

كِتَابُ التَّوْحِيدِ  
الَّذِي هُوَ حَقُّ اللَّهِ عَلَى الْعَبِيدِ

Kitab At-Tauhid  
**The Book of  
Monotheism**

By:  
Sheikh-ul-Islam  
Muhammad bin Abdul-Wahhab

DARUSSALAM

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## Publishers Note

Sheikh-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'ân, *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, Sheikh-ul-Islam has not only elaborated the Qur'ân 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-Tauhîd* is one of the best books on the subject of *Tauhîd* (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, Sheikh-ul-Islam had before him in writing this book, was to acquaint the Islamic world with the basic teachings of the Qur'ân and *Sunnah*; contradict the prevailing but absurd beliefs and customs not supported by the traditions of the Prophet صلى الله عليه وسلم; 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'ân 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'ân 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'ân 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 Sheikh-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 endeavours 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**

General Manager

**Dar-us-Salam Publications**

## Sheikh-ul-Islam

### Muhammad bin Abdul-Wahhab

#### —a renowned Reviver and a great Reformer

##### His Birth and Lineage

Sheikh-ul-Islam, Muhammad bin Abdul-Wahhab, was born in 1115 H. 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 Sheikh Abdul-Wahhab bin Sulaiman, characterised by his profound scholarship and righteousness, inherited an exalted status from his ancestor Sheikh Sulaiman bin Ali, the chief of the scholars and well versed in teaching, writing and giving verdict.

##### Education

Sheikh-ul-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 Qur'ân by heart at the very tender age of ten only. He read the books on *Tafseer* (exegesis), *Hadîth* and *Fiqh*. From the very outset, he was greatly interested in studying the works of early scholars, particularly those of Sheikh-ul-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, Sheikh Abdullah bin Ibrahim bin Sa'id Najdi and Sheikh 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 badly 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, Sheikh 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 Sheikh resolved to make every effort to fight against the circumstances up to the extent of *Jihad*.

Sheikh started his mission. He invited the people to the *Tauhid* (Islamic Monotheism) and guided them to the *Qur'ân* and *Sunnah*. He urged upon *Ulama* to strictly follow the *Qur'ân* 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 *Qur'ân* and *Hadith*.

Sheikh 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 Sheikh 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 Sheikh gladly, and assured him every help in his mission of Islamic *Da'wah*. Sheikh devoted himself to this great work of reformation for the sake of Allâh. He gained the popularity far and wide. People started resorting to him in large numbers. He became engaged in their guidance and teachings.

Sheikh, 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 Sheikh. He became engaged in purifying the people from polytheistic and heretic rituals in Uyainah and its surroundings.

In the mean time, 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, Sheikh 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 Sheikh—the reputation of Sheikh spread far and wide.

### **Exit from Uyainah and Entrance to Dar'iyah**

When the ruler of Al-Ahsa and its surroundings, Sulaiman bin Urai'ar came to know about the popularity of Sheikh among the people, he became afraid of the growing strength of the Sheikh and resolved to crush him at the very outset, lest he should overthrow him from his power. So he threatened Amir Uthman, with whom Sheikh was living, and asked him to kill the Sheikh. 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 Sheikh acquainted with the whole situation and submitted him to migrate to any other place. And Sheikh migrated from Uyainah to Dar'iyah.

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

### **Pledge to propagate the teaching of Islam**

Sheikh described before him the accounts of the Prophet ﷺ and his Companions as to how did they strive for the cause of Allāh, enduring all the difficulties and making their best efforts

with all the sacrifices. Sheikh persuaded the Amir also to the same and assured him of Allâh's pleasure in the Hereafter, and His favour and victory in this world. Ibn Saud, being convinced by the Sheikh, agreed with him and promised his full support to him and to his mission, provided when Allâh would bless him with victory, he would not leave him. Sheikh also gave his words to this effect, and thus Ibn Saud gave Sheikh his pledge to propagate the teachings of Islâm (esp. *Tauhid*, the Oneness of Allâh), mobilize Muslims for *Jihad* (fighting for the cause of Allâh), emphasize adherence to the *Sunnah* of Allâh's Messenger صلى الله عليه و سلم, enjoin the good deeds and forbid the evils. Sheikh invoked Allâh 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 Sheikh 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 Islâm. Amir Muhammad bin Saud presented himself before the Sheikh as one of his students of Islâm along with the members of his family. Dar'iyah was crowded with the people visiting for learning. Sheikh started teaching, preaching and inviting people to Allâh. He undertook the task of delivering lectures on different branches of knowledge namely, *Tauhid* (Islamic Monotheism), exposition of Qur'ân 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 Sheikh and even blamed him of blasphemy, and branded him a *Zindiq* and sorcerer. Sheikh 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



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