



كِتَابُ التَّوْحِيدِ

الَّذِي هُوَ حَقُّ اللَّهِ عَلَى الْعِبَادِ

Kitab At-Tauhid

The Book of Monotheism



By:
Sheikh-ul-Islam
Muhammad bin Abdul Wahhab



Kitab Ar-Tawhid

The Book of Monotheism

By: Shaikh ul Islam - Muhammad Bin Abdul Wahab

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Publishers Note



Shaikh-ul-Islam, Muhammad bin Abdul-Wahhab, was a renowned religious scholar and a great reformer of his times. He held a unique and unparalleled position as an exponent of Qur'an, Hadith and different branches of knowledge. With his intellect and a deep grasp over the religious learning, he impressed the high ranking contemporary scholars and brought them around his own viewpoints.

In his works, Shaikh-ul-Islam has not only elaborated the Qur'an and Sunnah, but has also uprooted the polytheistic views and has made a hard struggle to eradicate the heresies and accretions.

His writing Kitab At-Tauhid is one of the best books on the subject of Tauhid (Islamic Monotheism) and ranks high in authenticity. Till date it has gone through various publications; and had been the means for guidance of the millions of people throughout the world; by taking them out of the darkness of polytheism and error.

The main object, Shaikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'an and Sunnah; contradict the prevailing but absurd beliefs and customs not supported by the Traditions of the Prophet (Peace and Blessings of Allah be upon him) and to base the Faith and actions on the lucid and clear Islamic rulings and commandments that lead the Muslims to the success and salvation, here and in Hereafter.

So to achieve the object, in this book, he has discussed all the relevant Verses reasonably, rationally and sincerely; and has placed the essence of the Qur'an and Sunnah in a very simple and appealing manner, and this is the reason that the right persons, beyond groupism and prejudices, have been adopting the correct Islamic path the—path of the Qur'an and Sunnah—under the influence of the basic facts and proofs produced herein. If Allah willed, this book would also be undoubtedly proving beneficial in all the times to come.

All praise is to Allah that Dar-us-Salam Publications guided by its own commitment to serve the Qur'an and Sunnah and to transmit the Islamic Monotheism to the learned class of the society, is having this auspicious opportunity to publish the book into English with a lucid and eloquent translation.

Obviously, it is a very difficult task to translate the Arabic text into English, as the grammar, syntax and cultural backgrounds of these two languages are entirely different. Yet it has been my sincere and constant effort to convey the exposition, thoughts, feelings, views and message of Shaikh-ul-Islam into English with as exactness and accuracy as could be possible. Even then, there may be still some shortcomings. In this regard all suggestions for improvement of the contents will be highly appreciated.

It gives us pleasure to express our thanks to the brothers who have exerted their best endeavors to present the book in high esteem of the readers. We pray for them and their prosperity, in this world and in the Hereafter.

Though this book has been published into English earlier also, it is hoped that this new English translation would certainly not only be appreciated owing to its simplicity, eloquence, and being comprehensive and intelligible to all; rather it would be highly helpful in guiding the Muslims desiring cognizance of Tauhid and the fundamentals of Shariah.

Abdul-Malik Mujahid

Rajab, 1432

June, 2011

Shaikh-ul-Islam Muhammad bin Abdul-Wahhab



A renowned Reviver and a great Reformer

His Birth and Lineage

Shaikh-ul-Islam, Muhammad bin ‘Abdul-Wahhab, was born in 1115H in the city of Uyainah, seventy kilometers northwest of Riyadh, the capital of the Kingdom of Saudi Arabia. He belonged to a highly respectable and scholarly family; his father Shaikh ‘Abdul-Wahhab bin Sulaiman, characterized by his profound scholarship and righteousness, inherited an exalted status from his ancestor Shaikh Sulaiman bin ‘Ali, the chief of the scholars and well-versed in teaching, writing and giving verdict.

Education

Shaikhul-Islam acquired his primary education from his esteemed father at his native place and was nurtured under his guidance. He was intelligent enough to memorize the Quran by heart at the very tender age of ten only. He read the books on Tafseer (exegesis), Hadith and Fiqh. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Shaikhul-Islam Ibn Taimiyah and his noble disciple Allamah Ibn Qaiyim. He went through all those books and well grasped the contents.

