

Verily all praises are due to Allaah Alone, we praise Him, we seek His assistance, we seek His forgiveness. We seek refuge in Him from the evils of our own selves and from the consequences of our bad deeds. Whoever Allaah guides, there is no one who could lead him astray and whoever Allaah lets stray, there is no one who could guide him. I openly testify that there is none worthy of worship other than Allaah Alone, without partners and I further testify that Muhammad (*salallaahu 'alayhe wasallama*) was His servant and final Messenger.

As for what follows:

The phrases just rehearsed to you in Arabic are called *Khutbahtal-Hajaa* (the Sermon of Need); as a title or as a reference given to those words or phrases by the scholars. They are phrases of *dhikr* (praise of Allaah) and *Tawheed* (testifying to the Oneness of Allaah) that were used by the Messenger of Allaah (*salallaahu 'alayhe wasallam*) in many occasions. It has remained as a practice instituted by the companions in their time and by the *tabi'oon* (the students of the companions after them) and the imams of the religion, as a practice for beginning ones speech. Today we have begun with that, with those words in our verbal address, our class here, on *Kitaab at-Tawheed*.

This week we will begin reading the book and I mentioned what I mentioned about *Khutbahtal-Hajaa* so that we could compare it to the introduction written by the author, Shaykh Muhammad ibn Abdul-Wahhaab (*rahimahullaahu ta'aala*) in his book *Kitaab at-Tawheed*.

He says as his introduction:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah *Ar-Rahmaan Ar-Raheem*. Two names of Allaah that refer to His Mercy, the Possessor of Mercy and the Owner of Mercy. To distinguish between those two, *Ar-Rahmaan* and *Ar-Raheem*, the scholars mentioned that *Ar-Raheem* indicates the Possessor of a Mercy that is specific to the Hereafter, meaning mercy that is specific to the believers; those that shall be rewarded on the Day of Judgment. And the name *Ar-Rahmaan* includes the meaning of Mercy, the Possessor of Mercy, whose Mercy extends to even those who disbelieve in him, reject His Message, and those who fight against His Messengers. He envelops all of them, all of the creation, animals, birds, fish, trees, wildlife – all of that receives the Mercy of Allaah (*ta'aala*) in this life. However, the Mercy that is the salvation forever from the Hell-fire; safety, eternal bliss and happiness, then that mercy is reserved for those who give Allaah His Right and do not violate it. And that right is that He is worshipped alone.

So the author has begun by saying “*Bismillaahi ar-Rahmaani ar-Raheem*,” and then he says *Kitaab at-Tawheed* (the book of *Tawheed*), naming his book. The point we want to mention here is “*bismillaahi ar-rahmaani ar-raheem*” in a written work (like a letter written to someone inviting him to good or like a written book) is also a *Sunnah* from the Messenger of Allaah (*salallaahu 'alayhe wasallam*) and from some angles is more appropriate than *Khutbatul Hajaa*. Now if we've mentioned that *Khutbatul Hajaa* was his sermon, was his introduction to many of his speeches, in many of his admonishments – then how can I say now, that “*bismillaahi ar-rahmaani ar-raheem*” may be more appropriate to begin a book with?

That is based on a distinction made by some of the scholars, that the *basmallah* (saying *bismillaahi ar-rahmaani ar-raheem*) is the best *Sunnah*, or the best practice to be instituted, and the more specific practice of the Messenger (*salallaahu 'alayhe wasallam*) when done in ones writing. The Messenger (*salallaahu 'alayhi wasallam*) wrote to the kings and the rulers of his time, he wrote the pact of *Hudaybiyyah*, he wrote a number of things,

and wrote to people on a number of occasions and his writings consistently began with *bismillaahi ar-rahmaani ar-raheem* (In the Name of Allaah, the All-Merciful, the Ever-Merciful to the believers).

So, then we see that, that *Sunnah* or that practice was indeed taken from him, from the companions, the *Tabi'oon*, and it was passed on. It reached some of the authors of the greatest books of Islaam, that they only began their books with the introduction using the phrase, “*bismillaahi ar-rahmaani ar-raheem.*” In the Name of Allaah, the All-Merciful, the One whose Mercy encompasses the believers on the Day of Judgment.

An example of that would be Abu Abdillaahi Muhammad bin Ismaaeeel Al-Bukhaaree. The great *Imaam*, known as *Imaam Al-Bukhaaree* (*rahimahullaah*) who died in the year 256, the author of what we refer to as *Saheeh al-Bukhaaree*, the most authentic compilation of *hadeeth* with chains written. His book began simply with “*bismillaahi ar-rahmaani ar-raheem* The Book of the Initial Bringing of Revelation.” He began simply with, “In the Name of Allaah, the Ever Merciful, the One whose Mercy encompasses the believers on the Day of Judgment.” He began with the *basmallah*.

So with that a number of scholars all the way into later times, including *Shaykh ul-Islaam* Muhammad bin Abdul-Wahhab, began their books with simply saying “*bismillaahi ar-rahmaani ar-raheem.*” Furthermore, some of the scholars, especially those who are compiling *hadeeth* of the Messenger (*salallaahu 'alayhe wasallam*) along with *ayaat* in chapters similar to *Saheeh al-Bukhaaree* and *Kitaab at-Tawheed*, feared that if they were to write an introduction from themselves, from their own words, other than *bismillaahi ar-rahmaani ar-raheem*, it might be considered blameworthy from the angle of implementing the statement of Allaah,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

“O you who believe! Make not (a decision) in advance before Allaah and His Messenger (*salallaahu alayhe wasallam*).”

[*Suuraat ul-Hujuraat* (49):1]

Some of them considered that from the best application of this *ayah* (to make it inclusive of so many things) means that we allow it to apply to even to the books that we write. So that if one were to write a book containing *ayaat* and *ahaadeeth*, the most appropriate introduction would be simply to name Allaah, and to begin with the blessing of Allaah’s Name, and say nothing from our own selves, and go right into what Allaah and His Messenger (*salallaahu 'alayhe wasallam*) have said, whether that is obligatory or not. Simply to apply the *ayah* in every possible way it could be applied.

With that, that is likely the motivation behind many of those authors who began their books with simply the *basmallah* and it is likely (we have to say likely, because we cannot confirm and say this is absolutely) why the author began with the *basmallah*. Other alternate explanations have been offered by some of the scholars, a commonly quoted *hadeeth* about any sermon or any speech that begins without the *basmallah* is deficient. This *hadeeth* attributed to the Messenger (*salallaahu 'alayhe wasallam*) is actually not authentic and it is not to be used as a proof for beginning writing, a book, a class or an address with the *basmallah*. Rather, the generality of the practice of the Messenger (*salallaahu 'alayhe wasallam*) is what establishes for us the legislated nature of beginning with it, and not the *hadeeth* which is attributed to him, which means that any speech of any importance that begins without the *basmallah* is deficient. Again that is not authentic.

Let us begin with the reading of *Kitaab at-Tawheed* after understanding that.

The author says:

كتاب التوحيد

The Book of *Tawheed*

وقول الله تعالى:

And Allaah, the Most High said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ [سورة الذاريات: ٥٦]

“And I did not create the jinn and mankind except to worship Me.”

[*Suuraatu Dhaariyaat* (51):56]

So the name of the book is *Kitaab at-Tawheed*. The word *kitaab* means *maktoob* (something that has been written). *At-Tawheed* is the *masdar* (verbal noun) from *waHadaa*, *yuwaHiiduu*, *tawHeedan* (to consider something to be one). For example, *waHadaa as-sufuuf* – there were many rows, so someone came and made them into one row.

The word *Tawheed* has many applications in other than ‘Aqeedah. Meaning, *waHadaa at-turuq*, *waHada al-manaahij* – a person took the many roads that were available and made them into one main road in construction. *WaHada al-manaahij* – perhaps people concerned with curriculums saw that the teachers were using too many different curriculums. So someone came and united them all upon one curriculum. So that is all from the general usage of the word *Tawheed*, *waHada*, *yuwaHiduu* (to make something into one).

When we use the word *Tawheed* in the phrase *Kitaab at-Tawheed* (the Book of *at-Tawheed*), it is not left upon its general linguistic meaning (the book of making things into one thing or the book of considering things to be one and singular) rather the intended meaning is *tawheedul-‘ibaadah lilaahi*, the servant making his acts of worship for Allaah Alone. Meaning, singling out Allaah with ‘ibaadah (worship) or more generally, singling out Allaah with the three kinds of Tawheed:

1. *Tawheed ar-Rububiyyah*: that Allaah (*ta’ala*) is the only Lord, the only Creator, the only Sustainer, the only Provider, and the only One that brings life and death.
2. *Tawheed ul-Uluhiyyah*: He is Alone and Singular in His *Uluhiyyah*, in His sole right to be worshipped alone. No one shares anything with Him in that regard. No one. Not that highest of angels, nor the best of Prophets, nor the most righteous people who ever lived. None of them share in His right to be worshipped in the slightest way.
3. *Tawheedul Asmaa wa Sifaat*: The third way we make *Tawheed* of Allaah is with regards to His Names and Attributes. He has the Most Beautiful and Perfect Names and Attributes. There are none who share in any of them with Him; none who share in the perfection and beauty of His Names and Attributes in anyway whatsoever. He is *as-Samee’* (the All-Hearing) whose hearing encompasses all voices in all places. He is *al-Baseer* (the One who is All-Seeing), He sees each and every action openly and secretly, nothing is hidden from His Sight, while He is above the creation, above His Throne.

I do not like to say (He is) **far above** (the creation) because:

وَإِذَا سَأَلْتُكُمْ عَبَادِي عَنِّي فَإِنِّي قَرِيبٌ

"And when My slaves ask you (O Muhammad (*salallaahu 'alayhe wasallam*) concerning Me, then (answer them), I am indeed near (to them by My Knowledge)."

[*Suuraat ul-Baqarah* (2):186]

We describe Allaah with closeness. And if a person is disobedient, we don't say Allaah is far from him, we say he is far from Allaah, and we attribute distance and the act of being away and far from someone or something to the sinner, to the person who has committed crimes, and not to Allaah, who is close to the servants. So to rephrase that, He is above the heavens, above His Throne and He can see and hear everything).

So those are two examples of Attributes for Allaah and Names of Allaah, that none share in their beauty, perfection, and completeness of them. So that is what we mean when we say *at-Tawheed* is to single out Allaah with His *Rububiyyah*, His *Uluhiyyah* and His *Asma wa Sifaat*.

Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونَ [سورة الذاريات: ٥٦]

"And I did not create the jinn and mankind except to worship Me."

[*Suuraatu Dhaariyaat* (51):56]

Shaykh Saalih al-Fawzaan (*haafidhahullaahu ta'aala*) in his book *al-Mullakhas* (this is where we will be taking the majority of our points of explanation from the summarized explanation of *Kitaab at-Tawheed*) gives five brief points of explanation to this ayaah:

١- وجوب إفراد الله بالعبادة على جميع الثقلين؛ الجن و الإنس

1. The Jinn and Mankind are obliged to devote all acts of worship solely to Allaah.

First point: We understand from the verse the obligation of worshiping Allaah, or singling out Allaah with all acts of worship. That obligation exists for all of the creation, all of those who dwell on the earth, from both types of creation, both types of the responsible, accountable creations – the *jinn* and the mankind.

As a side note: *Jinn* are similar to mankind. *Jinn* are species of creation, a species that Allaah has created that remain generally unseen as part of the unseen that we believe in and that He has informed us of. You can read *Suraat ul-Jinn*, and you can read references to the *Jinn* in other parts of the *Qur'aan* and throughout the body of literature of the *Sunnah* of the Messenger of Allaah (*salallaahu 'alayhe wasallam*).

