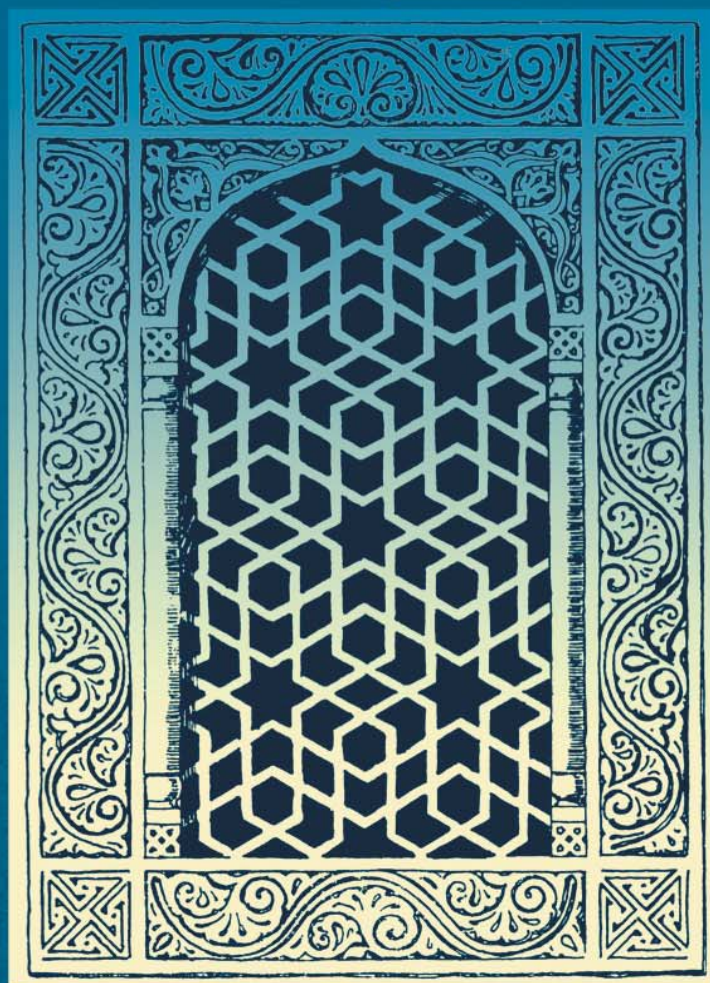


CONCISE COMMENTARY ON THE BOOK OF

# Tawhîd



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In the Name of Allah, the Entirely Merciful, the Especially Merciful

## CONTENTS

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	<b>Page</b>
<b>English Islamic Library</b> .....	vii
<b>Editorial Staff</b> .....	ix
<b>Acknowledgement</b> .....	xi
<b>Translator's Preface</b> .....	xiii
<b>Book Preface</b> .....	xvii
<b>About The Author</b> .....	xix
<b>THE BOOK OF <i>TAWHĪD</i></b> .....	1
<b>Chapter 1</b> Merit of Monotheism.....	19
<b>Chapter 2</b> Perfect Monotheism Guarantees Paradise.....	31
<b>Chapter 3</b> Fear of Polytheism.....	39
<b>Chapter 4</b> Calling to Testification of Faith.....	47
<b>Chapter 5</b> Meaning of Monotheism and Faith Testification...	57
<b>Chapter 6</b> Acts of Polytheism: Wearing Rings and Strings for Removing or Averting an Affliction .....	67
<b>Chapter 7</b> Incantations and Amulets.....	75
<b>Chapter 8</b> Seeking Blessings of Trees, Stones.....	85
<b>Chapter 9</b> Offering Sacrificial Animals for Deities other than Allah.....	91
<b>Chapter 10</b> Slaughtering Sacrificial Animals at Places and Altars Dedicated to False Deities.....	99
<b>Chapter 11</b> Acts of Polytheism: Vows for Deities other than Allah.....	105