On attaining the age of maturity, he set out to perform Hajj at Makkah and derived benefits from the scholars there. He then proceeded to Al-Madinah, met the learned ones there, and adopted the studentship of two renowned erudite, Shaikh Abdullah bin Ibrahim bin Sa’id Najdi and Shaikh Muhammad Hayat Sindhi for a long period. Out of the curiosity for higher education, he took also the journey to Iraq and Basrah and got himself benefited there.

Condition of Najd

In those days, the people of Najd were indulged in polytheistic deeds and un-Islamic practices. They were completely overwhelmed with polytheism. The graves, trees, stones, caves, evil spirits and insane persons were regarded as deities. The baseless stories and tales were ascribed to them to manifest their excellence. The worldly 'Ulama' too had misguided them for the fulfillment of their materialistic lust. The soothsayers and magicians were having their influence over the society.



None could dare challenge their holds on the commoners. Same condition was prevailing in both Makkah and Al-Madinah also. Yemen was also in the same line. Polytheism, erection of structures on the graves, seeking refuge and assistance of the dead, saints and Jinns were the common religious features.

Mission of Da'wah

Having studied this pitiable condition of the nation, Shaikh was highly moved. More pitiable was the situation that no one was ready to take trouble to guide the people to the Right Path. It is obvious that to take this task meant to challenge those evildoers who had their provisions through these practices. It meant to make oneself prepared to face every torture and atrocities from these selfish misguiders and their followers. But Shaikh resolved to make every effort to fight against the circumstances up to the extent of Jihad.

Shaikh started his mission. He invited the people to the Tauhid (Islamic Monotheism) and guided them to the Quran and Sunnah. He urged upon 'Ulama' to strictly follow the Quran and Sunnah and derive the issues directly from them. He forcibly contradicted the blind following of any scholar of the Ummah in preference to the Quran and Hadith.

Shaikh was a man of courage and enthusiasm. He started his preaching, made correspondence with religious scholars inviting them to lend helping hands in eradication of the prevailing absurdities and defilements in religious matters.

A number of scholars from Makkah, Al-Madinah and Yemen accepted his invitation, and supported him. But apart from them, there were also such ignorant and selfish scholars who criticized him and kept themselves aloof.

The so-called learned ones rose against Shaikh as they were being affected by his Da'wah in terms of their worldly gains. Even then he took journey to different places to convey his message to the people given to error. Travelling through Zabir, Ahsa, Huraimala, he reached 'Uyainah.

Arrival at ‘Uyainah



That was the period when the ruler of ‘Uyainah was ‘Uthman bin Hamd bin Ma’mar. He welcomed Shaikh gladly, and assured him every help in his mission of Islamic Da‘wah. Shaikh devoted himself to this great work of reformation for the sake of Allah. He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

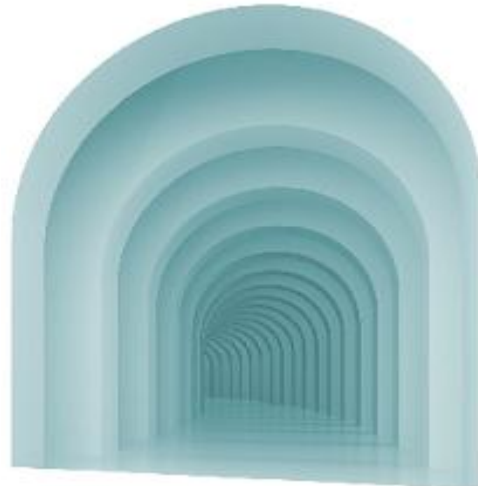
Shaikh, however, continued his struggle to free the environment from all the defilements and pollutions. There were numerous tombs, graves, caves, trees etc, which were worshipped by the Muslims. With the help of Amir ‘Uthman bin Ma’mar, most of them were extirpated by Shaikh. He became engaged in purifying the people from polytheistic and heretic rituals in ‘Uyainah and its surroundings.

