

The Explanation of the Book Kitāb at-Tawhīd

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله وعلى آهله وصحبه أجمعين

Class 3

26th Jumāda al-Thāni 1442

8th February 2021

‘Chapter 1 - ‘The Virtues of Tawhīd and What it Expiates from Sins’

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

This is the chapter regarding the **Virtues of Tawhīd**. The greatness of Tawhīd and what it expiates from sins, meaning the sins that Tawhīd gets rid of (wipes out). This chapter is mentioned at the beginning of the book, because when a person realizes and understands the virtues and great benefits of something, and the sins that Tawhīd wipes out, the person will have the desire to learn more about it.

In this chapter Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) mentions the great aspects of Tawhīd, the great goodness and virtues, and the sins that are wiped out for the person who practices Tawhīd. So, in this chapter like all others mentioned in the book, Shaykh ul Islām Muḥammad ibn ‘Abdul Wahhāb (رحمه الله) mentions some Āyāt (from the Qur’ān) and Aḥādīth (from the Sunnah). From these, the virtues of Tawhīd can be found.

The first Āyah that the Shaykh quotes from the Qur’ān is the statement of Allāh (سبحانه) (وتعالى):

﴿الَّذِينَ ءَامَنُوا وَمَآ يَلْسَنُوا بِإِيمَانِهِمْ بِظُلْمٍ أُوْلَئِكَ هُمُ الْآمِنُونَ وَهُمْ مُّهُتَدُونَ﴾

“It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and confuse not their belief with Ḥulm (wrong i.e. by worshipping others besides Allāh, for them (only) there is security and they are the guided.” [Sūrah Al-Anʿām 6: 82]

Ibrahīm calls his people to Tawḥīd

This Āyah was in reference to Ibrahīm (Abraham) (عليه السلام) when he gave daʿwah to his people, calling them to worship Allāh (سبحانه و تعالى), to stay away from worshipping the stars, moon and trees, to abandon those false gods and to worship Allāh Alone.

Note: At this time (in Bābil, in Irāq, in that region) all the people were mushrikūn, there were no Muslims around. Ibrahīm (عليه السلام) also tried giving daʿwah to his father. Allāh (سبحانه و تعالى) tells us how Ibrahīm said to his own father, asking him ‘Why do you worship these statues and idols?’ trying to call his father to worship Allāh Alone. It was in this context of the daʿwah of Ibrahīm (عليه السلام) that this Āyah was revealed.

What Is Imān?

The meaning of ‘those who are upon Imān...’ is that as Muslims we all need to have **Imān: Faith**, which is to believe; in Allāh (سبحانه و تعالى), His books, the Angels, Allāh’s Decree, the Prophets and Messengers, and The Day of Judgement. We are to have Imān in all these affairs. And what is this Imān built upon? Tawḥīd! So, here Allāh (سبحانه و تعالى) tells us: **‘Whomsoever is upon Imān, upon The Tawḥīd of Allāh, worshipping Allāh Alone, and then does not mix that Imān with Ḥulm, then they are the ones who will have the security and will be rightly guided.’** So, the condition of this is **you cannot mix Tawḥīd with Ḥulm.** Those who DO NOT mix Tawḥīd with Ḥulm, then they are the successful.

The Meaning of Ḥulm

Question? What does Ḥulm mean?

Answer: It generally means oppression, doing something wrong or wrongdoing.

So, when this Āyah was revealed, the companions (رضي الله عنهم) found it very difficult, because they thought ‘how can we possibly be from the successful ones in that case?’ Because the Āyah is telling us ‘those who have Imān and do not mix it with Ḥulm.’ They thought, ‘all of us at some time or another end up doing some Ḥulm, we end up doing some oppression, or some wrongdoing, all of us fall into that now and again.’ So, you can see that the companions were very concerned and very worried, thinking how this Āyah could be applied to them? How can they get that safety and security and be rightly guided?

The companions (رضي الله عنهم) went to the Prophet (صلى الله عليه وسلم), to ask him, regarding this Āyah where Allāh (سبحانه و تعالى) said: “those who have Imān BUT do not mix it with

any *Zulm*, then they will have safety and security and be rightly guided.’ They said: ‘How can this be, when all of us fall into wrong now and again? How can we be included with those that Allāh is talking about in this Āyah?’ So, the Prophet (صلى الله عليه وسلم) told them: ‘It is not as you think.’ And then he (صلى الله عليه وسلم) clarified to them and said: ‘Have you not heard the statement regarding Luqmān?’ Allāh (سبحانه و تعالى) says:

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾

“Verily! Joining others in worship with Allāh is a great *Zulm*.” [Sūrah Luqmān 31:13]

So, it became clear to the companions that the meaning of *Zulm* in this Āyah, is that shirk is a great *Zulm* and that it does not mean generally doing something wrong, but it is in reference to shirk! Those Muslims who do not commit shirk are the ones who have safety and security and are rightly guided.

