



“An Explanation of the Reality of Tawheed that was Brought by the Messengers - And a Rebuttal of the Doubts Surrounding it.”

By the Noble Scholar Saalih bin Fawzaan bin Abdullaah Al-Fawzaan
Translated and abridged by Abu Khadeejah ‘Abdul-Waahid

All praise is due to Allah, Lord of all existence and peace and blessings be upon our Prophet, Muhammad (*may the peace and blessings of Allaah be upon him*) the Seal of the messengers and upon whomever adheres to his *Sunnah* and traverses upon his methodology until the Day of Resurrection.

To proceed:

Indeed the ‘*aqeedah* is the fundamental foundation upon which is established the building of the nations. So the goodness of every nation (*ummah*) and its advancement is linked to the soundness of its ‘*aqeedah* and soundness of its thought (or ideology). Therefore, there came the revealed messages of the Prophets, calling to correction of the ‘*aqeedah*. So every Messenger would call his people first and foremost, saying:

“Worship Allah! You have no other *Ilaah* (God) but Him.”

[*Al-A’raaf*, 7:59]

“And Verily, we have sent among every *Ummah* (nation) a Messenger proclaiming: ‘Worship Allah (alone), and avoid all false deities.’”

[*An-Nahl* 16:36]

And the reason for this is that Allah created the creation for His sole worship, associating non in worship alongside him, just as Allah, the most High, has said:

“And I (Allaah) created not the Jinn and mankind except that they should worship Me (alone).”

[*Adh Dhaariyaat* 51:56]

Worship is the right of Allah over His servants. The Prophet (*may the peace and blessings of Allaah be upon him*) said to Mu'aadh ibn Jabal (*may be Allaah be pleased with him*):

“O Mu'aadh, do you know the right of Allah over the servant, and the right of the servants with respect to Allah?” He (Mu'aadh) said: ‘Allah and His Messenger know best’. He (*may the peace and blessings of Allaah be upon him*) said: **“Indeed the right of Allah over the servants is that they worship Allah alone and they do not associate anything in worship with Him. And the right of the servant with respect to Allah, the Most High, is that He will not punish the one who does not associate anything in worship with Him.”**¹

And this right is the first of all rights, absolutely, there is nothing that precedes it and no one's right comes before it.

Allah, the Most High said:

“And your Lord has decreed that you worship none but Him, and that you are dutiful to your parents.”

[*Al-Israa 17:23*]

And He, the Most High, said:

“Say (O Muhammad): ‘Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents.’”

[*Al-An'aam 6:151*]

And due to the precedence of this right and its prominence over the rest of the rights and its existence as the foundation upon which the remaining regulations of the religion are based, we see the Prophet (*may the peace and blessings of Allaah be upon him*) remained in Makkah for thirteen years calling to the establishment of *tawheed*, the worship of Allaah alone, and the negation of association of partners in worship alongside Allah. And the Noble Qur'aan came with the majority of its *aayaat* affirming this and negating the doubts concerning it. And everyone who prays his prayers, whether they be the obligatory

¹ Narrated by Al-Bukhaaree [Saheeh al-Bukhaaree], published by *Al Maktabah Al Islaamiyah*, Istanbul 1981 CE, (3/216). Muslim, number 30, and the wording is that of Muslim.

prayers (*fard*) or the voluntary prayers (*nafl*), he pledges to Allaah establishment upon *tawheed* in His statement:

“You alone we worship, and You alone we ask for help (for everything).”

[*Al-Faatihah* 1:5]

This great Right is called *Tawheedul-Ibaadah* (The singling out of Allaah alone for worship), or *Tawheedul-Ilaaheeyah* (The singling out of Allaah alone as the only God worthy of worship), or *Tawheedut-Talab wal Qasd* (The singling out of Allaah alone for seeking/requesting and intention). And this is the *Tawheed* that is established in the innate, natural disposition of a person (*fitrah*):

“No one is born, except that he is born upon the *fitrah* (innate, natural disposition).”²

But however he is deviated toward corrupted cultivation:

“His parents make him a Jew or a Christian or a Magian.”³

This *Tawheed* is the origin, original state of the world, whereas polytheism and idolatry (*Shirk*) was alien to it and entered into it. He the Most High, stated:

“Mankind was one community and Allaah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed.”

[*Al-Baqarah* 2:213]

And He, the Most High, said:

“Mankind were but one community (i.e. on one religion of Islamic Monotheism), then they differed.”

[*Yoonus* 10:19]

² From a *hadeeth* narrated by Al-Bukhaaree (2/97), Muslim (No. 2658).

³ Ibid.

Ibn Abbaas , *may be Allaah be pleased with him*, said: **“Between Nooh and Aadam, there were ten generations – all of them upon the true *sharee’ah* (of the worship of Allaah alone).”**⁴

Al-Allaamah Ibnul-Qayyim (died 752 AH) said: “This is the correct speech regarding the *Aayah*.” And he mentions that which supports it from the Qur’aan. Ibn Katheer likewise authenticates it in his Qur’anic commentary (*tafseer*). And the first *shirk* to occur in the time of Nooh was exaggeration and going to excess (in love and praise) of the righteous people and arrogance in denial of their Prophet:

“And they have said: ‘You shall not leave your gods, nor shall you leave *Wadd*, nor *Suwa*’, nor *Yaghooth*, nor *Ya’ooq* nor *Nasr*.”

[*Nooh* 71:23]

Al-Bukharee stated in his ‘*Saheeh*’ on the authority of Ibn Abbaas (*may be Allaah be pleased with him*):

“These were names of the righteous men amongst the people of Nooh. And when they died, the Devil inspired the people to erect statues in their gathering and sitting places and to name these idols with the names of these men – so they did so. And these idols were not worshipped until all these people died, and the knowledge of why the statues were erected was forgotten; then they were worshipped.”

⁴ See “*Tafseer Ibn Katheer*” (1/251), *Maktabatur-Riyaad al-Hadeethah*.