

The Importance of Tawheed and the Evil Result of neglecting it.

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan

From his book *Duroos min Al-Qur'aan Al-Kareem* (p.5-11)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, to proceed...]

Someone may say, and it actually has been said, "*What is it with you that you always focus on **Tawheed** and you talk so much about it?! And you don't take into consideration the condition of the Muslims in our day and time, those who are being killed and caused to flee all over the earth, those being persecuted by the empires of disbelief in every place?!*"

So we say, and with Allaah lies success:

Tawheed is the foundation upon which this upright religion has been built, so focusing on it means to focus on the very core itself. For if we were to reflect over the Noble Qur'aan we would find that it expounds on issues of *tawheed* repetitively, so much so that there does not exist a single *soorah* in the Qur'aan that does not mention *tawheed*, clarifying it and prohibiting what opposes it. It was Al-Imaam Ibn Al-Qayyim who pointed out that the entire

Qur'aan is about *tawheed*, since it is only made up of the following:

* Information about Allaah and His Names and Attributes - This is the *tawheed* that we are to have knowledge of, called *tawheed ar-ruboobiyyah*.

* Commands to worship Allaah alone with no partners and prohibitions of worshipping other than Him - This is the *tawheed* that we must put into action, called *tawheed al-uloohiyyah*.

* Commands to obey Allaah and His Messenger (*sallallaahu 'alayhe wa sallam*) and prohibitions of disobeying Allaah and His Messenger (*sallallaahu 'alayhe wa sallam*) - These are the ways that *tawheed* is actualized and completed.

* Information about what Allaah has prepared for the people of *tawheed*, the delights, success, salvation, and triumphs in this life and the Next, and the punishments that are in store for the people of *shirk* in this life, and the eternal torture prepared for them upon their one-way entrance into the Hellfire - The first is for those who actualize *tawheed*, the latter is for those who do not. [1]

Therefore the entire Qur'aan is centered around *tawheed*. If you were to think about the *soorahs* revealed in Makkah, you would find that most of them focus entirely on *tawheed*. That is because the Prophet (*sallallaahu 'alayhe wa sallam*) stayed in Makkah for 13 years calling to *tawheed* and warning against *shirk*. The vast majority of the

religious obligations like *zakaah*, fasting, Hajj, the affairs of *halaal* and *haraam*, business transactions, etc. were not revealed until after the *Hijrah* to Al-Madeenah. The legislation of the prayer is an exception to this, as it was made an obligation while the Prophet (*sallallaahu 'alayhe wa sallam*) was still in Makkah on the Night of *Al-Mi'raaj*, when he (*sallallaahu 'alayhe wa sallam*) was taken by night (to Jerusalem) [2], but that was only a short time before the *Hijrah*.

So the majority of the *soorahs* revealed before the Prophet (*sallallaahu 'alayhe wa sallam*) made *hijrah* were focused entirely on *tawheed*, thus showing how truly important the subject is. Furthermore, the religious obligations were not revealed until *tawheed* was presented and established within the souls of the people, and the proper *'aqeedah* had taken root. For verily actions can not be correct except with *tawheed*, nor can they have other than *tawheed* as their foundation.

The Qur'aan has illustrated that the Messengers (*'alayhim As-Salaatu was-Salaam*) all began their missions by inviting the people to *tawheed* before anything else, as Allaah says [3]:

(**And We sent a messenger to every nation** (proclaiming): **'Worship Allaah and shun false deities!'**)

Allaah also says [4]:

(And We never sent any messenger before you, except that we revealed to him that '*There is no deity worthy of worship except Me, so worship Me!*')

And every prophet used to say to his people [5]:

(O my people - Worship Allaah as you have no other deity worthy of worship!)

So this was the affair of the messengers - they began with *tawheed*.

Similarly the callers and revivalists who followed the messengers used to begin by focusing on *tawheed*. That is because every single *da'wah* that is not built upon *tawheed* is a fruitless call that does not fulfill its purpose, and there is no positive result to it. Every *da'wah* that does not focus on *tawheed* is a lost call, with regards to its end results. This is something well known and seen all over.

On the other hand, every *da'wah* centered around *tawheed* is a truly successful call, by Allaah's Permission, a call that benefits the society and bears many fruits. History bears witness to this.

