



The Tafseer
Of
the Statement of
Tawheed

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تفسير كلمة التوحيد

{ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ }

The Explanation of the Meaning of the Statement of Tawheed

*Ash-hadu an-laa ilaaha illallaah
wa ash-hadu anna Muhammadan rasoolullaah*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
 مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
 لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

All Perfect Praise be to Allah , we praise Him , seek His aid, and ask His forgiveness. We seek refuge in Allah from the evils of ourselves and from our bad deeds. He whom Allah guides , there is None to MISGUIDE him, and He whom he leaves astray there is NONE to guide him ! I bear witness that none is worthy of Worship but Allaah, who is alone without partners and I bear witness that Muhammad (sallahAllaahu alayhi wasallam) is his slave and Messenger.

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ ،

“O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.” [Al-Imraan : 102]

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
 مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾

“O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship)^[1]. Surely, Allâh is Ever an All-Watcher over you.” [An-Nisaa :1]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٦٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٦١﴾ ﴾

“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (sallahAllaahu alayhi wasallam) he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and made to enter Paradise).” [Al-Ahzaab : 70-71]

أَمَّا بَعْدُ: فَإِنَّ أَصْدَقَ الْحَدِيثِ كَلَامُ اللَّهِ وَخَيْرَ الْهُدَى هُدَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا، وَكُلُّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

To Proceed.....

“Verily the most truthful speech is the Book of Allaah , and the best guidance is the guidance of Muhammad sallahAllaahu alayhi wasallam .

And the worst matters are the newly invented matters , and ALL new matters are innovations into the religion , and all the innovations are misguidance , and all the misguidance lead to the fire.”

Verily holding on to the Book and the Sunnah – in matters of aqeedah (creed) and manhaj (methodology) - is a matter which is obligatory on every muslim.

It is upon us to stick to the Book of Allaah and the Sunnah of the prophet (sallahAllaahu alayhi wasallam). In all of the matters . Thus we have to stick to what the prophet (sallahAllaahu alayhi wasallam) came with ; in its totality.

And in one of the encompassing statements which almost totals all of the religion ; is the famous hadeeth known as : ‘the hadeeth of Jibreel’ .

As narrated by The Guided Khalifah , 'Umar ibn al-Khattab (radhiyaAllaahu anhu) who said :

> **بَيْنَمَا كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَنَا رَجُلٌ شَدِيدٌ بَيَاضِ الثِّيَابِ شَدِيدٌ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، فَقَالَ أَخْبِرْنِي عَنِ الْإِسْلَامِ فَقَالَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتَقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتُحِجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ قَالَ: فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ؛**

" One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet (sallahAllaahu alayhi wasallam). Resting his knees against his and placing the palms of his hands on his thighs, he said: "O Muhammad, tell me about Islam".

The messenger of Allah (sallahAllaahu alayhi wasallam) said: "Islam is to testify that there is no god worthy of worship but Allaah and Muhammad is the messenger of Allah, to perform the prayers, to pay the zakaat, to fast in Ramadhaan, and to make the pilgrimage to the House if you are able to do so."

He said: "You have spoken rightly", and we were amazed at him asking him and saying testifying that he had spoken rightly."

This is because from the normal behavior of the one who is ignorant , when he asks on something ; it means he doesn't know it. And thus he does not say to the one who answered him ' you have spoken the truth' . Rather the one who says this , is a person who had prior knowledge and not a person who is asking and he didn't know that answer.

(the hadeeth continues)

> **قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدْرِ خَيْرِهِ وَشَرِّهِ قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ قَالَ: الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ**

تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ قَالَ: مَا لِمَسْئُولٍ عَنْهَا بِأَعْلَمَ مِنْ
السَّائِلِ قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ
رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ؛ ثُمَّ ذَهَبَ وَمَكَثَ مَلِيًّا؛ فَقَالَ: أَتَدْرُونَ مَنْ السَّائِلُ؟ قَالُوا
اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: ذَلِكَ جِبْرِيلُ أَتَاكُمْ لِيُعَلِّمَكُمْ دِينَكُمْ

He said: "Then tell me about eemaan."

