mere utterance of the tongue, and many scholars do not understand the meaning of *Lā ilāha illAllāh* yet they are scholars of *Fiqh*, scholars of *Nahw*, scholars of *Hadīth*, yet many of them have no concern for *Tawhīd*, or they teach the creed of the ‘*Ashā’irah* and scholars of rhetoric which is limited to *Tawhīd-ur-Rubūbiyyah*.

And they say *Lā ilāha illAllāh* and interpret it as: ‘there is no creator except *Allāh*, none is able to fashion except *Allāh*.’ This is their interpretation for it, they do not exceed *Tawhīd-ur-Rubūbiyyah* and they interpret *Lā ilāha illAllāh* with that which does not surpass *Tawhīd-ur-Rubūbiyyah*, and they do not turn their attention to *Tawhīd-ul-Ulūhiyyah*, which is the objective of *Lā ilāha illAllāh*.

Read the creedal issues of the *mutakallimūn* (people of rhetoric and philosophy), you will find that they concentrate on affirming the existence of *Allāh* as if there is doubt in it, as well as acknowledging that He is the Creator, Provider, the Giver of life and death, etc. and they do not mention worship nor do they ever mention *Tawhīd-ul-Ulūhiyyah*; this (alone) does not surpass the *Deen* of the polytheists regarding whom *Allāh* said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَيُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ ﴾

¹⁰ Reported by Muslim, see footnote no.3 (pg.12)

Know that this statement is a negation and an affirmation^[9];

“Say (O Muhammad ﷺ): ‘Who provides for you from the sky and 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: ‘Allāh.’” [Yūnus (10):31]

They affirm the *Rabb* but worship other than Him,

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ﴾

“And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus (10):18]

They do not say: ‘They (the idols) create and provide’ rather they say: ‘They are intercessors and mediums for us before Allāh’, therefore the matter is extremely dangerous; and here there is a great confusion in this matter, and many people have gone astray by this confusion: the one who purifies *Tawhīd* and clarifies the (true) meaning of *Lā ilāha illAllāh*, they say: ‘this is calling the Muslims disbelievers!’ We free ourselves to Allāh from those who call the Muslims disbelievers. We do not consider anyone a disbeliever except those whom Allāh and His Messenger call disbelievers, and the one who does not realise (the true meaning of) *Lā ilāha illAllāh*, Allāh and His Messenger (ﷺ) have made *takfīr* of him.

[9] This statement has two pillars, they are: negation and affirmation, and negation (alone) is not enough and nor is affirmation (alone) enough, rather both of them together are necessary; just as Allāh the Most High states:

﴿فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ﴾

“Whoever disbelieves in *ṭāghūt* (false idols) and believes in Allāh...” [Al-Baqarah (2):256]

He did not say “disbelieves in *ṭāghūt*” only, rather He said: “and

It negates the worship of other than Allāh ﷻ from all the Messengers - including Muḥammad ﷺ, and from all the Angels – including Jibrīl, over and above other than them from the Prophets and righteous people; and it affirms it (worship) for Allāh ﷻ.^[10] If you understand that, then consider the right of worship which Allāh the Most High affirmed for Himself, and negated that there be from it (worship) the weight of a mustard seed for Muḥammad ﷺ, Jibrīl and other than them.^[11]

believes in Allāh” and He did not say: “whoever believes in Allāh” without mentioning disbelief in *tāghūt*, both are necessary.

[10] “It negates the worship of everything other than Allāh” from the creation, even if he was from the most pious of the pious people, and the best of men is Muḥammad ﷺ, the best of Angels is Jibrīl (جبريل), and even with this, if somebody was to worship Jibrīl or Muḥammad (ﷺ), then he would be a polytheist, a permanent occupant of the Fire, because Allāh is not pleased that anyone is associated with Him as a partner, not from the Angels or Prophets or righteous, nor from the trees or stones, and due to this, He states:

﴿وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

“and associate none as a partner in the worship of his *Rabb*.” [Al-Kahf (18):110]

“none” this is general.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allāh and join no thing with Him in worship.” [An-Nisā (4):36]

“thing” (meaning) anything at all. This is a general negation, and the thing being negated is indefinite, and (in the Arabic language) the indefinite thing covers everything when the context is one of negation.

