

CHAPTER 1: *AT-TAWHEED* ¹



¹ Scholars of *Tawheed* unanimously agree that this book is the first of its kind to be written in Islaam on the topic of *Tawheed*. And it is a book mainly written for *da'wah* (inviting to Islaam). It therefore portrays the call to monotheism (*Tawheed*). That is because the author (Muhammad ibn 'Abdil Wahhaab (ﷺ)) expounds on the different aspects of *Tawheed* of Worship and the *Tawheed* of Allaah's Names and Attributes in general. He explains the major *Shirk* and some of its different phases and the ways leading to each. He also speaks about the protection provided by *Tawheed* and some aspects of *Tawheed Ar-Ruboobiyyah* (Unity of Allaah's Lordship). Indeed, this is a very great book, that is why it is important that you give memorizing it your utmost consideration as well as studying and pondering over it, because you will need it wherever you are.

Kitaabut Tawheed (The Book of *Tawheed*): The word "*Tawheed*" means "unification". It is said: "The Muslims confirm the unity of Allaah", meaning they have taken the deity to be one, that is Allaah.

The *Tawheed* in the Book of Allaah is of three types:

1. *Tawheed Ar-Ruboobiyyah* (Unity of Lordship).
2. *Tawheed Al-Uloohiyyah* (Unity of Worship).
3. *Tawheed Al-Asmaa Was-Sifaat* (Unity of Allaah's Names and Attributes).



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Tawheed Ar-Ruboobiyyah means the unity of Allaah in His works which are very many, amongst which are: creation, sustenance, giving life and causing death, etc. The only one who exclusively does all these actions and in a perfect form is Allaah.

Tawheed Al-Uloohiyyah or *Ilaahiyyah* means the unity of Allaah by the actions of the servant. It entails worshipping Allaah with love and adoration, ascribing no partners to Him.

The third type of *Tawheed* is the *Tawheed* of Allaah's Names and Attributes, and its meaning is that the servant should believe that Allaah is Alone in His Names and Attributes. None is like Him in either of the two.

These three categories of *Tawheed* have been mentioned by the author (Muhammad ibn 'Abdil Wahhab) in this book, but expounded in detail on that type of *Tawheed* needed by most people and on which they lack adequate books – I mean *Tawheed Al-Uloohiyyah* and worship. He explained different aspects of it like trust, fear, love, etc., and in the course of that, he explained its opposite, which is *Shirk*. *Shirk* means assigning partners to Allaah either in His *Ruboobiyyah* (Lordship) or worship or in His Names and Attributes. The aspect aimed at in this book is the prohibition of assigning partners with Allaah in worship and the command that He be worshipped Alone.

Texts from the Qur'aan and the Sunnah indicate that *Shirk* is divided, from one perspective, into two: that is major *Shirk* and minor *Shirk*. From another perspective, it is divided into three: major *Shirk*, minor *Shirk*, and hidden *Shirk*.

Major *Shirk* is that which takes one out of the fold of the religion of Islaam, and it means offering worship to another deity other than Allaah together with Him, or offering any aspect of worship to any deity other than Allaah, or assigning partners to Allaah in worship. The minor *Shirk*, on the other hand is anything ruled by Allaah or His



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Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I (Allaah) created not the *jinn* and mankind except they should worship Me (Alone).”² - Adh-Dhariyaat (51):56

Messenger to be *Shirk* without a complete condemnation as to put it on the same level as major *Shirk*. Based on this, major *Shirk* maybe either clear and manifest, like idol worshipping, grave worshipping, as well as worship of the dead, etc. It may also be covert, like the *Shirk* of the hypocrites or those who put their trust in saints or the dead or various deities. The *Shirk* of these people is hidden and not apparent.

Examples of minor *Shirk* are: wearing rings, threads, charms for protection, and swearing in the name of anything or anyone other than Allaah.

Hidden *Shirk* is *Riyaah* (showing off) and actions like it.

² Allaah’s statement:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

“And I (Allaah) created not the *jinn* and mankind except they should worship Me (Alone).” - Adh-Dhariyaat (51):56

Meaning: I created not the *jinn* and mankind for any purpose but for one and single end, that is they should worship Me. This verse contains the issue of *Tawheed*. And this is clear in the sense that the Salaf have explained the phrase: “that they should worship Me”



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And He says:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۗ فَمِنْهُمْ
 مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ
 كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٦٦﴾

“And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): ‘Worship Allaah, and avoid the *Taaghoot*.’ Then of them were some whom Allaah guided and of them were some upon whom the straying was justified. So travel through the land and

to mean: “that they should worship none but Me”. And one thing to indicate this concept is that the Messengers were sent with nothing except (to call to) the *Tawheed* of worship.