So we are not neglecting the issues of the Muslims, rather we are very concerned about them. We are assisting them and trying to prevent every harm from reaching them using all our resources. It is not something light on us that the Muslims are being killed and exiled, but it is not true concern for the situation of the Muslims that we force ourselves to shed tears insincerely, or that we fill the world

with speeches and writings, screaming and wailing... for verily this does not accomplish a thing.

Finding the real solution to the Muslims' problems requires us to seek out the reasons that have led to the punishments afflicting the Muslims at the hands of their enemies.

What is causing the enemies of the Muslims to gain and hold authority over them?

When we look to the Muslim world, we do not see any serious commitment to Islaam with most of those who ascribe to it, except the few that Allaah has had Mercy on. What we see are Muslims by name only, the '*aqeedah*' of most of them is lost. They worship other than Allaah, calling on saints and righteous people, clinging to graves and tombs, not establishing the prayer, not paying *zakaah*, not fasting, etc. They are not fulfilling the basic obligations Allaah asked of them, they are not even gathering their strength or preparing physically to fight the disbelievers! This is the case with the majority of those who ascribe themselves to Islaam - they have lost their religion, so Allaah, the Mighty and Majestic, caused them to be lost.

The most significant factor that has led them to be subjected to these punishments is their heedlessness regarding affairs of *tawheed* and their falling into major *shirk*, to the point that they do not prohibit each other from it, nor do they even show any contempt for it! Those who do not fall into it themselves still condone it or do not consider it *shirk*. An explanation of this is forthcoming, in

shaa' Allaah. So know that this is the primary reason that the Muslims have been subjected to such punishments.

If they were to hold firmly to their religion, actualizing *tawheed* and establishing their '*aqeedah* upon the Book and the Sunnah, holding together to the Rope of Allaah, shunning division, then verily what has been allowed to befall them will not be allowed to befall them anymore, as Allaah says [6]:

(And verily Allaah will make those who aid His Cause victorious, for verily He is All-Powerful and Mighty. (They are) those who, when given power in the land, establish the prayer, pay *zakaah*, command what is good, and forbid what is evil, and with Allaah is the end result of all affairs.)

So Allaah has made it clear that victory will not be given to the Muslims unless they focus on what He mentioned - establishing the prayer, paying *zakaah*, commanding what is good, and forbidding what is evil.

Where are these affairs with the Muslims and their current situations today? Where is the establishment of the prayer by most of the Muslims? Or even more importantly, where is the correct '*aqeedah* for most of those who claim Islaam as their religion?!

Allaah says [7]:

(Allaah has promised those of you who believe and do righteous deeds that He will cause them to rule the earth just as He caused those who came before them to

rule it, and He will grant them the ability to practice their religion, the one He chose for them, and He will change their fears into safety...)

But where is the very first condition for this promise? [7]

(...they worship Me without ascribing a single partner to Me)

So He clarified that this gaining of authority and fortification will only come to pass when this condition is fulfilled - that they worship Him alone without any partners, and this is the essence of *tawheed*. These generously promised things will not be granted except to those who understand and apply *tawheed*, worshipping Allaah alone with no partners, with acts of worship including prayer, *zakaah*, Hajj, and all other acts of obedience.

Note that Allaah, Glorified and Exalted, did not say, "*They worship Me,*" only, rather He followed that up with His Statement [7]:

(...without ascribing a single partner to Me)

That is because worship is of no benefit with the presence of *shirk*. All forms of *shirk* must be avoided, no matter what shape, form, or name. *Shirk* simply means to perform an act of worship for other than Allaah, the Mighty and Majestic.

This is what brings about true salvation, safety, victory, and strength in the land - correcting the '*aqeedah* and then

correcting the deeds. Without this, disasters and punishments will continue to befall whoever does not completely fulfill the condition (for Allaah's Aid). Being conquered by the enemies is only the result of the Muslims not fulfilling this necessary condition, their lack of proper concern for their *'aqeedah* and Religion, and their contentment with carrying Muslim names and nothing more.