He said: "It is to believe in Allaah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof."

He said: "You have spoken rightly". He said: " Then tell me about Ihsaan."

He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you".

He said: "Then tell me about the Hour".

He said: "The one questioned about it knows no better than the questioner."

He said: "Then tell me about its signs."

He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings."

Then he took himself off and I stayed for a time. Then he said: "O 'Umar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Jibreel (Gabriel), who came to you to teach you your religion." 1

Thus Jibreel came in this strange picture – which impressed – Umar (radhiyaAllaahu anhu) ; he (Jibreel) came as an order from Allaah .

This is because Allaah The Exalted says :

1. Saheeh Muslim

﴿ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ ﴾

“And we (angels) descend not except by the Command of your Lord .” 2

Therefore Jibreel does not come except by the command of Allaah.

And one time it happened that the revelation was slower or delayed - not as the Prophet sallahAllaahu alayhi wasallam expected.

So he asked Jibreel (when he finally came) ; and thus Allaah The One free from All Defects , The Exalted revealed this ayah :

﴿ وَمَا نُنزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴾

“ And we (angels) descend not except by the Command of your Lord (O Muhammad sallahAllaahu alayhi wasallam) . To Him belongs what is before us and what is behind us, and what is between those two, and your Lord is never forgetful.” 3

(going back to the hadeeth) we see the Prophet (sallahAllaahu alayhi wasallam) said : “ *he came to teach you , your religion..”*

Because these great questions (that Jibreel asked) ; encompass the pillars of Islaam, and the Pillars of Eeman, and the third degree ; Ihsaan. And the texts of the Quran and the Sunnah revolve around these principles, and branch together the beliefs and the social dealings and other things.

He mentioned the pillars of Islaam, and the Pillars of Eeman, because these are a must. They are a must for all the Muslims to believe in ; such that if one of these (pillars) is missing , then he / she hasn't believed in it (Islaam) ; and he is not a muslim nor a m'uumin.

2. Suratu Maryam : 64

3. Footnote : 2

And he stated the pillars of Islaam as five ; just as in the hadeeth of Ibn Umar (radhiyaAllaahu anhu) :

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ
وَإِيتَاءِ الزَّكَاةِ وَصَوْمِ رَمَضَانَ وَحَجِّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا

"Islam has been built on five [pillars]: The testification that there is none worthy of worship but Allah and that Muhammad is the messenger of Allah, performing the prayers, paying the zakaat, making the pilgrimage to the House, and fasting in Ramadan." 4

So these are the pillars of Islaam. And the testification that there is no god worthy of worship except Allaah ; this is the foundation of the whole religion.

And no person can enter into Islaam except by it. And if he commits any of the things which nullify it , then he goes out of Islaam.

Its meaning is : There's none who truthfully has the right to be worshipped except Allaah.

You say : **'Ash-hadhu an Laa ilaaha illaAllaah'** ; meaning you testify that Allah alone , is the one who deserves to be worshipped. And that the worship done to other things ; all of it is invalid (useless).

Whether it be to ; prophets , angels , the righteous people , trees , the sun , the moon - all of these things are worshipped besides Allaah- but this worship is invalid.

Thus the believer testifies that ; Allaah alone , is the one who deserves to be worshipped. And nothing – even an atoms size- share's this right with Him .

So if any of the acts of worship – which solely deserve to be done sincerely for Allaah , and to be directed to only Him - are directed or done for other than Allaah ; then this person has created partners with Allaah (he has committed shirk) .

4. Agreed Upon

And we seek refuge with Allaah from that.

Therefore it is obligatory on us to know , the meaning of : '*Laa ilaaha illaAllaah*' .

Many people don't know , the meaning of this statement : '*Laa ilaaha illaAllaah*' . And they also don't know the meaning of 'Ibaada (worship).

They say that this statement means : There's no Creator , nor any Sustainer , and there's none who gives life and who causes death, and there's none who benefits or causes harm ; except Allaah.

This is what they say.

And in reality, this speech of theirs is true. But it is not the meaning of : '*Laa ilaaha illaAllaah*'

Verily This speech which they say ; is belief in the tawheed of Ruboobeeyah (Oneness of Allaah in His Godship) . 5 And this , even the Quraysh and those nations which came before them –who disbelieved in the messengers - (they all) used to believe in this (type of tawheed). They believed that Allaah is the God of the heavens and the earth, and that He is The Creator of this universe, and the Disposer of all of its affairs.

But still , they didn't acknowledge that He , is the One who deserves to be worshipped alone.

And the proofs (of the Quran and the Sunnah) , show that there is a difference between the tawheed of Ruboobeeyah (Oneness of Allaah in His Godship) and the tawheed of Ulooheeyah (Oneness of Allaah in being worshipped) - although both of them are the sole rights of Allaah alone - .

The proofs show that Ruboobeeyah has specific meaning and attributes , and Ulooheeyah has a specific meaning too.

5. Tawheed has been classified into three categories , by the scholars of Islam : Please see : http://almuftihood.com/articles/tawheed_messengers.html

And (the texts also show) that it is a must on everyone to believe and know these categories of tawheed.

Thus the kuffar used to differentiate between the Godship and Lordship of Allaah. And they used to acknowledge the Tawheed of Ruboobeeyah (Godship of Allaah) ,

Just as Allaah The Exalted says about them :

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴾

“ And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them." 6

Thus they used to acknowledge the Tawheed of Ruboobeeyah (Godship of Allaah) .

They did not contradict this ; and this is shown in many verses which have come in many Surahs of the Qur'an.

But they did not believe in the tawheed of Ulooheeyah (Oneness of Allaah in being worshipped).

Allah says , in informing of their state :

﴿ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴾

“Truly, when it was said to them: Laa ilâha ill-Allâh " (none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).” 7

6. Suratu Zukhruf : 9

7. Suratu as-Saaffat : 35

And Allaah The Most Mighty , The Majestic also said about their denial :

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ، وَأَنْطَلِقَ الْأَمْلَأُ مِنْهُمْ أَنْ أَمْشُوا وَاصْبِرُوا
عَلَى آلِهَتِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ﴾

"Has he made the âliha (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"

And the leaders among them went about (saying): "Go on, and remain constant to your âliha (gods)! Verily, This is a thing designed (against you)!" 8

Meaning : a matter that is in opposition against our 'gods'.

Thus they took other things to worship – even though they testified and acknowledged that Allaah alone is The Creator , and The Sustainer ! - In their corrupt ideologies they set partners to Allaah in worship.

And thus , the prophet came to them calling them to this tawheed ; tawheed Ulooheeyah.

But they disbelieved in him. Even though they still didn't disbelieve or deny him ; in the tawheed Rubooheeyah !

Like Allaah The Exalted said :

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ﴾

" And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût¹ (all false deities, etc. i.e. do not worship Tâghût besides Allâh)." Then of them were some whom Allâh guided.." 9

These are those who believed in this Tawheed ; and obeyed and followed the prophets.

8. Suratu Swad : 5-6

9. Suratu an-Nahl : 36

﴿ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ﴾

“...and of them were some upon whom the straying was justified.” 10

These , they denied this tawheed (of Ulooheeyah) , and they indulged into :
misguidance that is very astray. And disbelief in Allaah , and shirk , and belieing the
messengers.

The purpose here is to show that ; the previous disbelieving nations , that denied the
messengers ; they never rejected the Tawheed of Ruboobeeyah.

They believed that Allaah – The One free from All Defects , The Exalted – is God. And
that He is The one who created this universe , and sustains and controls everything in it.
And that He , created them and gave them speech and sight , and He sends rain for
them from the sky , and thus He makes the crops to grow : All of this they
acknowledged and never denied it.

And this is the tawheed that most of the deviant sects of Islaam (right now) , stop at.

They don't know more than it.

And (even though) the statement : ‘*Laa ilaaha illaAllaah*’ ; they say it , and call by it in
the adhan , and proclaim it five times a day.

Still they don't know its true meaning. Nor do they know its conditions.

And the most deviant of them – in this aspect – are the people of philosophy and
theological rhetoric.

These are the misguided people about whom Imaam Shaafi'ee (rahimahullah) said :

10. Suratu an-Nahl : 36

“My ruling regarding the people of theological rhetoric is that they should be beaten with palm leaves and shoes and be paraded amongst the kinsfolk and the tribes with it being announced, ‘This is the reward of the one who abandons the Book and the Sunnah and turns to theological rhetoric (kalaam).’” 11

And all the Imaams of the Muslims , prohibited this false ideology of philosophy. This ideology that is accepted by the deviant sects like the khawaarij , the raafidha, the mu’tazila , and even the ash’arees , and including in them the sufis. 12

Thus they were deviated by this ideology ; which all the Imaams of the Salaf prohibited , and declared its people as deviants.

And Imaam Shaafi’ee (rahimahullah) also said :

“That a person is put to trial with everything that Allaah has forbidden, besides Shirk, is better than that he looks at Kalaam (theological rhetoric).” 13

And we seek refuge in Allaah.

This is because whoever falls into it (philosophy and rhetoric) ; then he has fallen into a very astray misguidance.

He falls into denying the Names and Attributes of Allaah. Thus you find that ; they deny the Names and Attributes of Allaah just by using their opinions, and their philosophy !

And they (also fall into) distorting the meaning of the Tawheed of Ibaada (Ulooheeyah). Just like they give this statement : ‘*Laa ilaaha illa Allaah*’ ; a meaning which does not befit and explain the statement.

11. Narrated by al-baghawee in sharhu sunnah : v.1 p.218 and others

12. For a description of these sects please see : <http://www.almuftihoon.com/articles/caution.html> and <http://www.al-ibaanaah.com/sect.php?SectID=29>

13 . Narrated by al-bayhaqee in al-‘Itiqaad : pg.158

This is because the command that this statement , points at , is :

That Allaah is the Only One who truly deserves to be worshipped , and there's no partner for Him.

And the Quran shows that , All the Prophets proclaimed and called to this meaning of the statement of tawheed , and its establishment as well .

And As Allaah The Exalted says :

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴾

“ And I (Allâh) created not the jinns and humans except they should worship Me (Alone).” 14

Meaning ; that they should proclaim the statement : ‘*Laa ilaaha illaAllaah*’ .

And worship Him , and get close to Him by worshipping Him in the way the He deserves and in the way that He legislated and is pleased with.

Therefore it is a must on us to know the meaning of : ‘*Laa ilaaha illaAllaah*’ ; That Allaah is the Only One who truly deserves to be worshipped .

And that nothing else other than Allaah deserves to be worshiped -whether it be messengers , or all the prophets , or the angels , or the righteous people- they don't deserve to be worshipped even an atom's weight.

Rather all of them are worshippers of Allaah.

14. Suratu adh-Dhaariyat : 56

As Allaah The Exalted says :

﴿ إِن كُنتُمْ فِي السَّمَاءَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا ، لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ،
وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَامَةِ فَرْدًا ﴾

“ There is none in the heavens and the earth but comes unto the Most Beneficent (Allâh) as a slave. Verily, He knows each one of them, and has counted them a full counting.

And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).” 15

And all of them call to single out Allaah in worshipping Him with *ikhlaas* (sincerity).

Thus they are the most diligent of people in worship. And the Prophets are the chiefs of people in terms of worshipping Allaah.

They fear Him , with a tremendous fear. And they pray to Him , and fast for Him, and give charity , and fear Him. And humble themselves to Him , and have humility in fear of Him.

And they are shy of Allaah , and they depend on Allaah , and they seek help from Him in all the affairs and matters.

And they know fully well that there is no might or change except from Allaah. And they believe that they don't have the capacity to benefit or harm , nor to give life or cause death , or to resurrect ; for themselves or for other people in these matters.

And Allaah said ; in regards to the best of them and the most honoured of them , and the last amongst them – Muhammad (sallahAllaahu alayhi wasallam)- :

﴿ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبَ لَأَسْتَكْبَرْتُ مِنْ
الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴾

" Say [O Muhammad (sallahAllaahu alayhi wasallam)] : "I possess no power of benefit or hurt to myself except as Allâh wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe." 16

Allaah commands the Prophet to say this – while believing in it and calling to it – with complete testification, faith and sincerity.

And He , The Exalted also commanded him to say :

﴿ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴾

" Say: "It is not in my power to cause you harm, or to bring you to the Right Path." 17

So if this is the condition of the Prophet (sallahAllaahu alayhi wasallam) – the best of the creation of Allaah, and the most closest to Allaah (in status) – that he doesn't : than what about those who are not like him (in status) , and those who are much lower than him ? !

And when Allaah revealed the verse :

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾

"And warn your tribe [O Muhammad (sallahAllaahu alayhi wasallam)] of near kindred." 18

16. Suratu al-a'araaf : 188

17. Suratul Jinn : 28

18. Suratul Shua'raa : 214

(When this was revealed) The Prophet (may Allah bless him and grant him peace) stood up on Mount Swafa , and called out, saying :

: يا بني فلان ويا بني فلان، يا بني عبد المطلب، يا بني فهر، يا بني لؤي! فاجتمعوا فقال: >إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، أَرَأَيْتُمْ لَوْ قُلْتُ لَكُمْ أَنَّ خَيْلًا مِنْ وَرَاءِ هَذَا الْجَبَلِ أَتَصَدَّقُونِي؟ قَالُوا مَا جَرَّبْنَا عَلَيْكَ كَذِبًا، قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ <
فغضب أبو لهب - فَبَّحه الله - وشتمه وقال تَبًّا لك ألهذا دعوتنا؟!<

" O Bani `Abd Al-Muttalib (clan of Abd Muttalib) , O Bani Fihri, O Bani Lu'ayy!" So they gathered .

And He (sallahAllaahu alayhi wasallam) said : " What do you think, if I told you that there was a cavalry at the foot of this mountain coming to attack you -- would you believe me."

They said, "Yes. We have never known you to lie."

So He said : " Then I warn you of a great punishment that is close at hand."

Abu Lahab became angry and said, "May you perish for the rest of the day! You only called us to tell us this" 19

Then Allah revealed: *"Perish the two hands of Abu Lahab and perish he!"* [Surah no. 111]

(Therefore we see) The Prophet (sallahAllaahu alayhi wasallam) called them to single out Allaah alone in worship , and to abandon worshipping (the idols) *laat and uzza and manaat* , and the rest of the things they worshipped. [i.e. he (sallahAllaahu alayhi wasallam) called them to Ulooheeyah]

And Abu lahab was the head of those who were opposing and denying the Prophet (sallahAllaahu alayhi wasallam).

And he harmed the Prophet (sallahAllaahu alayhi wasallam) with so much harm ; just because of this tawheed (of Ulooheeyah).

If he [the Prophet (sallahAllaahu alayhi wasallam)] was to call them (the Quraysh) and asked them : 'who is your Lord ? and who created you?' ; They would have replied : 'Allaah' . And the first of them to say this would be Abu Lahab.

'Who created the sky and who created the earth?' They would reply : 'Allaah'.

They would never reject this.

But when they were told (*'Laa ilaaha illaAllaah'*) ; That Allaah is the Only One who truly deserves to be worshipped - they became arrogant and denied it.

As for the people of philosophy and rhetoric ; they came up with a new invalid meaning for : *'Laa ilaaha illaAllaah'* .

They are the most mis-guided people in regards to knowing the meaning for : *'Laa ilaaha illaAllaah'* .

And thus , until this moment : And Allaah knows best : that all the sects – except the People of the Manhaj of the Salaf – (all the sects) in their methodology and their teaching e.g. like the schools of the sufis and the schools of the Raafidaah , they are all upon this corrupt meaning of this statement of: *'Laa ilaaha illaAllaah'* .

That is why you will find that they worship graves , and believe in charms , and believe that the 'awliyaa' have knowledge of the unseen matter , and that they work and have control in the universe.....

To the extent they even fall into shirk in the tawheed of Ruboobeeyah. All because of their ignorance in regards to the meaning of *'Laa ilaaha illaAllaah'* .

Thus they even are ignorant of a thing which the disbelievers (like the Quraysh) , were knowledgable about.