In the meantime, a woman came to him for her purification from the sin of committing adultery. Investigations were made as to whether she was mentally sound or not and also that whether she had choiced for the punishment under some pressure or voluntarily. When it was confirmed that she was doing that voluntarily out of repentance, Shaikh ordered for the Rajm (to kill by throwing stones – punishment for adultery). Owing to these events – dismantling of tombs, self-surrendering of the woman for punishment and migration of the people to ‘Uyainah to seek guidance from the Shaikh – the reputation of Shaikh spread far and wide.

Exit from Uyainah and Entrance to Dariyah

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai’ar came to know about the popularity of Shaikh among the people, he became afraid of the growing strength of Shaikh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir ‘Uthman, with whom Shaikh was living, and asked him to kill the Shaikh. Amir ‘Uthman was not in a position to withstand Sulaiman, hence he became panicky. Apprehending that if he disobeyed his order, he would punish him and overpower him, he made Shaikh acquainted with the whole situation and submitted him to migrate to any other place. And Shaikh migrated from ‘Uyainah to Dar’iyah.

The people of Dar’iyah knew the Shaikh very well and they were also aware of his mission. When the ruler of Dar’iyah Amir Muhammad bin Sa’ud came to know about the arrival of the Shaikh in his territory, he was much pleased and visited him at his place. Muhammad bin Sa’ud belonged to a pious family and himself was a practical Muslim. He exchanged his views with Shaikh and was rejoiced to know that his mission aimed to revive Quran and Sunnah and the Islamic teachings in its original form; he desired to promote firm belief in the Oneness of Allah and true guidance of Prophet Muhammad.



Pledge to propagate the Teaching of Islam

Shaikh described before him the accounts of the Prophet and his Companions as to how did they strive for the cause of Allah, enduring all the difficulties and making their best efforts with all the sacrifices. Shaikh persuaded the Amir also to the same and assured him of Allah's Pleasure in the Hereafter, and His favor and victory in this world. Ibn Sa'ud, being convinced by the Shaikh, agreed with him and promised his full support to him and to his mission, provided when Allah would bless him with victory, he would not leave him. Shaikh also gave his words to this effect, and thus Ibn Saud gave Shaikh his pledge to propagate the teachings of Islam (esp. Tauhid, the Oneness of Allah), mobilize adherence to the Sunnah of Allah's Messenger, enjoin the good deeds and forbid the evils. Shaikh invoked Allah to be his Guide and bless him to be firm in his determination, and to give him every success in this life and the Hereafter.

Dar'iyah, the Centre of Da'wah

At this time Shaikh found himself in a peaceful environment, most suitable for his work of Da'wah. He seized the golden opportunity and started to educate the masses. People of Dar'iyah and its surroundings resorted to him for the lessons in Islam. Amir Muhammad bin Saud presented himself before the Shaikh as one of his students of Islam along with the members of his family. Dar'iyah was crowded with the people visiting for learning. Shaikh started teaching, preaching and inviting people to Allah. He undertook the task of delivering lectures on different branches of knowledge namely, Tauhid (Islamic Monotheism), exposition of Quran and Sunnah, knowledge of Fiqh and Arabic language etc.

Thus Dar'iyah turned into a centre of learning and Da'wah, and people started migrating to it in a large number.

The concourse of people and far-reaching effect of his mission made him far-famed which rendered his enemies into jealous. They started false propaganda against the Shaikh and even blamed him of blasphemy, and branded him a Zindiq and sorcerer. Shaikh was a man of courage. He did not care for these blames and continued his mission with full enthusiasm. He even debated his opponents in the best manner and in a polite way. This attitude proved very effective and rendered his opponents to be his supporters.

Shaikh, along with his work of Da'wah, planned for Jihad against overwhelming polytheism and heretic ideas and practices, and invited people of all ranks to join in this mission. Delegates from every corner of the Arab Peninsula visited Dar'iyah to pledge their support to Shaikh and to take lesson of true

monotheism of Islam. Then they would return back to their areas to teach the same to their people and educate them.

The ruler of ‘Uyainah and the elates took journey to pay visit and requested him to turn back to ‘Uyainah. But Shaikh rejected the proposal. They also pledged to fight for the cause of Islam till their last. Shaikh also sent his disciples to the different regions and countries to preach the teachings of Islam based only on Quran and authentic Ahadith of the Prophet (Peace and Blessings of Allah be upon him).