FOOTNOTES

[1] see *Madaarijus-Saalikeen* (3/468) for details

[2] as found in the *mutawaatir* narrations of (*Al-Mi'raaj*) the Night Journey, see the *aahaad* narration of Anas found in Al-Bukhaaree's *Chapter of Tawheed* (Chapter 37, Hadeeth #7517) [13/583] and Muslim's *Chapter of Eemaan* (Chapter 74, Hadeeth #162)

[3] the meaning of *Soorah An-Nahl* (16):36

[4] the meaning of *Soorah Al-Anbiyaa'* (21):25

[5] the meaning of *Soorah Al-A'raaf* (7):95

[6] the meaning of *Soorah Al-Hajj* (22):41

[7] the meaning of *Soorah An-Noor* (24):55

The Meaning of the Word *Tawheed*

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan

From his book *Duroos min Al-Qur'aan Al-Kareem* (p.11-12)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, and upon all his family members and companions, to proceed...]

What exactly is this *tawheed* that is so important, that which holds such a high position?

Linguistically, the word *tawheed* comes from the word *wahhada*, which means to make something *waahid* (singular). *Waahid* is the opposite of two, three, etc., the opposite of plurality. So *waahid* is something that will continue to be singular and never become a partner of something else.

As for the *Sharee'ah's* definition, the *tawheed* means to single out Allaah with all forms of worship, so that you make all of your worship for Allaah alone. Allaah says [1]:

(...and the religion will be entirely for Allaah)

The word *religion* in this verse means *worship*, as Allaah says [2]:

(and I have not created the Jinn nor Mankind except to worship Me)

And Allaah says [3]:

(and worship Allaah, and do not ascribe a single partner to Him)

Allaah also says [4]:

(So call on Allaah, making the religion entirely for Him, even if the disbelievers detest it)

This is the meaning of *tawheed* - to single out Allaah in all acts of worship and to abandon the worship of anything else.

FOOTNOTES

[1] the meaning of *Soorah Al-Anfaal* (8):39

[2] the meaning of *Soorah Ath-Thaariyaat* (51):56

[3] the meaning of *Soorah An-Nisaa'* (4):36

[4] the meaning of *Soorah Ghaafir* (40):14

The Categories of *Tawheed*

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Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

Tawheed has three categories understood directly from Allaah's Book. This division of *tawheed* is not from someone's opinion, nor is it merely a traditional way to explain *tawheed*. It is a division that is taken directly from Allaah's Book.

The first category is *tawheed ar-ruboobiyyah*, which means "to single out Allaah in understanding His Actions," like His creating, providing, bringing of life and death, and keeping order in all affairs. A person understands that Allaah alone is the Creator, the Provider, the Ever-Living One in charge of all affairs.

The second category is *tawheed al-uloohiyyah*, which means "to single out Allaah within the actions of the servant." This includes all actions that draw them closer to Allaah, Glorified and Exalted, like:

Du'aa' - supplication

Khowf - fear

Rajaa' - hope

Rahbah - awe

Ragbah - longing

Tawakkul - trust

Isti'aanah - seeking general assistance

Istighaathah - seeking assistance in emergencies

Thabh - slaughtering

Nathr - taking oaths

All forms of worship must be strictly for Allaah alone, and nothing can be done for other than Him. This is what is called *tawheed al-'ebaadah*, or *tawheed al-uloohiyyah*, and

it is the *tawheed* that is put into practice as the servant singles out Allaah in everything He has requested, with an intention for Him alone, in all acts of obedience.

The third category is *tawheed al-asmaa' was-sifaat*, which means "to believe in every Name and Attribute that Allaah affirmed for Himself, or those that His Messenger (*sallallaahu 'alayhe wa sallam*) affirmed for Him.

These three categories are understood directly from Allaah's Book. Every verse that mentions Allaah's Actions, like creating, providing, bringing life and death, and controlling affairs, is describing *tawheed ar-ruboobiyyah*. This is quite frequent in the Qur'aan. Allaah says [1]:

(Say: '*Who owns the earth and all that is on it, if you truly have knowledge?*' They will say: '*Allaah.*' Say: '*Then won't you be reminded?*' Say: '*Who is the Lord of the seven heavens and the Great Throne?*' They will say: '*Allaah.*' Say: '*Then won't you have taqwaa?*' Say: '*In whose Hands are the treasures of everything, and He protects while there is no protector against Him, if you truly have knowledge?*' They will say: '*Allaah.*' Say: '*How then are you deluded from the truth?*')

Allaah also says [2]:

(Say: '*Who is it that provides for you from the heavens and the earth?*' Or '*who possesses hearing and sight and brings forth the living from the dead, and the dead from the living? And who is in control of the affairs?*' They

will say: 'Allaah.' Say: 'So then won't you have taqwaa?'
)

Similarly, every verse that mentions the creation of the heavens and the earth or other created things is about *tawheed ar-ruboobiyyah*.

Every verse mentioning worship, whether it be a command to worship Allaah or a prohibition of *shirk*, is about *tawheed al-uloohiyyah*.

Every verse mentioning something about Allaah's Names or Attributes is about *tawheed al-asmaa' was-sifaat*.

All of these categories are found in Allaah's Book, and this is what led the scholars to say, "*Tawheed is three categories: uloohiyyah, ruboobiyyah, and al-asmaa' was-sifaat.*" They did not invent this division on their own, rather it is something directly from Allaah's Book. I will elaborate on this later, *in shaa' Allaah*. [3]

FOOTNOTES

[1] the meaning of *Soorah Al-Mu'minoon* (23):84-89

[2] the meaning of *Soorah Yoonus* (10):31

[3] see Part Seven of this series

Tawheed as Understood by the Philosophers

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From his book *Duroos min Al-Qur'aan Al-Kareem* (p.15-17)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His final Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

There are those who say that *tawheed* is only one category - *tawheed ar-ruboobiyyah*. It is to acknowledge that Allaah is the Creator, the Provider, the Bringer of life and death, etc. They only refer to the actions of Allaah and to His Attributes. Upon this thought the scholars of philosophy and the independent thinkers have built their *'aqeedah*. Their beliefs are found in their books, and if you were to read them, you would surely find that they affirm *tawheed ar-ruboobiyyah* only. So as far as they are concerned, whoever proclaims awareness of that is someone of *tawheed* to them. They have no understanding of *tawheed al-uloohiyyah*, nor of *tawheed al-asmaa' was-sifaat*, so they do not consider worshipping a grave or calling on the dead to be *shirk*. They may only say, "*This is making one's intention for other than Allaah, and it is wrong,*" but they will not say it is *shirk*.

Some of them say, "*Verily these people that call on the dead and seek help from those buried in graveyards are not*

people of shirk because they do not believe that these dead people or other objects of worship can actually create anything, nor can they provide or control the affairs along with Allaah. Since they have not believed that, they are not mushrikoon. These actions are not considered shirk, they have only taken these things as intercessors and intermediaries between them and Allaah!!"

These are their sayings, and they are identical to the sayings of the polytheists of old, who said [1]:

(We only worship them to get us closer to Allaah)

And Allaah says about them [2]:

(And they worship other than Allaah, things that neither harm them nor benefit them, saying: "These are our intercessors with Allaah")

The philosophers say, "*Verily it is not shirk to worship graves, nor to call on the dead or seek their their help. It is merely tawassul (seeking a means to get close to Allaah), seeking intercession, and making intermediaries between us and Allaah. It is not shirk unless they believe that these things create, provide, or control the affairs along with Allaah!*"

This is stated specifically in their books and speeches. The few philosophers who do show any dislike for people falling into this merely say, "*This is only a mistake, as these people are ignorant and fell into this mistake due to their ignorance, not intentionally.*"

However the majority of them do not show any contempt for it, rather they say, "*This is making intermediaries and intercessors with Allaah, it is not shirk.*"

I am not attributing things to people that they have not actually said. These statements are present in their books that refute the people of *tawheed* and defend the people of *shirk*.

As for Allaah's Names and Attributes, they believe that affirming them would necessitate making Allaah like His Creation, so they deny them. They, like the *Jahmiyyah*, *Mu'tazilah*, *Ash'arees*, and the *Maaturediyyah*, negate *tawheed al-asmaa' was-sifaat*, thinking to preserve Allaah's Glory by not likening Him to His created things. So *tawheed* with them is limited to *tawheed ar-ruboobiyyah* only, as they have no understanding of *tawheed al-uloohiyyah*, nor any understanding of *tawheed al-asmaa' was-sifaat*.

They despise those who divide *tawheed* into three categories, so much so that one of their modern day writers wrote, "*Dividing tawheed into three categories is something from the Trinity!*" Their shamelessness reached this point, that they called this division an imitation of the Christians, and with Allaah is the Refuge!

FOOTNOTES

[1] the meaning of *Soorah Az-Zumar* (39):3

[2] the meaning of *Soorah Yoonus* (10):18

Haakimiyyah: An Error as a Category of Tawheed

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan
From his book *Duroos min Al-Qur'aan Al-Kareem* (p.17-21)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the Lord of all the worlds, may His *Salaah* and *Salaam* be upon His final Prophet and Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

There are some in our time who have divided *tawheed* into four categories, saying, "*Tawheed is four categories: tawheed ar-ruboobiyyah, tawheed al-uloohiyyah, tawheed al-asmaa' was-sifaat, and tawheed al-haakimiyyah.*" In order to say this, they relay on the idea that dividing *tawheed* is just a traditional way of explaining it, not something restricted. Based on this assumption, there is nothing preventing us from adding another category.

So it should be said to such a person: "*This division is not a traditional explanation, rather it goes back to the Book and the Sunnah, and the Salaf took these three categories directly from the Book and the Sunnah.*"

As for *haakimiyyah*, then it is true. It is obligatory for us to rule by the *Sharee'ah* of Allaah, the Mighty and Majestic.

However this is included in *tawheed al-uloohiyyah* because it is obedience to Allaah, the Mighty and Majestic.

The Salaf did not leave out *tawheed al-haakimiyyah* so that someone later could add it on, verily it was already with them within *tawheed al-'ebaadah (tawheed al-uloohiyyah)*! That is because obeying Allaah by ruling according to His *Sharee'ah* is a form of worshipping Him, Mighty and Majestic, so it is not made into a separate category. Otherwise, prayer would be a separate category of *tawheed*, paying *zakaah* would be another separate category, fasting another, Hajj another, and all other forms of worship would be separate categories as well, and there would be no end to the divisions of *tawheed*! This is clearly wrong. All of the forms of worship come under one category, *tawheed al-uloohiyyah*. This category includes it (*al-haakimiyyah*), and nothing else may be added to them.

There exists a group of them that adds yet another category, a fifth one. They call it *itbaa' ar-rasool* (following the Messenger, *sallallaahu 'alayhe wa sallam*). This is also wrong. Following the Messenger is obligatory and there is no way around it, so much that following the Messenger (*sallallaahu 'alayhe wa sallam*) is from the things that accompany *tawheed*, as no testimony of "*laa ilaaha illallaah*" is valid without the testimony, "*Muhammad is the Messenger of Allaah.*" So this testimony about the messengership of the Messenger accompanies the very testimony of *tawheed*. So following the Messenger is from the things that are obligatory upon the one claiming to be upon *tawheed*, and not a separate category of *tawheed* in

itself. The one who violates *tawheed* is called a *mushrik* or a *kaafir*, while the one who does not follow the messenger is a *mubtadi'* (innovator).

These are the ones who contradict *Ahlu-Sunnah* in the division of *tawheed*, and they are either wasteful or miserly. The wasteful one adds to the three categories of *tawheed* unnecessarily, while the miserly one holds to only one category, leaving out the other two [1]. The miserly one leaves out the most important one, the one that we are requested to fulfill, *tawheed al-uloohiyyah*.

As for *tawheed ar-ruboobiyyah*, every nation has agreed upon it, except some rare oddities from the Creation. They have only rejected it out of pride and stubbornness, while they inwardly affirm it. So all of the creation affirms that Allaah is the Creator, the Provider, the Bringer of Life and Death, and the Controller of Affairs, however this is not the form of *tawheed* that is requested from us [2].

FOOTNOTES

[1] refer to Part Four: *Tawheed* as Understood by the Philosophers

[2] refer to Part Six: The *Tawheed* Sought from Mankind

The Tawheed Sought From Mankind

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan

From his book *Duroos min Al-Qur'aan Al-Kareem* (p.20-21)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the Lord of all the worlds, may His *Salaah* and *Salaam* be upon His final Prophet and Messenger, and upon all his family members and companions, and those who follow his way, to proceed...]