...[11] The meaning of *Ulūhiyyah* is worship, and regarding this, many have erred in the interpretation of *Lā ilāha illAllāh* and have explained it in a way other than it should be interpreted, including:

(i) The interpretation of *Lā ilāha illAllāh* by the people of *Wahdat-ul-Wujūd* (the pantheists). The people of *Wahdat-ul-Wujūd*, Ibn ‘Arabiyy and his followers, interpret *Lā ilāha illAllāh* as: there is no object of worship except Allāh or: there is nothing worthy of worship which exists except Allāh; the meaning of this is that all things worshipped are Allāh because according to them, existence is not divided into Creator and creation, all of it is Allāh. The people of *Wahdat-ul-Wujūd* make the existence single and they do not divide it, all of it is Allāh; whatever thing man worships, then he has worshipped Allāh, he who worships the cows, or idol, or stone, or man, or Angels – all of them worship Allāh because Allāh is the absolute existence.

And the one who says: ‘the existence is divided into the Creator and creation,’ they say about him: ‘indeed this man is a polytheist’. He is not a monotheist according to them, except he who says: ‘the existence is one thing, which is Allāh.’ So whatever you worship from this creation, from trees, stones, idols or *ṭawāghūt* (false deities), then you have worshipped Allāh because this (according to them) is Allāh; and in relation to this, some of the common people have erred, saying: ‘There is no existence but You (Allāh),’ but if one was to say: ‘There is nothing worthy of worship in truth except You,’ (it would be correct); yet he conforms to the people of *Wahdat-ul-Wujūd*, but if he was to add the word ‘in truth’, he would be correct because what is worshipped other than Allāh is futile as He the Most High states:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allāh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *bāṭil* (falsehood). And verily, Allāh - He is the Most High, the Most Great. [Al-Ḥajj (22):62]

...

The Explanation

(ii) The interpretation of *Lā ilāha illAllāh* by the scholars of rhetoric. The scholars of rhetoric interpret *Lā ilāha illAllāh* as: 'none is able to invent, create, control or originate except Allāh,' and this is not correct. This corresponds to the *Deen* of the polytheists for they said: 'None is able to create except Allāh, none can give life except Allāh, none can cause death except Allāh and none can provide except Allāh;' and this is *Tawhīd ar-Rubūbiyyah*.

(iii) The interpretation of *Lā ilāha illAllāh* according to the *Jahmiyyah* and *Mu'tazilah*, and those who traverse on their methodology is: to negate the Names and Attributes (of Allāh) because according to them, whoever affirms the Names and Attributes (of Allāh), is a polytheist, and *Tawhīd* according to them is negating the Names and Attributes (of Allāh).

(iv) The interpretation of the present-day *Hizbīs* and *Ikhwānīs* – they say *Lā ilāha illAllāh* means: there is no *Hākimiyyah* (authority of governance) except (for) Allāh, and *Hākimiyyah* as they claim, is a part of the meaning of *Lā ilāha illAllāh* because its meaning is inclusive of every type of act of worship.

So we say to them: and where is the rest of the acts of worship? Where is the *Rukū'*, the *Sujūd*, sacrificing (sacrificial animals), making vows and the remaining acts of worship?! Is worship *Hākimiyyah* only when its (i.e. *Lā ilāha illAllāh*) meaning according to you is only *Hākimiyyah*? And where do you negate it (*Lā ilāha illAllāh*) from the types of *Shirk*? O *SubhānAllāh*!

Attention to these matters is necessary because this is a tremendous statement; it is a saviour from the Fire for whoever actualises it and all of the *Deen* (of Islām) is built upon it, from its beginning to its end; and the call of the Messengers and the Revealed Books were all built upon this statement.

