
Explanation of The Book of Tawheed

Class Notes – Chapter 1 – The Obligation of Tawheed

كِتَابُ التَّوْحِيدِ

The Book of Tawheed

Introduction

- The overarching subject of this book is to make clear the **Tawheed** which Allah obligated on His slaves:
 - Allah did not create his slaves expect to fulfil it.
 - To show what removes it (major *shirk*).
 - To show what reduces it (such as minor *shirk* and innovation)
- (كتاب) – Linguistically the verb *kataba* means to gather i.e. letters are gathered into words which gather into sentences which gather into paragraphs and into meaning.
- (التوحيد) – Linguistically means to make something one. In the context of the *sharee'ah*, it means to single out Allah in all things which are specific to Him (e.g. Lordship, Worship, etc.)

The Three categories of Tawheed (review)

1. **Tawheed al-Rububiyah (Oneness of Allah in His Lordship):** To single out Allah in Creation, Sovereignty and Control.
 - **Creation:** To believe that there is no creator except Allah. Allah created us out of nothing. When creation is attributed to other than Allah in the Quran and Sunnah it is not creating something out of nothing, but rather converting one medium into another. It requires precursors and starting materials.
 - **Sovereignty:** None has sovereignty over the Creation expect their Creator (Allah). In the instances where sovereignty is established to other than Allah in the texts of the Quran and Sunnah, then this is restricted sovereignty – restricted to a subset of people and in the way it is done. For example, it is forbidden to burn your wealth, or torture an animal.
 - **Control:** To believe that none has control over the creation except Allah. In the instances where control is established to other than Allah in the texts of the Quran and Sunnah, it is limited and restricted (similar to the sovereignty that a person might have)
- Those who believe in a higher deity (i.e. Lordship) do not commit *shirk* in this category of *tawheed* except:
 - The deniers – Like Fir'awn, who committed *shirk* in *rububiyah* out of arrogance and knowing the truth and believing in his heart. Allah says:

﴿ قَالَ لَقَدْ عَلِمْتُمْ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بِصَايِرٍ ﴾ [الإسراء: 102]

[Moses] said: "You have already known that none has sent down these [signs] except the Lord of the heavens and the earth as evidence"

- Those who ascribe partners: Like the *Majoos* (magians) who said the world has two creators – darkness and light. To them, light is better than darkness because it creates good, whereas darkness creates evil.
- Intellectual proof from the Qu’ran for **Tawheed ar Rububiyah**:

﴿ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ ﴾ [المؤمنون: 91]

“Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have sought to overcome others.”

2. Tawheed al-Asmaa was Sifaat (Oneness of Allah in His Names and Attributes): To believe that Allah is One and Unique from what He has of the Most Beautiful Names and Lofty Attributes.

- This consists of two parts:
 - Establishment: to establish all of Allah’s Names and Attributes as per the Quran and Sunnah.
 - To deny any resemblance: To firmly believe that nothing resembles Allah in His Names and Attributes. As Allah says:

﴿ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴾ [الشورى: 11]

“There is nothing like unto Him, and He is the All-Hearer, the All-Seer.”

- The above ayah proves that nothing resembles Allah in His Attributes. The names of the attributes are similar; however, their reality differs and is never the same as the creation. In the same way that we understand that a human has a leg and a horse has a leg, however both are very different.
- Those who commit shirk in this category:
 - Do not affirm Allah Names and Attributes and therefore deny them (معطلة).
 - Affirm them but establish a resemblance to the creation (مشبهة).

3. Tawheed al-Ulluhiyyah (Oneness of Allah in His worship):

- It is called *Tawheed al-Ulluhiyyah* when attributed to Allah and is called *Tawheed al-Ibaadah* when it is attributed to the creation.
- It is to single out Allah with the forms of worship He has prescribed out of love and glorification. It is to make all worship sincerely for His sake.
- This category of *tawheed* comprises the previous two. The One who has the great attribute of Lordship and has ascribed to Him the Most Beautiful Names and Lofty Attributes is most deserving of worship. Similarly, nothing besides Allah is deserving of their worship, for what they lack of these attributes.
- The purpose of all the Messengers sent by Allah was to call to this category of *tawheed* and to warn against its opposite (*shirk*): all the books sent down by Allah called to it.
- The Qur’an ordered it, obligated it, established it, made it clear, clarified that there is no success or happiness except with it.
- The focus of this book is on this category of *tawheed*.