The *tawheed* that is sought from us is *tawheed al-uloohiyyah*. All of the Messengers began by calling their people with [1]:

(Worship Allaah, as you have no deity to worship other than Him)

They began like this, calling to *tawheed al-uloohiyyah*, as the Qur'aan reports about them. That is because *tawheed al-uloohiyyah* is what mankind is ignorant of, and the Shaytaan tries to keep them away from its proper understanding.

As for *tawheed ar-ruboobiyyah*, it is something understood and continuously present inside the souls. It is *not* sufficient enough to save the servant. It does *not* make anyone a believer nor can anyone enter the circle of *tawheed* by way of it. This is why the Messenger (*sallallaahu 'alayhe wa sallam*) fought the disbelievers of Quraysh, while they believed that Allaah was the Creator,

the Provider, the Controller of affairs, and the One who brings life and death. He fought them, declaring their blood to be permissible until they affirmed *tawheed al-uloohiyyah*. He (*sallallaahu 'alayhe wa sallam*) said:

"I have been ordered to fight the people until they say '*Laa ilaaha illallaah.*' For if they say that, then their blood and property are safe from me, except with its (the *shahaadah's*) rights [2], and their account will be with Allaah." [3]

This is proof that the greatest thing sought from the creation is *tawheed al-uloohiyyah*, since he (*sallallaahu 'alayhe wa sallam*) did not say, "*I have been ordered to fight the people until they affirm that Allaah is the Creator, the Provider, and the Bringer of life and death.*" Everyone agrees to this. Rather he said:

"...until they say '*laa ilaaha illaah*'"

This means until they testify that there is none worthy of worship except Allaah alone.

FOOTNOTES

[1] the meaning of *Soorah Al-A'raaf* (9):59

[2] *translator's note*: like the stoning of the adulterer, for example, or the seizure of *zakaah* from those who withhold it

[3] an authentic narration collected by Al-Bukhaaree (#2946) and Muslim (#21)

The Wisdom Behind the Repetitive Affirmation of *Tawheed Ar-Ruboobiyyah* in the Qur'aan

Shaykh Saalih ibn 'Abdillaah Al-Fawzaan
From his book *Duroos min Al-Qur'aan Al-Kareem* (p.25-26)

Translated exclusively for www.bakkah.net

[In the Name of Allaah, the All-Merciful, may His Complete *Salaah* and *Salaam* be upon His Messenger, and upon all his family members and companions, and all those who follow his way, to proceed...]

In the Qur'aan Allaah only mentions *tawheed ar-ruboobiyyah*, that which the disbelievers themselves affirm, to show its weight as a proof and to establish the evidence for *tawheed al-uloohiyyah*. So Allaah brings an idea that they agree about as a proof against them, and this obliges them to answer the following questions:

* How can you admit to Allaah's *Ruboobiyyah*, that He is the sole Lord of the creation, and not agree that He alone has the right to be worshipped?!

* How can you worship someone or something that did not share in any part of the creation with Allaah?! This is a clear contradiction, as Allaah Almighty says [1]:

(Say: Do you see that what you call on besides Allaah, what have they created in the earth? Or what is their share in the heavens? Bring me a book from the past, or

any trace of knowledge you have, if you are indeed truthful!)

Allaah also says [2]:

(This is the creation of Allaah! So now show me what those less than Him have created!)

And Allaah says [3]:

(O mankind! A parable has been set forth, so listen! Verily those who are called on besides Allaah can not even create a fly, even if they all gathered together to help each other! And if a fly were to snatch something from them, they do not even have the power to get it back! How weak are those who seek from them, and how weak are those being sought!)

So if flies attacked mankind, they would have no way to defend themselves or take revenge, while the fly is the weakest thing! So if flies and mosquitoes swarmed over them, they would not be able to rid themselves of them. They would only be able to kill some of them, but there would be such a great number of them that they would overwhelm all of mankind!

It is also said that the meaning of the verse is that if a fly were to take something away from an idol, some perfume or decoration that the people placed on it, that verily the idol could do nothing to get back what the fly took from it. Allaah says [3]:

(How weak are those who seek from them, and how weak are those being sought!)

