

## The Explanation of the Book Kitāb at-Tawḥīd

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Other book used: Concise Commentary on the Kitāb at-Tawḥīd (Book of Tawḥīd) by Dr. Shaykh Ṣāliḥ Al-Fawzān (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

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It is important for every believer to understand Tawḥīd and Shirk to avoid all the types of Shirk. People will be separated into groups on The Day of Judgement. The people of Tawḥīd will enter Paradise and the people of Shirk will enter the Hellfire.

Kitāb at-Tawḥīd (the Book of Tawḥīd) talks about the different parts of Tawḥīd and the different aspects of Shirk. In going through the chapters one by one, we will learn more about shirk and Tawḥīd. We will learn how to remain on Tawḥīd and how to stay away from Shirk.

Introduction of Kitāb of Tawḥīd:

Tawḥīd is the origin of mankind. Allāh (سبحانه و تعالی) created us all upon Tawḥīd. It is not that, Allāh (عز وجل) created mankind and they did not know what Tawḥīd was and had to learn! NO! Rather, Allāh (عز وجل) created Adam knowing Tawḥīd. Shirk, occurred afterwards! Shirk manifested itself and people began to fall into it.

History

Ibn Abbas (رضى الله عنه) said, “between Adam and Nūḥ (عليه السلام), there were ten generations of people and they were all upon Tawḥīd!” There were approximately 1,000 years between the two Prophets (عليهما الصلوة والسلام) and all the people were upon Tawḥīd!

After 10 generations of mankind being upon Tawḥīd; shirk slowly began to appear at the time of the first Messenger Nūḥ (عليه السلام). This was due to the connection people had with the righteous people amongst them, everyone loved and respected them. Once the righteous people died, the people were in grief having lost the righteous people from their community. Shayṭān took that opportunity to sway the people! He did not say to them right away “commit shirk”. This would NOT have been possible! Shayṭān saw their emotional state and planned step by step for them to commit shirk. Shayṭān told the grieving people to go to the graves of the righteous people as a way for them to increase their īmān. He further said, “Don’t just go and come back. Stay for a long time, stay and ponder over the righteous people’s lives and how pious they were”. They agreed and began going, sitting, and staying for a long time.

Shayṭān then took it a step further and told the people... “Instead of going to the graves, why not make pictures and representations to put in your homes and communities as a symbol of the righteous people, to remember them and to increase your īmān!” The people agreed. Still, they had not committed shirk.

After that, Shayṭān told them ‘to make proper statues of the righteous people!’ The people agreed, but still no Shirk was committed because they were not worshipping them. But! When the people from the pious generation died, a new generation of young people came. \*Important to note that the people from the first generation who made the statues did not worship any statue or representation that they made as a reminder of the righteous.\*

When their forefathers and those righteous people died and knowledge was forgotten and the new generation came, the new generations did not know why the statues and representations were built. Shayṭān then came and said; “Your forefathers used to worship them!” So, the new generation started to worship them. Thus, the beginning of Shirk entered this Ummah. When that occurred, it is mentioned that shirk then continued throughout history.

Allah then sent the Prophets and Messengers to call the people back to their origin; Tawḥīd, the purpose of their creation

At the time of Nūḥ (عليه السلام), the great floods occurred. The believers were saved in the ark of Nūḥ and all the disbelievers were drowned.

A hard rain occurred; flood waters took the idols. The statues were buried under the ground. They ended up getting buried near what is now called Jeddah.

Shaykh Fawzān mentioned that years later during the time close to the sending of Muḥammad (صلى الله عليه وسلم), there was an individual named ‘Amr ibn Luḥay Al Khuzā’i who was influenced by what he had seen of the idol worship in those lands. Shayṭān whispered to him to go to the beaches of Jeddah and find the original idols from the time of Nūḥ (عليه السلام), dig them up and bring them back to the original lands for the people to worship and he did so. ‘Amr ibn Luḥay Al Khuzā’i brought those idols back to the Arabian Peninsula, into the Ḥijāz and the areas of Mecca and the idols began to be worshipped again.

Look how shirk stays! The idols that were made during the first messenger Nūḥ (عليه السلام), were worshipped until the final Messenger (صلى الله عليه وسلم). Shirk gets a hold of the people and continues!

Important:

Mankind was originally created upon Tawḥīd. Shirk then occurred generations later during the time of Nūḥ (عليه السلام).

