

The Explanation of the Book Kitāb at-Tawḥīd

Author: Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله)

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 2

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A brief review of last week’s lesson on the introduction of Tawḥīd and the different categories of Tawḥīd. These can be seen in the notes for class 1.

Why Did Allāh (سبحانه و تعالى) Create the Humans and Jinns?

In the opening section of the book, the first evidence that the author mentions is an Āyah from the Qur’ān, the statement from Allāh (سبحانه و تعالى):

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I did not create the Jinns and humans except to worship Me.” [Sūrah Adh-Dhāriyāt 51: 56]

This is the opening Āyah that Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) mentions in this book. Kitāb at-Tawḥīd, from the beginning to the end, contains Āyāt from the Qur’ān and Aḥādīth from the Sunnah. The Shaykh (رحمه الله) does not write from his own speech and opinion, rather he quotes Āyāt directly from Qur’ān and Aḥādīth from the Sunnah. That is how he compiled this book. This is the first Āyah that is mentioned. Scholars have mentioned that this Āyah explains why we are here, why we exist upon this earth, the reason why Allāh (سبحانه و تعالى) created us. Our objective (our purpose) in creation is explained to us in this Āyah. Allāh (سبحانه و تعالى) tells us ‘that He did not create us for any other reason except to worship Him.’

We are here to worship Allāh (سبحانه و تعالى) with Tawhīd, to single out Allāh (سبحانه و تعالى) with all our worship. So, this Āyah answers the question ‘why are we here?’ We are here for the worship of Allāh (سبحانه و تعالى). Just as Allāh (سبحانه و تعالى) told us in other parts of the Qur’ān

﴿الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا﴾

“He is the one who created death and life, to test you, to see which of you will be the best in actions” [Sūrah Al-Mulk 67: 2]

The Jinn are Unseen, But They Are Really Here.

Allāh (سبحانه و تعالى) mentions this purpose in the previously mentioned Āyah about the jinn also, who are another creation. They live in a world that is unseen to us but they are really here! However, we do not see their activities and how they are. That is why they are known as jinn.

Note: In the Arabic language the two letters ج and ن are letters that indicate Al-Istītār (الإستتار) being hidden and concealed. So, that is exactly what the jinn are; hidden and concealed from us. It is mentioned in an Āyah of the Qur’ān:

﴿إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْهُمْ﴾

“Verily, he (Shayṭān) and Qabiluhu (his soldiers from the jinns or his tribe) see you from where you cannot see them.” [Sūrah Al-A’rāf 7:27]

This affirms that we do not see them. Even though we do not see the jinn, they are the same as us in many ways. There are Muslim and Non-Muslim jinn. The Muslim jinn perform hajj; they practice the religion of Islām (as we do). It is mentioned in one of the biographies of one of the Salaf (maybe Sufyān ibn ‘Uyayna,) that he gave a lesson one day, and he was talking about the different groups of Muslims. After he gave that lesson, one of the jinn came to him and said “what you have mentioned there about these different groups among the Muslims, we have exactly the same problem amongst the jinn.” Among the Muslim Jinn are those that are from the Khawārij and there are a lot of similarities.

The Jinn were created from fire, and we were created from clay and the Angels were created from light. Remember, the jinn are another creation of Allāh, therefore it is obligatory we believe in them, even though we do not see them, because they are mentioned in the Qur’ān.

How can we worship Allāh (سبحانه و تعالى) Alone?

The Salaf use to say, the meaning of لِيَعْبُدُونَ 'To worship,' is: لِيُوحِدُونَ to single out Allāh with all of ones worship with Tawḥīd. Allāh is telling us that 'He did not create mankind and Jinn except for us to worship Him upon Tawḥīd. That is the meaning of the Āyah and the purpose of our existence as a creation!

So, in highlighting our objective (our purpose) in this world it is clear, Allāh (سبحانه و تعالى) did not create us without a reason or any objective: the goal, the objective is to worship Him Alone. Allāh mentions in the Qur'ān

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾

“Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allāh) on him]?” [Sūrah Al-Qiyāmah 75: 36]

Does a person think they will not be given any rulings, commandments or prohibitions? Without any goal? Pointless, wondering around without any objective?' No! This is not the reason we were created.