The real meaning of the term *Ibaadah* (worship) is submission and humbleness, and whenever love and obedience is added to that, it becomes a legitimate worship. According to the scholars of *Tawheed*, the term “worship” means “complying with the commandments and abstaining from that which is prohibited by way of love, hope and fear”.

Ibn Taymiyyah (رحمته الله) defines “worship” by saying: “It is a term which encompasses anything Allaah loves and is pleased with in the form of statements and actions, explicit or implicit.” Therefore this verse implies that every aspect of worship must be for Allaah Alone and no one else.



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see what was the end of those who denied (the truth).”³ - *An-Nahl*
(16):36

And He says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents...”⁴ - *Al-Israa* (17):23

And the statement of Allaah (ﷻ):

³ Allaah’s statement, “And verily, We have sent among every *Ummah* a Messenger (proclaiming): ‘Worship Allaah (Alone), and avoid (or keep away from) *Taaghoot* (all false deities).’”, explains the meaning of worship and *Tawheed* and that the Messengers were sent with these two statements: “worship Allaah” and “avoid *Taaghoot*”. This is the meaning of *Tawheed*. His statement, “worship Allaah (Alone)” implies the affirmation of *Tawheed*, while His statement, “avoid *Taaghoot*” indicates the negation of joining partners with Allaah. The word “*Taghoot*” is derived linguistically from the word “*At-Tughyaan*” (exceeding the limits), (and it) denotes every deity, leader or anything being followed in respect to which the servant exceeds the limits (set by the *Sharee’ah*).

⁴ His statement, “your Lord has decreed” means that He ordered and commanded. His statement, “that you worship none but Him”, means that you should confine worship to Him Alone and to none but Him. This is what He instructed and commanded and it is the congruent meaning of “*Laa Ilaaha Illallaah*”.



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﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ
 إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أَمَلِكٍ نَحْنُ نَزَرْنَا عَلَيْكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا
 الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا
 بِالْحَقِّ ذَٰلِكُمْ وَصَنَّمُ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٥﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي
 هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا نَكْفِي
 نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا
 ذَٰلِكُمْ وَصَنَّمُ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦٦﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا
 فَاتَّبِعُوهُ

“Say (O Muhammad): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawaahish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islaamic law). This He has commanded you that you may understand. And come not near to the orphan’s property, except to improve it, until he (or she) attains the



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age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allaah, This He commands you, that you may remember. And verily, this (Allaah's Commandments mentioned in verses 151 and 152) is my **Straight Path, so follow it, and follow not (other) paths...**"⁵ - *Al-*

An'aam (6):151-153

And His statement:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Worship Allaah and join not anything with Him in worship."⁶ - *An-*

Nisaa (4):36

⁵ Allaah's statement:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا

"Say (O Muhammad): 'Come, I will recite what your Lord has prohibited you from:

Join not anything in worship with Him." - *Al-An'aam (6):151*

(This) is like saying: "Say, come I will recite what your Lord has prohibited for you. He ordered that you join not anything in worship with Him." This is therefore an obligatory order. Hence, the verses indicated the issue of *Tawheed* just like the previous verses.

⁶ His statement:



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'Abdullaah ibn Mas'ood (رضي الله عنه) said: "He who wishes to see the *wasiyyah* (will) of Muhammad on which his seal is printed, let him read the statement of Allaah (تعالى) (that which means): "Say (O Muhammad): 'Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him.'" up to His statement (that which means): "And verily, this is my Straight Path, so follow it, and follow not (other) paths..."⁷ (Narrated by At-Tirmidhee).

It was reported from Mu'aadh ibn Jabal (رضي الله عنه) that he said: "I was riding behind the Prophet on a donkey when he said to me: 'O Mu'aadh! Do you

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

"Worship Allaah and join not anything with Him in worship." - An-Nisaa (4):36

(This) indicates the prohibition of all types of *Shirk* - major, minor and the hidden, and that is the prohibition of associating Allaah with any angel, prophet, pious man, stones, trees or any evil spirit. Because all these things fall within the meaning of the word "anything".

⁷ The meaning of the statement of ibn Mas'ood (رضي الله عنه): "He who wishes to see the *wasiyyah* (will) of Muhammad on which his seal is printed..." is that if the Prophet (ﷺ) had really given a sealed will of commandments which was opened after his death, then it would have been these verses which contain the ten commandments. These words from ibn Mas'ood show the magnitude of the issue of these verses which begin with the prohibition of *Shirk*, which is the utmost, the first and the most important objective.



