

Different types of Tawheed

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

All praise is due to Allaah, the Lord of existence, and the good end will be for pious people. May peace and blessings be upon Allaah's Servant, Messenger and Khaleel (beloved, close elect) and the one whom He entrusted with His Revelation and the best of His creatures, our Prophet, Imaam (leader), and Master Muhammad ibn Abdullah, upon his family, Companions and those who follow his path and are guided by his guidance until the Day of Judgment.

To proceed:

I thank Allaah (Glorified and Exalted be He) for meeting Muslim brothers and dear sons. I ask Allaah (Glorified be He) to bless this meeting, purify our hearts and actions, and grant us good understanding of the religion and steadfastness in abiding by its laws. May Allaah improve the conditions of Muslims everywhere, entrust them to pious rulers, and reform their leaders. I also ask Allaah to increase the number of those who call to guidance among them, for He is All-Generous and Bountiful.

Afterwards, I would like to thank those who are in charge of this university - Um Al-Qura - and of this summer centre headed by the honourable brother, His Eminence Professor Rashid ibn Rajih, the Director of the University, for inviting me to this session. I ask Allaah (Glorified be He) by His Magnificent Names and Attributes to guide us all to what makes us righteous and gives us happiness in this world and the Hereafter.

Dear Muslim brothers and honourable audience, we all heard the noble Ayahs (Qur'aanic verses) that our student has recited from Soorah Al-Hashr. We have heard the lessons and reminders that they contain. Allaah (Glorified and Exalted be He) says: **[O you who believe! Fear Allaah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allaah. Verily, Allaah is All-Aware of what you do.]**¹

It is well known that the entire Book of Allaah (Glorified and Exalted be He) reminds of and call to every good thing. It reminds of the means of safety and happiness and gives lessons of encouragement and warning.

¹ Soorah al-Hasher [59:18]

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Thus, all Muslims should contemplate and understand its meanings. They ought to recite it frequently to know the commands and prohibitions Allaah (Exalted be He) gave. A believer, thus, becomes aware of Allaah's Rulings to abide by the commands and avoid the prohibitions.

The Book of Allaah provides light and guidance to every good thing and warning against every evil thing. It also exhorts to good morals and actions, and warns against bad manners and actions. Allaah (Glorified be He) says: **[Verily, this Qur'aan guides to that which is most just and right.]**² That is to say the way and path that is most upright. Allaah (Glorified be He) says: **[Say: "It is for those who believe, a guide and a healing."]**³ Allaah (Glorified be He) also says: **[(This is) a Book (the Qur'aan) which We have sent down to you, full of blessings, that they may ponder over its Verses, and that men of understanding may remember.]**⁴ And: **[...this Qur'aan has been revealed to me that I may therewith warn you and whomsoever it may reach.]**⁵ Thus, the Book of Allaah provides guidance, light, lessons of wisdom, and reminders.

Therefore, my advice to myself, all people, and whoever hears or is informed of my speech is to give much care to this great Book, for it is the noblest and most honourable Book. It is the Last Book revealed from heaven. Whoever contemplates and understands it, seeking to know guidance and truth will be granted success and guidance by Allaah.

The main subject of this great Book is clarification of the rights due to Allaah, and the consequences of violating them. This is the major subject of the Qur'aan, which is clarifying the Right of Allaah (Glorified be He) to be sincerely worshipped Alone with undivided allegiance.

The Qur'aan also clarifies the antithesis of such rights, which is major Shirk (associating others with Allaah in His Divinity or worship that takes the Muslim out of Islaam) that is declared as the unforgivable sin, in addition to other kinds of Kufr (disbelief) and error.

If a person will get no other benefit from pondering this great Book than knowledge of this duty, it would be a great blessing and bounty. How much more then when it provides guidance to every good thing and warning against every evil thing, as previously mentioned.