Tawḥīd:

Shaykh Ṣāliḥ Al-Fawzān (حفظه الله) has said “This ‘Aqīdah regarding Tawḥīd is the basis of our religion!” The scholars of Ahl-us-Sunnah have told us to give great importance to Tawḥīd. Unfortunately some of the Muslim callers don’t give any importance to Tawḥīd whatsoever. They would rather talk about politics and the rulers and other affairs. Tawḥīd is the basis and foundation that all other affairs branch off from. All of your actions, deeds, and interactions; everything in the religion of Islām is built upon Tawḥīd. This is why the first pillar of Islām is the Shahādah. The other affairs come afterwards. This is why it is so important for every believer to understand it properly and the details of it.

This is why the Salafi Scholars give so much importance to Tawḥīd, understanding Tawḥīd, and a large number of books have been written clarifying Tawḥīd. It is the core of the religion! Tawḥīd is the basis that the two groups will be split up on The Day of Judgement. One group will avoid the hellfire that practice Tawḥīd and the other enter the hellfire for abandoning it (Tawḥīd) and practicing shirk. When the Prophet (صلى الله عليه وسلم) called to Islām, he would tell his companions (رضي الله عنهم) to begin with Tawḥīd first!

Three basic categories of Tawḥīd: Shaykh Fawzān (حفظه الله) stated:

The Definition of Tawḥīd

Tawhīd comes from the Arabic word “to make something single and unique”.

How do you make something single and unique; and make it one? In two ways:

By Affirmation. Ithbāt

To establish and accept something to be in existence. The example given in this lesson is to ‘Imagine there is a room with 4 people inside. If I tell you that 1 person in that room is standing up, I have now given you affirmation (1 person is standing up).

The negation is the second needed part. If I say to you, what are the other three doing? Are they standing or sitting down? I didn’t give you any negation. We don’t have Tawhīd yet. The second part is needed!

By Negation (Nafi)

I need to tell you that the other three are not standing up. This is negation. You now know that only one is standing up and the other 3 are sitting down.

Both parts are needed. This is why we say لا إله إلا الله “there is no deity worthy of worship in truth except Allāh” ~ Affirmation and negation.

لا إله – There is no deity worthy of worship in truth

إلا الله – Except Allāh

Categories of Tawhīd:

Tawhīd Ar-Rubūbiyyah (Tawhīd of Lordship) – To make Allāh (سبحانه وتعالى) single and unique in His actions. We know there are things that only Allāh (سبحانه وتعالى) does, and no one else.

For example, life and death! Also, we affirm that Allāh alone sends the rain and growth and provisions, and we negate that anybody else does this.

This is in regard to the actions of Allāh (سبحانه وتعالى).

Throughout history, this category has not been an issue with people.

\*Tawhīd of Lordship is to single out Allāh (سبحانه و تعالى) with the actions that only Allāh (سبحانه و تعالى) can do and to negate these actions for anyone else\*

Tawhīd Al-Ulūhiyyah (Tawhīd of worship) – We make Allāh (سبحانه وتعالى) one, single, and unique in terms of our worship to him. We affirm our worship to Allāh (سبحانه وتعالى) and



we negate our worship to anybody else besides Allāh. Our worship is only for Allāh (سبحانه) Alone (وتعالى).

Throughout history, people accepted Tawḥīd Ar-Rubūbīyyah but did not accept Tawḥīd Al-Ulūhīyyah.

This type caused wars and the Prophets were fought on account of it, as people did not want to affirm their worship to Allāh (سبحانه وتعالى) Alone. People wanted to worship and affirm their worship for Allāh (سبحانه وتعالى) but not negate it for other than Allāh.

\* Tawḥīd of worship involves the actions of the slave. It is singling our actions of worship for Allāh (سبحانه وتعالى) Alone and negating this for anyone else.\*

What is the connection between the two? If you understand the lordship properly then that will necessitate from you that Tawḥīd of worship is for Allāh Alone. And vice versa.

Tawḥīd Al-Asmāt Waṣ-Ṣifāt (Tawḥīd of Allāh's Names and Attributes, Alone) –

This is the belief that Allāh has many Names, Attributes and Descriptions that are unique and particular to Him and to believe that nothing is comparable to Him from His creation. These Names and Attributes are befitting of His Majesty, (تَبَارَكَ وَتَعَالَى). We affirm these Perfect Names and Attributes for Allah and negate them for other than Allah. The Mushrikūn who committed shirk didn't do that. They would take the Names of Allāh (سبحانه) and give them to their idols. We, the people of Tawḥīd do not do that!

In the next lesson we will focus on the second point, Tawḥīd Al-Ulūhīyyah (Tawḥīd of worship) in detail, In shā' Allāh. Remember, this was and has been the main problem throughout history!

The Explanation of Shakyh Al-Fawzān, summarized in English will be used if you want to get a copy to follow along in the lesson, In shā' Allāh.

Above notes taken by:

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وصلى الله على نبينا محمد وعلى آله وصحبه وسلم