The *jinn* have been created from smokeless fire and they have the obligation – just as we do – of hearing and obeying the Messengers sent by Allaah. Our Prophet (*salallaahu 'alayhe wasallam*) was sent to all of the *jinn* and all of the mankind. It is mentioned as one of those things that are specific to our Messenger (*salallaahu 'alayhe wasallam*). Meaning, the previous prophets were sent to their people or certain people, but not in an all-

encompassing comprehensive manner; that they were responsible for conveying their message to all of humanity and all of jinn-kind.

The jinn have specific rules, physical rules that govern their existence that are much different than the rules that govern our existence. The details of those rules are known to Allaah and we don't know about the details of them, except we see clearly from the descriptions of the jinn and the mentioning of the jinn from the Messenger (*salallaahu 'alayhe wasallam*) that their lives are obviously governed by those different laws. The details of that discussion are for a more focused lesson on our belief in jinn.

2 - بيان الحكمة من خلق الجن ولأنس

2. The Qur'aanic verse expounds the wisdom behind the creation of the jinn and mankind.

Second point: The second point offered by *Shaykh Fawzaan* to benefit from this *ayaah* is that the creation of jinn and mankind had a reason or a purpose, and that is clearly that they are made as worshippers to worship Allaah.

3 - أنَّ الْخَالِقَ هُوَ الَّذِي يَسْتَحِقُّ الْعِبَادَةَ دُونَ غَيْرِهِ مَنْ لَا يَخْلُقُ، فَفِي هَذَا رَدٌّ عَلَى عَبَادَ الْأَصْنَامِ وَغَيْرِهَا

3. It is only Allaah, the Creator, Who deserves worship rather than other false deities incompetent to create. This point is a refutation of the idolaters' arguments.

Third point: As for the Creator, He is the One who deserves the worship Alone, no one else from those He has created. How can someone, who is created himself, and does not create, deserve to be worshipped? As the scholars have mentioned, the very mention of Allaah being the Creator, the Provider and the One who brings life, and so on, the *Rububiyyah* of Allaah, all of that is mentioned as an introduction to the importance of *Tawheed ul-'Ibaadah* and *Tawheed ul-Uluhiyyah*; the kind of *Tawheed* that is the very essence of the calls of the prophets that they are to single out Allaah with all acts of worship. Since He is the One who brings life and death, He should be the only One that we direct an act of worship to. The One who provides us everything that we have of food, clothing, breath, and life; all of that is a proof that He is the One, the only One who has done that for us, and the only One we should worship as well.

So *Rububiyyah*, or the fact that Allaah is the Creator, the Sustainer, and the provider – this issue is mentioned in the book of Allaah as a lead in to the obligation of worshipping Him alone. As it is generally a concept agreed upon, even by the disbelievers, the polytheists of Makkah who worshipped others besides Allaah. They believed that Allaah Alone was their sole Provider, Creator, and the One who brings life and death. They affirmed for Allaah His *Rububiyyah*, that He is the only Creator, only Sustainer, and so on. Yet, they did not affirm *Tawheed al-'Ibaadah*, they did not accept that Allaah deserved to be worshipped, alone. And it is a flaw in logic, since how could a created thing that is totally reliant on the Creator deserve worship from other created beings?

4 - بيانِ غُنْيَ اللَّهُ سَبَحَانَهُ وَتَعَالَى عَنْ خَلْقِهِ وَحَاجَةِ الْخَلْقِ إِلَيْهِ، لَأَنَّهُ هُوَ الْخَالِقُ، وَهُمْ مَخْلُوقُونَ

4. Almighty Allaah is the Self-Sufficient and thus He is in no need of His creatures, whereas they are in dire need of Him. This is, definitely, because Allaah is the Creator and they are His creatures.

Fourth point: To understand that Allaah is free of need. Allaah, the High and Exalted, does not need His creation and has no need for them, yet they are the ones who need Him because He is the creator and they are the created beings.

٥ - إثبات الحكمة في أفعال الله سبحانه

5. The Qur'aan verse, further, proves that Allaah is All-Wise in His Actions.

Fifth point: That we understand from this text and every text that talks about something Allaah has done, whether they are attributes that He is always described with (*sifaat fi'leeya*) or whether they are specific (*af'aal ikhtiyariyah*), those things that Allaah has done at certain times, like creating the heavens and the earth, creating mankind and jinn or anything else that Allaah has mentioned that He has done, they are done for a very high, lofty, noble reason, wisdom or goal. Nothing that Allaah has done is without a complete and perfect objective. Nothing was done in play or to waste time, Allaah (*ta'aala*) is far removed above such an idea. So of all of Allaah's actions contain the highest wisdom and the most noble aims and goals. So we say Allaah (*subhaanahu wa ta'aala*) has Created for the highest and most wise reason, and that is to establish His right to be worshipped alone within the actions of the created realm, within the actions of the created beings.

The author goes on in the text of the book to say, and the statement of Allaah:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) *Taaghoooot* (all false deities i.e. do not worship *Taghut* besides Allaah)."

[*Suraat un-Nahl* (16):36]

Taaghoooot is taken from the word *tuughyaan*; it is *mujaawazatil Hadd* (it is to go beyond the limits). So everyone who worshipped besides Allaah, and is pleased with that, then he is a *Taaghoooot*.

The general meaning of the verse is that Allaahu (*subhaanahu wa ta'aala*) has mentioned a historical fact that in every generation or in every group of people, there has been a Messenger calling them to the worship of Allaah Alone, and to abandon those things that are worshipped beside Him. And He has continued on sending those Messengers to groups of humanity throughout time, from the time of Aadam to the time of Noah, all the way to the last *Ummah*, the last group of people, the nation of the Prophet Muhammad (*salallaahu 'alayhem jami'aan wasallam* (may Allaah raise all of their ranks and grant them all peace)).

What is to be understood from this *ayaah* as it relates to our study?

١ – أنَّ الْحِكْمَةَ مِنْ إِرْسَالِ الرَّسُولِ هِيَ الدُّعْوَةُ إِلَى التَّوْحِيدِ وَالنَّهِيُّ عَنِ الشَّرِّ

1. The divine wisdom behind dispatching Messengers is to invite people to monotheism and prohibit them from the perpetration of acts entailing polytheism.

First point: The reason for sending Messengers, all of them, has been to invite to *Tawheed* and to prohibit the people from acts of worship dedicated to other than Allaah, *ash-Shirk*.

2—أَنَّ دِينَ الْأَنْبِيَاءِ وَاحِدٌ، وَهُوَ إِخْلَاصُ الْعِبَادَةِ إِلَهٌ وَتَرْكُ الشَّرِكِ وَإِنْ اخْتَلَفَ شَرَائِعُهُمْ

2. Though they are of various legislations, all Messengers call for one common religion, which is consisted in devoting all acts of worship solely to Allaah and associating no partner with Him.

Second point: The religion of the Prophets is one. It is to purify ones' worship of Allaah and abandon all forms of *shirk* (associating partners with Allaah). That is even when the Prophets had messages or had differences in the application in those messages throughout different times. Meaning, it was impermissible for such and such nation to eat such and such food in this time that they lived in, and another nation may have been allowed to eat that food, etc. There are some different, specific rulings given to each nation, again, all under the specific legislation of Allaah. So therefore, it was the most suitable and best legislation for each people in each time.

3—أَنَّ الرِّسَالَةَ عَمِّتْ كُلَّ الْأَمَمِ، وَقَامَتِ الْحِجَةُ عَلَى كُلِّ الْعِبَادِ

3. Divine Message has pervaded in all nations and Allaah's proof was established on all so that no one may be excused on the Day of Resurrection.

Third point: The *Risalaah* (message) has been conveyed to all of the people and all nations throughout history. The proof has been established against all of the people. There is a point there that needs to be raised that, that is general speech and there is a specific exception to that. But in general, Allaah has sent the Messengers, and their messages have reached all corners of the earth in a general way, and the proof has been established upon the people in a general way. Specifically, there are some people called *Ahlul-Fatrah* (people who died in a time where they did not hear the message of the new prophet). Their message was corrupted and the message of the next prophet after the one that was sent to them did not reach him. So his message was corrupted and he did not hear the message of *Tawheed* as clearly as it was conveyed. Either that, or he was deaf, or he had another excuse. For example, a child died young before reaching the age of *tamyeez* (of his own understanding and holding his own opinions). So, will Allaah punish these people, who have not the *Hujjah* (the proof established against them)? While in general way we say the proof has been established. However, specifically, we say no. Individual cases of a person who never heard about *Tawheed* for whatever excuse (e.g. being deaf, dying young, having the Message reach them when they were too old, senile perhaps to even understand the Message, and so on) as reported by the Messenger of Allaah (*salallaahu 'alayhe wasallam*) will be given a special test on the Day of Judgment, according to a number of authentic *hadeeth* reported from the Messenger of Allaah (*salallaahu 'alayhe wasallam*).

He said that three kinds of people will have arguments in their favor that will be heard, the deaf person, the child who died young, and the one who died in the period between Messengers. Other narrations were mentioned – a senile old man, etc. They will give their proofs and their arguments, and they will be heard. And Allaah, from His Perfect Attribute of Justice will put them to trial on that Day to see – are they obedient servants of Allaah, or are they disobedient and rebellious to the order of Allaah? He will order a part of the Hell-Fire to rise up or to become clear and visible to them. They will be ordered to enter it, and then the ones who have been destined to be from the people of eternal bliss and happiness, the people of paradise, they will enter into the Fire, no questions asked, obedient to their Lord. They will find the fire cool and soothing, and they will, as a result of their obedience, enter the Paradise with that test alone. And whoever has had eternal misery destined for him, the disbeliever that rejects, disobeys and turns away from the order of Allaah, they will say, "How could we enter this Fire when we used to run from this in the worldly life?" So they will be made to enter the Fire because of their disobedience to Allaah in that test.

So specifically, there are specific exceptions to the generality of the proof being established upon mankind. That doesn't contradict the statement of the explainer here, *Shaykh Saalih al-Fawzaan*. Rather his speech is general and the exceptions I made are specific exceptions for specific cases.

Whoever wants more details on that topic can refer to the CDs available from TROID called "The Rulings on the Disbelievers who Die Young." That lecture has research in it covering these *ahaadeeth* mentioned, the *hadeeth* of *al-imtiaan* (the *hadeeth* of that specific test given to people who have excuses) and other *ahadeeth* about the end result of the children of the polytheists that die young. That's how it's relevant to our class today.

4 – عظُم شأن التوحيد، وأنَّ واجبًّا على جميع الأمم

4. The significance of monotheism, which is held incumbent upon all nations.

Fourth point: In explanation of the verse "We have sent among every nation a Messenger (proclaiming): "Worship Allaah (Alone), and avoid *Taaghoooot*" he speaks of the high status that *Tawheed* holds and that it has been an obligation on every single group of people who ever lived on this earth.

في الآية ما في (لَا إِلَهَ إِلَّا اللَّهُ مِنَ النَّفِيِّ وَالْإِثْبَاتِ، فَدَلَّتْ عَلَى أَنَّهُ لَا يَسْتَقِيمُ التَّوْحِيدُ إِلَّا بِهِمَا جَمِيعًا، وَأَنَّ

5 – النَّفِيُّ الْمَحْضُ لَيْسَ بِتَوْحِيدٍ، وَالْإِثْبَاتُ الْمَحْضُ لَيْسَ بِتَوْحِيدٍ

5. The Qur'aanic verse implied the same meaning expressed in the Two Testifications of Faith (Testifying that there is no deity but Allaah, and that Muhammad is the Messenger of Allaah). In addition to negating the validity of worshipping any false deity, it proved Allaah as the sole God. Therefore, perfect monotheism should combine both disapproval of all false deities and absolute approval of Allaah's Divinity.

Fifth point: In the verse is what is contained in the statement, *laa ilaha illallaah*, of negation and affirmation. *Laa ilaha* (there is no one worthy of worship, no deity worthy of worship, nothing that deserves worship) *illallaah* (except Allaah). So there is a negation of all things worshipped with right. Then there is an affirmation, an exception made, other than Allaah or except Allaah. In that phrase we utter often, *laa ilaha illallaah*, there is a similar kind of negation and affirmation in this verse. The Messenger sent to every group of people said "أَعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ" "Worship Allaah", there is your affirmation. "Avoid *Taaghoooot*" you have to negate the rights that are claimed that some have the right to be worshipped other than Allaah.

So it shows here that *Tawheed* cannot be established correctly except by way of the establishment of both the affirmation of Allaah's right to be worshipped, and the negation of others who claim or that is claimed that they have a right to be worshipped. And that simply to negate that others have the right to be worshipped is not *Tawheed* by itself; and to say that Allaah deserves to be worshipped without negating others rights to be worshipped is not *Tawheed* by itself. *Tawheed* must have both elements, that Allaah is to be worshipped alone, deserving of worship. And secondly that no one besides Allaah deserves that worship.

The author goes on in the text of *Kitaab at-Tawheed* to say:

وَقَضَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدِينِ إِحْسَانًا

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents.”
 [Suraat ul-Israa (17):23]

Shaykh Saalih al-Fawzaan says there are five points of relevance here:

1 – أَنَّ التَّوْحِيدَ هُوَ أَوْلُ مَا أَمْرَ اللَّهُ بِهِ مِنَ الْوَاجِبَاتِ، وَهُوَ أَوْلُ الْحَقِيقَةِ الْوَاجِبَةِ عَلَى الْعَبْدِ

1. Monotheism is the first decree enjoined by Allaah on man. It is, thus, the foremost binding right of Allaah incumbent upon His servants.

First point: *Tawheed* is the first thing that Allaah has begun with here when mentioning what is an obligation upon the people. It is the very first of all rights and all obligatory matters that the servant must fulfill in his life. The very first and most deserving of attention is the right of Allaah to be worshipped alone.

ما في كلمة (لا إله إلا الله) من النفي والإثبات، وفيها دليل على أنَّ الوَحِيدَ لا يَقُومُ إلَّا على النفي والإثبات:
 2 – (نفي العبادة عمّا سوى الله وإثباتها لله)، كما سبقَ

2. The verse conveys the same meaning expressed in the Testification of Faith, i.e. declaring that all false deities are not worthy of being worshipped while Allaah is.

Second point: Again, another similar usage of the Arabic like what is found in the phrase, *laa ilaha illallaah* (there is no one worthy of worship other than Allaah) is negation and affirmation. *Tawheed* cannot be established unless both things are present: a negation of things that are worshipped besides Allaah and an affirmation that only He deserves worship. That is the phrase, that you do not worship other than Him, as has proceeded.

3 – عَظَمَةُ حَقِّ الْوَالَدَيْنِ حِيثُ عَطَفَ حَقَّهُمَا عَلَى حَقِّهِ، وَجَاءَ فِي الْمَرْتَبَةِ الثَّانِيَةِ

3. The Qur'aanic verse affirms the significant merit of fulfilling parents' due rights of respect and kind treatment since these rights is directly preceded by the enjoinder of monotheism.

Third point: The greatness or the superiority of the rights of the two parents since Allaah has mentioned them right after mentioning His role right to be worshipped alone. So it comes in rank second – after *Tawheed* of Allaah, you must be dutiful to your parents.

4 – وَجُوبُ الْإِحْسَانِ إِلَى الْوَالَدَيْنِ بِجَمِيعِ أَنْوَاعِ الْإِحْسَانِ، لَأَنَّهُ لَمْ يَخُصْ نَوْعًا دُونَ نَوْعٍ

4. The obligation of showing all kinds of benevolence, righteousness and tenderness when dealing with parents. The Qur'aanic verse does not, however, specify a limit or designate a way of such a good treatment.

Fourth point: The obligation to be dutiful to one's parents includes every type of good behavior and dutifulness. Every possible type, since Allaah (*Azza wa Jall*) has mentioned it in an unrestricted way. Meaning, you must be good to your parents, and He did not limit it to a few actions, to a set number of visits or a certain kind of assistance offered, or to a certain set of phrases of respect to be uttered in their presence. Rather,

respect, dutifulness, and honoring ones parents is a wide open topic, including every type of respect and dutifulness that can be included in the generality of that. We are to be dutiful to them in every way of dutifulness.

٤- تحريم عقوق الوالدين

5. The prohibition of being undutiful or ungrateful to one's parents.

Fifth point: The prohibition of being disrespectful or negligent to our parents with regards to their rights over us.

Then the author goes on to say:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

“Worship Allaah and join none with Him (in worship)...”

[Suuraat un-Nisaa (4):36]

١ - وجوب إفراد الله بالعبادة، لأن الله أمر بذلك أولاً، فهو أكمل الواجبات

1. The obligation of devoting all acts of worship exclusively to Allaah Alone, since such a command is given top priority according to the Qur'aanic verse. Therefore, worshipping one God (i.e., Allaah) is the most assured obligatory ordinance.

First point: The benefit from this verse is that it is obligatory to single out Allaah with our worship since Allaah has ordered that first and it is the most stressed of all obligations.

٢ - تحريم الشرك، لأن الله نهى عنه، فهو أشد المحرمات

2. The prohibition of ascribing partners to Allaah, as it is the gravest and most abominable sin.

Second point: The prohibition and illegality of polytheism (to offer acts of worship to other than Allaah). That is because Allaah is the One who forbade that and thus it is the most severe prohibition there is.

٣ - أن اجتناب الشرك شرط في صحة العبادة، لأن الله قرن لأمر بالعبادة بالنهي عن الشرك

3. Avoidance of all forms and acts of polytheism is a prerequisite for the validity of man's devotion to Allaah. So, Allaah espoused enjoinder of devotion and the prohibition of polytheism.

Third point: It is obligatory to avoid *shirk*, and the avoidance of *shirk* is the condition of the acceptability of your act of worship, of every one of your acts of worship, since Allaah has mentioned them together. He ordered us to worship Him and He forbade from committing *shirk*. So anyone who is committing *shirk* in his act of worship with Allaah will absolutely have that act of worship rejected by Allaah, and as well as all of his deeds.

4 – أَنَّ الشَّرْكَ حِرَامٌ قَلِيلَهُ وَكَثِيرَهُ، كَبِيرَهُ وَصَغِيرَهُ، لَأَنَّ كَلْمَةً شَيْئًا نَكْرَهُ فِي سِيَاقِ النَّهْيِ، فَتَعْمَلُ كُلُّ ذَلِكَ

4. All types of polytheisms, according to the Arabic context of the Qur'aanic verse, are categorically prohibited whether minor or major.

Fourth point: Shirk is unlawful, absolutely prohibited. The little of it and the great, most obvious forms of it; as big as it may be, or as tiny and irrelevant as some people may consider it. All acts of shirk are impermissible. Since the Arabic construction here, “وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا” – Don't worship or do not make shirk with Allaah, **shayaan** (with anything). That phrase is from the phrases of unrestrictedness. Meaning, every single thing that could fall under the **shay** is to be rejected as an object of worship. So it is general and unrestricted, and no exception is made. Nothing may be taken as partner with Allaah.

أَنَّهُ لَا يَجُوزُ أَنْ يَشْرُكَ مَعَ اللَّهِ أَحَدٌ فِي عِبَادَتِهِ، لَا مَلِكٌ وَلَا نَبِيٌّ وَلَا صَالِحٌ مِنَ الْأُولَائِ وَلَا صَنْمٌ؛ لَأَنَّ كَلْمَةً
5 – (شَيْئًا) عَامَةً

5. The impermissibility of associating any partner with Allaah, whether an angel, a prophet, a righteous person or an idol.

Fifth point: Shaykh Saalih al-Fawzaan says, it is not permissible that shirk is made with Allaah in a person's act of worship, in any act of worship of his. Not directed towards an angel, a prophet, a righteous person, a statue or an idol. This is since the word **shayaan** is general and all inclusive, unrestricted.

Afterward:

Firstly mentioned here in the text is “Join not anything in worship with Him.” And the reference here by the author are the *ayaat* (verses) that follow:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ إِلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أُولَادَكُمْ مِنْ إِمْلَاقٍ
نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا
بِالْحَقِّ دِلِكُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (١٥١)

“Say (O Muhammad ﷺ): "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; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawahish* (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allaah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

[Suraat ul-An'aam (6):151]

وَلَا تَقْرُبُوا مَالَ الْيَتَيمِ إِلَّا بِالْتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأُوفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ إِلَّا تُكَافَّ نَفْسًا إِلَّا
وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدُلُوا وَلَوْ كَانَ ذَا قُرْبَى وَبَعْهُدِ اللَّهِ أَوْفُوا ذَلِكُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (١٥٢)

"And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he

can bear. And whenever you give your word (i.e. judge between men or give evidence), **say the truth even if a near relative is concerned, and fulfill the Covenant of Allaah. This He commands you, that you may remember.”**

[*Suraat ul-An'aam* (6):152]

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَأْبِغُوا السُّبُلَ فَتَفَرَّقَ بَعْدُ عَنْ سَبِيلِهِ ۚ ذَلِكُمْ وَصَاحِبُمْ بِهِ لَعْنَكُمْ تَتَفَوَّنَ (١٥٣)

“And verily, this (i.e. Allaah's Commandments mentioned in the above two Verses 151 and 152) **is My Straight Path, so follow it, and follow not** (other) paths, **for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqun** (the pious).”

[*Suraat ul-An'aam* (6):153]

We will mention the ten basic obligations that are established in that passage in a brief way as *Shaykh Saalih al-Fawzaan* has done for us here.

أولاً: وصَّاكُمْ أَلَا تُشْرِكُوا بِهِ شَيْئًا، وَهَذَا نَهِيٌّ عَنِ الشُّرُكِ عَموماً، فَشَملَ كُلَّ مُشْرِكٍ بِهِ مِنْ أَنْوَاعِ الْمُعْبُودَاتِ
من دون الله، وَكُلَّ مُشْرِكٍ فِيهِ مِنْ أَنْوَاعِ الْعِبَادَةِ

1. Allaah commands His servants not to associate any object or false deity with Him. The prohibition here is so exclusive and general that it includes the forbiddance of worshipping any false deity or object and the avoidance of any ritual offered to them as well.

First point: Allaah has admonished you that you do not make *shirk* with Him. That is a prohibition, a very general prohibition of all acts of *shirk*. It includes any kind of shirk with Allaah, any kind of object of worship, no matter how big or small, with Allaah, as well as, any kind of action that is directed as an act of worship to Allaah and someone else. All of that is prohibited; no matter how big, how relevant and how significant the object of worship is considered by the one who offered it. No matter how significant or how big and relevant the act of worship is by the worshipper as well. All of those things are prohibited in an absolute manner.