<b>Chapter 12</b>	Acts of Polytheism: Seeking Refuge with Beings other than Allah .....	111
<b>Chapter 13</b>	Acts of Polytheism: Seeking Refuge with Anyone besides Allah and Invoking Anyone besides Him.....	115
<b>Chapter 14</b>	Helpless Partners Ascribed to Allah.....	125
<b>Chapter 15</b>	The Angels Duly Fear and Obey Allah.....	135
<b>Chapter 16</b>	Intercession.....	141
<b>Chapter 17</b>	Allah Guides Whom He Wills.....	149
<b>Chapter 18</b>	Excessive Reverence of the Righteous .....	155
<b>Chapter 19</b>	Worshipping Allah at the Memorial of a Righteous Person.....	165
<b>Chapter 20</b>	Excessive Reverence for the Graves of the Righteous is Tantamount to Idolatry.....	175
<b>Chapter 21</b>	The Prophet and Blocking All Avenues Impairing Monotheism.....	181
<b>Chapter 22</b>	Some Muslims Worshipping Idols .....	187
<b>Chapter 23</b>	Sorcery.....	197
<b>Chapter 24</b>	Forms of Sorcery.....	203
<b>Chapter 25</b>	Rulings of Soothsayers .....	211
<b>Chapter 26</b>	An-Nushrah.....	219
<b>Chapter 27</b>	Belief in Evil Omens.....	223
<b>Chapter 28</b>	Astrology.....	235
<b>Chapter 29</b>	Seeking Rainfall by Virtue of the Stars.....	241
<b>Chapter 30</b>	Love for Allah.....	249
<b>Chapter 31</b>	Fear of Allah.....	259
<b>Chapter 32</b>	Reliance on Allah.....	269
<b>Chapter 33</b>	Feeling Secure from the Plan of Allah.....	275
<b>Chapter 34</b>	Faith and Patience with the Decree of Allah ...	279
<b>Chapter 35</b>	Showing off.....	287

<b>Chapter 36</b>	Acts of Polytheism: Righteous Deeds Intended for Worldly Gain .....	293
<b>Chapter 37</b>	Taking Scholars or Rulers as Partners besides Allah.....	297
<b>Chapter 38</b>	Seeking Judgment from Tāghût.....	303
<b>Chapter 39</b>	Repudiation of Allah's Names and Attributes.....	315
<b>Chapter 40</b>	Denying the Favor of Allah.....	323
<b>Chapter 41</b>	Attributing Equals to Allah.....	329
<b>Chapter 42</b>	Dissatisfaction with Oaths Taken in the Name of Allah.....	337
<b>Chapter 43</b>	Saying 'By the Will of Allah and Yours'.....	341
<b>Chapter 44</b>	Inveighing against the Vicissitudes of Time Wrongs Allah.....	347
<b>Chapter 45</b>	Names such as the Judge of Judges and the Like.....	351
<b>Chapter 46</b>	Reverence to Allah's Beautiful Names and Changing One's Name Accordingly.....	355
<b>Chapter 47</b>	Mocking Allah's Revelations or Messengers....	359
<b>Chapter 48</b>	Rendering Thanks to Allah.....	365
<b>Chapter 49</b>	The Prohibition of Giving a Name Signifying that One is a Servant of Others Besides Allah...	371
<b>Chapter 50</b>	Invoking Allah by His Beautiful Names.....	375
<b>Chapter 51</b>	The Prohibition of Saying, "Peace be on Allah".....	379
<b>Chapter 52</b>	The Prohibition of saying, "O Allah! Forgive Me If You Wish.".....	381
<b>Chapter 53</b>	The Prohibition of Saying, "My Slave, or My Slave Girl".....	385
<b>Chapter 54</b>	Asking in the Name of Allah Is not to Be Repulsed.....	389
<b>Chapter 55</b>	Nothing is to Be Asked for, by the Face of Allah, but Paradise.....	393
<b>Chapter 56</b>	Dissatisfaction with the Divine Decree.....	395

<b>Chapter 57</b>	The Prohibition of Inveighing against the Wind.....	403
<b>Chapter 58</b>	Hypocrites Mistrust Allah.....	407
<b>Chapter 59</b>	Deniers of the Divine Decree and Predestination.....	415
<b>Chapter 60</b>	Pictures and Statues.....	423
<b>Chapter 61</b>	Oft-repeated Swearing.....	431
<b>Chapter 62</b>	Covenants of Allah and His Prophet.....	439
<b>Chapter 63</b>	Adjuring Allah.....	445
<b>Chapter 64</b>	Seeking Allah's Intercession with One of His Creatures.....	449
<b>Chapter 65</b>	The Prophet and Blocking All Avenues Leading to Polytheism.....	453
<b>Chapter 66</b>	Polytheists have not Appraised Allah with True Appraisal.....	459
<b>APPENDICES</b>		
<b>Glossary</b>	.....	467
<b>Name Index</b>	.....	475
<b>Quranic Verse Index</b>	.....	481
<b><i>Hadith</i> Index</b>	.....	485
<b>Transliteration System</b>	.....	495

