

INTRODUCTION: Author and Purpose

- Muhammad ibn Abd al-Wahhab ibn Sulayman al-Tamimi Al Najd (1703–1792 C.E., 1115–1206 A.H.).
- Tawheed is the most important knowledge because it teaches us about Allah and how to worship Him correctly.
- Allah created jinn and mankind to worship Him alone. Tawheed is a cause of success in this life and the Hereafter.

INTRODUCTION: What Is Tawheed?

- Arabic root letters: و ح د.
- Linguistically: to make something one and single it out.
- Technically: to single out Allah alone in His Lordship, worship and Names and Attributes.
- Three categories: Tawheed of Lordship, Tawheed of Worship and Tawheed of Allah's Names and Attributes.

INTRODUCTION: Three Categories

- Lordship: Allah alone is the Creator, Provider and Controller. He gives life and death.
- Worship: every act of worship is for Allah alone, including Salah, Dua and reliance.
- Names and Attributes: believe correctly in the Names and Attributes found in the Quran and Sunnah.
- These categories organize what is already taught in the Quran and Sunnah. They are not a later invention.

INTRODUCTION: Tawheed in the Quran

- Ibn al-Qayyim: every Surah contains Tawheed, proof for Tawheed or a call to Tawheed.
- Five types: Allah's Names/Attributes/Actions; worship Allah alone; commands/prohibitions; people of Tawheed and their reward; people of Shirk and their consequences.
- Key verses: Al-Baqarah 2:133, An-Nahl 16:51 and Al-Maidah 5:73.

INTRODUCTION: Tawheed in the Sunnah and Salaf

- Muadh رضي الله عنه was sent to Yemen and told to begin by calling people to make Allah One.
- Islam is built upon five and begins with Tawheed/Shahadah.
- Jaabir رضي الله عنه described the Prophet's ﷺ Talbiyah as declaring Tawheed.
- Delegation of Abdul Qais: belief in Allah alone includes La ilaha illallah and Muhammadur Rasulullah.
- Ataa ibn Abi Rabah explained Iman in Al-Maidah 5:5 as Tawheed.
- Ad-Darimi and Al-Ajuri explained Tawheed through La ilaha illallah with certainty.

INTRODUCTION: Why Study Tawheed?

- 1. We were created to worship Allah alone. 2. Worship is not accepted without Tawheed.
- 3. Cause of entering Jannah. 4. Increases reward of good deeds.
- 5. Cause for sins to be forgiven. 6. Cause of guidance and security.
- 7. Cause of peace in the heart. 8. Cause of receiving the Prophet's ﷺ intercession by Allah's permission.

INTRODUCTION: Two Conditions for Correct Worship

- 1. Sincerity to Allah: worship must be for Allah alone. The opposite is Shirk.
- 2. Following the Prophet ﷺ: worship Allah the way he taught. The opposite is invented worship.
- Hadith: "Whoever does a deed which has not been ordered by us, then it is rejected." Saheeh Muslim 1718.
- Both conditions are required.

INTRODUCTION: Shirk

- Major Shirk: directing worship to other than Allah. The notes state that it takes a person outside Islam.
- Minor Shirk: serious but does not take a person outside Islam. Examples include showing off and swearing by other than Allah.
- Hidden Shirk: may be hidden in the heart, such as secretly wanting praise for worship.
- Ibrahim عليه السلام asked Allah to protect him from Shirk. Surah Ibrahim 14:35.
- Dua: ask Allah for protection from knowingly associating partners and forgiveness for what is unknown.

BISMILLAH

- Means: In the Name of Allah.
- Four reasons: following the Quran, following the Prophet ﷺ, following the scholars and seeking Allah's blessing.
- Three Names: Allah, Ar-Rahman and Ar-Raheem.

The Messengers and Their Peoples

- First Messenger: Nuh عليه السلام. His people went too far in honouring righteous people such as Wadd, Suwa, Yaghuth, Yauq and Nasr.
- Final Messenger: Muhammad ﷺ. His people worshipped, made Hajj, gave charity and remembered Allah but used created beings as intermediaries.
- They wanted nearness and intercession through angels, Isa عليه السلام, Maryam and other righteous people.
- Muhammad ﷺ renewed the religion of Ibrahim عليه السلام: worship and nearness to Allah belong to Allah alone.