Question? 'If Allāh has created us to worship Him Alone upon Tawḥīd, and that is our reason for being here, how are we going to learn to worship Allāh upon Tawḥīd? Allāh would not just create us and put us on this earth and tell us the reason He created us is to worship Him and then not tell us how to do that.

Answer: He (سبحانه و تعالى) sent the Prophets and Messengers (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) to teach the people how to worship Allāh upon Tawḥīd, and to leave the Shirk that they were committing. This is how Allah taught us how to worship Him (سبحانه و تعالى). This brings us to the next Āyah:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

“And We certainly sent into every nation a Messenger, [saying] 'Worship Allāh and avoid ṭāghūt ” [Sūrah An-Nahl 16: 36]

Here in the above Āyah, it is clear that Allāh sent the Prophets and Messengers (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) to all the nations to teach the people how to worship Him (سبحانه و تعالى) upon Tawḥīd. Notice this Āyah contains the **Affirmation** and **Negation** that we mentioned in the first lesson. To Worship Allāh Alone is the Affirmation and to stay away from false Gods is the Negation. To worship Allāh Alone and stay away from worshipping

other false gods is the basis of Tawḥīd as we learnt previously and this Core Message is what the Prophets and Messengers were sent to teach their nations.

Is Allāh (سبحانه و تعالى) in need of our Worship?

Allāh is not in need of our worship. Allāh does not have any requirements or needs from us. Worshipping Allāh is for our benefit! Will we obey Allāh or be from those upon disbelief? Allāh (سبحانه و تعالى) does not have any requirement from us! Allāh (سبحانه و تعالى) mentions in this Āyah:

﴿مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ﴾

“I do not want from them any provisions, nor for them to provide and feed Me.”

[Sūrah Adh-Dhāriyāt 51: 57]

Whether we worship Him or not, it does not affect Allāh (سبحانه و تعالى), rather it affects us! Are we going to be from the righteous ones who worship Allāh or are we going to be from the disobedient ones? The ones who do wrong and do not worship Allāh!

Mankind was Created and Born upon the Fiṭrah

Remember! Mankind was originally born upon Tawḥīd. Shirk is something that entered afterwards.

Even in the ḥadīth of the Prophet (صلى الله عليه وسلم) He mentioned: [minute 23:40:00]

‘Every child is born upon the Fiṭrah (natural disposition- Tawḥīd) then afterwards his parents make him Jewish or Christian or a Fire Worshipper, or whatever path he may go upon. But every child is born upon that default. Tawḥīd.’

Different kinds of False Deities

Allāh (سبحانه و تعالى) sent the Prophets and Messengers (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ) with that same message: ‘Worship your Lord Alone and stay away from false deities.’ During the time of the Prophet (صلى الله عليه وسلم) there were many false deities: they use to worship the: stones; trees; stars; sun; and moon, and many other things. This Āyah tells us to ‘Stay away from all of those that transgress the boundaries, all of those different forms of shirk. Whatever they were worshipping besides Allāh, abandon all of that. This is the meaning of Tawḥīd!

The author mentions another Āyah:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

“**And your Lord has decreed that you not worship except Him, and to parents good treatment...**”[Sūrah Al-Isrā 17: 23]

This Āyah tells us, your Lord has decreed (legislated/commanded) that you do not worship anyone except Him. What do we notice again? Affirmation and Negation.

Your Lord has commanded that you DO NOT worship anyone or anything = **Negation**

Except Him = **Affirmation**

Note! Affirmation and Negation will be continually repeated in this book (Kitāb at-Tawḥīd) with many evidences.

Here is another explanation of what Tawḥīd is. Allāh legislates and commands that we are not to worship anything else except for Him. We are not to worship the dead people in their graves and to make du‘ā to them! We are not to call upon the trees or shrines, and the sun and the moon and the stars! Rather we are to call upon Allāh (سبحانه و تعالیٰ) Alone. Your Lord has legislated that you do not worship anyone else besides Him.

You can see in the opening section of Kitāb Tawḥīd that Shaykh Muhammad ibn ‘Abdul Wahhāb (رحمه الله) is laying the foundations: clarifying to us our purpose; our existence; clarifying that Allāh has sent the Prophets and Messengers throughout history to explain the message of Tawḥīd to us; clarifying that Allāh has commanded us that we are not to worship anyone else besides Him.