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know what is the right of Allaah upon His slaves and what is the right of the slaves upon Allaah?’ I said: ‘Allaah and His Messenger (ﷺ) know best.’ He said, ‘The right of Allaah upon His slaves is that they worship Him and do not associate anything with Him, and the right of the slaves upon Allaah is that those who do not associate anything with Him will not be punished.’ I said, ‘O Messenger of Allaah! Shall I not give glad tidings to the people (of this):?’ He said, “Do not inform them, otherwise they will rely upon it.”⁸ (Narrated by Bukhaari and Muslim).

LESSONS DERIVED FROM THIS CHAPTER

1. The wisdom behind the creation of the *jinn* and mankind.
2. That worship is *Tawheed* (to which all Prophets called their people to) and the disputes (between the Prophets and the disbelievers) are concerning it.

⁸ The author says: “It was reported from Mu’aadh ibn Jabal (رضي الله عنه)... ‘The rights of Allaah upon His slaves is that they worship Him and do not associate anything with Him...’” This right is obligatory upon the slave (to fulfill) towards Allaah (تعالى). That is because the Qur’aan and the Sunnah, and all the Messengers brought with them this right and its explanation, and that it is the most compulsory of the duties upon mankind. He then said: “...and the right of the slaves upon Allaah is that those who do not associate anything with Him will not be punished.” Scholars agree that this is a right Allaah has made incumbent upon Himself, and Allaah (تعالى) forbids upon Himself whatever He pleases and makes incumbent upon Himself whatever He pleases in accordance with His Wisdom. Just like He says in the hadeeth *Qudsi*: “I have indeed made transgression unlawful upon Myself.”



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3. That he whoever does not implement it (the correct *Tawheed*), does not worship Allaah, and in that you have a clear cut meaning of Allaah's statement:

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿١٠٩﴾

“Nor will you worship that which I worship.” - *Al-Kaafiroon*

(109):3

4. The wisdom behind sending the Messengers.
5. That *Ar-Risaalah* (the message of Islaam) applies to all nations.
6. That the religion of all Prophets is the same.
7. The major issue is that the worship of Allaah is only attainable if one disbelieves in *Taaghoot*. In this we see the meaning of Allaah's statement:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

لَا انفصامَ لها ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٨﴾

“Whoever disbelieves in *Taaghoot* and believes in Allaah, then he has grasped the most trustworthy handhold that will



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never break. And Allaah is All-Hearer, All-Knower.” - Al-Baqarah (2):256

8. That *Taaghoot* is a comprehensive term comprising of everything that is worshipped besides Allaah.
9. The great importance of the three entirely clear verses of Soorah Al-An'aam according to the Salaf (righteous predecessors). And in these verses, there are ten issues, the first of which is the prohibition of *Shirk*.
10. The entirely clear verses in Soorah Al-Israa. In these verses, there are eighteen issues. Allaah begins them with His statement:

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَّخْذُولًا ﴿٢٢﴾

“Set not up with Allaah any other *ilaaah* (god), or you will sit down reproved, forsaken (in the Hellfire).” - Al-Israa (17):22

And He ends it with His statement:

وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٢٣﴾

“And set not up with Allaah any other *ilaaah* (god) lest you should be thrown into Hell, blameworthy and rejected (from



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Allaah’s Mercy).” - Al-Israa (17):39

Allaah then reminds us of the great importance of these issues by statement:

ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ

“This is (part) of Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad).” - Al-Israa (17):39

11. The verse of Soorah An-Nisaa which is named the verse of the Ten Rights. Allaah the Most High begins it with His statement:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“Worship Allaah and join not anything with Him in worship.” - An-Nisaa (4):36

12. About the *wasiyyah* (will) of the Messenger of Allaah at (the time of) his death.
13. Knowing Allaah’s right upon us.
14. Knowing the rights of the slaves if they fulfill His right.



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15. That this issue was unknown to most of the Companions.
16. That it is lawful to conceal knowledge for a purpose.
17. That it is desirable to give glad tidings to other Muslims.
18. Fear of relying on Allaah's infinite Mercy (thereby leaving good deeds).
19. That he, who is asked of something he has no knowledge of, should say: "Allaah and His Messenger know best".
20. That it is lawful to impart knowledge selectively to some people and not others.
21. The humility of the Prophet (ﷺ) in riding a donkey and sharing it with another.
22. That it is lawful to ride behind another on a (riding) beast.
23. The virtue of Mu'aadh ibn Jabal (رضي الله عنه).
24. The greatness of this issue.



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