ثانيًا: ووصَّاكُمْ أَنْ تَحْسِنُوا بِالْوَالِدِينِ إِحْسَانًا، بِبِرِّهِمَا وَحْفَظِهِمَا وَصِيَانِتِهِمَا وَطَاعَتِهِمَا فِي غَيْرِ مُعْصِيَةِ اللَّهِ؛
وَتَرْكُ التَّرْفُعِ عَلَيْهِمَا

2. He commands sons and daughters to do well and be dutiful to parents, to be modest with them, and to protect and obey them unless they enjoin a violation or a sin.

Second point: He has admonished you to be dutiful to your parents. That is by being dutiful to them, being in their service and protecting them, keeping all types of harm from them, and obeying them in all issues that are within the permissible range, outside the disobedience of Allaah. It is by not behaving arrogantly in their presence, to being very humble and to considering them greater than you, and to show that in your interaction with them.

ثالثاً: ووصاكم أن لا تقتلوا أولادكم من إملاق، أى لا تندوا بناتكم، ولا تقتلوا أبناءكم خشية الفقر، فلأنّ رازقهم ورازقونهم، فلسنتم ترزقون أنفسكم

3. He commands Muslims not to bury daughters alive, or kill children for fear of poverty since man does not provide sustenance for them or even for himself.

Third point: Our Lord has prohibited us from killing our children in fear of poverty. Do not bury your daughters because you think that their presence among you will cause you not to be able to eat, as there are too many people in your house. Do not fear poverty to the point where you kill your children, for Allaah is the One who provides for you and for them.

رابعاً: ووصاكم أن لا تقربوا الفواحش ما ظهر منها وما بطن، أى المعاصي الظاهرة والخفية

4. He commands Muslims not to approach immoralities – what is apparent of them and what is concealed as well.

Fourth point: You do not go anywhere near illicit deeds (*fawaahish*) – those illicit acts of disobedience that are done openly and those done in secret.

خامساً: ووصاكم أن لا تقتلوا النفس التي حرم الله قتلها، وهي النفس المؤمنة والمعاهدة إلا بالحق، الذي يبيح قتلها من قصاص أو زناً بعد إحسان أو ردة بعد إسلام

5. He commands His servants not to kill any of the believers or *dhimmis* except with a legal right, such as killing someone for retaliation, stoning to death both married and previously married persons in case they commit adultery, or killing an apostate.

Fifth point: He has admonished you not to murder. He has warned you against murder.

سادساً: ووصاكم أن لا تقربوا مال اليتيم - وهو الطفل الذي مات أبوه - إلا بالتي هي أحسن من تصريفه بما يحفظه، وينمي له حتى تدفعوه إليه حين يبلغ أشدّه، أى: الرشد وزوال السفه مع البلوغ

6. Allaah, Exalted be He, commands Muslims not to approach the orphan's property unless with the intention to protect and invest it. The orphan's property should be paid back when he/she reaches maturity.

Sixth point: He has admonished you not to approach the orphan's wealth – not to come anywhere near it. The orphan is the one whose father has died before he has reached the age of puberty. So in many times the orphan may have inheritance that is set aside for him. His caretaker will be responsible for that money, that inheritance, whether it's an inheritance or a fund set up for him. The one who is responsible for that orphan may not approach it except to invest it and cause it to grow for him, or to provide for him through that money.

سابعاً: {وأوفوا الكيل والميزان بالقسط لئلا يُكْلِفُ نفساً إلَى وُسْعَهَا} أى: أقيموا العدل في الأخذ والإعطاء حسب استطاعتكم

7. Almighty Allaah further commands us to ‘...give full measure and weight in justice. We do not charge any soul except (with that within) its capacity...’ (*Al-An'aam*: 152). Therefore, we are enjoined to established justice as much as we can in case of taking or giving.

Seventh point: When you do business weigh in full measure and give full volume. When you weigh, then weigh with full measure and when you measure in a volume with cups, litres and things like that, then measure with full volume. That is from fairness. And that order is not limited to the size or the weight of the product being sold, but is all inclusive. It includes an admonition for businessmen to be truthful; to be clear in their sales, do not be deceptive or cheating, that they be clear in their selling, and to have products that are beneficial and *halaal*. They must sell them in a way that is responsible and lawful.

ثامناً: {وَإِذَا قَاتَلُمْ فَاعْدِلُوا وَلَاوْ كَانَ ذَا قُرْبَى}. أمر بالعدل في القول على القريب والبعيد بعد الأمر بالعدل في الفعل

8. ‘...And when you speak (i.e. testify), be just, even if (it concerns) a near relative...’ (*Al-An'aam*: 152). Almighty Allaah immediately preceded the command to establish justice in testimony with the command of doing justice in transactions.

Eighth point: When you give your testimony, when you speak some words, then be fair and just – even if it is against a close relative. So we have to be fair and say the truth, say what is correct, even if it is against those whom we love, those who are on our side, those who are friends and family. Rather the truth is more beloved to us. Likewise, we say the truth in a case where we are offering testimony, even if it is in favor of someone we have a problem with. In a court case, if you are requested to give testimony and you honestly saw something that was an act of oppression against someone you personally dislike, then be fair and just, and offer your testimony in truth. Do not hide your testimony, and do not twist your testimony because of your animosity for that person. All of that is from the balance of Islaam, from the balance of the manners required from every Muslim in these ten admonitions from Allaah (*azza wa jall*). That is moderation.

تاسعاً: {وَبَعْهُدِ اللَّهِ} أي: وصيئته التي وصاكم بها {أوْفُوا}، أي انقادوا لذلك بأن تطیعوه فيما أمر به ونهى عنه، وتعلموا بكتابه وسنة نبيه

9. Allaah ordains the fulfillment of covenants as He says, ‘...And the covenant of Allaah fulfill...’ (*Al-An'aam*:152) The covenant of Allaah is to obey Him by acting upon His commands and avoiding His prohibitions and, moreover, behaving in accordance with the *Qur'aan* and the *Sunnah* of the Prophet (*salallaahu 'alayhe wasallam*).

Ninth point: Hold to the covenant of Allaah by obeying Allaah (*subhaanah wa ta'aala*) and following His legislation, staying away from what He has forbidden you from. And by learning the things in His Book and what His Messenger has come with.

عاشرأً: {وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بَكُمْ عَنْ سَبِيلِهِ} أي: الذي أوصيتم به في هاتين الآيتين من ترك المنهيّات، وأعظمها الشرك. و فعل الواجبات، وأعظمها التوحيد، هو الصراط المستقيم. {فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ} البدع والشبهات. فتفرق بكم عن سبيله. تميل وتشتت بكم عن دينه

10. ‘...**And**, (moreover), **this is My path, which is straight, so follow it; and do not follow (other) ways, for you will be separated from His way...**’ (*Al-An'aam*: 153). Allaah, Exalted and Glorified be He, stresses that following the straight path is to adhere to all commandments elucidated in the aforementioned two Qur'aanic verses. Such commandments, which comprise both the abandonment of prohibited acts, particularly polytheism, and the fulfillment of what Allaah has enjoined, particularly monotheism, constitute the straight path. The believers are commanded to, ‘...follow it (the straight path); and do not follow (other ways)...’ (*Al-An'aam*: 153) **which invoke bid'ahs** (matters innovated in religion) and **doubtful matters** so that ‘...you will be separated from His way...’ (*Al-An'aam*: 153), i.e. deviating from the straight and righteous path.

Tenth point: This is My path, a straight one, so follow it; and do not follow the paths as they will divide you away from His path. So Allaah, in His tenth admonition has ordered us or admonished us, and all of mankind, to follow the path of the Messenger of Allaah (*salallaahu 'alayhe wasallam*). And to follow our religion based on the exemplification of the Messenger of Allaah (*salallaahu 'alayhe wasallam*); and to abandon all other ways, all other roads and paths that will split you up, that will take you away from the following of the Messenger of Allaah (*salallaahu 'alayhi wasallam*).

And with that, we will mention the eight points offered by *Shaykh Saalih al-Fawzaan* in explanation of those verses in a brief way. And we will close today's class with that:

1 – أَنَّ الشَّرْكَ أَعَظُّ الْمُحْرَمَاتِ، وَأَنَّ التَّوْحِيدَ أَوْجَبُ الْوَاجِبَاتِ

1. While polytheism is the gravest sin, monotheism is the most significant obligatory act.

First point: Shirk is the most and severest prohibited matter and *Tawheed* is the most obligatory of all obligations.

2 – عَظُمُ حَقِّ الْوَالَدِينِ

2. The gravity of parents' rights.

Second point: The great status that the parents hold with regards to their rights over their children.

3 – تَحْرِيمُ قَتْلِ النَّفْسِ بِغَيْرِ حَقٍّ، لَاسِيماً إِذَا كَانَ الْمَقْتُولُ مِنْ ذُوِّي الْقُرْبَى

3. The prohibition of committing homicide without a legal and justified reason. Murder of one's relatives is, however, a graver sin.

Third point: The prohibition of murder; especially if the murdered was ones own relative.

4 – تَحْرِيمُ أَكْلِ مَالِ الْبَيْتِيْمِ، وَمَشْرُوعِيَّةِ الْعَمَلِ عَلَى إِصْلَاحِهِ

4. The prohibition of devouring the orphan's property. However, it is permissible to invest the orphan's property (i.e., by means of trade).

Fourth point: The prohibition of taking of the wealth of the orphan and using it for oneself. Meaning, the caretaker takes the wealth of the orphan and uses it for himself – that is prohibited. The legislated nature of using that money to invest with it, to increase that money for the orphan.

٥- وجوب العدل في الأقوال والأفعال على القريب والبعيد

5. One is enjoined to preserved justice in word and deed even if the person involved is a relative.

Fifth point: The obligation of being fair in ones statements and actions in his dealings with his close relatives and those people who are strangers to him.

٦- وجوب الوفاء بالعهد

6. The incumbency of fulfilling covenants.

Sixth point: The obligation of fulfilling covenants and oaths.

٧- وجوب اتباع دين الإسلام وترك ما عَدَاه

7. The obligation of embracing Islaam and deserting any other religion.

Seventh point: The obligation of following the religion of Islaam and abandoning everything that opposes it.

٨- أن التحليل والتحريم حق الله

8. It is exclusively Allaah's right to prohibit or make something lawful.

Eighth point: Declaring things to be *halaal* and *haraam* is the sole right of Allaah Alone.

Keywords and Phrases:

- ≈ **Tawheed:** The devotion of one's acts of worship to Allaah Alone.
- ≈ **'Ibaadah (Worship):** Literally, it signifies surrender or submission. Technically, it is an umbrella term, which refers to all acts of devotion including sayings, apparent and hidden deeds, which bring about Allaah's Pleasure.
- ≈ **Messenger:** The Prophet to whom a Divine Law has been revealed and whom Allaah commanded to impart it to people.
- ≈ **Worship Allaah:** To devote all acts of worship solely to Him.
- ≈ **Taghut (False Deities):** This term refers to false objects of worship, including any person accepting to be adored besides Allaah.
- ≈ **Your Lord:** It refers to Allaah, Who is of sovereign dominion over all worlds.
- ≈ **And to parents, good treatment:** As Almighty Allaah decreed to be solely worshipped without associating any partner with Him, He also commanded man to be kind and dutiful to his parents.
- ≈ **Associate nothing:** Beware of polytheism, which means associating partners with Allaah by means of ascribing to them what exclusively pertains to Allaah.
- ≈ **Prohibited:** A forbidden act is any act whose perpetration entails punishment and whose avoidance entails reward.