Good Treatment towards Parents

Now as a secondary point to the Āyah previously mentioned [Sūrah Al-Isrā 17: 23] it says ‘and be righteous towards your parents.’ A very important point here is mentioned, Allāh told us about HIS rights first, that we ‘Worship Him (سبحانه و تعالیٰ) Alone, and abandon all worship of others alongside Allāh. Then the very next thing Allāh told us was ‘...and be good to your parents.’ This shows how important being good to parents is, as it is mentioned right next to the rights of Allāh. Look at how important the rights of the parents are, that Allāh has mentioned it next to HIS OWN rights!

A highlighted point concerning Tawḥīd and Shirk is that in these Āyāt, Allāh has not just told us to worship Him. He has told us to worship Him AND abandon ALL worship of others alongside Him. Note that if a person worshipped Allāh, and carried on worshipping others besides Him, then he would be a Mushrik.

The author continues to say:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

“Worship Allāh Alone and do not associate any partners with Him...” [Sūrah An-Nisā 4: 36]

Again, here is another very clear Āyah highlighting that Affirmation and Negation is the BASIS of Tawḥīd.



شَيْئًا Shay’ā (Anything): Covers absolutely everything. Do not associate absolutely anything in worship of Allāh. Nothing can be associated alongside Allāh (سبحانه و تعالى), not even the Prophets and Messengers. We do not worship Muhammad (صلى الله عليه وسلم), nor the other Messengers, the angels, or anyone or anything except Allāh (سبحانه و تعالى).

Now we come to ‘...and worship Allāh.’

The Definition of Worship

Question - What is worship exactly?

Answer: Shaykh ul Islām ibn Taymiyyah (رحمه الله) mentions that ‘worship: (‘Ibādah) is a very comprehensive term. It covers all actions and statements that Allāh loves and is pleased with, whether they are apparent (can be seen) or hidden (can’t be seen), they fall under the definition of ‘Ibādah, worship.’

Question. – How is something going to be pleasing to Allāh? If it is found in the Qur’ān and Sunnah. it should not be anything you make up yourself. If you make up things saying that Allāh is going to love this, then no! That is not going to be right. It is going to be bid’ah; innovation. And the Prophet (صلى الله عليه وسلم) warned us against innovation.

Allāh says in the Qur’ān:

﴿قُلْ تَعَالَوْا أَنلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

“Say, ‘Come I will recite what your Lord has prohibited from you. (He commands) that you not associate anything with Him...!’ ”

[Sūrah Al-An‘ām 6: 151]

Here in this Āyah, the key point is highlighted about what Allāh has told us not to do, ‘that you DO NOT associate any partners alongside Him (سبحانه و تعالى).’ That is because the greatest sin, that a person can do, is the sin of Shirk. The above Āyah then mentions several other points: righteousness and being dutiful towards your parents and other warnings and advice. But the key point is in the opening section of the Āyah where we are told ‘to worship Allāh Alone, and not associate any partners with Him.’ And there are many other examples in the Qur‘ān concerning Affirmation and Negation and Tawḥīd.

The Ḥadīth of Mu‘ādh Ibn Jabal (رضى الله عنه)

The end of this chapter mentions a famous ḥadīth that speaks about Tawḥīd. The ḥadīth of one of the companions while he was with the Prophet (صلى الله عليه وسلم), Mu‘ādh Ibn Jabal (رضى الله عنه), (Mu‘ādh the son of Jabal), Al-Khazrajī Al-Anṣārī one of the great scholars. He was a man of great knowledge. He was the greatest in knowledge from the salaf in regards to the ḥalāl and the ḥarām, and the Prophet (صلى الله عليه وسلم) had actually left him in charge of Makkah as a judge and as a teacher at one time, and then in the ninth or the tenth year approximately, he (صلى الله عليه وسلم) also sent him to Yemen to teach the people there. After that, Umar Ibn Al-Kaṭṭāb (رضى الله عنه) had sent him to Shām, where he died in the Plague of ‘Amwās. Mu‘ādh Ibn Jabal (رضى الله عنه) was one of the great companions of the Prophet (صلى الله عليه وسلم).