In the Name of Allah, the Entirely Merciful, the Especially Merciful

## BOOK PREFACE

All praise is due to Allah, and may the peace and blessings of Allah be upon the Seal of the Prophets, Muḥammad. The present study is a brief commentary on the “Book of *Tawḥîd* (i.e., *Monotheism*)” of Shaykhul-Islâm Muḥammad Ibn `Abdul-Wahhâb (may Allah have mercy on him). In arranging this brief commentary, I presented it in the style of the modern school curricula so that it may be easily intelligible to beginners. I ask Allah to make it beneficial to the Muslims and to be of significant contribution in disseminating religious knowledge and properly correcting people’s understanding of the Muslim Creed. Finally, I ask Allah to confer His peace and blessings upon His Messenger Muḥammad (PBUH), his household, and his Companions.

Sâlih Ibn Fawzân Ibn `Abdullâh Al-Fawzân



## ABOUT THE AUTHOR

His full name is Muḥammad Ibn `Abdul-Wahhâb Ibn Sulaymân Ibn `Alî. He belonged to the family of Musharraf, an offshoot of the well-known tribe of Banû Tamîm. He was the propagator of the *Salafî* (the early Muslim scholars) *Da`wah* in Najd and in other neighboring regions.

### His Early Life, Education and Professional Record

Shaykh Muḥammad Ibn `Abdul-Wahhâb was born in Al-`Uyaynah near Riyadh in 1115 A.H. He memorized the Noble Qur`ân at an early age. He, then, studied Islamic sciences under his father, who used to be the judge of Al-`Uyaynah. He also studied under many other renowned scholars in Najd, Medina, Al-Aḥsâ' and Basra. Hence, he became a scholar of prolific knowledge, well equipped to shoulder his blessed call at a time when *bid`ahs* (matters innovated in religion) and superstitions such as hallowing shrines, sanctifying trees and stones, dispersed. He, consequently, called for correcting the understanding of Muslim Creed and devoting worship to Allah Alone. He compiled a great number of books such as his best renowned one, *Kitâbut-Tawḥîd* (*The Book of Monotheism*). This book was met by great acceptance among scholars and learners, who concerned themselves with studying and explaining it. This is because it is an original compilation, which has greatly benefited a great number of people.

Shaykh Muḥammad spent all his life as an instructor calling people for the way of Almighty Allah, enjoining the right and forbidding the wrong. He graduated a great number of scholars and prominent callers for Islam. He died in Ad-Dar`iyyah near Riyadh in 1206 A. H. We ask Allah to reward him and make Paradise his eternal abode.

## CHAPTER

# 8

## Seeking the Blessings of Trees, Stones...

Allah, Exalted be He, says:

*“So have you considered Al-Lât and Al-`Uzzâ? And Manâh, the third – the other one? Is for you the male and for Him the female? That, then, is an unjust division. They are not but [mere] names you have named them – you and your forefathers – for which Allah has sent down no authority. They follow not except assumption and what (their) souls desire, and there has already come to them from their Lord guidance.”*

(Qur’ân: An-Najm: 19-23)

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### Relevance of the Chapter to the Book of *Tawhîd*

The present chapter represents a continuation of the condemned practices deemed to contradict pure belief.

## Keywords and Phrases

- **Seeking the Blessings of Trees, Stones, etc:** Also included among such condemned practices is the act of seeking blessings of a shrine, a tomb or a relic.
- **Al-Lât:** It is the name of an idol that used to be worshipped in the Pre-Islamic Period of Ignorance (the *Jâhiliyyah*). It originally refers to a white variegated rock on which a building was erected in At-Tâ'if. It may also refer to the name of a man who used to prepare food for pilgrims<sup>1</sup>. Upon his death, people devoted acts of worship at his tomb.
- **Al-'Uzzâ:** It was the name of a tree surrounded by a wall and decorated with curtains. It was located in the road between Mecca and At-Tâ'if.
- **Manâh:** It was an idol, which used to be located at Al-Mushallal between Mecca and Medina.
- **Is for you the male and for Him the female:** The polytheists alleged that the angles are Allah's begotten daughters.

## General Meaning of the Qur'anic Verses

Almighty Allah argues that the aforementioned idols, worshipped besides Allah, are inanimate and are, thus, of no avail. Moreover, Allah reprimands the polytheists for their unjust partiality since they dissociate themselves from the females and ascribe them to Allah. They are asked to prove the validity of worshipping these idols. He further argues that assumptions and personal desires can never be taken as decisive criteria in such an argument. Clear-cut proofs only lie with Allah's Messengers who gave irrefutable proofs of the obligation to worship none but Allah and to renounce idolatry.

