

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Class 16 – The Definition of Tawheed, The Evidences of Tawheed

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The shaykh began with the Khutbatul Haajah.

Review

1. What the pillar of Ihsaan? And what is the proof of this?
2. What is Ihsaan in the worship of Allaah (subhaana wa ta'laa)?
3. What is Ihsaan to the people? And what is the proof for this?
4. It was mentioned that Ihsaan embraces all facets of life. What is the proof for this?

In the text of Al-Qawl ul-Mufeed, Shaykh Muhammad bin Abdil-Wahhaab (hafidhahullaah) has mentioned four categories of Tawheed:

1. Tawheed Ar-Ruboobeeyah (Lordship)
2. Tawheed Al-Ulooheeyah (Worship)
3. Tawheed Al-Asmaa was Sifaat (Names and Attributes)
4. Tawheed of Ittibah (Following the Messenger)

Some scholars have mentioned the last category of Tawheed, while others have not. This will be expounded upon in the coming lessons, inshaaAllaah.

THE DEFINITION OF TAWHEED

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Tawheed in the Arabic language is the verbal noun of Wahdah, which means to make something one. And in the Deen, it is the making of Allaah (subhaana wa ta'laa) one and unique in His Lordship, in His Worship, in His Names and Attributes, and in His ruling.

Look at the Fataawaa of Shaykh ‘Abdul Azeez ibn Baaz, Volume 1, Page 34. And know my Muslim brother, may Allaah grant you and me success, that a person does not become from the true people of Tawheed until he makes Allaah (subhaana wa ta'laa) one in all actions of worship.

So know, Oh Muslim brother, may Allaah grant you and me success, that Tawheed has two fundamental pillars and they are as follows:

1. Singling out Allaah alone for worship.

Allaah (subhaana wa ta'laa) said:

الر كِتَابٌ أُحْكِمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ

Alif-Lâm-Râ. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge, etc.), and then explained in detail from One (Allâh), Who is All-Wise and Well-Acquainted (with all things). (Hud 11:1)

أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ

(Saying) worship none but Allâh. Verily, I (Muhammad (صلى الله عليه وسلم)) am unto you from Him a warner and a bringer of glad tidings. (Hud 11:2)

Allaah (subhaana wa ta'laa) said:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

And indeed We sent Nûh (Noah) to his people (and he said): "I have come to you as a plain warner." (Hud 11:25)

أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ

"That you worship none but Allâh, surely, I fear for you the torment of a painful Day." (Hud 11:26)

Allaah (subhaana wa ta'laa) said:

وَادْكُرْ أَخَا عَادٍ إِذْ أُنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتْ النُّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

And remember (Hûd) the brother of 'Ad, when he warned his people in Al-Ahqâf (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day." (Al-Ahqaf 46:21)

And a person does not become from the true followers of the Prophet (صلى الله عليه وسلم) until he makes the Prophet (صلى الله عليه وسلم) exclusive in adherence and obedience.

2. Singling out the Messenger alone with obedience.

So just as we do not worship anyone except Allaah then similarly we do not follow anyone except the Messenger (صلى الله عليه وسلم).

Allaah (subhaana wa ta'laa) said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

Say (O Muhammad (صلى الله عليه وسلم) to mankind): "If you (really) love Allāh then follow me (i.e. accept Islāmic Monotheism, follow the Qur'ān and the Sunnah), Allāh will love you and forgive you of your sins. And Allāh is Oft-Forgiving, Most Merciful." (Aali Imran 3:31)

Allaah (subhaana wa ta'laa) said:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

And whatsoever the Messenger (Muhammad (صلى الله عليه وسلم)) gives you, take it, and whatsoever he forbids you, abstain (from it), and fear Allāh. Verily, Allāh is Severe in punishment. (Al-Hashr 59:7)

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

But no, by your Lord, they can have no Faith, until they make you (O Muhammad (صلى الله عليه وسلم)) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (An-Nisa 4:65)