Correspondence with Rulers



Shaikh drew the attention of the rulers and the scholars of each region towards the polytheism and heresy in which the people were indulged, and invited them for their eradication. For the purpose, he stepped into correspondence. He wrote letters to the rulers, elites and scholars of Najd, Riyadh, Kharj, towns of the southern region, Qaseem, Hayel, Washm, Sudair etc. He also wrote to the outstanding ‘Ulama‘ of Ahsa, Makkah and Al-Madinah. Outside the Arab Peninsula, he made correspondence to the learned figures of Syria, Iraq, India, and Yemen as well. He maintained his communication with them, explained them the aims and objects of his mission, substantiated the points with Quran and Sunnah and invited their attention towards the eradication of absurd and heretical beliefs and practices in the masses.

Shaikh’s mission spread far and wide. A large number of scholars and other people throughout India, Indonesia, Afghanistan, Africa, Morocco, Egypt, Syria, Iraq, etc. got influenced and attracted towards his Da‘wah. They also stood up in their own regions, with a great zeal and enthusiasm, to invite the people towards Allah and to the pure and basic teachings of Quran and Sunnah , free from all heresies and misinterpretations.

Death



Shaikh dedicated his whole life for this Da‘wah and Jihad with his utmost sincerity and with the help of Muhammad bin Sa’ud and his son ‘Abdul-’Aziz, the rulers of Dar’iyah. He breathed his last on the last day of the month of Dhul-Qa’dah in 1206 H (1792 CE).

Impact of Da‘wah

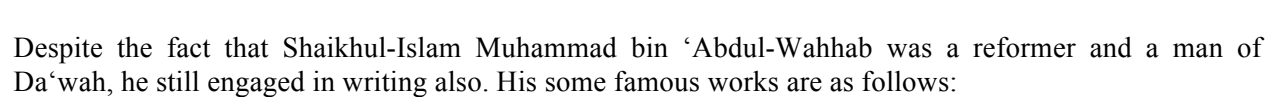
As a result of the continued Da‘wah, vigorous struggle and Jihad in the way of Allah for a long period of about fifty years from 1158 H to 1206 H, a complete victory over the entire Najd was gained. People abandoned worshipping graves, tombs, shrines, trees etc. and all the more they deserted all of them and practiced the pure faith of Islam. Blind following of the forefathers, ancestors and traditions in vogue was abandoned; and Shari‘ah was revived and established. Obligatory duties were being observed in the light of Quran and Sunnah.

A framework for enjoining good deeds and forbidding bad ones was instituted. Mosques began to be visited by people in abundance for performing Salat.

Peace and tranquility prevailed everywhere, in towns as well as in villages. People became safe even in deserts and on lonely ways. The ignorant and notorious Bedouins molded their conduct. The preachers and preceptors were sent to every corner to teach and educate the common people.

Thus a thorough revival of the complete religion came into existence.

After the expiry of Shaikh, his sons, grandsons, disciples and supporters continued the work of Da‘wah and Jihad in the way of Allah. Among his sons, the most ardent in these activities were: Shaikh Imam Abdullah bin Muhammad, Shaikh Husain bin Muhammad, Shaikh Ali bin Muhammad and Shaikh Ibrahim bin Muhammad; and among his grandsons were: Shaikh Abdur-Rahman bin Hasan, Shaikh Ali bin Husain, Shaikh Sulaiman bin ‘Abdullah. Apart from them, a large group of his disciples including Shaikh Hamd bin Nasir, scholars from Dar’iyah and others remained continuously engaged in inviting people towards Allah’s true religion by writing and publishing books, fighting for the cause of Allah and making correspondence in this regard.



At-Tauhid (The Oneness of Allah)

Allah the Almighty said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allah) created not the Jinns and men except they should worship me (Alone).” (51:56)

And He stated:

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

*“And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming):
Worship Allah (Alone), and avoid (or keep away from) Taghut (besides Allah).” (16:36)*

And He said:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾
وَآخِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’ ” (17:23,24)

And He said:

﴿وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ﴾

“Worship Allah and join none with Him in worship.” (4:36)

And He said: