Al-Tawḥīd al-Muyassar

ʿAbd Allāh ibn Aḥmad al-Ḥuwayl

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# Foreword

Bismillahi Alrahmaani Alraheem

I praise Allah and thank Him, may peace and blessings be upon Muhammad, his family, and companions.

I have read this treatise, which is titled “Altawheed almuyassar” written by Shiekh Abdullah Bin Ahmad Alhuwayl, and found it an important piece of writing containing the definition of Tawheed and worship and its virtues and examples of different types of worship which befit none but Allah. The author also mentioned some forms of Shirk and what diminishes by Shirk affecting the reality of tawheed. Thus, I recommend its printing, publishing, and distribution in places where different forms of shirk take place because of ignorance and blind following, it may be that Allah guides with it anyone who He wishes good for.

And may peace and blessings be upon our prophet Muhammad, his family and his companions.

Abdullah Bin Abdirahmaan AlJibreen  
25/3/1425 Hijri

# Foreword

All praises or for Allah the Lord of the worlds, may peace and blessings be upon our prophet Mohammed, his family and his companions all together.

I have come across the book namely “Altawheed Almuyassar”, written by our brother Abdullah Bin Ahmed Alhuwayl, and it gave me immense pleasure to see how this great topic (of tawheed) was made easy and simple to understand, for verily making things easy for the learner is from the objectives of the religion. That is why Allah says : “And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember” Surah Qamar verse 22. The prophet (ﷺ) in one authentic hadith said as reported by Abu Hurairah : “You have been sent to make things easy (for the people), you have not been sent to make things difficult for them.” The prophet (ﷺ) also said as reported by Jaabir in sahih muslim : “Allah did not send me to be harsh or cause harm, but He has sent me to teach and make things easy”.

Thus the foundation of this Blessed legislation (shariah) is based on making things easy in knowledge, in action and in general every thing. And it is for people all together.

And what our brother Abdullah Bin Ahmed Alhuwayl has come with is a really good deed over which he should be thanked. Especially what he has done in terms of facilitating and bringing together the foundation of all knowledge which is the knowledge of Tauheed, through which a slave learns about the rights of Allah, with which amendment of this world and the next is achieved.

I ask Allah to grant us and him ability to do good and steadfastness in what we say and do, and ask Him to make this blessed effort beneficial.

Khalid Bin Abdullah Almuslih  
10/5/1424 Hijri

# Preface

All praises belong to Allah- lord of the worlds, and may peace and blessings be upon the last and the final Prophet and Messenger Muhammad, and his family and companions all together.

This is a brief beneficial summary, and collection of comprehensive affairs, nice benefits related to the concept of At-Tawheed without which no acts are accepted by Allah, nor is He pleased with a slave except by its correctness/establishment.

I penned down this short treatise

A- thing cannot be known unless two affairs are made clear:

1. Its reality
2. And clarifying its opposite

I tried to clarify the true meaning of At-Tawheed and mention its foundations and categories, after which I went on to mention the opposite of it which is AlShirk, to inform and clarify through it its different forms and types because:

This is because the beauty of tawheed and its virtues will not become apparent except by knowing the ugliness and dangers of AlShirk. For this work, I have also accumulated other important topics which a monotheist shouldn’t be ignorant of.

I made every effort in ordering the topics, their arrangement and division, I took care of hudood and the definitions while citing evidences briefly to make this work, easy to memorise and understand.

I refrained from being lengthy as well as too concise and made this work between these two conditions. If I am correct, then it is from of Allah. If I have made any mistakes, then it is from me and the Shaitan

 I have gathered this work from the books of righteous scholars, and I have named it “tawheed al Muyassar” asking the Almighty to make it beneficial and put it in the scale of my good deeds

 May peace and blessings be upon our prophet Mohammed his family and his companions.

Abdullah Bin Ahmad Alhuwayl

Riyadh

[Alhaweel@hotmail.com](mailto:Alhaweel@hotmail.com)

# 1 Definition of Tawḥīd

Linguisticly, it’s a verbal noun, “Waḥḥada, Yuwaḥḥidu al-Shayʾ ” means when a thing has been made “one.”

For example, if you say, “No one exited the house except Muḥammad,” you have singled out Muḥammad with [the action of] exiting the house.

