

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## Class 18 – Tawheed Al-Asmaa was Sifaat, Tawheed of Ittibah

By Shaykh Ahmed al-Wasaabee

Translated by Shaakir al-Kanadee

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The shaykh began with the Khutbatul Haajah.

### Review

1. What is the definition of Tawheed Ar-Ruboobeeyah?
2. What is the definition of Tawheed Al-Ulooheeyah?

The explanation of the last two categories of tawheed, Tawheed Al-Asmaa was Sifaat and the Tawheed of Following, will be brief due to the fact that the writer of the book has mentioned numerous proofs for these two categories of tawheed, which suffice having a lengthy explanation.

## **TAWHEED AL-ASMAA WAS SIFAAT**

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

It is that we do not name our Lord except by what He has named Himself with or with what the Messenger (صلى الله عليه وسلم) has named Him, and we do not describe Him except by what He has described Himself with or what the Messenger has described Him with, without saying 'how' (Taykeef), resemblance (Tamtheel), distortion (Tahreef), or negating (Ta'teel) as He (subhaana wa ta'laa) said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

*There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)*

And His statement:

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ

*And (all) the Most Beautiful Names belong to Allâh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do. (Al-A'raf 7:180)*

Rather, we affirm for Him every Name and Attribute mentioned in the Book or the authentic Sunnah regarding the Face, which befits the Majesty of our Lord. So we believe that He Hears, Sees

and Speaks when He wishes and with what He wishes and that He has risen (Istiwa'a) over His Throne in a manner befitting His Majesty, as He (subhaana wa ta'laa) said:

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

*The Most Beneficent (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty). (Ta-Ha 20:5)*

**Principle: The names and attributes of Allaah (subhaana wa ta'laa) are conditional.**

Meaning that we do not name our Lord except by what He has named Himself with, or what His Prophet (صلى الله عليه وسلم) has named Him with. And we do not describe Him except by what He has described Himself with, or what the Messenger (صلى الله عليه وسلم) has described Him with.

**Benefit: The names and attributes of Allaah (subhaana wa ta'laa) divide into two categories.**

The first category:

1. Names that only Allaah (subhaana wa ta'laa) are to be called by them and to be named by them. In oneness and in exclusiveness.

Example: Allaah, Ar-Rahmaan, and Ar-Rabb

2. Names that Allaah (subhaana wa ta'laa) is named and described by, and also other than Him are named and described by.

Example: Raheem (Merciful), Malik (King), 'Azeez (Mighty), and Kareem (Generous)

**Second Benefit:**

The mushrikeen have denied some of the names of Allaah (subhaana wa ta'laa), such as Ar-Rahmaan. As Allaah (subhaana wa ta'laa) says:

وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ

*While they disbelieve at the mention of the Ar-Rahmaan [Most Beneficent (Allâh)]. [Tafsir. Al-Qurtubî]. (Al-Anbiya 21:36)*

And Allaah (subhaana wa ta'laa) says:

وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ

*While they disbelieve in the Ar-Rahmaan [Most Beneficent (Allâh)] Say: "He is my Lord! Lâ ilâha illâ Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance." (Ra'd 13:30)*

And as for the Jahmiyah, and the Mu'tazilah, and the Ash'ariyah, and the Maaturedeeyah, and the Ibaadiyah (which are a sect of the Khawaarij, which are found in Oman), for verily they have distorted and changed the names of Allaah (subhaana wa ta'laa) and His attributes. And every sect from these sects have changed and distorted the names and attributes of Allaah (subhaana wa ta'laa) according to their act sect.

And Allaah says:

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

*Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.  
(As-Sajdah 32:25)*

### **EXPLANATION OF THE TEXT BY SHAYKH AL-WASAABEE:**

The ahlul bid'ah, in their false belief that they are purifying Allaah (subhaana wa ta'laa) of shortcomings in His names and attributes, do not affirm to Allaah (subhaana wa ta'laa) His beautiful names and lofty attributes. This is due to their belief that if they were to affirm these names and attributes which come in the Kitaab and the Sunnah, then they would be resembling Allaah and making Him similar to His creation. And they accused Ahlus Sunnah wal Jama'ah of being from the sect of the Mushabbiha, the ones who resemble Allaah (subhaana wa ta'laa) to His creation. But rather, Ahlus Sunnah wal Jama'ah refute this false accusation by saying that we affirm for Allaah (subhaana wa ta'laa) what He has affirmed for Himself or what the Prophet (صلى الله عليه وسلم) has affirmed for Allaah (subhaana wa ta'laa) and described Him with. And it is well known that the Ahlus Sunnah describe the people of Ta'teel (i.e. *Al-Jahmiyah, Al-Mu'tazilah, Al-Mu'attilah*), the people who negate, and deny, and do not affirm Allaah's names and attributes, as the people who worship nothingness. And they describe the opposite of them, those who resemble Allaah (subhaana wa ta'laa) with His creation (i.e. *Al-Mumathbilah, Al-Mushabbihah, Al-Mujassimah*), as the people who worship an idol.