The next priority is to give due attention to the Sunnah (whatever is reported from the Prophet), for it is the second source of legislation and the second revelation. It explains the Book of Allaah and interprets whatever implicit meanings in His Words (Glorified be He). Allaah (Glorified and Exalted be He) says: **[And We have also sent down unto you (O Muhammad ﷺ) the Dhikr [reminder and the advice (i.e. the Qur'aan)], that you may explain clearly to men**

² Soorah al-Isra [17:9]

³ Soorah Fussilat [41:44]

⁴ Soorah Saad [38:29]

⁵ Soorah al-An'aam [6:19]

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what is sent down to them, and that they may give thought.]⁶ And: [And We have not sent down the Book (the Qur'aan) to you (O Muhammad صلى الله عليه وسلم), except that you may explain clearly unto them those things in which they differ.]⁷ The Noble Qur'aan was revealed to guide people to goodness, direct them to the paths of salvation, and warn them against the paths of destruction. Allaah (Exalted be He) commanded His Prophet (peace be upon him) to clarify for people what was sent down to them and to elucidate whatever was unclear to them. Thus, from the start of his mission until his death, the Prophet (peace be upon them) continued to call people to the beliefs of the Qur'aan, explain to them its commands and warn them against its prohibitions. The interval between the start of his mission and his death was twenty-three years, which were all spent in Da`wah (calling people to Islaam), clarification, encouragement, and warning until he (peace be upon him) passed away.

My lecture tonight discusses the most significant subject, which is `Aqeedah (creed) - Tawheed (belief in the Oneness of Allaah) and its antithesis, mainly.

Tawheed is the purpose for which Allaah sent the Messengers, revealed the Books, and created mankind and Jinn (creatures created from fire). All other laws come under this. Allaah (Glorified be He) says: [And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).]⁸ This means to direct all worship to Him Alone.

They were not created haphazardly just to eat, drink, live in palaces, dig rivers, plant trees, or any other worldly missions, but they were created to worship their Lord, glorify Him, abide by His Commands, avoid His Prohibitions, apply His Hudood (ordained punishments for violating Allaah's Law), guide people to Him, and inform them of His Right (over them).

All the bounties that Allaah created for mankind are meant to help them obey Him. Allaah (Exalted be He) says: [He it is Who created for you all that is on earth.]⁹ And: [And has subjected to you all that is in the heavens and all that is in the earth.]¹⁰ Allaah (Glorified and Exalted be He) has sent down the rain, made the rivers flow, facilitated various kinds of provisions and bounties to help people obey Him, and provide for their needs during their life, so as to establish proof of His Existence and leave mankind no excuse for denying it. Allaah (Exalted be He) says: [And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taghoot (all false deities i.e. do not worship Taghoot besides Allaah)."]¹¹ And: [And We did not send any Messenger before you (O Muhammad ﷺ) but We revealed to him (saying): Laa ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so

⁶ Soorah al-Nahl [16:44]

⁷ Soorah al-Nahl [16:64]

⁸ Soorah al-Dhariyaat [51:56]

⁹ Soorah al-Baqarah [2:29]

¹⁰ Soorah al-Jathiyah [45:13]

¹¹ Soorah al-Nahl [16:36]

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worship Me (Alone and none else).]¹² And: [And ask (O Muhammad صلى الله عليه و سلم) those of Our Messengers whom We sent before you: "Did We ever appoint aalihaah (gods) to be worshipped besides the Most Gracious (Allaah)?"]¹³ And: [And your Lord has decreed that you worship none but Him.]¹⁴ And in Soorah Al-Fatihah, Allaah (Exalted be He) commands believers to say: [You (Alone) we worship, and You (Alone) we ask for help (for each and everything).]¹⁵

In addition to other Ayahs (Qur'aanic verse) indicating that Allaah (Glorified be He) created the creatures so that they worship Him Alone, ordered them to do this, and sent the messengers to guide and direct people to this duty.

Therefore, people of knowledge, who are the successors of Messengers, should clarify this great matter to people. This must remain their most important task, and utmost care and attention must be given to it, for whatever follows in the life of a person who embraces Islaam will be subsequent to it. If Tawheed is not pure, the actions and words of a Mukallaf (person meeting the conditions to be held legally accountable for their actions) will be fruitless. Allaah (Exalted be He) says: [But if they had joined in worship others with Allaah, all that they used to do would have been of no benefit to them.]¹⁶ And: [And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.]¹⁷ And: [Indeed it has been revealed to you (O Muhammad ﷺ), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."]¹⁸ There are so many Ayahs bearing this meaning.

This meaning is emphasised by the residence of the Prophet (peace be upon him) in Makkah for ten years calling people to worship Allaah Alone before Salaah (Prayer) was made obligatory and other acts of worship were prescribed. These ten years were all spent in calling people to Tawheed, abandoning Shirk (associating others with Allaah in His Divinity or worship), casting off idols, and clarifying that both mankind and Jinn must worship Allaah Alone and abandon the Shirk that their parents and ancestors used to practice.

