

# Kitaabut-Tawheed of Shaikh ul Islaam Muhammad ibn Abdil Wahhaab - Part 3

Explained By Ash-Shaykhul-'Allaamah Abdullaah Al-Ghudayaan

## Chapter 3 - Whoever purifies Tawheed (from shirk etc.) will enter Paradise without giving an account

Alhumdu lillahi rabbil-'aalameen wassalaatu wassalaamu 'alaa nabiyinaa al-kareem Nabeena Muhammadin wa' alaa aalihi wa sahabihi ajma'een amma ba'd.

The Shaykh mentioned that this dars (lesson), because the chapter is a fairly long one, he is going to split the dars into two sessions, this week will deal with half of the chapter and next week insha'Allaah we will continue with the discussion of the second half.

As for this chapter it, then it is the third chapter in our discussion of the Kitaab at-Tawheed. It is the chapter wherein the Imaam entitled "Whomsoever actualises Tawheed, then he will enter Jannah without reckoning."

He mentioned that the intent behind this chapter is to explain that the one bound by the Sharee'ah, it is a must for him that he actualises Tawheed. Actualisation or putting it into practise and establishing is rewarded by Jannah.

The three matters that one should stay away from to actualise Tawheed are:

### **Shirk:**

➤ As for Shirk Akbar (major shirk): It is of different categories -

1. Shirk ad-du'aa - Shirk in regards to ones supplication. The Shaykh mentioned the statement of Allaah (Azza wajaal):  
"When they ride in the boat, they call upon Allaah sincerely with Tawheed, and when Allaah saves them and they land safely, they then commit shirk."
2. Shirk in the niyyah (in ones intent) - When a person intends other than Allaah (praised be He the Most High) in his actions. He mentioned in that regard the statement of Allaah (praised be He the Most High):  
"Whoever wants the life of the dunya and its beautification then we will give that to him (to the end of the verse)."
3. Shirk At-Taa'a - Shirk in regards to ones obedience. So the Shaykh mentioned concerning that the statement of Allaah (praised be He the Most High) concerning the people of the book:

"They took their priests and their rabbis as their gods besides Allaah." Concerning this verse Shaykh Al-Ghudayyaan that the explanation of the verse is that they were obedient to their scholars and the worshippers amongst them in that which was considered in disobedience to Allaah. Likewise they were making halaal that which Allaah (praised be He the Most High) had made haraam, and making haraam that which Allaah (praised be He the Most High) had made halaal. He mentioned that the Messenger (Sallallaahu 'alayhi wa sallam) explained this to the companion Ajjaleel Adee Ibn Haatim (may Allaah be pleased with him) who mentioned to the Messenger (Sallallaahu 'alayhi wa sallam) when he heard the verse, "Indeed O Messenger of Allaah we did not used to worship them besides Allaah." So the Messenger told him the 'ibaadah (worship) of them was that they were obedient in that which was considered to be disobedience to Allaah (praised be He the Most High).

4. Shirk al-Muhabbah - Shirk that is related to ones love. That is when a person loves besides Allaah (praised be He the Most High) an individual or something more than he loves Allaah (praised be He the Most High). The Shaykh mentioned the statement of Allaah (praised be He the Most High): "From the people are those who take besides Allaah arbaaban (i.e. gods/partners that they love besides Allaah, or like they love Allaah)."

- As for Shirk Asgar (minor shirk): The Shaykh mentioned the ayah in which Allaah states:

**"Whoever hopes for the meeting with Allaah should work righteous deeds and not commit shirk in the worship of his Lord with anyone."**

- As for Shirk khafee: It is the hidden shirk. The Shaykh mentioned concerning hidden shirk, that the Messenger (Sallallaahu 'alayhi wa sallam) explained to us the du'aa that is an expiation for hidden shirk, which is, "O Allaah indeed I seek refuge in You that I make shirk with You with something I know and I seek refuge in You that I make shirk with You in affairs that I do not know."

This is in relation to the first affair, is the affair of shirk, then we will mention the second affair being al-kufr.

