

THE BENEFICIAL, IMPORTANT, AND PRECIOUS PAMPHLET

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Rahimahullâh*



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allâh, the Most Gracious, the Most Merciful.

Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb Rahimahullâh said,

“When it comes to Tawhîd'us Sifât; neither Tawhîd'ur Rubûbiyyah nor Tawhîd'ul Ulûhiyyah will be upright except with the affirmation of the Sifât.”

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The Beneficial, Important, and Precious Pamphlet

(Regarding The Terms Tawhîd, Shirk, Kufr, and
Nifâq)

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(Regarding The Terms Tawhîd, Shirk, Kufr, and Nifâq)¹

**Shaykh'ul Islâm Muhammad bin Abd'il Wahhâb
(1206 H)**

Rahimahullâhu Taâlâ

In the name of Allâh, the Most Gracious, the Most Merciful, from Him we seek help. All praise is due to Allâh, and this is sufficient (for praise). May peace be upon His slaves whom He has chosen.

Ammâ Ba'd (to proceed):

Tawhîd (Unification) and Its Types

Know, may Allâhu Taâlâ have mercy upon you:

That Allâh created the creation to worship Him and so that they do not associate anything to Him.

Allâhu Taâlâ stated,

¹ Ad-Durar'us Saniyyah, 2/66-72. We have also included a question and answer regarding the types of Tawhîd following this treatise found in ad-Durar'us Saniyyah, 2/72-73.

“I have not created the jinn and human beings except that they worship Me” (adh-Dhâriyât 51/56)

Ibâdah (worship) is Tawhîd, since the dispute between the Anbiyâ (pl. of Nabî; Prophets) and their Ummah (people/nation) has always been regarding this. Just as Allâhu Taâlâ stated,

“And verily, We have sent among every Ummah (nation) a Messenger (proclaiming), “Worship Allâh (Alone), and avoid (worshipping) the Tâghût...” (an-Nahl 16/36)

Tawhîd is of three fundamentals:

1. Tawhîd’ur Rubûbiyyah (Oneness of the Divine Lordship),
2. Tawhîd’ul Ulûhiyyah (Oneness of the Divine nature, to single-out Allâh alone for worship),
3. Tawhîd’ul Asmâ wa’s Sifât (Oneness/Uniqueness in the Divine Names and Attributes).

The First Fundamental: Tawhîd’ur Rubûbiyyah (Oneness of the Divine Lordship)

The Mushrikûn (pl. Mushrik) during the era of Rasûlullâh Sallallâhu Alayhi wa Sallam accepted this type of Tawhîd, yet this did not enter them into Islâm. Rasûlullâh Sallallâhu Alayhi wa Sallam fought them and considered their blood and wealth Halâl (permissible). This (type of Tawhîd) is unifying Allâhu Taâlâ in His Fi’l (actions that are unique to Him; i.e. creating, providing, administrating the universe etc.). The evidence for this is the statement of Allâhu Taâlâ,

“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from

the living? And who is it that rules and regulates all affairs?" They will say, "Allâh." Say, "Will you not then show piety (to Him)?" (Yûnus 10/31)

And His Taâlâ's statement,

"Say, "To whom belongs the earth and whoever is in it, if you should know?" They will say, "To Allâh." Say, "Then will you not take heed?" Say, "Who is the Lord of the seven heavens, and the Lord of the Great Throne?" They will say, "They (all) belong to Allah." Say, "Then will you not fear Him? Say, "Who is it in whose hands is the governance of all things, who protects (all), but is not protected (of any), if you know?" They will say, "They (all) belong to Allâh." Say, "Then how are you deluded?" (al-Mu'minûn 23/84-89)

The Âyât (pl. Âyah; verses of Qur'ân) in this regards are many; too many to summarize and well known to mention...

The Second Fundamental: Tawhîd' ul Ulûhiyyah (Oneness of the Divine nature, to single-out Allâh alone for worship)

This (type of Tawhîd) is that which most of the struggle in the past and the present took place. It is the worshippers unifying Allâhu Taâlâ through their own actions, such as in **ad-Du'â (supplication/worship)**, **ar-Rajâ (hope)**, **al-Khawf (fear)**, **al-Khashyah (awe)**, **al-Isti'ânah (seeking aid)**, **al-Isti'âdhah (appeal for refuge)**, **al-Mahabbah (love)**, **al-Inâbah (penitence)**, **an-Nadhr (vow)**, **adh-Dhabh (sacrifice)**, **ar-Raghbah (aspiration)**, **al-Khushû (submissive humility)**, **at-Tadhallul (submissiveness)**, and **at-Ta'dhîm (glorification)**.

The evidence for **ad-Du'â** is the statement of Allâhu Taâlâ,

“And your Lord says, “Call upon Me; I will answer your (prayer)...” (Ghâfir 40/60)

For all of these types of Ibâdah (worship), there is an evidence in the Qur’ân.