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The shaykh read to us from the *Fataawaa Collection of Legal Opinions*, by Shaykh ‘Abdul Azeez bin Baaz (rahimahullaah). The following speech of Shaykh Ahmed is taken from this fataawaa collection, which has reached over twenty volumes. Shaykh Ahmed narrated to us that Shaykh ‘Abdul Azeez, while addressing the students of knowledge in Jaami’atul-Islaamiyyah bil Madeenatul-Munawwarah (Islaamic University of Madeenah al-Munawwarah), said concerning Tawheed: “And it is Waajib upon the students of this university, and on all students in all universities of Islaam, that they take special care with respect to this great principle of Islaam (i.e Tawheed). And that they perfect it in the most perfect way, so that they may become callers to guidance, being bearers of good tidings, in order that the people can be upon clarity in their Deen, that which Allaah has sent with His Prophet (صلى الله عليه وسلم) and has sent all the (other) Messengers with. So it is upon you to learn the different categories of Tawheed and the different categories of Shirk. And Tawheed is the verbal noun of Wahdah, which is to make one. Meaning making Allaah (subhaana wa ta’laa) One, and believing that He is One with no partner in His Lordship, and no partner in His Names and Attributes, and no partner is His Worship. He is One even if the people do not make Him One (in the previous mentioned categories). And Tawheed is defined as making Allaah (subhaana wa ta’laa) One and unique, and by singling out Allaah (subhaana wa ta’laa) exclusively for all worship. And by acting upon this, the servant has truly believed that Allaah (subhaana wa ta’laa) is One (in everything). And his actions are upon light and guidance, and there is sincerity in his worship of Allaah (subhaana wa ta’laa). And he must also believe that Allaah (subhaana wa ta’laa) is the Khaaliq (the sole creator of all creation), and the ‘Amr (the sole controller of all the affairs), and that He is the possessor of the most beautiful Names and lofty Attributes, and that He alone is the One that is worthy of all worship” [End of Shaykh ibn Baaz’s words].

[Shaykh Ahmed] It is upon the servant to ensure that all worship be directed solely to Allaah (‘azza wa jal), whether it be prayer, or zakaat, or vowing, or slaughtering, or any other form of worship. So a servant must be sincere in his worship to Allaah, and must avoid worshipping anything along with Allaah (jalla wa ‘ala).

Explaining the aayat in Soorah Hood (11:2), the shaykh mentioned that a servant must worship none but Allaah, directing all worship solely to Him, without worshipping others or others along with Him. Explaining the verses (11:25-26), the shaykh mentioned that Nooh (‘alayhis salaam) was the first Messenger that Allaah sent to the people. The shaykh cleared a common misconception in this regard concerning the following hadeeth:

Narrated Jaabir bin ‘Abdullaah, that the Prophet said, "I have been given five things which were not given to any one else before me:

1. *Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.*
2. *The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due.*
3. *The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me.*
4. *I have been given the right of intercession (on the Day of Resurrection).*
5. ***Every Prophet used to be sent to his nation only but I have been sent to all mankind."***
(Bukhaari, no. 332).

So some people have misconceptions and it is problematic for them reconcile these two occurrences, as the Prophet said that every Prophet before him was sent only to his people exclusively, while I have been sent to all mankind. However, Nooh (‘alayhis salaam) was also sent to all the people. So the shaykh mentioned that Nooh (‘alayhis salaam) was sent only to his people exclusively, and at that time his people were the only people that were present on the face of the Earth.

So just like Nooh (‘alayhis salaam) called his people to the sole Oneness of Allaah, so did the Prophet Muhammad (صلى الله عليه وسلم). He also called the people to make Allaah solely one in His Lordship, in His Worship, and in His Names and Attributes. And when the Prophet (صلى الله عليه وسلم) called the people to this great principle of Islaam, the people rejected and rebutted the Prophet with their own misguided arguments and false reasoning. Allaah (‘azza wa jal) informs us that:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) Even though their fathers did not understand anything nor were they guided? (Al-Baqarah 2:170)

Others rebutted by saying:

أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

"Has he made the aaliba (gods) (all) into One Ilaah (God - Allaah). Verily, this is a curious thing!" (Sad 38:5)

While others worshipped idols and other than Allaah (subhaana wa ta'laa), believing that these idols bring them closer to Allaah (subhaana wa ta'laa). At the same time they believed in and affirmed Tawheed Ar-Ruboobeeyah (Oneness of Lordship). So if they were asked who created the Heavens and the Earth, they would say Allaah¹. And they would say that we do not worship other than Allaah, we only worship these things so that they may bring us closer to Allaah². This is ash-Shirk al-Akbar (the Greater Shirk) with regards Tawheed Al-Ulooheeyah.

