



# How To Call To Tawheed

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## **Kayfiyatu Da'watu Ila at-Tawheed**

**(How to call to Tawheed)**

**Shaykh Saalih Ibn Abdul-Azeez Aal-Shaykh**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed all praise is for Allah, we praise Him, and seek His aid and His forgiveness, and we seek refuge in Allah from the evil of ourselves and our actions, whoever Allah guides none can misguide and whoever Allah misguides none can guide. I bear witness that none has the right to be worshipped except Allah alone, without any partners, and that Muhammed is His slave and Messenger, may the peace and blessings of Allah be upon him and his companions and those who follow in their way.

To proceed:

This is a lesson on Tawheed (worshipping Allah alone), more specifically, on Tawheed al-Ibadah (worship), and that which opposes its foundation, or that which makes it incomplete.

And to explain the different forms of worship which are obligated to be performed sincerely for Allah alone, and that which results in the correction of the life of a person and ultimately leads to the perfection of the heart and actions.

Likewise, to explain Shirk (associating partners with Allah in worship) in detail, and that which results in recognising what Allah loves and is pleased with from Tawheed, and that which He is angry with and hates from Shirk, and that which causes corruption upon the earth after its reform, as Allah states;

***"And do not corrupt the earth after its reform"***

*(surah A'raaf:56)*

The major cause of corruption upon the earth is Shirk al-Akbar (that which expels one from the fold of islam) in Allah. Allah mentions in the Qura'an,

***"Those whom, if we establish them in the earth,  
establish the prayer and give zakat, and command with  
good and forbid the evil."***

*(surah Hajj:41)*

In commenting upon this ayat, Abu Aaliyah one of the Imaams of the Tabi'een, stated, "Every goodness in the Qura'an is from Tawheed, and every evil mentioned is from Shirk."

Allah made the call of every Prophet and Messenger to Tawheed, to proclaim the rights of Allah from His Tawheed, worship and greatness, and to explain that which to free oneself from and reject, from Shirk. In relation to the call of the prophets and messengers Allah says;

*"We sent in every Ummah, a Messenger (proclaiming):  
"Worship Allah and avoid Taghut (false deities)". Then  
of them were some whom Allah guided and of them  
were some upon whom the straying was justified.*

*(surah Nahl:36)*

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The greatest obligation of the servant is that the servant should be clear about the rights of Allah from His Tawheed, and should call to it, and likewise to warn against Shirk and to be free of it and its people. This is the greatest obligation and that which enters into Allahs saying,

***"Let there be amongst you a group calling towards good, commanding with what is good, and forbidding what is evil. They are the successful ones."***

*(surah al-Imran:104)*

Allah described those who call towards good and prevent from evil, as the successful ones. It is not possible to do this except by learning and teaching Tawheed, and disseminating that knowledge, and by recognising the different aspects of Tawheed and that which is obligated to Allah, until the servants heart is firm upon Tawheed and calls others to it. Likewise with Shirk, it cannot be known and warned against, except by having a detailed knowledge of it. Shirk has many

forms, for example Shirk al-Akbar has many forms, as does Shirk al-Asghar (lesser Shirk, which doesn't expel one from the fold of Islam), in different countries, knowing these various forms of Shirk requires knowledge. This knowledge cannot be gained by the student of knowledge until he knows that Tawheed and warning against Shirk is the foundation of the call of the Prophets and Messengers, and that it is the inheritance of Prophethood.

Everything follows on from Tawheed because it is the foundation. The establishment of Tawheed leads to goodness for the individual and the greater population. As a result of Shirk and being distant from Tawheed, results in trials and punishments. Ibraheem (May Allahs peace be upon him), feared Shirk for himself when he said in his dua, in the Qur'aan;



***"And when Ibraheem said: "Oh Lord make this city one of peace and security, and save me and my sons from worshipping idols."***

*(surah Ibraheem:35)*

Ibraheem was the friend of Allah, from amongst the great messengers, and he occupied a lofty rank in the sight of Allah, yet he feared Shirk for himself. In commenting upon this ayat, Ibraheem Taymee from the Kibaar (greater) of the Tabi'een stated;

"And who is safe from this trial (shirk) after Ibraheem".

For this reason, one should have great fear from falling into Shirk, and likewise have great fear from being distant from Tawheed. This should lead the slave to strive to learn Tawheed and the various forms of Shirk, and strive against the people of Shirk with his tongue and with proofs, as Allah says;

***"And do not obey the disbelievers, but strive against them with a great striving".***

*(surah Furqan:52)*

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In our time we find that many people who call to Tawheed, and warn against Shirk only do so briefly, and not in detail. This is generally accepted amongst the masses, because there is no difference in it or argumentation about it, because it is mentioned only briefly. The understanding of people regarding Tawheed and Shirk differs amongst them. For example when you warn against Shirk briefly in some parts of the world, some people understand it as the Shirk that is present in the Christian faith, such as making Jesus the son of Allah. Like the one who said, do not call Muhammad the son of Allah, this is Shirk, but say after that anything you wish, and raise him to any rank until you may even seek help from him, and give him some of the rights of worship that are

exclusive to Allah, like seeking aid, and that he has some control in the affairs of the world.

This type of call to Tawheed you will find in many lands. For example if you warn a group of grave worshippers against Shirk briefly by saying,

***"And when Luqman said to his son when he was advising him, "Oh my son, do not commit shirk with Allah, indeed shirk is a great Zulm (wrong) indeed."***

*(surah Luqman:13)*

They may understand it to mean something other than that which they are upon from their grave worship. But when you explain it in detail, then this is what distinguishes the callers of Ahlus-Sunnah from other than them. The people of Sunnah explain Tawheed in detail. Today you see many

groups affirming the call to Tawheed, but do not explain it in detail. For this reason calling to Tawheed is beneficial for the student of knowledge, to learn it in detail, so he can call to it in his country where Shirk may or may not be present.

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From Tawheed is to glorify Allah because of His greatness, to have hope in Him alone, to have fear of Him alone, to rely on Him alone, to seek nearness to Him alone, to ask for His aid alone, and likewise from amongst the other rights of Allah which are due for Him alone.

Likewise when he explains Shirk, he explains it in detail, and mentions the proofs, he also mentions the different forms of Shirk present in the land he sees, and if there is no Shirk present, he warns against it so the people do not fall into it.

For example, if we look in this country (Saudi Arabia) which Allah has enabled with the da'wa of the Imaam of the reviver of the deen, people love Tawheed and hate Shirk, but when many speakers speak about Tawheed, they mention it briefly.

You will find the people calling to Tawheed in this time differ from those of 50 or 100 years ago, the reason being, because they don't explain Tawheed in detail. By explaining it in detail, it results in the softening of the hearts towards Allah, and the hearts glorifying Allah, as a result of this, they love the people of Tawheed and hate the people of Shirk. When they recognise Tawheed in detail, they have certainty and act according to it, and guide others to it, and when they know Shirk in detail they fear it, flee from it and reject it.

You will find that, generally, people recognise that such and such act may be Shirk, because it is mentioned briefly. When some people enter this country for example, they may not be aware that some of the acts they are performing are Shirk, because of the shortcomings of some callers in explaining Tawheed. You might say to a caller, why don't you explain Tawheed in detail? he will say, I gave a talk on it, I mentioned some proofs,. But then we would say, what are the different aspects of Tawheed that are obligatory, why don't you explain them in detail, for example the requirements of us to have hope, fear, love and reliance on Allah alone. What is the

meaning of seeking aid from other than Allah, and similarly sacrificing to other than Allah and so on.

Some people will say, yes, sacrificing to other than Allah is Shirk, but when an example of sacrificing is presented in front of them, they will not recognise it as Shirk, because it has not been explained to them in detail. Likewise the denoting of blessings to other than Allah, you will find this is a very common occurrence amongst people. Allah says about this;

***"They recognise the grace of Allah yet they deny it, but most of them are disbelievers."***

*(surah Nahl:83)*

For example somebody is saved in a plane or car, and will say it was a good plane, or good car. They will denote the blessing to creation. This is a Shirk upon the tongue, the

bounty and blessing is for Allah, first and foremost, and then for the reason of it. The reason for the spreading of these types of Shirk is because Tawheed is not explained in detail, this is the greatest reason for the trials that we see. It pleases Shaytaan to see a shortcoming in the explanation of Tawheed. The greatest cause for accumulating good deeds, wiping away bad ones, and becoming a friend of Allah, is to be a person of Tawheed. The single greatest aspect revealed to a group of prophets was Tawheed, to command the people with the worship of Allah alone.

The servant of Allah should know Tawheed and its opposite, and should call towards it with wisdom and good preaching. In order to carry this out, it requires knowledge and patience, the knowledge should be clear. We find some callers, they will speak and hear a lot about Tawheed yet they will not fully comprehend it. For example they might call Shirk al-Asghar as Shirk al-Akbar, or they might enter into Tawheed that which is not from it. For example fear and hope is of different types. The fear the scholars explain that is the right of Allah is secret fear. Whereas some callers may not be

aware of the different types of fear, so we say, we need to be clear upon Tawheed, calling towards it is obligatory upon the ummah, because it is a right of Allah and forms the Shahadah (declaration of 'There is no God worthy of worship but Allah'). We should learn Tawheed with its proofs and know that the intention behind learning it, is to glorify Allah. The people are in a great need to learn Tawheed.

I ask Allah that He grants us learning of the deen and the teaching of it, that He makes us callers to His deen, and saves us from the deception of the Shaytaan. May His peace and blessings be upon Muhammad.