The foundation of al-Ibâdah is to isolate al-Ikhlâs (sincerity) solely for Allâhu Taâlâ and to isolate adherence to the Rasûl (Messenger of Allâh) Sallallâhu Alayhi wa Sallam. Allâhu Taâlâ stated,

“And the Masâjid (pl. Masjid; places of worship) are only for Allâh, so pray (invoke/worship) not unto anyone along with Allâh.” (al-Jinn 72/18)

And the statement of Allâhu Taâlâ,

“...So believe in Allâh and His Rasûl (Muhammad), the Nabî (prophet) who can neither read nor write who believes in Allâh and His Words, and follow him so that you may be guided.” (al-A’râf 7/158)

“We never sent a messenger before you except that We revealed to him, “There is no -true- deity -worthy of worship- except Me, so worship Me (alone).” (al-Anbiyâ 21/25)

And His Taâlâ’s statement,

“For Him (alone) is the supplication of truth. And those whom they invoke can never respond to them in any way...”

Until His Taâlâ’s statement,

“...And the invocation of the disbelievers are only in vain.” (ar-Ra’d 13/14)

And His Taâlâ's statement,

"That is because Allâh He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they invoke besides Him, it is al-Bâtil (the falsehood)..." (al-Hajj 22/62)

Moreover, His Taâlâ's statement,

"...And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain (from it)..." (al-Hashr 59/7)

And the statement of Allâhu Taâlâ,

"Say, "If you love Allah then follow me, Allâh will love you and forgive you of your sins. And Allah is al-Ghafûr (the Oft-Forgiving), ar-Rahîm (the Most Merciful)." (Âl-i Imrân 3/31)

The Third Fundamental: Tawhîd' ul Ulûhiyyah (Oneness/Uniqueness in the essence of Allâh, the Divine Names and Attributes)

As Allâhu Taâlâ stated,

"Say, "He is Allâh, the One! Allâh, is as-Samad (The Self-Sufficient Master, Whom all creatures need). He has never had offspring, nor was He born. And there is none comparable unto Him." (al-Ikhlâs 112/1-4)

And His Taâlâ's statement:

"And al-Asmâ'ul Husnâ (the Most Beautiful Names) belong to Allâh, so invoke Him by them, and leave the company of those who

deviate in His Names. They shall be recompensed for what they have been doing.” (al-A'râf 7/180)

Moreover, He Taâlâ stated,

“...There is nothing like unto Him, and He is as-Samî (the All-Hearer), al-Basîr (the All-Seer).” (ash-Shûrâ 42/11)

Shirk (Polytheism) and Its Types

Know that the opposite of Tawhîd is Shirk (polytheism; the worship of others along with Allâh) and Shirk is of three types:

1. Ash-Shirk'ul Akbar (Major Polytheism),
2. Ash-Shirk'ul Asghar (Minor Polytheism),
3. Ash-Shirk'ul Khafî (Inconspicuous/Hidden Polytheism).

1. Ash-Shirk'ul Akbar (Major Polytheism)

The evidence for ash-Shirk'ul Akbar is the statement of Allâhu Taâlâ,

“Indeed, Allâh does not forgive associating partners with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allâh has certainly gone far astray.”
(an-Nisâ 4/116)

And the statement of Allâhu Taâlâ,

“The Masîh (Messiah) has said, “O Children of Isrâ’îl (Israel), worship Allâh, my Lord and your Lord.” Indeed, he who associates others with Allâh -Allâh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” (al-Mâ'idah 5/72)

Ash-Shirk'ul Akbar is of four types:

a- Shirk'ud Du'â (Polytheism in Supplication/Prayer)

The first type is **Shirk'ud Du'â** (invocation, supplication, or prayer to other deities besides Allâh), and the evidence for this is the statement of Allâhu Taâlâ,

“So when they embark on a ship, they invoke Allâh, having their faith purely in Him. But when He saves them (and brings them) to the land, in no time they associate others with Him. Thus becoming ungrateful for what We gave them. Let them have some enjoyment, then they will soon come to know.” (al-Ankabût 29/65-66)

b- Shirk’un Niyyah (Polytheism in Intention)

The second type is **Shirk’un Niyyah**. Niyyah (Intention) is, **Irâdah** (purpose) and **Qasd** (determination), the evidence for this (Shirk’un Niyyah) is the statement of Allâhu Taâlâ,

“Whoever desires the life of this world and its adornments -We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is nothing in the Hereafter but Fire and vain are the deeds they did therein and of no effect is that which they used to do.” (Hûd 11/15-16)

c- Shirk’ut Tâ’ah (Polytheism in Rendering Obedience to any Authority against the Order of Allâh)

The third type is **Shirk’ut Tâ’ah**, and the evidence for this is the statement of Allâhu Taâlâ,