In the verse, "those who seek" are the polytheists. "Those being sought" are the idols, and it has also been said that it means the fly itself.

So if the affair is like this, how can these things be made partners with Allaah, the Creator, the Provider, the Bringer of Life and Death, the Strong, the Mighty, the One who is capable of everything, the Glorified and Exalted?! Where is the intellect?! Where is the understanding?! We ask Allaah to pardon us.

FOOTNOTES

[1] the meaning of *Soorah Al-Ahqaaf* (46):4

[2] the meaning of *Soorah Luqmaan* (31):11

[3] the meaning of *Soorah Al-Hajj* (22):73

Tawheed Expounded Upon in Aayatul-Kursee

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From his book *Duroos min Al-Qur'aan Al-Kareem* (p.26-30)

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[In the Name of Allaah, the All-Merciful, may His *Salaah* and *Salaam* be upon His last Messenger, and upon all his family members and companions, and all those who follow his way, to proceed...]

Allaah says in *Aayatul-Kursee* [1]:

(Allaah, there is none deserving worship other than Him, the Ever-Living, the Sustainer of everything. Neither slumber nor sleep overtake Him. To Him belongs all that is in the heavens and all that is on earth. Who can intercede without His Permission? He knows their past and what is coming for them. They will never comprehend anything from His Knowledge except what He allows them to. His *Kursee* [2] is more expansive than the heavens and the earth, and He does not grow tired of protecting them both (the heavens and the earth), and He is the Highest and the Greatest.)

This is the greatest verse in the Book of Allaah [3], the Mighty and Majestic. It contains the three categories of *tawheed* - *ruboobiyyah*, *uloohiyyah*, and *asmaa' was-sifaat*. Allaah gathered them all in this verse, using negation and affirmation, where He negates shortcomings and deficiencies for Himself, and affirms completeness for Himself, Most Glorified and Exalted.

In the first part of the verse is the mention of *tawheed al-uloohiyyah*:

(Allaah, there is none deserving worship other than Him)

Then Allaah mentions *tawheed al-asmaa' was-sifaat*:

(The Ever-Living, the Sustainer of everything)

This affirms for Allaah the attributes of life and that He sustains others [4]. Then Allaah says:

(Neither slumber nor sleep overtake Him)

This is a negation. Allaah negates that these deficiencies, slumber and sleep, could be attributed to Him. Then Allaah says:

(To Him belongs all that is in the heavens and all that is on earth)

This is an affirmation of His *Ruboobiyyah*, that He owns the heavens and the earth and all that is in them. Then He, Most Glorified, says:

(Who is the one who can intercede without His Permission?)

This is a negation. Allaah negates that anyone could intercede without His Permission, due to His complete Greatness, may He be Glorified and Exalted. No one could possibly intercede with Him, except after He allows them. Then Allaah says:

(He knows what is in front of them and what is behind them)

This is an affirmation establishing the complete Knowledge of Allaah, the Mighty and Majestic, the One who knows

everything from the affairs of the past, present, and future. Nothing is hidden from Him, as His Knowledge is vast and encompasses everything. Then He, the Mighty and Majestic, says:

(They will never comprehend anything from His Knowledge except what He allows them to)

This is a negation. Allaah nullifies the idea that His Creation could gain some of His Knowledge without Him giving them access to it. So if He does not allow them to have knowledge of something, then it is considered *ghayb* (unseen), and no one knows the *ghayb* except Allaah. Then Allaah says:

(His *Kursee* [2] is more expansive than the heavens and the earth)

The *Kursee* is a created thing from Allaah's Creation, and indeed it is a great creation! The heavens and the earth in relationship to the *Kursee* are like seven coins tossed into an open plain of earth [5], or like seven coins tossed onto a large plate [6]. What would seven small coins look like in this situation? So Allaah's *Kursee* is bigger than the heavens and the earth. His *Kursee* is not His Throne, as these are two separate things. The Throne is even greater than the *Kursee*.

And the *Kursee* is nothing in comparison to the Throne, except like an iron ring tossed into a spacious plain of earth

[7]. So if the *Kursee* is like this, then what about the Throne of *Ar-Rahmaan*, Most Glorified and Exalted?!