In this narration, Mu‘ādh Ibn Jabal (رضى الله عنه) says: [minute 41:20:00]

“I was riding with the Prophet (صلى الله عليه وسلم) on a donkey. The Prophet (صلى الله) was sitting at the front and I was sitting behind him on the same donkey. And so he said to me, ‘O Mu‘ādh! Do you know what the right of Allāh is upon the servants, and what the right of the servant is upon Allāh?’ Mu‘ādh replied ‘Allāh and His Messenger know best.’ So, the Prophet (صلى الله عليه وسلم) told him the answer, ‘The right of Allāh upon His servants, is that they worship Him alone, (upon Tawḥīd). And the right of the servant upon Allāh is that He will not punish the one who does not commit shirk.’ Then Mu‘ādh asked ‘Should I not go and give this glad tidings to the people?’ But the Prophet (صلى الله عليه وسلم) said ‘Do not go and give them this good news, because otherwise they may end up depending on it.’

Since the death of the Prophet (صلى الله عليه وسلم), we now just say ‘Allāh knows best.’

As seen in the above ḥadīth it is permissible to have two people sitting on one donkey if the donkey is strong enough. It also shows us the great humbleness and modesty of the Prophet (صلى الله عليه وسلم), that he would sit on a donkey and allow someone else to sit behind him. The great kings and leaders would not sit on a donkey nor allow someone else to sit with them.

A Prophetic Method of Teaching

A common method used by the Prophet (صلى الله عليه وسلم) was that he would ask the companions (رضى الله عنهم) questions to see if they had some response. If they could not respond at least their minds would now be focused, so when he (صلى الله عليه وسلم) gave them the answer, he had all of their focus. Note here that this is a Prophetic methodology of teaching, through asking a question and then giving the answer.

The Servants Right upon Allāh (سبحانه و تعالی)

As for our rights upon Allāh, the reality is- we the servants of Allāh, do not have any rights upon Allāh. But, the meaning of the narration of the ḥadīth is what Allāh has blessed us with. What Allāh has given us from His Virtue.

Question? - What has Allāh blessed us with?

Answer: ‘The right of the servant upon Allāh is that He (سبحانه و تعالی) will not punish the one who does not commit Shirk.’ Meaning the believer who performs Tawḥīd and does NOT perform ANY Shirk, then Allāh (سبحانه و تعالی) will not punish that person.

Initially the Prophet (صلى الله عليه وسلم) told Mu‘ādh Ibn Jabal (رضى الله عنه) not to tell the people about this great news because he (صلى الله عليه وسلم) did not want the people to depend on it. In the end when Mu‘ādh Ibn Jabal (رضى الله عنه) was dying, he told the people this news, because he feared that if he did not, then this knowledge would go with him to his grave.

Allāhs Right upon His Servants

The Prophet (صلى الله عليه وسلم) said to Mu‘ādh Ibn Jabal, “Do you know what the right of Allāh is upon His servant?” And the answer is: “That we worship Him Alone, and we do not commit any shirk.”

Here we are reminded that it is the right Allāh has on us. He (سبحانه و تعالی) created us for that purpose alone, to worship Him upon Tawḥīd. We would be betraying the right of Allāh if we associated partners alongside Him. Allāh created us and provided for us and gave us all these blessings, so we should not worship Him and worship others and commit Shirk.

Question? - What will happen when we worship Allāh upon Tawḥīd?

Answer: Allāh has promised us ‘He will not punish us.’ We will be from those who are rewarded; the Muwaḥḥidūn, the people of Tawḥīd who will all enter Paradise In shā Allāh.

Main Points taken from this class:

- ❖ Opening section of the book with Sūrah Adh-Dhāriyāt 51: 56
- ❖ How Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) compiles the book with authentic Āyāt and Aḥādīth
- ❖ Explanation of why we are here.
- ❖ Believing in the Jinn.
- ❖ How to worship Allāh (Affirmation and Negation).
- ❖ Allāh’s rights and the rights of the parents.
- ❖ Famous ḥadīth narrated by one of the companions.

Above notes taken by:
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وصلى الله على نبينا محمد وعلى آله وصحبه وسلم