And this is because among the ranks of the sects like the raafidha and the sufis , there are those who are atheists and heretics who just want to destroy Islam.

So this atheist and this heretic – dresses up in the dress of the Muslims – and acts as if he is a devoted worshipper and an ascetic ; but in reality he is an atheist. Thus they spread the ideologies of shirk and hulool (that Allaah exists within people) , and wahdatul wujud (that everything in existence is Allaah). 20

And all these ideologies are wide spread among the sufis. To the extent that I don't think that at this moment ; there is a group of sufis on this earth – who don't fall into shirk and hulool , and wahdatul wujud - as a whole group. But there are some individuals who might be free from falling into this deviation , but the majority of the people in these sects all fall into this misguidance.

And (also they)fall into believing that the 'awliyaa' have knowledge of the unseen matter , and that they work and have control in the universe , and slaughtering and calling to other than Allaah, and asking help to other than Allaah.

We ask Allaah for guidance and well-being.

So it is upon us to know the meaning of '*Laa ilaaha illaAllaah*' ; With a clear and distinctive insight.

And also it is upon us to know the meaning of what it necessitates ; of the different types of Ibaada.

And the definition of Ibaada – as said by Shaykhul Islaam ibn Taymiyyah – is :

" Ibaada is the plural form of all the things which Allaah loves and is pleased with ; from the actions and statements ; whether done openly or secretly."

This comprises of the Ibaada of the heart and the tongue and the Ibaada of the body limbs.

20. For a detailed definition of some of these evil beliefs visit :
<http://www.al-ibaaah.com/articles.php?ArtID=103>

Those which are from the heart are : fear of Allaah , hope , longing , dreading , depending on Allaah , and love ; and all other things like these , from the actions of the heart.

So these are the Ibaada of the heart which are necessary for every one ; and it is not permissible to direct any of them to anyone else , other than Allaah alone.

And from the Ibaada of the tongue ; came firstly , the pronouncing of the two shahaadas (testimonies) , and then there is the other actions of the tongue. From which there are those which are obligatory and others which are recommended (but not obligatory).

(Examples) : It is a must to recite the Suraatul Faatiha in every rakaat of every prayer.

Like said by the prophet (sallahAllaahu alayhi wasallam):

< لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ >

“There’s no prayer for the one who does not recite the Opening chapter of The Book.” 21

So this is from the obligatory actions , of which every muslim has to pronounce and proclaim.

And then there are those which are recommended : like the recitation of the Quran , and doing Dhikr (remembrances of Allaah) ; like tasbeeh , tahmeed and tahleel after the prayers , and before sleeping , and during travelling , and like this.

Thus we see that the Ibaada (acts of worship) are divided into those which are obligatory (*wajib*) and those which are recommended (*mustahabb*) ; and it is upon the muslim to know these , so he can use them to get closer to Allaah The Most High .

21. Agreed Upon

And from the Ibaada of the body limbs is standing for prayers and bowing and prostrating. And the actions done during Hajj (pilgrimage) like Tawaaf and the other acts of worship done by the limbs.

Thus you pray to Allaah with the actions of your limbs , but together with the presence of the heart and the statements of the tongue. In the bowing , prostration , Tawaaf , standing at Arafah and all the other actions of worship.

Therefore all the Ibaada : of the actions of the heart , the statements of the tongue and the actions of the limbs ; all of them have to be done sincerely for the sake of Allaah alone.

Ikhlaas (complete sincerity to Allaah alone) ; is a must in every thing which brings us closer to Him.

We ask Allaah to grant us and you the guidance , and to grant us success and understanding in the religion , and in the different categories of knowledge of the religion.

And specifically we ask Him for understanding in the matters of 'aqeedah (creed) ; this is because the understanding in 'aqeedah is referred to as *fiqhul -Akbar* (the greater understanding), and understanding in the matters of rulings is termed as *fiqhul-asghar* (the lesser understanding). And this *fiqhul-asghar* ; in every aspect is detailed from the *fiqhul -Akbar* ; which is the 'aqeedah.

We ask Allaah to grant us knowledge and understanding in the religion . And may Peace and blessings of Allaah be upon our Messenger ,and his family , and his companions.