What the Mushriks Already Believed

- They believed Allah alone provides, gives life, causes death and controls all affairs.
- Key evidence: Yunus 10:31 and Al-Muminun 23:84-89.
- The Tawheed they rejected was Tawheed of Worship. Belief in Lordship alone was not enough.

All Worship Is for Allah Alone

- Al-Jinn 72:18: do not call upon anyone together with Allah.
- Ar-Rad 13:14: the true call belongs to Allah.
- Dua, religious vows, sacrifice as worship and requests for unseen matters only Allah can do belong to Allah alone.

Meaning of La ilaha illallah

- Means: no one has the right to be worshipped except Allah.
- The Mushriks knew Allah was Creator and Provider. Their problem was directing worship, nearness and intercession through created beings.
- Sad 38:5 shows they understood that one God meant rejecting the worship of all others.
- The meaning is required, not only saying the words.

Shirk and the Need to Learn It

- An-Nisa 4:48: Shirk is not forgiven for the one who dies upon it without repentance.
- Learn Tawheed and Shirk together so Shirk can be recognized and avoided.
- Two benefits: rejoice in Allah's guidance to Tawheed and fear falling into false worship.
- Al-Araf 7:138 shows even people with knowledge can make a serious mistake.

Enemies of Tawheed

- Al-Anam 6:112: every Prophet had enemies who used attractive but misleading speech.
- Ghafir 40:83: some people became proud of the knowledge they already had.
- Al-Araf 7:16-17: Shaytan promised to sit on the straight path.
- An-Nisa 4:76: Shaytan's plot is weak. As-Saffat 37:173: Allah promises victory for His soldiers.
- An-Nahl 16:89 and Al-Furqan 25:33: Quran gives guidance, explanation and the best answer to false arguments.

Two Ways to Answer Doubts

- 1. General answer: return unclear arguments to clear Quran and Sunnah evidence.
- 2. Detailed answer: answer each specific doubt directly.
- Al Imran 3:7: clear verses are the foundation. People of deviation follow unclear matters seeking confusion.
- Allah's speech does not contradict itself. Authentic Sunnah does not oppose the Quran.

Detailed Doubts 1-4

- 1. "We only want their status and intercession." Earlier Mushriks used the same reason.
- 2. "Verses were only about idols." Quran also mentions people calling upon righteous people, Isa عليه السلام, Maryam and angels. See Al-Isra 17:57, Al-Maidah 5:75-76, Saba 34:40-41 and Al-Maidah 5:116.
- 3. "I only want intercession." Az-Zumar 39:3 and Yunus 10:18 show nearness and intercession were arguments of earlier Mushriks.
- 4. "Calling upon the righteous is not worship." Dua is worship. Al-Araf 7:55. Sacrifice as worship is for Allah. Al-Kawthar 108:2.

Detailed Doubts 5-7

- 5. "Do you reject the Prophet's ﷺ intercession?" No. Intercession is true but belongs to Allah and only happens by His permission. Az-Zumar 39:44, Al-Baqarah 2:255, Al-Anbiya 21:28.
- 6. "The Prophet ﷺ was given intercession." He was given it but Dua is still directed to Allah. Ask Allah to allow his intercession.
- 7. "I do not commit Shirk." A person must first learn what Shirk and worship mean. Shirk is not limited to wooden or stone idols.
- Yunus 10:31: earlier Mushriks admitted Allah controlled the universe. Sad 38:5: they objected to making all worship for one God.

Two Differences Mentioned Between Earlier and Later Shirk

- First difference: earlier Mushriks called upon Allah alone during severe hardship but associated others during ease.
- Evidence: Al-Isra 17:67, Al-Anam 6:40-41, Az-Zumar 39:8 and Luqman 31:32.
- Second difference: earlier Mushriks called upon Prophets, Awliya, angels, trees or stones. Some later people called upon individuals described as openly sinful.
- Directing worship away from Allah does not become acceptable because of who is being called upon.

Major Doubt: “We Say the Shahadah, Pray and Fast”

- Argument: earlier people rejected major parts of Islam but we say Shahadah, believe in Quran and resurrection, pray and fast.
- Core answer: accepting some parts of revelation does not make rejection of another essential part acceptable.
- Tawheed is the greatest obligation brought by the Messengers.