Therefore, all of the creation in relationship to Allaah is very small and nothing in comparison to Him. If only one thing from Allaah's Creation, the *Kursee*, is bigger than the heavens and the earth, but still smaller than the Throne, then Allaah, the Mighty and Majestic, is greater than everything.

Allaah then says:

(And He does not grow tired of protecting them both (the heavens and the earth))

This is a negation, meaning that nothing is difficult or burdensome on Him, Most Glorified. Protecting and preserving the heavens and the earth from corruption and distortion does not tire Him, nor does His holding them in place cause Him any fatigue [8]:

(And He holds up the sky so that it does not fall upon the earth, except with His Permission)

And Allaah says [9]:

(And He raised up the heavens without any support that you can see)

And Allaah also says [10]:

(Verily Allaah holds up the heavens and the earth so that they do not slip from their places)

And Allaah the Glorified is not in need of the heavens nor the earth, nor the Throne nor the *Kursee*, nor is He in need of anything from the things He created. It is the creation that is in dire need of Him, the Most Glorified and Exalted.

As for the last part of *Aayatul-Kursee*:

(And He is the Highest and the Greatest)

Allaah is the *Al-'Aliyy* (the Highest) by His Presence, Power, and Subjugation of His Servants. He is the *Al-'Atheem* (the Greatest), by way of His Greatness and Pride.

This verse, *Aayatul-Kursee*, as explained, contains mention of all three categories of *tawheed*.

FOOTNOTES

[1] the meaning of *Soorah Al-Baqarah* (2):255

[2] *translator's note: kursee*: chair (literally), it is reported that 'Abdullaah ibn 'Abbaas said, "*It is the place for the two feet*" (a footstool). See the *Tafseer* of Ibn Katheer. This is also reported to be the statement of Aboo Moosaa Al-Ash'aree, as found in the *Tafseer* of Al-Qurtubee.

[3] *translator's note*: On the authority of Ubayy ibn Ka'b, may Allaah be pleased with him, he said that the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"O Abaa Munthir! Do you know what the greatest verse in the Book of Allaah is?"

He replied, "*Allaah and His Messenger know best.*" The Prophet (*sallallaahu 'alayhe wa sallam*) then repeated his question, to which Ubayy answered with the answer: *Aayatul-Kursee*. The Prophet (*sallallaahu 'alayhe wa sallam*) then hit him in his chest and said:

"So that the knowledge softens you, O Abaa Munthir!"

The hadeeth is found in *Saheeh Muslim* (#1882).

[4] *translator's note*: And two of His Names as well - *Al-Hayy* and *Al-Qayyoom*.

[5] *translator's note*: In his explanation of *Aayatul-Kursee*, Ibn Jareer At-Tabaree brings a narration on the authority of Zayd ibn Thaabit (may Allaah be pleased with him), the Prophet (*sallallaahu 'alayhe wa sallam*) allegedly said, "*The seven heavens are nothing in comparison to the Kursee, except like seven small coins tossed onto a large plate.*" Its chain is *munqati'* (disconnected) as Al-Albaanee pointed out in *Silsilatul-Ahaadeethis-Saheehah* (#109), after mentioning a number of narrations with similar meanings.

[6] *translator's note*: On the authority of Aboo Tharr (may Allaah be pleased with him), the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"The seven heavens are nothing in comparison to the Kursee, except like a ring tossed into a spacious plain of earth."

It was collected by Muhammad ibn Abee Shaybah in his book *Kitaab Al-'Arsh* (1/114), and Al-Albaanee authenticated it in *Silsilatul-Ahaadeethis-Saheehah* (#109).

[7] *translator's note*: Ibn Katheer brings a narration on the authority of Aboo Tharr, the Prophet (*sallallaahu 'alayhe wa sallam*) said:

"The *Kursee* is nothing in comparison to the Throne, except like an iron ring tossed into a spacious plain of earth."

Al-Albaanee authenticated it in his checking of *Al-'Aqeedah At-Tahaawiyyah* (p.280).

[8] the meaning of *Soorah al-Hajj* (22):65

[9] the meaning of *Soorah Ar-Ra'd* (13):2

[10] the meaning of *Soorah Faatir* (35):41