(v) The interpretation (of *Lā ilāha illAllāh*) by *Ahlus-Sunnah wal-Jamā'ah*, that *Lā ilāha illAllāh* means: 'there is none worthy of worship in truth except Allāh.' because the things which are worshipped are many,

So know that this *Ulūhiyyah* is what the general public in our time refer to (out of their ignorance) as ‘*sir*’ (secret) and ‘*wilāyah*’ (friendship)^[12], and the meaning of ‘*ilāh*’ (according to them) is ‘*walī* who holds a secret’, and he is the one they refer to as *faqīr* (poor) and *shaykh*^[13] and the general public (also) call him *sayyid* and what is similar to this.^[14]

but the thing truly worthy of worship is Allāh alone, and all that is worshipped besides Him is futile just as Allāh the Most High states:

﴿ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنْ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾

“That is because Allāh - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *bātil* (falsehood). And verily, Allāh - He is the Most High, the Most Great. [Al-Ḥajj (22):62]

[12] Meaning: they believe it (*Ulūhiyyah*) is in reference to the *Awliyā*’ and they say: “With this *Waliy* is a ‘secret’ and ‘*wilāyah*’;” thus, they seek nearness to him by sacrificing (sacrificial animals), making vows, supplicating and seeking aid because with him is a ‘secret’ and ‘*wilāyah*’.

[13] The *Ṣūfīs* call the worshipper ‘*Shaykh*’, i.e. the *Shaykh* of the *Ṭarīqah* from whom they take their *Deen*; and the one who takes the *Ṭarīqah* from the *Shaykh* is called ‘*Murīd*’ and he is with his *Shaykh* like the dead is in the hands of the one bathing him, he is not allowed to object to anything.

[14] And they call their scholars ‘*Sayyid*’ and ‘*Shaykh*’, hence it is necessary (according to them) to pledge allegiance to him and concede your affair to him, thus you may not object nor oppose anything, and if you do, you are not a *Murīd* with him.

And that is, (because) they think that Allāh has made a station to Him for a special group of people, and that it is pleasing (to Him) for people to seek shelter with them, hope in them, seek help from them and make them a medium between them and Allāh.^[15] Those who claim from the people of *Shirk* in our times that they (the *Shaykhs*) are their mediums are those whom the initial (polytheists of Makkah) called *ālihah* (pl. of *ilāh* - gods), and the medium is the *ilāh*^[16];

[15] They say: ‘Indeed Allāh made from the creation exclusive people whom it is permissible to seek refuge with, and their supplication and imploring by them is based on them being intercessors before Allāh and they seek nearness to Him.’ This is what they are upon, they do not say: ‘They are partners with Allāh.’ Instead they say: ‘They are intercessors before Allāh and seek nearness to Him, because Allāh has selected them due to their goodness and *Taqwā*, so they have become middle-men between the slaves and Allāh,’ - High above is Allāh from what they say (!) – so due to this, they seek nearness towards the living and the dead with acts of worship. And they say: ‘The seeking of nearness to them is like the seeking of nearness to Allāh, whoever seeks nearness to his *Shaykh*, he gains nearness to Allāh.’

﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُونَا عِنْدَ اللَّهِ﴾

“And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus (10):18]

Shayṭān toys with them to this extent.

[16] The early polytheists would worship them and call them *Ālihah* (gods), hence when the Messenger of Allāh ﷺ said to them: say *Lā ilāha illAllāh*, they said:

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ . وَأَنْطَلِقُ الْملَأُ مِنْهُمْ أَنْ أَمْشُوا وَأَصْبِرُوا عَلَىٰ إِلَهِتِكُمْ﴾

“‘Has he made the *ālihah* (gods) (all) into One *Ilāh* (God - Allāh).”

so a man saying *Lā ilāha illAllāh* nullifies all mediums.^[17] And if you desire to know this with a complete awareness, then that is (achieved) by (knowing) two matters:

The First (Matter) is that you know that the disbelievers whom the Prophet ﷺ fought, killed, permitted their wealth and legalised their women, would affirm for Allāh – Exalted is He – His oneness in *Rubūbiyyah*, and that is that none creates, sustains, gives life, causes death or controls all affairs except Allāh alone, just as Allāh the Most High said:

﴿ قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ﴾

Verily, this is a curious thing!’ And the leaders among them went about (saying): ‘Go on, and remain constant to your *ālihah* (gods)!’” [Sād (38):5-6]

They (the polytheists) called them (the idols): *ālihah*.

﴿ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴾

“And they have said: ‘You shall not leave your gods (*ālihah*): nor shall you leave Wadd, nor Suwā’, nor Yaghūth, nor Ya‘ūq, nor Nasr (these are the names of their idols).” [Nūḥ (71):23]

The early ones called them *ālihah* (gods) but the later ones who claim to be Muslims call them mediums and intercessors only, and they do not call them *ālihah* (gods), yet they refer to the same thing even if the words differ, because consideration is given to the reality of a thing, consideration is not given to words and technical terms.

[17] *Lā ilāha illAllāh* nullifies all that is worshipped besides Allāh regardless of whether it is called a medium or an intercessor or *ālihah* (gods); for *Lā ilāha illAllāh* negates all that is worshipped besides Allāh whatever name it is called.

“Say (O Muḥammad ﷺ): ‘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: ‘Allāh.’ say: ‘Will you not then be afraid of Allāh’s punishment (for setting up rivals in worship with Allāh)?’” [Yūnus (10):31]^[18]

And this is a magnificent, tremendous and important matter, and it is that you understand that the disbelievers whom the Messenger of Allāh ﷺ fought testified to and affirmed all of this, yet that did not enter them into the fold of Islam, nor did it sanctify their blood or wealth, and they would also give alms, make Ḥajj, ‘Umrah, worship and leave things from the forbidden matters out of fear of Allāh ﷻ.^[19]

However, the **Second Matter** is that which made them disbelievers, (and) permitted their blood and wealth is: that they did not testify to the oneness of Allāh in worship along with the oneness of *Rubūbiyyah*^[20],

[18] Nowadays, the grave-worshippers say: ‘as long as he recognises that Allāh is the Creator, Provider, the One Who causes life and death, the One Who controls the affairs, then he is a Muslim.’ In that case, what is the meaning of *Lā ilāha illAllāh*?! It does not have a meaning according to them because the polytheists say what they (the grave-worshippers) say!

[19] This is a tremendous matter and very important and few give attention to it because they say: ‘whoever affirms *Tawḥīd-ur-Rubūbiyyah* is a Muslim.’ And the polytheists during the period of *Jāhiliyyah* used to affirm *Tawḥīd-ur-Rubūbiyyah*, and they did acts of worship such as charity and Ḥajj. Thus, they would perform Ḥajj and ‘Umrah and say: ‘none creates, provides, gives life and causes death except Allāh.’ They recognised *Tawḥīd-ur-Rubūbiyyah* and they would perform some acts of worship but when they did not make worship purely for Allāh alone, instead worshipping Allāh and others with Him, they became polytheists.

and it (i.e. the oneness of Allāh in worship) is that supplication and hope is not placed on anything except Allāh alone without partners^[21], and none is sought help from other than Him, nor a sacrificial animal sacrificed for other than Him, nor vowed to other than Him - not for a close Angel nor a commissioned Messenger; and whoever seeks help in other than Him, sacrifices a sacrificial animal for other than Him, makes a vow to other than Him or something similar, then he has disbelieved.^[22]

And the completion of this is that you understand that the polytheists whom the Messenger of Allāh ﷺ fought would supplicate to the righteous such as the Angels, Īsā (Jesus), his mother and 'Uzayr and other than them from the 'Awliyā'; so they disbelieved by that even

...[20] Because this is what is sought, which is *Tawhīd-ur-Ulūhiyyah*: to single out Allāh in worship and the intent is not to single out Allāh with *Tawhīd-ur-Rubūbiyyah* only. Both are absolutely necessary: *Tawhīd-ur-Rubūbiyyah* is necessary, and it entails *Tawhīd-ur-Ulūhiyyah*; and *Tawhīd-ur-Ulūhiyyah* is necessary, and it incorporates *Tawhīd-ur-Rubūbiyyah*, neither can be excluded over the other.

