

KITAAB AT-TAWHEED (1 of 4)

Introduction

- Tawheed means singling out Allah in His lordship, worship and names and attributes.
- The expression “Tawheed” is found in the hadith of Muadh® when he was sent to Yemen to give da’wah to the People of the Book.
- Man was created to establish the Tawheed of worship.
- All the messengers were sent to establish the Tawheed of worship as their primary mission.
- The dispute between the Prophets and their people was with regards to the Tawheed of worship, not the Lordship which they in general accepted.
- The Tawheed of worship includes rejection of all that is worshipped alongside Allah.
- The right of Allah on His slaves is that they should worship Him alone and reject the worship of others.
- Worship is a comprehensive term for all that is beloved to Allah from actions and statements, outwardly and inwardly.

Chapter 1 – The excellence of Tawheed and what it removes of sins

- الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ
From the greatest rewards of Tawheed is safety on the Day of Judgement and guidance in both worlds.
- Even great prophets, like Musa(s), needed to be reminded of the excellence of Tawheed.

Chapter 2 – Whoever actualised their Tawheed entered Jannah without being held to account

- إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ
Tawheed can never be complete without complete disassociation from Shirk.
The truth is not measured by numbers. Ibrahim(s) was a nation of Tawheed all by himself.
- وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ
Allah praises the believers for their total abandonment of Shirk.
- Not seeking Ruqya, avoiding superstitious beliefs and complete dependence on Allah is from the actualisation of Tawheed and makes one eligible to enter Jannah without reckoning.
- The Ummah of the Prophet Muhammad(s) is the best and largest of all the nations.
- The greatness of the Prophet Musa(s).
- Some prophets, their people did not respond to their call at all.

Chapter 3 – Fear of shirk

- A believer should always be thinking about the danger of *shirk* as it’s the deadliest of sins that will not be forgiven should one die upon it and destroys all deeds. The fear of *shirk* should never be far from one’s thoughts.
- Whoever is ignorant of *shirk* is more likely to fall into it.
- إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا
is a refutation of the *Khawarij* and *Mu’tazila*.
- وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ ءَامِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ إِلَّاصْنَامَ (٣٥) رَبِّ إِنَّهُمْ سَاءَ أَصْلَحْنَ كَثِيرًا مِّنَ النَّاسِ
Ibn Kathir said: “Everyone who makes dua should make dua for himself, his parents and his children.”
- Another example of minor shirk is: “If it hadn’t been for Allah and you.”
- The Prophet(s) feared the Companions could fall into the minor shirk!
- **Types of Riya** (showing off):
(1) Pure *Riya* – Like the *Riya* of the hypocrites. More apparent in sadaqah, Hajj and other actions of worship where the benefit extends to others. It is more difficult to be sincere in these outwardly, apparent acts of worship. This type of *Riya* destroys the action and the person is deserving of Allah’s punishment.

(2) Partial *Riya* from the outset – This person’s act of worship is also null and void. If, however, the worship was done for Allah and for another worldly reason, other than *Riya*, then the reward is decreased but the act of worship is valid.

(3) The act of worship is for Allah and then *Riya* appeared) during the worship:

- a. The person tries to fight these feelings – the act of worship is unaffected.
 - b. The person leaves the feeling of *Riya* in his heart:
 - i. If it is an act of worship that is “connected” like prayer, fasting and Hajj, the act is correct, and he will receive reward because of his original intention for Allah.
 - ii. If it is an act of worship that isn’t “connected” like dhikr, reading the Qur’an, charity, spreading knowledge, then the original intention is cancelled, and the intention needs to be renewed.
- **Types of Dua:**
 - (1) The Dua of Asking – If the person asked is alive, present and able, then this is not *shirk*. If, however, the person is deceased, absent or unable and the caller knows this, then this Dua is *shirk*.
 - (2) The Dua of Worship – This encompasses every act of worship that does not involve asking. These acts of worship are Dua, as by performing the worship you are in effect asking Allah to accept it and reward you for it. Diverting the Dua of Worship to other than Allah is *shirk*.Both meanings of Dua are found in:

وَأَنَّ الْمَسْجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا
 - Ending your life without committing *shirk* is a great achievement.

Chapter 4 – The Call to *La ilaha illa Allah*

- From the perfection of Tawheed and fear of *Shirk* is that a person should call to the statement of Tawheed.
- The Prophet(s) told Muadh in 10AH that he was going to the People of the Book so that he could prepare appropriately to deal with their doubts.
- The *dawah* starts with the Shahadah, as all acts of worship are only accepted after its acceptance.
- Tawheed is the first and most important obligation.
- The meaning of the first part of the Shahadah is the Tawheed of Allah.
- The importance of teaching in stages and building on strong foundations.
- The hadith of Muadh indicates that the *Witr* prayer is not an obligation despite the Prophet(s) never leaving it.
- The great sin of oppressing a Muslim – the *dua* of the oppressed should be feared.
- قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ
“the call to Allah” - the importance of sincerity - many people in *Da’wah* end up calling to themselves.
- The great reward of someone accepting Islam at your hands.