The ruling of Major Shirk is that it expels a person from Islaam. If a person dies upon that without making tawbah (seeking forgiveness) he dies as a non muslim.

The ruling of Minor Shirk is that it does not expel from Islaam, but if a person dies upon it without making tawbah, then either Allaah (praised be He the Most High) will punish him in the dunya (this world) or He will take from his good deeds.

The ruling of Hidden Shirk is that it does not expel a person from Islaam and its expiation is that a person makes the du'aa that was mentioned earlier.

**Kufr:**

➤ As far as Kufr is concerned, Major Kufr expels one from Islaam, and it is of five types:

1. Kufr at-Taktheeb - Wherein a person disbelieves or denies something in the Qur'aan, or that he disbelieves in Allaah, meaning that he rejects Allaah or something that Allaah (Azza wajal) has mentioned in the Qur'aan.
2. Kufr al-Istikbaar - It is the disbelief of pride and arrogance. A person may believe that, that which is present in the Qur'aan is correct and is true but he does not submit to that.

The proof of that is the statement of Allaah, when He said to the angels:

**"Make sujud to Aadam so they all made sujud except Iblees, he rejected and disbelieved because he was haughty."**

So even though Iblees believed, his kufr revolved around haughtiness and arrogance and his refusal to comply.

3. Kufr Shakk - Disbelief of doubt. As a proof of that the Shaykh mentioned the story that occurs in Surah al-Kahf of two individuals who are both given a garden, and one of them doubting in the resurrection, and his partner turning to him and saying, "Have you disbelieved in the One that created you?" So because of his having doubt concerning Allaah (praised be He the Most High) resurrecting, he made kufr (he disbelieved because of that.)
4. Kufr I'raad - Turning away from the revelation and turning away from the truth. As Allaah (praised be He the Most High) mentions:

**"Those who disbelieve, they turn away from that which they were warned of."**

So here we have the fact that their disbelief here revolves around them turning away from the truth when it came to them.

5. Kufr Nifaaq - Disbelief of hypocrisy. And that is when a person manifests belief but in actuality he hides disbelief.
- As for Minor Kufr, the Shaykh mentioned that it is similarly from the types of kufr. And he said concerning kufr, that the ruling of major kufr is that if a person dies upon it and does not make tawbah, then he will be in the hellfire forever. As for minor disbelief, then the one who falls into that is under the will of Allaah (praised be He the Most High), if Allaah wills He will punish him, and if Allaah wills he will forgive him. The Shaykh mentioned examples of that: Committing zinaa, stealing, drinking alcohol and other than that from the major

sins, anyone who commits any of those sins then he comes under the will of Allaah, if does not make tawbah.

The third category for the one who actualises Tawheed should stay away from is:

**an-Nifaaq:**

➤ As for Nifaaq then it is of two types:

1. Nifaaq al-I'tiqaadi - This is hypocrisy in belief and it is of six categories:
  - i. That a person disbelieves in the Messenger (Sallallaahu 'alayhi wa sallam).
  - ii. That a person disbelieves in something that the Messenger (Sallallaahu 'alayhi wa sallam) came with.
  - iii. A person dislikes the Messenger (Sallallaahu 'alayhi wa sallam), and has hatred for him.
  - iv. A person dislikes something that the Messenger (Sallallaahu 'alayhi wa sallam) came with.
  - v. A person gains pleasure with the religion of Allaah (praised be He the Most High) being diminished, being over powered or something by way of a deficiency taking place.
  - vi. A person dislikes that religion of Allaah (praised be He the Most High) be aided.

And the Shaykh said that if a person dies upon this Nifaaq (without making tawbah) then he will be in the Hellfire forever. Then he mentioned the statement of Allaah (praised be He the Most High):

**“Indeed the hypocrites are in the lowest level of the Hellfire.”**

2. Nifaaq 'Amali - Hypocrisy of deeds. This is the hypocrisy that returns back to the action. It is not considered to be a major hypocrisy. It is of five categories, and it is explained in the hadeeth of the Messenger (Sallallaahu alayhi wa sallam):

“The signs of the hypocrite are that if he speaks then he lies, if he is given a trust then he betrays his trust, if he makes a covenant then he betrays that, if he argues then he is evil in the manner of his arguing, or insolent, and if he makes a promise then he breaks it.”