[21] Meaning: *Tawhīd-ur-Ulūhiyyah* includes all types of worship, so nothing from it should be directed to other than Allāh because He is worthy of it (alone). Therefore, whoever directs anything from the types of worship to other than Allāh, then he is a polytheist, even if he says *Lā ilāha illAllāh*, and even if he worships Allāh with the various types of worship; as long as he does not make all of those (acts of worship) purely for Allāh, he is not a Muslim.

[22] Meaning: Whoever does that, then he disbelieves, even if he says *Lā ilāha illAllāh* because he has not actualised it, so it is contradictory. How can he say *Lā ilāha illAllāh* and he sacrifices to other than Him (Allāh)?! How can he say *Lā ilāha illAllāh* and he seeks aid from other than Allāh from those who are dead, the absent, the Jinns and *Shayāfīn*? How can he say *Lā ilāha illAllāh* and he vows to other than Allāh?? This is contradictory.

after their affirmation that Allāh – Exalted is He – is the Creator, Sustainer and Controller of all affairs.^[23]

If you understand this, you will understand the meaning of *Lā ilāha illAllāh* and that whoever seeks aid (*nakhā*) in a Prophet or Angel - or entrusts (his affairs) to them - seeks help in them, then he has exited from Islām and this is the disbelief which the Messenger of Allāh ﷺ fought against.

And if someone from the polytheists says: ‘we know that Allāh is the Creator, Sustainer and Controller, however the righteous people are close (to Allāh), and we supplicate to them, make vows to them, enter upon them and seek help in them, and we desire by that acceptability and intercession; however we understand that Allāh is the Creator, Sustainer and Controller.’ Then respond: ‘This speech of yours reflects the *Madh`hab* of Abu Jahl and his like.’^[24]

[23] The early polytheists did not all worship idols, for they differed in their worship, from them were those who worshiped idols, and those who worshipped the Angels, and those who worshiped the Prophets, and those who worshiped the righteous, but the Prophet ﷺ fought all of them and did not differentiate between them. And he did not say: ‘I do not fight except those who worship idols,’ leaving those who worshiped Uzayr, the *Masīh* (‘Īsā) and the righteous. The Messenger (ﷺ) did not make a distinction between them.

And today, those grave worshippers say: ‘*Shirk* is to worship idols and worshiping the *Awliyā*’ is seeking nearness to Allāh and intermediation to Allāh, it is not *Shirk* because *Shirk* is only the worship of idols.’ *Yā SubhānAllāh!* The Messenger (ﷺ) fought them collectively: those who worshiped the idols, those who worshiped the Angels, those who worshiped the *Masīh*, those who worshiped Uzayr and those who worshiped the *Awliyā*’ and righteous. He did not differentiate between them because there is no difference between them in truth.

[24] The *Shaykh* addresses the scholars and the mass, and the meaning of ‘*nakhā*’ in the spoken dialect is to seek aid by something. To those who

Indeed they supplicate to ‘Īsā, ‘Uzayr, the Angels and ‘Awliyā’ desiring by that – as Allāh the Most High states:

﴿وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ﴾

“...and those who take ‘Awliyā’ (protectors and helpers) besides Him (say): ‘We Worship them only that they may bring us near to Allāh.’” [Az-Zumar (39):3]

And He the Most High said:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ﴾

“...and they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus (10):18]^[25]

deny that supplicating to the righteous is *Shirk*, saying ‘the purpose of it is to seek intercession by them before Allāh,’ it is said: ‘This speech of yours is the way of Abu Jahl, Abu Lahab and their likes because they said: ‘none creates, none provides, none gives life and none controls the affairs except Allāh, and we take these *Ālihah* (idols) in order to gain closeness to Allāh,’ just as Allāh said about them:

﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعَتُنَا عِنْدَ اللَّهِ﴾

“And they worship besides Allāh things that hurt them not, nor profit them, and they say: ‘These are our intercessors with Allāh.’” [Yūnus (10):18]

[25] The early polytheists only intended intermediation from those whom they worshipped along with Allāh. They did not say: ‘indeed they create and provide.’ They only said: ‘indeed those are intercessors for us before Allāh,’ they would say ‘this is magnification of Allāh.’