Explaining the verse in Sooratul-Ahqaf (46:21), the shaykh mentioned that when Hood ('alayhis salaam) called his people to worship Allaah solely and exclusively, they rebutted and:

قَالُوا أَجِئْتَنَا لِنَأْفِكَنَّ عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

They said: "Have you come to turn us away from our aaliba (gods)? Then bring us that with which you threaten us, if you are one of the truthful!" (Al-Ahqaf 46:22)

Similarly Ibraaheem ('alayhis salaatu wassalaam), who called his people to worship Allaah solely and exclusively, and he said to his father and his tribe:

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ

"Verily, I am innocent of what you worship, (Aʿ-Zukhruf 43:26)

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

Except Him (i.e. I worship none but Allaah Alone) Who did create me, and verily, He will guide me." (Aʿ-Zukhruf 43:27)

And similarly Yoosuf ('alayhis salaam), when he was in prison with two young men, and he said to them:

قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ¹ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ

Say (O Muhammad (صلى الله عليه وسلم)): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's Punishment (for setting up rivals in worship with Allaah)?" (Yunus 10:31)

أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَى²

Surely, the religion (i.e. the worship and the obedience) is for Allaah only. And those who take Auliyyaa' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allaah."

يَا صَاحِبِي السَّجْنِ أَرَبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَاحِدُ الْقَهَّارُ

"O two companions of the prison! Are many different lords (gods) better or Allāh, the One, the Irresistible? (Yusuf 12:39)

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ

You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allāh has sent down no authority." (Yusuf 12:40)

And the shaykh mentioned that the forefathers of Yoosuf (‘alayhis salaam) were Ya’qoob, who was the son of Ishaq, who was the son of Ibraaheem, khaleelullaah [Friend of Allaah] (‘alayhimus salaam).

So we see that the call of the Prophets and Messengers (‘alayhimus salaam) was to worship Allaah solely and exclusively, and not to direct any worship to other than Allaah (subhaana wa ta’laa).

Regarding the second pillar of Tawheed, which is to single out the Messenger with obedience, the shaykh did not mention much explanation regarding it due to the fact that it will be discussed in detail in the coming chapters of the text, precisely the chapter on the fourth category of Tawheed (Tawheed of Ittibah).

THE EVIDENCES OF TAWHEED

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

Allaah (subhaana wa ta’laa) said:

قُلْ هُوَ اللَّهُ أَحَدٌ

Say (O Muhammad (صلى الله عليه وسلم)): "He is Allāh, (the) One. (Al-Ikblās 112:1)

اللَّهُ الصَّمَدُ

"Allāh-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). (Al-Ikblās 112:2)

لَمْ يَلِدْ وَلَمْ يُولَدْ

"He begets not, nor was He begotten; (Al-Ikblās 112:3)

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

"And there is none co-equal or comparable unto Him." (Al-Ikblas 112:4)

Allaah (subhaana wa ta'laa) said:

وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّا عَلَى أَدْبَارِهِمْ نُفُورًا

And when you make mention of your Lord Alone [Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh) Islâmic Monotheism)] in the Qur'ân, they turn on their backs, fleeing in extreme dislikeness. (Al-Isra 17:46)

Allaah (subhaana wa ta'laa) said:

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh) when those (whom they obey or worship) besides Him [like all false deities other than Allâh, it may be a Messenger like 'Iesa (Jesus) son of Maryam (Mary), 'Uẓair (Ezra), an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks, etc.] are mentioned, behold, they rejoice! (Aẓ-Zumar 39:45)

Allaah (subhaana wa ta'laa) said:

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

(It will be said): "This is because, when Allâh Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!" (Ghafir 40:12)

From 'Abdullaah ibn 'Abbaas (radiyAllaahu anhum), that when the Messenger (صلی اللہ علیہ وسلم) sent Mu'aadh (radiyAllaahu anhu) to Yemen he said to him, "Verily you are going to the people from the people of the Book so let the first thing that you call them to be Tawbeed of Allaah, the Most High..." (Bukhaari, Kitaab-ul Tawbeed, 8/164, the wording is his; also from the narration of Mu'aadh ibn Jabal as found in Muslim).

From Taariq bin Asheem (radiyAllaahu anhu) who said, "I heard the Messenger of Allaah (صلی اللہ علیہ وسلم) say, "Whoever singles out Allaah for worship and disbelieves whatever is worshipped besides Him then He has made his wealth and blood unlawful and his reckoning is with Allaah, the Mighty and Majestic ('aẓẓa wa jal)"" (Muslim, Kitaab-ul Eemaan, 1/53, no. 23 and Ahmad, 3/472).

From 'Abdullaah ibn 'Umar (radiyAllaahu anhum) who said that the Prophet (صلی اللہ علیہ وسلم) said, "Islaam is built upon five, upon Tawbeed of Allaah and the establishment of Prayer, the giving of Zakaat and fasting in Ramadaan and Hajj." (Bukhaari, no. 8 and Muslim, Kitaab-ul Eemaan, vol. 5, 1/45, no. 16).

From ‘Abdullaah ibn ‘Amr Al-‘Aas, who said that Al-‘Aas (his father) made a vow in the days of Jaahilliyyah that he would slaughter a 100 camels and Hisbaam ibn Al-‘Aas also vowed to slaughter half of this (50 camels). And ‘Umar ibnul-Khattab asked the Prophet (ﷺ) about this, so the Prophet said, “As for your father, if he was to establish and confirm Tawheed and then be quiet, and be truthful in it, then it would have benefited him (by the slaughtering of these camels).” (Musnad Imaam Ahmad, Volume 2, Page 182; and Shaykh Al-Albaanee classified the hadeeth saheeh in Silsilah al-Ahaadeeth as-Saheehah, no. 484; Shaykh Muhammad Al-Wasaabee said the hadeeth is hasan).

I say, in these evidences there is a refutation against the ignorant ones who deny Tawheed.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The proofs of Tawheed are numerous, being mentioned from the beginning of the Qur’aan to the end of the Qur’aan, and they cannot be enumerated. And what is mentioned in this chapter is surely enough.

Explaining the first verse of Sooratul-Ikhlaas, the shaykh mentioned that this is a clear proof of Tawheed. Allaah’s statement:

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا هُوَ إِلَهٌ وَاحِدٌ

And Allâh said (O mankind!): "Take not ilâhain (two gods in worship, etc.). Verily, He (Allâh) is (the) only One Ilâh (God)." (An-Nahl 16:51)

And Allaah’s statement:

وَالْهُمُّ إِلَهٌ وَاحِدٌ

And your Ilâh (God) is One Ilâh (God – Allâh). (Al-Baqarah 2:163)

And Jaabir ibn ‘Abdullaah, when he described the Farewell Hajj of the Prophet (ﷺ) in the 10th year After Hijrah, he said that the Prophet, after entering Ihraam, was calling out the words of Tawheed. Jaabir narrated to us that the Talbiya of Allah’s Messenger was: “Labbaik Allaahumma labbaik, Labbaik laa sharika Laka labbaik, Inna-l-hamda wan-ni’mata Laka walmulke, laa sharika Lak” (I respond to Your call O Allaah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call, All the praises and blessings are for You, All the sovereignty is for You, And You have no partners with you).

This Talbiya of Tawheed goes against the Talbiya of the Mushrikoon, and the evidence is the following the hadeeth:

Ibn ‘Abbaas (radiyAllaahu ‘anhum) reported that the polytheists also pronounced (Talbiya) as: Here I am at Thy service, there is no associate with Thee. The Messenger of Allaah (ﷺ) said: Woe be upon them, as they also said: But one associate with Thee, you possess mastery over him, but he does not possess mastery (over you). They used to say this and circumambulate the Ka’ba. (Muslim, no. 2671).

The shaykh encouraged us to memorize these proofs of Tawheed, and mentioned to us that the one who memorizes these proofs, then his ability to refute his opponents from the Ahlul Bid'ah wal Ahwaa becomes strong, and that he will be successful in establishing the proof against that person.