“They (the Jews and Christians) took their rabbis and their monks to be their lords besides Allâh, and (they also took as their Lord) al-Masih (Messiah), son of Maryam (Mary), while they (Jews and Christians) were commanded to worship none but One Ilah, La Ilaha Illa Huwa (there is no -true- deity -worthy of worship- except He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him).” (at-Tawbah 9/31)

The Tafsîr (exegesis) of this Âyah that has no obscurity is their obedience to the Ulamâ (pl. Âlim; scholars) and Ubbâd (pl. Âbid; monks) in Ma’siyah (sin) to Allâh Subhânahu; it is not them supplicating to the Ulamâ and Ubbâd. Just

like when Adiy bin Hâtim Radiyallâhu Anh asked, **“We do not worship them (i.e. Rabbis and Monks).”** Rasûlullâh Sallallâhu Alayhi wa Sallam informed him in explanation that such worship is by obeying them in the matters of Ma’siyah (sin) to Allâh.²

d- Shirk’ul Mahabbah (Polytheism in Love)

The fourth type is **Shirk’ul Mahabbah** (showing the love which is due to Allâh Alone to others), and the evidence for this is the statement of Allâhu Taâlâ,

“And of mankind are some who take (for worship) others besides Allah as Andâd (pl. Nidd; rivals, equals, partners to Allâh), they love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only those who do wrong could see, when they will see the torment that all power belongs to Allâh and that Allâh is Severe in punishment.” (al-Baqarah 2/165)

Until His Taâlâ’s statement,

“...and they will never get out of the Fire.” (al-Baqarah 2/167)

2. Ash-Shirk’ul Asghar (Minor Polytheism)

The second type is ash-Shirk’ul Asghar, which is ar-Riyâ (showing off), and the evidence for this is the statement of Allâhu Taâlâ,

“...So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (al-Kahf 18/110)

² At-Tirmidhî, Hadîth no: 3095; at-Tabarî, Tafsîr, 14/209-211, no: 16631-16634.

3. Ash-Shirk'ul Khafî (Inconspicuous/Hidden Polytheism)

The third type is ash-Shirk'ul Khafî (Inconspicuous/Hidden Shirk), and the evidence for this is the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam,

“Shirk in my Ummah (nation) is much more hidden than the pace of an ant crawling upon a black stone in the darkness of the night.”

The Kaffârah (expiation) for it (inconspicuous Shirk) is the statement of Rasûlullâh Sallallâhu Alayhi wa Sallam,

“O Allâh, I seek protection in You from ascribing partners to You knowingly and I seek forgiveness from You for those things which I do not know.”

Kufr (Disbelief) and Its Types

Kufr is of two types:

1. Al-Kufr'ul Akbar (Major Disbelief)

Kufr (disbelief), which excludes one completely from the Millah (i.e., the nation of Islâm), is of five types:

a- Kufr'ut Takdhîb (Disbelief by Denial & Rejection)

The first type is **Kufr'ut Takdhîb** (Disbelief by Denial and Rejection), and its evidence is the statement of Allâhu Taâlâ,

“And who is more unjust than he who invents a lie against Allâh or denies the truth when it comes to him? Is there not a dwelling in Hell for the Kâfirûn (disbelievers)?” (al-Ankabût 29/68)

b- Kufr'ul Istikbâri wa'l Ibâ'i ma'at Tasdîq (Disbelief by Arrogance & Rejection with Affirmation)

The second type is **Kufr'ul Istikbâri wa'l Ibâ'i ma'at Tasdîq** (Disbelief by Arrogance and Rejection with Affirmation), and its evidence is the statement of Allâhu Taâlâ,

“And (remember) when We said to the angels, “Prostrate yourselves before Âdam.” And they prostrated except iblîs (satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).” (al-Baqarah 2/34)

c- Kufr'ush Shakk (Disbelief by Doubt)

The third type is **Kufr'ush Shakk** (Disbelief by Doubt) and it is **Kufr'udh Dhan** (Disbelief by Lacking Conviction), and its evidence is the statement of Allâhu Taâlâ,

“And he entered his garden while he was unjust to himself. He said, “I do not think that this will ever perish. And I do not think the Hour will occur. And even if I should be brought back to my Rabb, I will surely find better than this as a return.” His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you (as) a man?” (al-Kahf 18/35-37)

d- Kufr’ul I’râdh (Disbelief by Turning away from the Truth)

The fourth type is **Kufr’ul I’râdh** (Disbelief by Turning away from the Truth) and its evidence is the statement of Allâhu Taâlâ,

“But those who disbelieve turn away from what they were warned of.” (al-Ahqâf 46/3)

e- Kufr’un Nifâq (Disbelief by Hypocrisy)