Then, when you have considered this with a complete consideration, and you know that the disbelievers testified to the oneness of *Rubūbiyyah* for Allāh, and that He is singled out with Creating, Sustaining and Controlling, yet they sought aid in Īsā, the Angels and ‘*Awliyā*’ intending that they would bring them closer to Allāh and intercede for them to Him; and you know that from the disbelievers – the Christians from them in particular – worship Allāh day and night, they live abstinently in the world and give alms from what comes to them from it, secluded in hermitages away from the people^[26], and despite this they are disbelievers, enemies to Allāh, damned to eternity in the Fire due to their creed in (the false divinity) of ‘Īsā or ‘Uzayr or other than them from the ‘*Awliyā*’, supplicating, sacrificing sacrificial animals or vowing to one of them, it will become apparent to you the manner of Islam which your Prophet Muḥammad ﷺ called to, and it will become clear to you that many people are disconnected from it, and it will become evident to you the meaning of his (ﷺ) statement: “*Islām began as something strange, and it will eventually become something strange just as it began.*”⁽¹¹⁾[27]

[26] The monks from the Christians worship day and night and cry (in worship), yet they say that the *Masīḥ* is the son of Allāh or that Allāh is the *Masīḥ*, the son of Maryam (Mary) or the third of the three (i.e. the trinity), they cry and they worship but it does not benefit them because they do not purify their worship for Allāh ﷻ, so the worshipers of the graves today are like them.

[27] The correct Islām is strange today, as for the claimed Islām, then the Muslims today have grown over a billion. However, the correct Islām is strange. If the Islām of this billion was correct, no-one on earth would stand before them! And the Jews, who are the brothers of monkeys and pigs who were covered with humiliation and misery (see al-Qur ‘an 5:60), today they are dominating over the Muslim lands, yet the Muslims who were with the Prophet ﷺ in Badr, their number was 310 or so, what did they do? And the Ṣaḥābah, in proportion to the people of the earth, how many were they? But along with that, they conquered the lands, they over

¹¹ Reported by at-Tirmidhī (2629) and Ibnu Mājah (3988). ‘*Allāmah* al-Albānī collected its routes and wordings and graded it *Ṣaḥīḥ* in *as-Ṣaḥīḥah* (1273).

O Allāh! O Allāh! My brothers! Cling to the foundation of your *Deen* (Islām), its first and its last, its base and its head: the testimony that *Lā ilāha illAllāh*, and understand its meaning, love it and love its people and make them your brothers even if they are far away; and disbelieve in the *tāghūt* (all that is worshipped other than Allāh), have enmity with them and hate them, and hate whomsoever loves them or argues on behalf of them or does not consider them disbelievers, or says: ‘nothing is upon me regarding them’ or says: ‘Allāh has not charged me with them’ for he has lied upon Allāh and committed slander, for Allāh the Most High has charged him with them, and obliged upon him to reject them and dissociate from them, even if they are their brothers or children. O Allāh! O Allāh! My brothers! Cling to that so that you may meet your *Rabb* while not associating any partners with Him. O Allāh! Make us die as Muslims and join us with the Righteous.

And we complete the speech with an *Āyah* Allāh the Most High mentioned in His Book which will clarify to you that the polytheists from the people in our time are greater in disbelief than those whom the Messenger of Allāh ﷺ fought. ^[28]

-threw Kasrā and Qaysar and prevailed over the entire world, all because they were Muslims following the correct Islām, it was not the Islām of claiming.

[28] The disbelief of the people of our time is greater than the disbelief of the early polytheists, greater than the disbelief of Abu Jahl and Abu Lahab! This is because the polytheists would commit Shirk in times of ease and be sincere (to Allāh in worship) during times of difficulty, for they knew none can save during times of difficulty except Allāh. As for the polytheists of our time, then they commit shirk more in times of difficulty than they do in times of ease, for when they fall into difficulty, they call upon their objects of worship. Each of them calls upon his object of worship to save him from drowning in the sea, to save him from this-or-that; whenever the danger grows, the Shirk increases with them; thus, they are worse than the early polytheists and refuge is sought with Allāh!