And Ahlus Sunnah wal Jama'ah are between these two extremes. They affirm for Allaah (subhaana wa ta'laa) what He has affirmed for Himself, along with not resembling Allaah (subhaana wa ta'laa) with His creation. And they stop where the Salaf-us-Saalih had stopped. Not going beyond what the Sahaabah (and the first three generations of the Muslims) were upon. And they say that Allaah (subhaana wa ta'laa) Hears, but His Hearing is not like our hearing, or like the hearing of His creation. Verily, His Hearing is accordance with his great Majesty (42:11). And they do not make distortions (Tahreef) in the attributes of Allaah (subhaana wa ta'laa), or resemble them to His creation. And they affirm for Allaah (subhaana wa ta'laa) what He has affirmed for Himself and what the Messenger (صلى الله عليه وسلم) has affirmed for Him. For Verily, Allaah (subhaana wa ta'laa) has affirmed for Himself that he has two Hands. Allaah's statement:

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ

*The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. (Al-Ma'idah 5:64)*

And Allaah (subhaana wa ta'laa) has also affirmed for Himself that He has two Eyes.

*Ibn 'Umar narrated that, 'Once Allaah's Apostle stood amongst the people, glorified and praised Allaah as He deserved and then mentioned the Dajjaal saying, "I warn you against him (i.e. the Dajjaal) and there was no prophet but warned his nation against him. No doubt, Noah warned his nation against him but I tell you about him something of which no prophet told his nation before me. You should know that he is one-eyed, and Allah is not one-eyed." (Bukhaaree, no. 3111).*

The 'Ullema have said that in this hadeeth is the affirmation that Allaah (subhaana wa ta'laa) has two eyes. And the path of Ahlus Sunnah wal Jama'ah in this third category of tawheed, the Tawheed of Names and Attributes, is affirming for Allaah (subhaana wa ta'laa) what He has affirmed for Himself (what He has named Himself with and what He has described Himself with) and also affirming what the Prophet (صلى الله عليه وسلم) described and named Allaah (subhaana wa ta'laa) with. And we do not say that these names and attributes are similar to the names and attributes of the creation. Verily, these names and attributes befit the Greatness and the Majesty of Allaah (subhaana wa ta'laa).

The principle mentioned in the text, that the names and attributes of Allaah (subhaana wa ta'laa) are conditional means that the names and attributes of Allaah are based upon proofs from the Kitaab and the Sunnah and are not affirmed except through the presence of proofs from the Kitaab and the Sunnah.

It is not allowed according to the benefit mentioned in the text, that the names and attributes of Allaah divide into two categories, the first of them being the names and attributes which belong solely and exclusively to Allaah, and by which no one else is named or described by. So the names Ar-Rahmaan and Ar-Rabb, including their attributes, belong exclusively to Allaah and no one is to be named by them except Allaah, and no one is to be called by these names except Allaah. And no one shares in these names with Allaah (subhaana wa ta'laa). As for the name Ar-Rabb (The Lord), then when Rabb is subjoined with other words, such as 'the lord of the land,' or the 'lord of the house,' or the 'lord of the camel,' then this is what the creation can also be named by and called with. Because the word Rabb has many different meanings, amongst them is 'owner.' So it is allowable for the creation to be called 'the owner of the land' or 'the owner of the camel.' However, as for the name 'Ar-Rabb' (The Lord), then no one is to be called or named by this name except Allaah (subhaana wa ta'laa). And as for Firawn, who alleged and claimed that:

أَنَا رَبُّكُمْ الْأَعْلَى

*"I am your lord, most high." (An-Naziat 79:24)*

Then this was from his extreme pride and arrogance. Rather, he was a liar in his claim.