The fifth type is **Kufr’un Nifâq** (Disbelief by Hypocrisy), and its evidence is the statement of Allâhu Taâlâ,

“That is because they believed, then disbelieved, therefore their hearts were sealed, so they understand not.” (al-Munâfiqûn 63/3)

2. Al-Kufr’ul Asghar (Minor Disbelief)

Al-Kufr’ul Asghar (Minor Disbelief) does not exclude one from the Millah (i.e., nation of Islâm), and it is **Kufr’un Ni’mah** (Disbelief Manifesting itself in Ungratefulness for Allâh’s Blessings or Favors). Its evidence is the statement of Allâhu Taâlâ,

“And Allah puts forward the example of a town, that dwelt secure and well content; its provision coming to it in abundance

from every place; but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste [the extreme of hunger (famine) and fear, because of that which they used to do].”
(an-Nahl 16/112)

And His statement,

“...Verily! Man is indeed Dhalûm (an extreme wrong-doer), Kaffâr (an extreme ingrate disbeliever).” (Ibrâhîm 14/34)

Nifâq (Hypocrisy) and Its Types

When it comes to **an-Nifâq** (Hypocrisy), it is of two types:

1. I'tiqâdî Nifâq (Hypocrisy in Belief), and
2. Amalî Nifâq (Hypocrisy in Actions/Deeds).

1. I'tiqâdî Nifâq (Hypocrisy in Belief)

When it comes to the I'tiqâdî, it is of six types:

- a- Belying the Rasûl (messenger), or**
- b- Belying some of what the Rasûl brought, or**
- c- Hating the Rasûl, or**
- d- Hating what the Rasûl brought, or**
- e- Rejoicing at the downfall of the Dîn (religion) of the Rasûl, or,**
- f- Disliking the Dîn of the Rasûl being victorious.**

These are the six types (of Hypocrisy) that make its possessor from those in the lowest depths of an-Nâr (the Fire, i.e., Hell).

We seek refuge in Allâh from Shiqâq (separating) and Nifâq (hypocrisy).

2. Amalî Nifâq (Hypocrisy in Actions/Deeds)

When it comes to the Amalî Nifâq, it is of five types:

- a- When he speaks, he lies;
- b- When he disputes, he resorts to obscene speech;
- c- When he makes a promise, he breaks it;
- d- When he is entrusted, he betrays the trust; and
- e- When he makes an agreement, he proves treacherous.

Allâh Subhânahu wa Taâlâ knows best!.. May peace and abundant salutations be upon our Sayyid (master) Muhammad, his family (especially his family, and then upon his entire nation), and his Ashâb (companions). (Âmîn!)

[أَنْوَاعُ التَّوْحِيدِ]

[Types of Tawhîd]

An Additional Pamphlet Regarding Tawhîd'ur Rubûbiyyah, Tawhîd'ul Ulûhiyyah, and Tawhîd('ul Asmâ Wa's) Sifât

Shaykh'ul Islâm Mujaddid Muhammad bin Abd'il Wahhâb Rahimahullâhu Taâlâ was asked regarding Tawhîd'ur Rubûbiyyah, Tawhîd'ul Ulûhiyyah, and Tawhîd'us Sifât. He replied,

“**Tawhîd'ur Rubûbiyyah** is that which the Kuffâr affirm. As it is in the statement of Allâhu Taâlâ,

“Say, “Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?” They will say, “Allâh.” Say, “Will you not then show piety (to Him)?” (Yûnus 10/31)

When it comes to **Tawhîd'ul Ulûhiyyah**; it is specifying Ibâdah (worship) to Allâh apart from all of the creation. Since the term, “**al-Ilah**” in the speech of the Arab is the one whom worship is directed to. In addition, they (the Mushrikûn) used to say, “**Allâh is the Ilah (deity) of the al-Âlihah (pl. Ilâh; deities).**”

However, they were adopting other (fake) deities with Him, such as the likes of the Sâlihûn (righteous), the Malâ'ikah (angels), and others. They were

saying, “Allâh is pleased with this (worship) and they (the fake deities) will be intercede for us in His presence.”

Once you have accurately understood this, the strangeness of the Dîn will become evident for you.

Allâh Subhânahu deducted against them regarding the crookedness of their Madhhab (way, religion) with their affirmation of Tawhîd’ur Rubûbiyyah. This is because if He is the sole Mudabbir (the Disposer) and all of those other than Him do not own even the weight of an atom, while they affirm this, how could they direct their Du’â (worship) to Allâh and direct their Du’â to another along with Him?

When it comes to **Tawhîd’us Sifât; neither Tawhîd’ur Rubûbiyyah nor Tawhîd’ul Ulûhiyyah will be upright except with the affirmation of the Sifât.** However, the Kuffâr (in the past) are more intelligent than those (contemporaries) who reject the Sifât. Wallâhu A’lam! (And Allâh knows best)!..