Then he mentioned the similarities between the people of kufr and shirk of old and the new, of this day and age, from amongst the Soofiyyah, whose shirk is similar to the mushrikoon of the past. And that they (the Soofiyyah) worship, what they call "saints," believing that they bring them closer to Allaah ('azza wa jal), but in fact they only take them farther away from Allaah (subhaana wa ta'laa). And they take intercessors and intermediaries between themselves and Allaah (subhaana wa ta'laa). And this practise is widespread in the Muslim lands today, and it is a terrible trial and tribulation for the Muslim societies.

He also mentioned that the christians have made 'Eesaa ibn Maryam ('alayhimus salaam) an intermediary between themselves and Allaah (subhaana wa ta'laa). Allaah's statement:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Surely, they have disbelieved who say: "Allâh is the Messiah [Iesa (Jesus)], son of Maryam (Mary)." But the Messiah [Iesa (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allâh, then Allâh has forbidden Paradise for him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrongdoers) there are no helpers. (Al-Ma'idah 5:72)

And Allaah says:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ

Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no ilâh (god) (none who has the right to be worshipped) but One Ilâh (God -Allâh). (Al-Ma'idah 5:73)

THE DIVISIONS OF TAWHEED ARE FOUR

TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEEDEE ADILLATIT TAWHEED:

So know, Oh Muslim brother, may Allaah establish you and me upon the Truth, that Tawheed is split into four categories and they are:

- Tawheed Ar-Ruboobeeyah (Lordship)
- Tawheed Al-Ulooheeyah (Worship)
- Tawheed Al-Asmaa was Sifaat (Names and Attributes)
- Tawheed of Ittibah (Following the Messenger)

All of these four categories are present in Soorah Al-Faatihah.

The Saying of the Glorious, the Most High:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allâh, the Most Beneficent, the Most Merciful (Al-Fatihah 1:1)

In it is Tawheed Al-Asmaa was Sifaat and Tawheed Al-Ulooheeyah.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists). (Al-Fatihah 1:2)

In it is Tawheed Ar-Ruboobeeyah and Tawheed Al-Ulooheeyah and Tawheed Al-Asmaa was Sifaat.

الرَّحْمَنِ الرَّحِيمِ

The Most Beneficent, the Most Merciful. (Al-Fatihah 1:3)

مَالِكِ يَوْمِ الدِّينِ

The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection). (Al-Fatihah 1:4)

In it is also Tawheed Al-Asmaa was Sifaat and Tawheed of Ar-Ruboobeeyah.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

You (Alone) we worship, and You (Alone) we ask for help (for each and everything). (Al-Fatihah 1:5)

In it is Tawheed Al-Ulooheeyah.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the Straight Way. (Al-Fatihah 1:6)

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The Way of those on whom You have bestowed Your Grace , not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians). (Al-Fatihah 1:7)

In it is Tawheed of Ittibah (Following) and Tawheed of Al-Ulooheeyah.

Refer to the explanation al-‘Aqeedatul-Tahawiyyah, Page 89.

EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:

The majority of the ‘Ulema divide Tawheed into three categories, while a small amount of them divide it into four categories. However, there are many proofs for the fourth category of Tawheed, which is Tawheed of Ittibah. And this will be explained in the coming lessons, inshaaAllaah.

Q&A

1. A Muslim brother’s non-Muslim grandfather died. And he is being forced and being told to attend the funeral, despite his refusal of doing so. The situation is such that one of his parents is Muslim, while the other is not. And he is living with his parents and he is dependant upon him. So what is your advise to him?

Ans: If the brother is able to flee from participating in the funeral, then he should try to do this. And if he is forced, then the shaykh mentioned that when ‘Ali ibn Abu Taalib’s father died, the Prophet told him (‘Ali) to throw sand over him (Abu Taalib) and bury him. And verily, Abu Taalib died as a disbeliever. So if this brother is forced into attending this funeral, then he is to attend, but he is not take part in any of the religious ceremonies that may occur in this funeral. And also he is not allowed to seek forgiveness for his grandfather who has died on other than Islaam. Therefore, he is basically just witnessing the burying of his grandfather.

2. We know the ruling on celebrating the festivals of the kuffar, such as christmas, the origin of which is shirk. However, what about the Muslims who take part in the holidays of the kuffar, such as the Canada Day. Whether they go to watch the firework shows or they purchase the fireworks themselves and celebrate in their backyards. So what is the ruling on this?

Ans: To follow week inshaaAllaah...