And when you say, “No one stood up from the gathering except Khālid,” you have singled out Khālid with [the action of] getting up from the gathering.

Technically,[[1]](#footnote-1) singling out Allāh the Exalted with:

1. Al-Rubūbīyah - i.e. Lordship (His actions)
2. Al-Ulūhīyah - i.e. Worship (from the perspective of creation)
3. Al-Asmāʾ wa al-Ṣifāt - i.e. His Names and Attributes.

# 2 Categories of Tawḥīd

Tawḥīd can be categorized into three:

1. Tawḥīd Al-Rubūbīyah - i.e. Lordship (His actions)
2. Tawḥīd Al-Ulūhīyah - i.e. Worship (from the perspective of creation)
3. Tawḥīd Al-Asmāʾ wa al-Ṣifāt - i.e. His Names and Attributes.

Here is a table with definitions of each category and their evidences:

| Category of Tawḥīd | Definition | Evidence |
| --- | --- | --- |
| Tawheed of lordship | Singling out Allah the Most High in 1. Ownership 2. Creation 3.Admi nistration/governing  Or we can say it's singling out Allah in His actions.  Examples of His action are: Creating, Providing sustenance, Giving and Taking life, sending rain etc | His is the creation and the command. Surah Aaraf 54.  And to Allah belongs the dominion of the heavens and the earth. Al Emran 189. |
| Tawheed of worship | Singling out Allah the most High in the actions of His slaves (our actions),  Example: Prayer, fasting, pilgrimage, reliance, hope, fear, love etc | And I have not created the Jinnkind and the mankind except for my worship. Dhaariat 56  And worship Allah alone and do not associate anything with Him. AlNisaa 36 |
| Tawheed of names and attributes | It's that Allah be described with whatever He and His Prophet (ﷺ) has described Him with, from the characteristics of perfection and qualities of majesty without discussing how or in what manner the attributes are, without likening Him to His creation, and without distortion (interpreting them in a way different from the apparent meaning) and without denying any of His attributes.  (Majmoo Alfataawa Ibn Uthaymeen) | There is nothing like unto Him and He is the All-Hearing, the All- Seeing. AshShoora 11  And to Allah belong the best names, so invoke Him by them. And leave those who practice deviation concerning His names. They will be recompensed for what they have been doing. AlAraf 180 |

# 3 Important benefits

First, the three categories of tawḥīd are interconnected. Each of these categories cannot be separated from the other. So, if someone establishes only one of the categories leaving the others, he won’t be a monotheist.

Second, you should know that the polytheists who were fought by the Prophet used to affirm tawḥīd of lordship. They used to acknowledge that Allāh was the Creator and Provider, the Giver and Taker of life, the Causer of benefit and harm, and the One in charge of all affairs. But even so, this belief did not enter them into Islam. Allāh says,

قُلۡ مَن يَرۡزُقُكُم مِّنَ ٱلسَّمَآءِ وَٱلۡأَرۡضِ أَمَّن يَمۡلِكُ ٱلسَّمۡعَ وَٱلۡأَبۡصَٰرَ وَمَن يُخۡرِجُ ٱلۡحَيَّ مِنَ ٱلۡمَيِّتِ وَيُخۡرِجُ ٱلۡمَيِّتَ مِنَ ٱلۡحَيِّ وَمَن يُدَبِّرُ ٱلۡأَمۡرَۚ فَسَيَقُولُونَ ٱللَّهُۚ فَقُلۡ أَفَلَا تَتَّقُونَ ٣١

Ask ˹them, O Prophet˺, “Who provides for you from heaven and earth? Who owns ˹your˺ hearing and sight? Who brings forth the living from the dead and the dead from the living? And who conducts every affair?” They will ˹surely˺ say, “Allāh.” Say, “Will you not then fear ˹Him˺?” (Yūnus, Q10:31)

Third, tawḥīd of worship was the subject matter of the call of all the Messengers. Because it is the foundation on which all deeds are based and without its realization no deeds are valid. So when it is not established, its opposite takes place, which is shirk. The main dispute between the Messengers and their people was *this* tawḥīd, so it is necessary to look after it, teach its details, and understand its principles.

1. Meaning its definition as per the Sharīʿah (Islamic Law). [↑](#footnote-ref-1)