Eight Replies to the Major Doubt

- 1. Al Imran 3:97 and An-Nisa 4:150-151: accepting some revelation while rejecting another essential part is not enough.
- 2. If rejecting established obligations is serious, rejecting Tawheed cannot be treated as small.
- 3. Banu Hanifah said Shahadah and prayed but accepted Musaylamah’s false claim.
- 4. A Muslim label did not make an extreme false belief about Ali رضي الله عنه correct.
- 5. Banu Ubayd al-Qaddah outwardly claimed Islam but outward practice did not make every belief correct.
- 6. Scholars wrote about beliefs, words and actions that can contradict Islam after entering it.
- 7. At-Tawbah 9:74 and 9:65-66: words can contradict a person’s claim even when they say they were joking.
- 8. Musa’s people and Dhat Anwat show a serious mistake can happen even to people connected to faith and knowledge.

Four Benefits: Musa’s People and Dhat Anwat

- 1. A Muslim, even a knowledgeable person, may say something connected to Shirk without realizing it.
- 2. Never become overconfident about Tawheed. Keep learning it carefully.
- 3. The notes distinguish an ignorant mistake followed by correction and repentance from knowingly continuing after the truth is clear.
- 4. A serious mistake should be corrected firmly even when the person is not treated as having left Islam.

Argument Using La ilaha illallah

- Usamah ibn Zayd رضي الله عنه incident shows the seriousness of a person saying La ilaha illallah and the need not to rush in judgment.
- An-Nisa 4:94: verify and do not rush to judge a person’s claim.
- Al-Hujurat 49:6: verify unreliable news before harming people through ignorance.
- The notes state that severe legal rulings belong to qualified scholarship and lawful authority. Students must not make personal judgments or take actions against people.

Seeking Help: What Is the Difference?

- On the Day of Judgment people ask the Prophets to ask Allah to begin the Reckoning.
- Ordinary help from a living person who is present and able is different from a religious request for unseen or supernatural help.
- Al-Qasas 28:15 gives an example of ordinary help within a person's ability.
- A living righteous person may be asked to make Dua. The Companions asked the Prophet ﷺ for Dua while he was alive.

Argument of Jibril and Ibrahim عليه السلام

- Jibril عليه السلام offered Ibrahim عليه السلام help in something Allah had given Jibril the ability to do.
- An-Najm 53:5 describes Jibril عليه السلام as having great strength.
- This is different from directing religious Dua or unseen requests to a created being.
- Key rule: created help is allowed in matters the person is actually able to do.

Conclusion: Tawheed in Heart, Speech and Actions

- Tawheed must be believed in the heart, spoken by the tongue and shown through actions.
- Knowing the truth without following it is not enough.
- Al-Baqarah 2:146: some recognized the Messenger ﷺ clearly but recognition alone was not enough.
- Outwardly appearing to follow truth without belief in the heart is hypocrisy. An-Nisa 4:145.
- Two dangers: knowing truth but leaving it for worldly reasons, or outwardly following truth without believing it.

Two Final Verses

- At-Tawbah 9:65-66: mocking Allah, His verses or His Messenger ﷺ was not excused as joking.
- An-Nahl 16:106: the one forced while the heart remains firm in faith is excepted.
- An-Nahl 16:107: warning against preferring worldly life over the Hereafter.
- A person may be forced outwardly while the heart remains firm. The final warning is against willingly choosing worldly benefit over religion.



FINAL EXAM QUICK REVIEW

- Tawheed: single out Allah alone in Lordship, Worship and Names and Attributes.
- Earlier Mushriks believed Allah was Creator, Provider and Controller but still directed worship to created beings.
- La ilaha illallah requires its meaning: no one has the right to be worshipped except Allah.
- Correct worship requires sincerity to Allah and following the Sunnah.
- Answer doubts by returning unclear claims to clear Quran and Sunnah evidence.
- Intercession is true but belongs to Allah and happens only by His permission.
- Ordinary help from someone able to help is different from unseen religious requests.
- Tawheed must be in the heart, speech and actions.

What to Memorize for the Final Exam

- Author's full name and dates.
- Definition and three categories of Tawheed.
- Two conditions for correct worship.
- Major, Minor and Hidden Shirk.
- Meaning of La ilaha illallah.
- Two ways to answer doubts.
- Seven detailed doubts and their main answers.
- Two differences between earlier and later Shirk.
- Eight replies to the major doubt.
- Four benefits from Musa's people and Dhat Anwat.
- Difference between ordinary help and unseen religious requests.
- Final rule: Tawheed must be in the heart, speech and actions.