Allāh the Most High said:

﴿وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُهُ فَلَمَّا خَجَّكَم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا﴾

“and when harm touches you upon the sea, those that you call upon besides Him vanish from you except Him (Allāh Alone), but when He brings you safely to land, you turn away (from Him); and man is ever ungrateful.” [Al-Isrā’ (17):67]

Thus, Allāh has mentioned about the disbelievers that when they were afflicted by harm, they would abandon their masters and *Shaykhs*, hence they would not supplicate to anyone from them, nor did they seek help in them, rather they were sincere to Allāh alone without partners, and they sought help from Him alone, but when they were in a state of well-being, they would associate partners (with Allāh).

And you see the polytheists among the people of our time, and perhaps some of them claim that they are from the people of knowledge, and he practises abstinence (from worldly matters), exertion and worship; when he is inflicted with harm, he stands seeking help from other than Allāh, for example: Ma’rūf or ‘Abdul-Qādir al-Jīlānī, and those who are more noble than them, such as Zayd bin al-Khaṭṭāb and Zubayr (bin al-‘Awām), and more noble than them, such as the Messenger of Allāh ﷺ, and we seek aid with Allāh! And what is graver than that, and more engulfing, is that they seek help with the *ṭawāghīt*, disbelievers and apostates such as Shamsān, Idrīs - and it was said he was al-Ashqar – Yūsuf and their likes, and Allāh knows best.^[29]

All the perfect praises are for Allāh in the beginning and end, and may Allāh make good mention of, and bestow peace upon, our Prophet Muḥammad, his family and all his Companions... *Amīn*.

[29] He is Ma’rūf al-Karkhī, from the famous *Awliyā’* of Iraq, whom the grave-worshippers worship, and ‘Abdul-Qādir al-Jīlānī, is an Imām from

...

the Imāms of the classic Ḥanbalī scholars, and he is a magnificent Imām, when he died, they (the grave-worshippers) began to believe that he could benefit and harm, so they built (a shrine) over his grave; and the Sufis, they took him as an Imām for the followers of one Ṣūfī ṭarīqah are known by the name Qādiriyyah, yet he is far from them ﷺ, for he is well-known for his goodness, uprightness, knowledge and *Taqwā*; he was from the major members of the madh'hab of Imām Aḥmad, and he has a well-known book entitled 'al-Ghuniyyah'.

'Zayd bin al-Khaṭṭāb' was a great companion (of the Messenger of Allāh ﷺ), the brother of 'Umar bin al-Khaṭṭāb ﷺ. He was killed in Yamāmah and his grave is there, upon it was a dome, so when Shaykh Muḥammad (bin 'Abdul-Waḥḥāb) ﷺ came, he took the dome down and it has never been erected since, and all praise belongs to Allāh, and it will never be erected *inshā' Allāh*.

'Az-Zubayr bin al-'Awwām ﷺ' – the disciple of the Messenger of Allāh ﷺ, and they (i.e. az-Zubayr, Zayd bin al-Khaṭṭāb and his like) are 'Awliyā' and Ṣaḥābah whom the grave-worshippers worship, but they do not suffice with worshipping them, instead they (also) worship the *ṭawāghūt*, disbelievers and apostates from the magicians, clairvoyants, liberals and pantheists who say: 'whoever abandons the commands and prohibitions (of the *Sharī'ah*), then he is close to Allāh, and is not in need of the commands and prohibitions, they are only for the mass, as for him, then he has connected to Allāh and is not in need of nothing.

'Shamsān, Idrīs and Yūsuf' refers to *ṭawāghūt* who were in Riyādh before the appearance of the call of Shaykh (Muḥammad bin 'Abdul-Waḥḥāb), thus, when the Shaykh appeared and established the *Jihād* in the path of Allāh and captured Riyādh, they (the Muslims) removed the idols from it and from other than it, and all praise belongs to Allāh.⁽¹²⁾

¹² And the translation of this treatise was completed 14/10/10 and all praise and thanks is due to Allah – Abū Fātimah.