The Shaykh mentioned that all of that falls under the statement of Allaah (praised be He the Most High):

**“Indeed Allaah (praised be He the Most High) does not forgive that shirk is made with Him, but He forgives that which is lesser than that to whomsoever He pleases.”**

So whomsoever commits hypocrisy of action, that individual if he repents from that, then he will be forgiven, but if he does not repent from it, then he falls under the will of Allaah (praised be He the Most High). If Allaah wills He will punish him and if He wills He will forgive him.

So the one who establishes the three categories of Tawheed:

Tawheed al-uloohiyyah, Tawheed ar-ruboobiyyah, and Tawheed al-asmaa wa sifaat.

If he actualises them and he stays away from the above mentioned affairs (shirk, kufr and nifaaq) then he will enter Jannah without reckoning.

➤ Relevance of the chapter to this book:

It is that after the author mentioned Tawheed, and the virtues of Tawheed it was relative and suitable that he should clarify its actualisation, and that a person does not receive the perfect virtue of Tawheed except by completing its actualisation.

*The First Daleel (proof):*

Allaah the most exalted said:

*“Verily Ibraaheem (‘alayhi-salaam) was indeed a model, devoutly obedient to Allaah, unswervingly true in faith and he was not of those who ascribed partners to Allaah.” (16:120)*

As for:

Indeed Ibraaheem was an Ummah - Then the intent behind “Ummah” here is that he was an example. And he was an imaam and a teacher of good.

Qaanitan - Referring to him being obedient. The Shaykh says that it relates to him being constant upon acts of obedience.

Haneefan - The term “haneef” refers to the one that’s “muqbil ‘alallah” (the one that inclines or journies towards Allaah (praised be He the Most High) and turns away from everything other than Allaah (Azza wajal).

He was not from the mushrikeen- This statement refers to him distancing himself from the mushrikeen with his heart, with his tongue, with his body and rejecting that which they were upon.

➤ General meaning of the aayah:

Allaah describes His friend (‘alayhi salaam) with four characteristics:

1. He describes him as an example to be followed in good, and that is because of him completing that which is related to sabr (patience) and certainty,

the two things being the ingredients by way of a person becomes an imaam in the deen.

2. Ibraaheem was one who had khushoo' (fear awe and reverence) and likewise he was obedient and constant upon the worship of Allaah (praised be He the Most High).
3. Ibraaheem was one who turned away from shirk and turned towards Allaah (praised be He the Most High).
4. He was an individual who distanced himself from shirk and likewise separated himself from the mushrikeen.

➤ Relevance of the aayah to the chapter:

It is that Allaah describes Ibraaheem as His khaleel with the likes of these characteristics, which highlight and establish the goal in them that is sought after for the establishment of Tawheed. And Allaah (praised be He the Most High) has commanded us to follow him in that. As Allaah (praised be He the Most High) mentioned:

**“For indeed you have a perfect example in Ibraaheem and those who were with them.”**

*The Second Daleel:*

***“And those who ascribe not anyone (in worship) as partners with their Lord.”***  
***(23:59)***

➤ Relevance of the aayah to the chapter:

It is that Allaah (praised be He the Most High) describes the early believers who preceded to be Jannaat, with great characteristics and praised them by way of those characteristics, and from those characteristics is that they did not commit shirk with their Lord in any of the categories of shirk in relation to their worship of Allaah (praised be He the Most High).

➤ Points of benefit:

1. The virtue of our father Ibraaheem ('alayhi salaam).
2. That we follow him in the likes of these great characteristics.
3. The clarification of the characteristics, by way of which a person would complete his actualisation of Tawheed.
4. It is waajib upon ourselves to distance ourselves from shirk and the mushrikeen.
5. The description of the believers as them being individuals who actualise Tawheed.