It is important to understand the meaning of *Zulm*, which is of three different types.

The Different types of *Zulm*

The *Zulm* done by a person towards his Lord. This is the *Zulm* of shirk, a serious type of *Zulm*. Worshipping others besides Allāh, worshipping false Gods. If you do this, then you have committed the *Zulm* between yourself and Allāh (سبحانه و تعالى). This type is the one mentioned in the Āyah [Sūrah Luqmān 31:13]. If a person dies upon this *Zulm* and has not asked for Allāh’s forgiveness for it, without ever making Tawbah (repentance from it), then the ruling upon this type of *Zulm* is that it **is not forgiven**. For it is mentioned in the Qur’ān, ‘that Allāh does not forgive when shirk is done alongside Him. So, the person will be punished on Al-Yaum al-Qiyāmah (the Day of Judgement).

- (1) ***Zulm* towards other people.** This is doing something wrong or oppressing someone else. This type happens between people. If you die never having sought forgiveness for this, never having returned the rights of that person, then on The Day of Judgement, that will also **not be forgiven**, until the rights are returned.

The Bankrupt Person on The Day of Judgement

It is mentioned in a ḥādīth, that people will come on The Day of Judgement, (those that had been wronged by other people) and they will come to take their rights back from those people (who had wronged them). It is also mentioned in another ḥādīth that Muḥammad (صلى الله عليه وسلم), said: ‘Do you know who the bankrupt one is?’ So, the companions (رضي الله عنهم) said, ‘Someone who does not have any gold or silver, or any money is bankrupt.’ But the Prophet (صلى الله عليه وسلم) said:

(عليه وسلم) said to them, 'It is not like that. On The Day of Judgement, the bankrupt one is a person who used to do worship, (prayer and fasting etc.) but at the same time he used to make Z̤ulm to other people. So, on the Day of Judgement, they will come and take their rights back from that person.' Meaning, the person will start taking the good deeds away from the person who has wronged him, so that will make up for the Z̤ulm the person did to him. Therefore, we should remember this severe consequence for Z̤ulm to other people.

- (2) **Z̤ulm between yourself and yourself.** How can a person make Z̤ulm to himself? By oppressing himself through committing sins and doing wrong. If you do this and you die without having sought forgiveness, then this is under the Will of Allāh on The Day of Judgement. Maybe Allāh will forgive you or maybe you will be punished for those affairs.

So, the three types of Z̤ulm are mentioned above. But this Āyah is talking about the **first category** that is previously mentioned.

﴿الَّذِينَ ءَامَنُوا وَمَ يَلْسِنُوا إِيْمَانَهُمْ بِظُلْمٍ أُولَئِكَ هُمُ الْآمَنُونَ وَهُمْ مُّهْتَدُونَ﴾

“It is those who believe (in the oneness of Allāh and worship none but Him Alone) and confuse not their belief with Z̤ulm (wrong i.e. by worshipping others besides Allāh) for them (only) there is security and they are the guided.” [Sūrah Al-Anʿam 6:82]

So, the explanation of this Āyah shows the importance of not committing Z̤ulm in our worship. And to have Imān and **not mix** our Imān with shirk. The person is upon Tawḥīd. What does the person get for this? 'They will have safety and security, and they will be rightly guided. There will be 'safety and security' from the punishment of Allāh, which is of two types: **[special note minute 00:23:59]**

The Types of Safety and Security

- (1) **Complete safety and security.** Some people will get the complete safety and security. They will not be punished at all and will go to Paradise
- (2) **Partial safety and security (only a part of the safety and security).** Some people will get only a part of the safety and security which means these people were upon Tawḥīd, but maybe they did other bad things, such as the other types of oppression previously discussed in this class (see categories of Z̤ulm 2 and 3). So, maybe they are punished at first, in the Afterlife but after they are punished and cleansed (cleaned), then they will enter Paradise. So, in summary of the 2nd type of 'safety and security,' the person only receives a part of it. However, the person is safe and secure from ever remaining (staying) in the Hellfire for ever, if they died upon Tawḥīd.

The disbelievers of course are not safe from the two types of 'safety and security' mentioned above. They will stay in the hellfire for ever. The believers will have the complete or partial safety and security.

The Meaning of 'Rightly Guided

As Allāh (سبحانه و تعالى) said 'those people who have Imān and do not mix it with shirk, then they will be rightly guided.' Meaning they are rightly guided to the truth in this world and are kept away from the pathways of bid'ah (innovation, things that are not from our religion, things that people have made up). Allāh will keep this person rightly guided upon The Straight Path, away from the misguided practices that people have made up. Also, on The Day of Judgement, they will be rightly guided to Paradise!

Summary of the first evidence

So, this is the first piece of evidence given, showing a great virtue of Tawhīd. That a person being upon Tawhīd, upon Imān and does not do any shirk, then they have security and guidance, which is the great benefit of Tawhīd, that you gain that safety and security from the punishment of the hellfire, and that you are rightly guided in this world and in the afterlife, in Paradise.

Second Evidence

'Ubādah bin Aṣ-Ṣāmit (رضى الله عنه) reported:

The Messenger of Allah (صلى الله عليه وسلم), said, "He who bears witness that there is no true god except Allāh, Alone having no partner with Him, that Muḥammad (صلى الله عليه وسلم), is His slave and His Messenger, that 'Īsā (عليه السلام) (Jesus) is His slave and Messenger and he (Jesus) is His Word which He communicated to Maryam (Mary) and His spirit which He sent to her, that Jannah is true and Hell is true; Allāh will make him enter Jannah accepting whatever deeds he accomplished".

Again, we can see that whoever testifies that there is no deity worthy of worship in truth except Allāh (لا إله إلا الله) will have a great reward. The basis of Tawhīd is Affirmation and Negation. We must testify to this and believe and accept that Muḥammad is the servant and Messenger of Allāh. Notice, that we say that Muhammad (ﷺ) is the servant and Messenger of Allāh.

Muhammad (صلى الله عليه وسلم) as a Servant and Messenger of Allāh (سبحانه و تعالى).

As a Servant. Muḥammad (صلى الله عليه وسلم), was the servant of Allāh because he was human just like we are. He ate, drank, slept, married, and had children just like we do. In this regard, he was like us, thus a servant of Allāh. We do not say that the Prophet (ﷺ) was made out of light as some people have made-up. We don't say that he walked

and had no shadow in the sun, etc. This is made-up by people. He was a servant of Allāh, so we don't worship him.

As a Messenger. Muḥammad (سبحانه و تعالى) was the final messenger of Allāh, and this is the superiority of the Prophet Muhammad (صلى الله عليه وسلم). This is why he is high above the rest of us. He was the Messenger of Allāh (سبحانه و تعالى) and chosen by Allāh. The Angel Jibril (عليه السلام) came to him and told him what Allāh said. He told him about the revelation (explaining Islām and the religion). This is why he is respected, loved and was a great man.

ʿĪsa (عليه السلام) was also a Servant and Messenger of Allāh (سبحانه و تعالى)

We also testify the same about Jesus (عليه السلام). He was a servant of Allāh, not one of the trinity as some say (1/3 of Allāh the son, the father and the ghost). We do not say any of that. However, he was a Messenger and Servant of Allāh. We testify to this! We do not exaggerate as the Christians do, we do not say he is part of Allāh, or the son of Allāh.

We also testify to the miracle birth of ʿĪsa (عليه السلام). Allāh (سبحانه و تعالى) cast the Word “Be” upon Maryam (رضي الله عنها) and also in regard to the soul that was placed, and that ʿĪsa (Jesus) was born without a father. We testify to this as well!

Muslims Testify that Paradise and Hellfire are True

We also testify that Paradise is truth! We testify and believe this because it is our ʿAqīdah that Paradise has already been created. Allāh (سبحانه و تعالى) has already created Paradise and that it is there, and we testify to the Hellfire, and that Allāh has created it and it is also there. We also testify that Paradise is for the people of Tawḥīd and that the Hellfire is for the people of shirk.

Question: If we testify to all of the above mentioned things, then what is the reward for the person who testifies to all of that including Tawḥīd?

Answer: That Allāh will enter that person into Paradise, whatever his actions were.

There are two meanings to this:

- 1) The first, even if he had not done a lot of other worship as long as he has done all the basic acts or worship (all the obligations), then Allāh will enter him into Paradise no matter what actions he had done.
- 2) The second, he will be entered into Paradise in accordance to the level of his actions. Thus, when a believer has done a lot of good actions he will go into a higher level of Paradise. When a believer has done fewer good actions, he will go into a lower level of Paradise. The meaning varies depending upon the

scholar, but in both cases the believer will be entered into Paradise. Therefore, we have been told that the reward for Tawḥīd is Paradise and if that isn't the great virtue of Tawḥīd then what more is there? The Great Mercy of Allāh (عز وجل) and the reward for His believers is that He enters them into Paradise.