وقوله الله تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ [الذاريات:56]

Allah the Almighty said: "And I created not the jinns and humans except they should worship Me (Alone)."

- {وَمَا خَلَقْتُ} - Creation with respect to Allah is that He brings something into existence from nothing.
- {لِيَعْبُدُونِ} - Worship linguistically means submission/obedience. In the context of the *shari'ah* it is a collective name for everything Allah loves and is pleased with from both internal and external sayings and actions.
- **General meaning of the ayah:** Allah informs us that He did not create the Jinn and Mankind except to worship Him. Allah does not want anything from his slaves. From the creation, a master enslaves in order to get benefit and assistance from the slave in acquiring wealth. Allah is far removed from having this kind of relationship with his slaves. Rather, the benefit of worship is returned to the creation.
- **Relevance of the ayah to this chapter:** Evidence proving the obligation of *tawheed*, which is to single out Allah in all forms of worship. This is because Allah states that the only reason He created Jinn and Mankind is to worship Him alone.
- When *ibaadah* (worship) is mentioned in the *shari'ah* context (as stated by Ibn Abaas), it implies *tawheed*, as no act of worship is complete without *tawheed*. This supports the relevance of the above *ayah*.

وقوله تعالى: ﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾ [النحل:36]

And He stated: "And verily, We have sent among every Ummah a Messenger proclaiming: "Worship Allah (Alone), and avoid Taghut (all false deities)."

- {اجْتَنِبُوا} – Leave, depart from, split. It is an order (imperative form of the verb).
- {الطَّاغُوتَ} – Derived from الطغيان, which means to transgress set bounds. It refers to everything worshipped besides Allah. In the case where an individual is worshiped, they must be pleased with it in order for it to be classified as a *taghoot*. In other words, they have transgressed the bounds of worship set by Allah.
- **General meaning of the ayah:** Allah informs us that He sent to every nation a Messenger calling the people to the worship of Allah alone, and leaving the worship of everything besides Him. This was the message of every messenger sent by Allah from the evolution of shirk in the time of Nuh until the final messenger Muhammad ﷺ.
- **Relevance of the ayah to the chapter:** That the call to *tawheed* and the abandoning of *shirk* was the responsibility of every Messenger and their followers. The relevance is from two angles:
 - {اعْبُدُوا اللَّهَ} – *Ibaadah* if mentioned in the *shari'ah* context means *tawheed* – i.e. to single out Allah in all form of worship. Furthermore, the imperative form of *ibaadah* implies obligation.
 - {اجْتَنِبُوا الطَّاغُوتَ} – Abandon the worship of anything besides Allah. This necessitates the worship of Allah alone.

وقوله تعالى: ﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا﴾ [الإسراء:23]

And He stated: "And your Lord has decreed that you worship none but Him and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour."

- {قَضَى} – Ordered, legislated, decreed. The word {قَضَى} referred to here is *shar'i* and not *kawni* otherwise everyone would worship Allah and there would be no disbelievers.
- {أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ} – That you worship Him alone and do not worship anything besides Him.
- {وَبِالْوَالِدَيْنِ إِحْسَانًا} – That Allah also obligated and legislated kind treatment of parents just as He has obligated that you worship nothing besides Him. This outlines the importance of kindness and dutifulness towards parents.
- **General meaning of the ayah:** Allah informs us that He Has ordered and legislated through His Messengers that He be worshipped alone without any partners, and that a child should treat their parents with kindness in words and actions, and not to treat them badly. This is because they are the ones who nurtured their child when they were young and weak.
- **Relevance of ayah to the chapter:** That the *tawheed* of Allah is the most emphasised of the rights of Allah and the most obligatory of all obligations. This is because Allah began with it in the *ayah*. Also that Allah ordered it and legislated it {قَضَى} and that which is ordered necessitates obligation.
- As a principle in the Arabic language, the most important matter is commenced with in a sentence.

وقوله تعالى: ﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ [النساء: 36]

And He stated: "Worship Allah and join none with Him in worship"

- {وَلَا تُشْرِكُوا} - Leave and abandon shirk. Which is to make other than Allah equal with Allah in a matter which is specific to Allah (e.g. Worship).
- {شَيْئًا} – This is in the indefinite form in the context of prohibition. Therefore, this prohibition is generic and refers to all forms of shirk, big and small, major and minor.
- **General meaning of the ayah:** Allah orders His slaves to worship Him alone without any partners and forbids them from worshipping anything besides Him. Allah did not specify a particular type of worship over another, therefore it encompasses all forms of worship. Nor did He specify a form of *shirk* over another, therefore it encompasses all forms of *shirk*.
- **Relevance of ayah to the chapter:** That the ayah commenced with the order of *tawheed* and prohibition of *shirk*. An order from Allah necessitates obligation.

وقوله تعالى: ﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَُمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ﴾ [الأنعام: 151-153]

And He stated: "Say, Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is

apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.

And do not approach the orphan's property except in a way that is best until he reaches maturity.

And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.

And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous”.

- {تَعَالَوْا} – Come forth and listen. It comes from the word علو (height) – as if the one addressing you is requesting you to go up to their level. i.e. you are calling to something better and greater.
- {مَا حَرَّمَ} – What is forbidden (by Allah) and hence is punishable if perpetrated and rewarded if abstained from or avoided.
- {رَبُّكُمْ} – Allah did not say ‘Allah’ has forbidden. This is because the use of *rububiyyah* is more adequate because it entails the fact that the Creator has full control over the creation (تدبير). He can order and prohibit as He sees fit.
- **General meaning of the ayah:** Allah orders the Prophet ﷺ to inform the *mushrikoon* of Quraish who:
 - Worshipped others besides Allah
 - Made forbidden what Allah gave them of *rizq* and;
 - Killed their own children to draw closer to their idols.
- They did this from their whims and following the whispers of the *Shaytaan*.
- The *ayah* above informs them of the real things their Creator has forbidden through revelation, not what they wrongly assumed was forbidden.
- There are 10 *wasayah* (commandments) as outlined in the above three *ayaat*:
 1. That you **do not associate any partners with Allah** (*shirk*). The generic prohibition of *shirk* is mentioned here due to the indefinite context of شَيْئًا. This encompasses everything that is worshipped besides Allah.
 2. That children be **dutiful towards their parents**. Which entails that they protect and obey them (in other than a sinful matter).
 3. That you **do not kill you children** fearing poverty. In the *ayah*, children are referred to as (أَوْلَادٌ) which refers to both male and female children. Allah provides for both you and your children. You are a *sabab* (cause) of *rizq* for your children. Furthermore, this *ayah* does not mean that it is permissible to kill your children for reasons other than the fear of poverty, rather the example in the *ayah* was mentioned because it was common practice among the *mushrikoon* of Quraish.
 4. That you **do not approach immoralities** {الْفَوَاحِش}, which can refer to **general sins** or specifically the sin of *zinaa*. The prohibition of approaching is more eloquent than forbidding the act outright. This is because in general, individuals do not commit *zinaa* straight away, it usually involves steps, hence to prevent the act of *zinaa* from occurring, the approach and the steps that lead to it are prohibited. The *ayah* further prohibits the outward and apparent immoralities as well as the ones that you may conceal and are inward/private.
 5. That you **do not kill the soul which Allah has prohibited**. Expect for with a legal right according to the *shari’ah*. The Prophet ﷺ said:

« لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ رَسُولَ اللَّهِ إِلَّا يَأْخُذِي ثَلَاثٌ »

الثَّيِّبُ الرَّائِي وَالنَّفْسُ بِالنَّفْسِ وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ »

The blood of a Muslim, who testifies that none has the right to be worshipped Allah, is not lawful except for one of three cases: The (previously married or) married adulterer, a life for a life, and the one who leaves the religion and parts from the Jama'ah (the community of Muslims). [Bukhari, Muslim]

6. That you **do not approach the wealth of an orphan** expect with the intention to protect it and to invest it. The wealth is given to the orphan once they reach maturity. An orphan is a child whose father has died (although their mother may still be alive).
7. That you **be just when measuring and weighing** i.e. when giving and taking. A person may do everything in their capacity to be just and fair, but a deficiency still occurs – for this they are not accountable. Allah does not put a burden on a soul more than it can bear.
8. That you **be just when speaking** (against yourself or others) in particular when relatives are involved. The Prophet ﷺ said:

« لَوْ كَانَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا »

If Fatimah bint Muhammad were to steal, I would cut off her hand. [al Nasa'i - Sahih]

9. That you **fulfil the covenant of Allah** - i.e. to **obey Him** by acting upon His commandments and avoiding His prohibitions in accordance to the Quran and Sunnah.
10. That you **follow the straight path and not follow the deviant paths** which diverge from this straight path.
 - {وَلَا تَتَّبِعُوا السُّبُلَ} – The word سُبُل (paths) is in the plural form, because the deviant paths are many such as innovations and doubtful matters.
 - {فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ} – Which means that these paths will deviate you from the one straight path (singular form of سَبِيلِ is used because the true path is one).

- **Relevance of the ayah to the chapter:** Allah mentions several prohibited acts. He commences with the most important one which is the prohibition of associating partners with Allah (*shirk*). The prohibition of *shirk* necessitates the obligation of *tawheed* and vice versa. Therefore, *tawheed* is the greatest obligation and *shirk* is the greatest prohibition.

قال ابن مسعود رضي الله عنه من أراد أن ينظر إلى وصية محمد ﷺ التي عليها خاتمه فليقرأ قوله تعالى:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ... وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا ﴿

[الأَنْعَامُ: 151-153]

Whoever wishes to ascertain the very will of the Prophet Muhammad ﷺ on which the Prophet ﷺ has put his seal, let him read the statement of Allah: "Say, Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him ... And verily this is My straight path."

- **Ibn Mas'ud:** He is Abdullah ibn Mas'ud ibn Ghaafil ibn Habeeb Al-Hudhali. He was of the great *sahabahs* who was the earliest to accept Islam. He was of the scholars of the *sahabah* and was close to the Prophet ﷺ. He died 32 Hijri.

- (وصية) – A matter which is ordered and established, it is given great importance. It can be obligatory or recommended. As used in the *ayaat* of Surat al-An'aam, it is obligatory.
- (خاتمة) – Seal, equivalent to a signature. Letter used to be sealed with heated wax and a stamped.
- **General meaning of the athar:** Ibn Mas'ud states that, had the Prophet ﷺ made his will (وصية), it would have been what Allah instructed in the *ayaat* of Surah An'am. This is because each of the three *ayaat* which end with {ذَلِكُمْ وَصَّاكُم بِهِ}.
- Ibn Mas'ud said this when Ibn Abbas stated: "The real calamity is that the Prophet ﷺ passed away without leaving his will."
- Ibn Mas'ud reminded them that the Prophet ﷺ would not have given a (وصية) except the (وصية) in the Book of Allah (i.e. the *wasiyya* of the Prophet ﷺ does not differ from that of Allah).
- This does not mean however that the Prophet ﷺ gave an actual (وصية) with these *ayaat* and that it was written and sealed.
- **Relevance of the athar to the chapter:** This *athar* shows that if the Prophet ﷺ left behind a (وصية) it would have been the commandments mentioned in the above *ayaat* from Surah al-An'aam.
- The prohibition of shirk, as commanded in the first of the three *ayaat*, necessitates obligation of *tawheed*. Therefore, the greatest obligation is *tawheed* and the greatest prohibition is *shirk*.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ فَقَالَ لِي: يَا مُعَاذُ. أَتَدْرِي مَا حَقَّ اللَّهُ عَلَى الْعِبَادِ وَمَا حَقَّ الْعِبَادِ عَلَى اللَّهِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: حَقَّ اللَّهُ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. وَحَقَّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا. قُلْتُ: يَا رَسُولَ اللَّهِ. أَفَلَا أُبَشِّرُ النَّاسَ؟ قَالَ: لَا تُبَشِّرْهُمْ. فَيَتَكَلَّمُوا. أَخْرَجَاهُ

I was riding behind the Prophet ﷺ on a donkey. He said: "O Mu'adh, do you know what is the right of Allah upon His slaves, and what is the Right of His slaves upon Allah?" I said: "Allah and His Messenger know better". Upon this the Messenger of Allah said: "Allah's Right upon His slaves is that they should worship Him Alone and associate nothing with Him; and His slaves' right upon Him is that He should not punish who does not associate a thing with Him." I said to the Messenger of Allah: "Shall I give the glad tidings to the people?" He said: "Do not tell them this good news for they will depend on it alone". [Bukhari and Muslim]

- **Mu'adh ibn Jabal:** He is Muadh ibn Jabal ibn Amr ibn 'Aws al-Khazraji, al- Ansaari. He was of the scholars of the *sahabah* – well versed in the Islamic sciences, law and interpretation of the Quran. He witnessed the Battle of Badr and all the other battles of Makkah. During the opening of Makkah the Prophet ﷺ appointed him as viceroy to teach the people the religion. He died 18 Hijri at the age of 38.
- (رديف) – The one riding behind on an animal.
- (حق الله) – The rights of Allah which He made obligatory upon them (His slaves). The Prophet ﷺ articulated this in a question form because it is more understandable and focuses attention.
- (حق العباد) – What Allah has obligated upon Himself out of His bounty – the creation has no power to obligate anything upon Allah
- (يتكلموا) – Absolute reliance which makes them leave doing righteous deeds and instead depend upon Allah's mercy.

- **General meaning of the Hadith:** In this *hadith*, the Prophet ﷺ emphasised the obligation of *tawheed* by outlining the rights of Allah. The rights of Allah are obligatory to fulfill, therefore it is obligatory to worship Allah without associating partners.
- As for the rights of the servant upon Allah (which He obligated upon Himself):
 - The one who worships Him alone without committing *shirk*, then Allah will forgive their sins i.e. sins are forgiven with the perfection of *tawheed*.
 - Perfection of *tawheed* necessitates leaving sins because committing sins as a result of following desires is a form of *shirk*. Allah says:

﴿ أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ ﴾ [الجاثية: 23]

Have you seen he who has taken as his god his [own] desire

- **Relevance of the Hadith to the chapter:** This *hadith* defines the right of Allah upon His slaves which is that He be worshipped alone without association of any partners. Allah's rights are obligatory to fulfill.

- **Important issues of the Chapter**

1. **Wisdom of Allah in creating jinn and mankind.** The wisdom is to worship Allah alone without associating any partners with Him (*tawheed*). It is not merely to eat, drink and procreate.
2. **Worship is Tauhid, as, in this issue there had always been dispute (between the Prophets and the polytheists).** In other words, *ibaadah* (worship) is established upon *tawheed*. Worship devoid of *tawheed* is not worship. The dispute is in this form of *tawheed* (i.e. *Uloohiyya*), because it wasn't the *Ruboobiyyah* that the polytheists disbelieved in, rather they worshipped Allah, however their worship was not devoid of *shirk*.
3. **Those who have not fulfilled the requirements of Tauhid are such as they have not worshipped Allah ...** Because the worship of the Prophet ﷺ is established upon pure *tawheed*, whereas the worship of the polytheists is established upon *shirk*.
4. **The wisdom in sending the Messengers.** The wisdom is so that they call to the worship of Allah alone without associating any partners with Him.
5. **The message of the Prophet ﷺ (Tauhid) applies to all nations.** As per the *ayah* in Surat al-Nahl.
6. **All Prophets have brought one and the same religion.** The same religion regarding *aqeedah* (creed and ideology), however the practical *shari'ah* may differ from Prophet to Prophet.
7. **The major issue is that the worship of Allah cannot be performed until Taghut is denounced and rejected ...** Because whoever worships Allah without disbelieving in *taghut* is not a *muwahidd*.
8. **At-Taghut is inclusive of all that is worshipped other than Allah.** Because in the *ayah* the prohibition to disbelieve in *taghut* is mentioned alongside the order to worship Allah alone. Therefore, anyone worshipped besides Allah is a *taghut*.
9. **The tremendous importance of the three entirely clear verses of Surah Al-An'am among the early pious predecessors. In these verses are 10 issues, the first of which is the prohibition of Shirk.**
10. **The clear verses in Surah Al-Isra (17:22-39) have 18 substantial issues ...** The ones included in the text and discussed are 23-24.
11. **The verse of Surah An-Nisaa (4:36) called "The verse of the ten rights" to which Allah the Most High begins by saying: "And worship Allah, and join none with Him in worship."**

12. **We must note the admonition of Prophet Muhammad ﷺ which he made before his death.** He did not specifically give the *wasaya* in Surat al-An'aam, however he indicated before his death that if we stick to the book of Allah and the *sunnah* of His Messenger, we will not be misguided. This general admonition includes the *wasyya* in Surat al-An'aam.
13. **To recognize Allah's right upon us.** That we worship Him alone without associating any partners.
14. **To recognize the rights of slaves on Allah, if they fulfill His right.** That He does not punish anyone who does not commit *shirk* (i.e. perfects *tawheed*).
15. **This issue was unknown to most of the Companions of Prophet Muhammad ﷺ.** Because Mu'aadh only narrated this *hadith* upon his death out of fear that he was withholding knowledge. This implies that a lot of *sahabah* died not knowing this *hadith*. This was *ijtihad* from Mu'aadh in that if the Prophet ﷺ did not want anyone to know, he would not have informed him in the first place.
16. **Permissibility to hide some knowledge for the common good (as determined by the Shari'ah).** Not completely hidden, as this is forbidden, which is why the Prophet ﷺ informed Mu'aadh and did not remain completely silent.
17. **It is desirable to pass the pleasing news to other Muslims.** A *bushraa* can be used for good or bad news, however, is predominantly used for good news. The good news in this context is how to avoid the punishment of Allah and enter His Paradise!
18. **Fear of depending (of the people) upon the expansiveness of Allah's mercy.** Because the one who depends entirely on the Mercy of Allah will leave doing righteous deeds and will persist on their sins without fearing the punishment of Allah.
19. **The statement of one, who is asked on matters that are not known to him: "Allah and His Messenger know the best".** This is correct if said in the lifetime of the Prophet ﷺ, however after his death the correct thing to say is "Allah knows best".
20. **It is correct to impart knowledge selectively to someone and not to others.** Because the Prophet ﷺ only informed Mu'aadh of this knowledge and told him not to inform others. Informing people with certain knowledge when they are not ready for it could be a source of *fitnah* for them.
21. **The humility of Prophet Muhammad ﷺ on riding a donkey with a companion behind.** Most honourable of all creations, yet most humble to the believers. Most people of nobility do not ride a donkey, nor do they allow anyone to ride with them.
22. **It is legitimate to have a second rider behind.** Because the Prophet ﷺ allowed Mu'aadh to ride behind him and the actions of the Prophet ﷺ are a source of legislation.
23. **Superiority of Mu'adh bin Jabal.** Because the Prophet ﷺ specified him with this knowledge.
24. **The great importance of this issue (of Tauhid).** Because it is something which is worthy of give glad tidings about.