## Relevance of the Qur'anic Verses to the Chapter

These verses prove the prohibition of seeking the blessings of trees or stones, which is categorically regarded as polytheism. The polytheists devoted acts of worship to these idols for the sake of seeking their claimed blessings. Seeking the blessings of shrines, trees or stones is tantamount to seeking the blessings of false deities such as Al-Lât, Al-'Uzzâ and Manâh.

### **Lessons Drawn from the Qur'anic Verses**

- ❖ Seeking the blessings of trees and stones is an act of polytheism.
- ❖ It is permissible to encounter the polytheists in debates for the sake of removing their doubts.
- ❖ Legal rulings are proven only when supported by proofs deduced from the Divine Revelation. A ruling cannot be based on personal desires or assumptions.
- ❖ Almighty Allah has clearly established religion through the Messengers He sent and the Scriptures He revealed.



Abû Wâqid Al-Laythî (may Allah be pleased with him) narrated:

*“We went along with the Messenger of Allah (PBUH) to (the Battle of) Hunayn. At that time, we were new converts to Islam. The polytheists had a lot tree for adoration. They used to attach their arms to the tree seeking its blessings. Afterwards, we passed by (another) lot tree and said, ‘O Messenger of Allah! Let this tree be a source of blessings for our arms as the disbelievers used to do.’ The Prophet (PBUH) exclaimed saying, ‘Allah is the Greatest! (You have followed the evil traditions (of the previous nations). By the One in Whose Hand my life is, you have said the same as the Children of Israel said to Moses, ‘...make for us a god just as they have gods.’ He said, ‘Indeed, you are a people behaving ignorantly...’ (Qur’ân: Al-A`râf: 138) You will follow the (erring) traditions of those (nations) before you.’”<sup>2</sup>*

(Related by At-Tirmidhî who graded it a ṣaḥīḥ (authentic) ḥadīth)

### Abû Wâqid Al-Laythî (the Narrator)

His name is Al-Ḥârith Ibn `Awf. He is a renowned Companion who died in 68 A.H. at the age of 85; may Allah be pleased with him.

### Keywords and Phrases

- **Hunayn:** It is a valley lying ten miles east of Mecca, where the Prophet (PBUH) combated the tribe of Hawâzin.
- **Anwât:** Swords which the polytheists used to hang on the tree seeking its blessings.

### General Meaning of the Ḥadīth

Abû Wâqid gives an account of an interesting incident that took place immediately before the Battle of Hunayn. Some Muslims had just embraced Islam, and thus they were unaware of specific acts of polytheism. When they witnessed the polytheists seeking the blessings of a tree, they asked the Prophet (PBUH) to assign a tree for them to seek blessings thereof. The Prophet (PBUH) was greatly surprised and shocked by their suggestion. He disapproved of their mistaken proposal and likened it to the affair of the Children of Israel who asked Moses to assign an idol for them to worship. The Qur’ân provides:

*“...Make for us a god just as they have gods...”*

(Qur’ân: Al-A`râf: 138)

The Prophet (PBUH) informed that the Muslim Nation would follow the steps of the Jews and Christians. He condemned such an imitation.

### Relevance of the *Hadith* to the Chapter

The *hadith* proves that seeking blessings of trees or any other object is an act of polytheism.

### Lessons Drawn from the *Hadith*

- ❖ Seeking blessings of trees or stones is an act of polytheism.
- ❖ If someone has recently abandoned falsehood, he may retain some erroneous beliefs.
- ❖ Idols are usually adored for the sake of seeking their blessings.
- ❖ A man may applaud an erroneous act, which does not draw him nearer to Allah.
- ❖ When expressing surprise or exclamation, a Muslim may glorify Allah by saying 'Allah is Greatest.'
- ❖ The Prophet foretold that acts of polytheism would disseminate among the people of this nation.
- ❖ It is prohibited to imitate the pagans, the Jews or the Christians unless what is approved of in the Muslim religion.
- ❖ Though the Companions chose the same designation of the polytheists' tree in their request, the Prophet (PBUH) did not care for that, but rather he stressed the intrinsic nature of such a tradition depicting it as that sought by the Children of Israel. Thereupon, rulings are to be considered according to the connotations rather than designations.

### Endnotes

- 1 This piece of information is related by Al-Bukhârî on the authority of Ibn `Abbâs (4859).
- 2 At-Tirmidhî (2181), Aḥmad in *Al-Musnad* (5/218), and At-Tirmidhî graded it a *hasan* (good) *sahih* (authentic) *hadith*.