For those who are upon Tawḥīd and they do not mix that Tawḥīd with oppression, they testify to (لا إله إلا الله) Lā ilāha ill-Allāh and they testify that the other Prophets and Messengers were servants (like ʿĪsā (عليه السلام) and all of the others like Mūsa, Ibrahīm, Nūḥ (عليه السلام); if a person testifies to this, then the consequence of that is that Allāh (سبحانه و تعالی) will put that person into Paradise.

With regards to Paradise and the Hellfire, it is our ʿAqīdah that Allāh has created them both already, that they already exist, and it is mentioned in some narrations that the Prophet saw them and they are prepared, Paradise for the believers and the Hellfire for the disbelievers.

The Reward of Testifying to (لا إله إلا الله) - Lā ilāha ill-Allāh:

ʿĪbān Ibnu Mālik Al-Anṣarī (رضى الله عنه) said that Allāh has made it ḥarām for the Hellfire to take anyone that testifies to (لا إله إلا الله) - Lā ilāha ill-Allāh. Meaning that Allāh has made the Hellfire ḥarām for anyone who says Lā ilāha ill-Allāh, intending by it the face of Allāh, sincerely for the sake of Allāh (سبحانه و تعالی). This again indicates the great virtue of Tawḥīd. It saves an individual from the Hellfire! A person that sincerely testifies to it and acts upon it is saved from the hellfire.

The Weight of Lā ilāha ill-Allāh on The Scale on The Day of Judgement

Abū Saʿd Al-Khudrī (رضى الله عنه) narrated that the Prophet (ﷺ) said that “Mūsa (Moses) (عليه السلام) said: ‘Oh my Rabb, teach me something through which I can remember You and supplicate to You.’

Allāh answered: ‘Say, Oh Mūsa, La ilāha illa-Allāh’.

Mūsa said: ‘Oh my Rabb, all Your slaves say these words’.

Allāh said: ‘O Mūsa, if the seven heavens and all they contain other than Me and the seven earths as well, were all put in one side of a scale and Lā ilāha ill-Allāh put in the other, the latter would outweigh them.’”

*note seven heavens and seven earths have been mentioned in the Qur’ān. Some scholars have said maybe there are other earths just like this one. Others have said the meaning of seven earths could be the continents. Some mentioned it could be the layers of this earth. The meaning varies, but the point is, if all of them and those that were within them were upon one side of a weighing scale and Lā ilāha ill-Allāh on the

other side, Lā ilāha ill-Allāh would be heavier. This is due to the greatness of the statement, thus, the greatness of Tawḥīd.

Allah Promises to Forgive the Person who does not Commit Shirk

Ḥadīth Qudsi -On the authority of Anas (رضي الله عنه) who said: I heard the Messenger of Allāh (ﷺ) say: Allāh the Almighty said: O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it. (Reported by Tirmidhi)

Meaning any other sin can be forgiven except for shirk.

This chapter gives a few examples showing us the great state, virtue and rewards that we can achieve from Tawḥīd. The great results that come from Tawḥīd such as the Hellfire being ḥarām for a person of Tawḥīd. Allāh (سبحانه و تعالی) Promises Paradise for the people of Tawḥīd. These are the great virtues of Tawḥīd and when a person understands that he will want to learn more about these great virtues of Tawḥīd so he can make sure he is doing it every day of his life. He will also want to know the affairs of shirk so he can stay away from all of them.

Next week we will begin with Chapter 2, In shā' Allāh.

Main Points taken from this class:

- ❖ Explanation of the great aspects and goodness of Tawḥīd.
- ❖ Shaykh ul Islām Muḥammad ibn ʿAbdul Wahhāb (رحمه الله) mentions sins are taken away by Tawḥīd.
- ❖ Explanation of the Āyah Sūrah Al-Anʿām 6: 82.
- ❖ Ḍulm and its different types.
- ❖ Safety and security from the punishment of Allāh.
- ❖ Muḥammad (صلى الله عليه وسلم), was a Servant and Messenger.
- ❖ Virtue of Tawḥīd and its reward.
- ❖ Explanation of the seven heavens and seven earths.
- ❖ The result of shirk

Above notes taken by:

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