This is what Heraclius, the king of Rome, asked Aboo Sufyaan ibn Harb about when he came during the truce period among a group from Qur'aysh to trade in Palestine. This coincided with the arrival of Heraclius to Al-Quds (Jerusalem). When he was informed about them, he ordered that they should be brought to him to ask them what they knew about this Prophet

¹² Soorah al-Ambeeyaa [21:25]

¹³ Soorah al-Zukhruf [43:45]

¹⁴ Soorah al-Isra [17:23]

¹⁵ Soorah al-Fatihah [1:5]

¹⁶ Soorah al-An'aam [6:88]

¹⁷ Soorah al-Furqaan [25:23]

¹⁸ Soorah al-Zumar [39:65]

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of whom he had heard. This group was headed by Aboo Sufyaan ibn Harb. He asked them about him and his claim to be a Prophet.

Hercules ordered that Aboo Sufyaan should be brought and seated in front of him, whereas his companions should be seated in the back. Then he told his translator to tell them that he would ask Aboo Sufyaan, and if he lied, they should contradict him.

Afterwards, he asked about the Prophet (peace be upon him) and other various points mentioned in Saheeh Al-Bukhaaree and other books. He asked him about many issues including the things to which he (peace be upon him) was calling people.

They replied that he called them to worship Allaah Alone and abandon the religion of their forefathers, to offer Salaah, be honest, maintain the ties of kinship, and be virtuous.

Hercules told them: "If what you have said about him is true, his dominion will soon extend to this place underneath my feet." This truly happened, for Allaah granted Muslims sovereignty over the Levant (the region covering Syria, Lebanon, Jordan, and Palestine), removed the Romans from their way, granted His Prophet success, and supported His servants.

What is meant here is that this a most weighty principle, which, when people neglect - except those whom Allaah protects - they fall into major Shirk. They claim to be Muslims and reject any accusations to the contrary, although they have fallen into Shirk because of their ignorance of this great principle. They have taken their dead people as gods to be worshipped besides or instead of Allaah. They circumambulate their graves, appeal to them, ask them to heal their patients, fulfil their needs, and grant them victory over their enemies. Then they claim that this is not Shirk, but rather a way of honouring the righteous deceased and seeking their intercession with Allaah. They also claim that a person should not invoke Allaah directly, but this should be done through the Auleeyaa' (pious people) who are mediators that act as the ministers of the Lord, just as the ministers are to their kings, thus likening Allaah to His Creatures and worshipping them along with Him. May Allaah save us.

This is attributable to ignorance and lack of knowledge of this great principle. Because of this reason, those who worship Al-Badawee, Shaykh `Abdul-Qadir, Al-Hussayn, or other people, have fallen into this evil. They have not realised the truth of Tawheed or the call of the Messengers, and realities have become blurred in their eyes, leading them to fall into Shirk while enjoying it. Not only that but they have also considered this a sort of piety and Qurbah (a good deed by which Allaah's Pleasure is sought). They denounce whoever criticises their acts. You can rarely find a scholar who is conversant with this great principle. Sometimes, a person is pointed to as an eminent scholar while he is glorifying the graves, calling upon their occupants, supplicating and making vows to them, and so on.

As for the true scholars, those of Sunnah and Tawheed, they are always a few in every place.

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Accordingly, it is the duty of the students at this university and all other Islaamic universities to guard this principle and master it well so that they can act as true Du`ah (callers) to guidance and preachers of the truth, and be able to explain to people the reality of the religion with which Allaah sent His Prophet Muhammad (peace be upon him) and other Messengers.

This speech that I am delivering to you now focuses on the types of Tawheed and Shirk. Tawheed means to profess that Allaah is One and has no partner or peer in His Lordship, Names, Attributes, Divinity, or worship (Glorified and Exalted be He). He (Exalted is His Majesty) is One God, even if people refuse to believe in His Oneness. Thus, directing all forms of worship to Allaah Alone is called Tawheed. Any servant who thus believes is a worshipper of Allaah (Glorified and Exalted be He) by thinking of and treating Him as the One God Who Alone should be sincerely worshipped and invoked, and by seeing Him as the Sole Disposer of all affairs, the Creator of all creatures, the Owner of the Magnificent Names and Perfect Attributes, and that He is the Only One that has the right to be worshipped.