

Kitaab At-Tawheed

CHAPTER No: 1

بَابُ فَضْلِ التَّوْحِيدِ وَمَا يُكَفِّرُ مِنَ الذُّنُوبِ

The superiority of Tawheed and what it removes of sins

Quranic Ayah 1
An'aam - 82

وَقَوْلُ اللَّهِ تَعَالَى ﴿ الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ
أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ ﴾

Allah the Most Exalted said:

"It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e. by worshipping other besides Allah), for them(only) there is security and they are guided ones." (6:82)

عَنْ عُبَادَةَ بْنِ الصَّامِتِ (رَضِيَ اللَّهُ عَنْهُ)؛ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَالْجَنَّةَ حَقٌّ وَالنَّارَ حَقٌّ أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ»(1) أَخْرَجَاهُ.

Ahadeeth 1
Ubaada Bin
Saamith

Narrated Ubadah bin As-Samit (May Allah be pleased with him), that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Whoever testifies that there is nothing worthy of worship in truth (no God) except Allah Alone, Who is without (peer or) partner, and that Muhammad is His slave and Messenger, and that 'Iesa (Jesus) is the slave of Allah, His Messenger, and His Word which He bestowed in Maryam (Mary) and a spirit (created) from Him, and that Paradise & Hell-fire are realities, Allah will admit him into Paradise, whatever his deeds might be." (Sahih Al-Bukhari, Hadith No. 3252)

Ahadeeth 2
Itbaan

وَلَهُمَا فِي حَدِيثِ عِثْبَانَ «فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَتَّبِعِي بِذَلِكَ وَجَهَ اللَّهُ».

'Itbaan (May Allah be pleased with him) narrated that the Prophet (May the peace and blessing of Allah be upon him) said:

"Indeed Allah has forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah', seeking thereby nothing but Allah's Face (pleasure)." (Al-Bukhari, Muslim).

Ahadeeth 3
Abu Saeed
Al Khudri

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ (رَضِيَ اللَّهُ عَنْهُ) عَنْ رَسُولِ اللَّهِ رَبِّ!
عَلَّمَنِي سَيِّئًا أَذْكَرَكَ وَأَدْعُوكَ بِهِ قَالَ قُلْ يَا مُوسَى لَا إِلَهَ إِلَّا اللَّهُ قَالَ يَا رَبِّ! كُلُّ عِبَادِكَ يَقُولُونَ هَذَا؟ قَالَ يَا مُوسَى!

لَوْ أَنَّ السَّمَوَاتِ السَّبْعَ وَغَايِرَهُنَّ غَيْرِي وَالْأَرْضِينَ السَّبْعَ
فِي كِفَّةٍ وَ (لَا إِلَهَ إِلَّا اللَّهُ) فِي كِفَّةٍ، مَالَتْ بِهِنَّ لَا إِلَهَ إِلَّا
اللَّهُ» (3) رَوَاهُ ابْنُ حِبَّانَ وَالْحَاكِمُ وَصَحَّحَهُ.

Abu Sa'id Al-Khudri (May Allah be pleased with him) narrated that Allah's Messenger (May the peace and blessing of Allah be upon him) said:

"Musa (Moses) (May the peace and blessing of Allah be upon him) said: 'O my Rabb, teach me something through which I can remember You and supplicate to You.' Allah answered: 'Say, O Musa, La ilaha illa-Allah'. Musa said: 'O my Rabb, all your slaves say these words'. Allah said: 'O Musa, if the seven heavens and all they contain other than Me¹ (Ghairy) and the seven earths as well, were all put in one side of a scale and La ilaha illa-Allah put in the other the latter would overweigh them.'" [This Hadith has been reported by Ibn Hibban, and Al-Hakim declared it Sahih].

¹ This phrase (Ghairy) is the exception from what is in the heavens. It should not be misunderstood that Allah is contained within the heavens or earth since He has described Himself in the Qur'an as the Transcendent, Most High, Above All, i.e. in 2:255, 20:5, 25:59 and many places elsewhere in His Book. Indeed the statement is another proof that Allah cannot be considered within the creation. [Detailed explanation can be seen in "Fath-ul-Majid Sharh Kitab-ut-Tauhid - Translator].

Ahadeeth 4
Anas

وَلِلَّتْرِمْذِيٍّ وَحَسَنَهُ عَنْ أَنَسٍ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ « قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ! لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً.»

At-Tirmidhi reports from Anas (May Allah be pleased with him): He heard Allah's Messenger (May the peace and blessing of Allah be upon him) saying: "Allah the Most Exalted said: 'O son of Adam, were you to come to Me with the world full of sins, and meet Me without making anything partner to Me (Shirk), I would come to you with a similar amount of forgiveness.' "

فِيهِ مَسَائِلُ:

Important issues of the Chapter

20 Points

الأولى: سَعَةُ فَضْلِ اللَّهِ.

1) Abundance of Allah's favors.

الثانية: كَثْرَةُ ثَوَابِ التَّوْحِيدِ عِنْدَ اللَّهِ.

2) The abundant reward of Tauhid towards Allah.

الثالثة: تَكْفِيرُهُ مَعَ ذَلِكَ لِلذُّنُوبِ.

3) Besides earning rewards, Tauhid recompenses sins.

الرَّابِعَةُ: تَفْسِيرُ الْآيَةِ الَّتِي فِي سُورَةِ الْأَنْعَامِ.

4) Explanation of the verse 82 in Surat Al-An'am.

الخَامِسَةُ: تَأْمُلُ الْخَمْسَ اللَّوَاتِي فِي حَدِيثِ عُبَادَةَ.

5) Ponder the five points mentioned in the Hadith narrated by Ubadah (bin As-Samit (May Allah be pleased with him))

السَّادِسَةُ: أَنْتَ إِذَا جَمَعْتَ بَيْنَهُ وَبَيْنَ حَدِيثِ عِثْبَانَ وَمَا بَعْدَهُ
تَبَيَّنَ لَكَ مَعْنَى قَوْلِ ، لَا إِلَهَ إِلَّا اللَّهُ ، وَتَبَيَّنَ لَكَ خَطَأَ
الْمَغْرُورِينَ.

6) If you look at the Ahadith from Ubadah and 'Itban (May Allah be pleased with him) and what follows altogether, the meanings of La-ilaha illa Allah become clear to you along with the error of those who are the deceived ones (Al-Maghrurin).

السَّابِعَةُ : التَّنْبِيهُ لِلشَّرْطِ الَّذِي فِي حَدِيثِ عِثْبَانَ.

7) Take note of the condition in Itban's Hadith.

الثَّامِنَةُ: كَوْنُ الْأَنْبِيَاءِ يَحْتَاجُونَ لِلتَّنْبِيهِ عَلَى فَضْلِ ، لَا إِلَهَ إِلَّا
اللَّهُ.

8) That the Prophets needed to be apprised of the tremendous virtue of La ilaha illa-Allah (There is no true God but Allah).

التَّاسِعَةُ: التَّنْبِيهُ لِرُجْحَانِهَا بِجَمِيعِ الْمَخْلُوقَاتِ، مَعَ أَنَّ كَثِيرًا مِمَّنْ يَقُولُهَا يَخْفُفُ مِيزَانُهُ.

- 9) The point of overweighing of the Kalimah (May Allah be pleased with him) in respect to all other creation, though many who enunciate it will not get the full weight in their balance.

الْعَاشِرَةُ: النَّصُّ عَلَى أَنَّ الْأَرْضِينَ سَبْعٌ كَالسَّمَوَاتِ.

- 10) The text showing that there are seven earths like seven heavens.

الْحَادِيَةُ عَشْرَةَ: أَنَّ لَهُنَّ عُمَّارًا.

- 11) That the seven earths and heavens are full of creatures.

الثَّانِيَةُ عَشْرَةَ: إِثْبَاتُ الصِّفَاتِ، خِلَافَ لِلأَشْعَرِيَّةِ.

- 12) Confirmation of the Attributes of Allah, contrary to the claims of Ash'ariyah.

الثَّلَاثَةُ عَشْرَةَ: أَنْكَ إِذَا عَرَفْتَ حَدِيثَ أَنَسٍ، عَرَفْتَ أَنَّ

قَوْلُهُ فِي حَدِيثِ عِثْبَانَ « فَإِنَّ اللَّهَ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَنْتَغِي بِذَلِكَ وَجْهَ اللَّهِ » (2) أَنَّ تَرَكَ الشَّرِكِ، لَيْسَ قَوْلًا بِاللِّسَانِ.

- 13) Undoubtedly, if you understand the Hadith of Anas (May Allah be pleased with him) you would understand the statement in the Hadith of Itban (May Allah be pleased with him): "Indeed Allah has

forbidden for Hell the person who testifies: 'There is nothing worthy of worship in truth (no true God) but Allah,' seeking thereby nothing but Allah's Face (pleasure)" that it constitutes abandonment of Shirk practically and not merely confessing La-ilaha illa-Allah by the tongue.

الرَّابِعَةُ عَشْرَةَ: تَأْمَلُ الْجَمْعَ بَيْنَ كَوْنِ عَيْسَى وَمُحَمَّدٍ
عَبْدِي اللَّهِ وَرَسُولِيهِ.

- 14) Reflection and consideration of the shared characteristics of Muhammad (May the peace and blessing of Allah be upon him) and Iesa (May Allah be pleased with him) both as Prophets and slaves of Allah.

الْحَامِسَةُ عَشْرَةَ: مَعْرِفَةُ اخْتِصَاصِ عَيْسَى بِكَوْنِهِ كَلِمَةَ
اللَّهِ.

- 15) Knowing the peculiarity of Jesus (May Allah be pleased with him) being created as Kalimat-Allah (the Word of Allah).

السَّادِسَةُ عَشْرَةَ: مَعْرِفَةُ كَوْنِهِ رُوحًا مِنْهُ.

- 16) Knowledge that Jesus (May Allah be pleased with him) is a spirit from Allah (Ruhan Minhu).

السَّابِعَةُ عَشْرَةَ: مَعْرِفَةُ فَضْلِ الْإِيمَانِ بِالْجَنَّةِ وَالنَّارِ.

- 17) Knowing the merits of belief in Paradise and Hell.

الثَّامِنَةُ عَشْرَةَ: مَعْرِفَةُ قَوْلِهِ «عَلَى مَا كَانَ مِنَ الْعَمَلِ»

18) Knowledge of the meaning of the statement (of the Prophet (May the peace and blessing of Allah be upon him) "... whatever his deeds might be."

التَّاسِعَةُ عَشْرَةَ: مَعْرِفَةُ أَنَّ الْمِيزَانَ لَهُ كِفَّتَانِ.

19) Knowledge that Al-Mizan (the Scale) consists of two sides.

الْعِشْرُونَ: مَعْرِفَةُ ذِكْرِ الْوَجْهِ.

20) What is meant by the mention of the "Face" (of Allah).