And the second category of the names and attributes of Allaah, are those names and attributes which Allaah (subhaana wa ta'laa) is named by and attributed with, and also His creation is named by them and attributed with them. Regarding the name Raheem, then Allaah (subhaana wa ta'laa) has described the Prophet (صلى الله عليه وسلم) with this name, as He (subhaana wa ta'laa) says:

## بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ

*For the believers (he (صلى الله عليه وسلم) is) full of pity, kind, and merciful. (At-Tawbah 9:128)*

Regarding the name Kareem, it comes in a hadeeth that the Prophet (صلى الله عليه وسلم) mentioned that Yoosuf, and his father Ya'qoob, and his father Isbaaq, and his father Ibraabeem, were all generous (he called them all kareem).

### **Benefit**

Every name of Allaah (subhaana wa ta'laa) encompasses an attribute. So from the name Ar-Rahmaan (The Most Merciful), we obtain the attribute of mercy. However, this is not the case for the opposite (i.e. not every attribute of Allaah (subhaana wa ta'laa) has a name). For Verily Allaah (subhaana wa ta'laa) has attributes, which befit His Majesty, but He is not necessarily named by these attributes. So every name encompasses an attribute, and not every attribute has a name.

Shaykh Ahmed then answered and explained a common question that is asked amongst the adherents of Ahlus Sunnah wal Jama'ah, which is: "Are the names of Allaah (subhaana wa ta'laa) enumerated and confined (to a particular number)?" The shaykh answered by saying that the names of Allaah (subhaana wa ta'laa) are not enumerated or confined, and the proof for this being:

*Ibn Mas'ood narrated that the Prophet (صلى الله عليه وسلم) said, "I ask You by every Name that You have, that You have named Yourself with, or that You revealed in Your Book, or that You taught one of Your Creation, or that You kept with Yourself as knowledge of the Unseen." (Ahmed, no. 3712, 6/246-247, 4318, 7/341; and Sabeeh Ibn Hibbaan bi-Tarteeb Ibn Balbaan, no. 972, 3/253; and al-Mustadrak, no. 1920, 2/188-189; and authenticated by al-Albaanee in Silsilatul-Ahaadeethis-Sabeebah, no. 199).*

So this is a proof that some of the names of Allaah (subhaana wa ta'laa) have made known to us, and some of the names have not been made known to us. So the 'Ullema of Ahlus Sunnah wal Jama'ah affirm that the names of Allaah (subhaana wa ta'laa) are not confined and restricted (to a particular number).

## **TAWHEED OF FOLLOWING (ITTIBAH)**

### **TRANSLATION OF THE TEXT IN AL-QAWL-UL-MUFEED FEE ADILLATIT TAWHEED:**

It is that we single out the Messenger (صلى الله عليه وسلم) in following and we do not truly follow anyone except him. Allaah (subhaana wa ta'laa) said:

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

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

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say (O Muhammad (صلى الله عليه وسلم)): "Obey Allāh and the Messenger (Muhammad (صلى الله عليه وسلم))." But if they turn away, then Allāh does not like the disbelievers. (Aali Imran 3:32)

Allaah (ta'laa) said:

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

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

He (subhaana wa ta'laa) said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا

And whoever contradicts and opposes the Messenger (Muhammad (صلى الله عليه وسلم)) after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination. (An-Nisa 4:115)

This is the meaning of "Ash-hadu anna Muhammadur Rasoolullaah' (I testify that Muhammad (صلى الله عليه وسلم) is the Messenger of Allaah).

Imaam Ibn Abil 'Izz (rahimahullaah) said in *Al-'Aqeedah At-Tabaweeyah* (pg. 200) [according to the volume checked by Shaykh Al-Albaanee (rahimahullaah)], "So it is obligatory to have perfect to have and complete submission for the Messenger (صلى الله عليه وسلم) and to have compliance for his command and to accept his information by acceptance in affirmation without us opposing it by false imaginations which we call intellect or we have a doubt or suspicion or we give preference to the opinions of men and the rubbish of their intellects. So we single him out for judgment, submission, compliance, and obedience just as we single out the One who sent him (i.e. Allaah) with worship, submission, humility, reverence, and trust. So they are the two types of Tawheed. There is no safety for the slave from the punishment of Allaah except by them.

Tawheed of the sender (mursil) and the Tawheed of following the Messenger (صلى الله عليه وسلم). So we do not seek for a judgment from other than him and we are not pleased with the ruling by other than him and we do not make carrying out his command and affirming his reports dependent upon the saying of someone's Shaykh or his Imaam, his faded madhab, his group and whoever glorifies him. So if they permit it for him, he will carry it out and accept the Messenger's (صلى الله عليه وسلم) report and if they do not permit it for him then he has entrusted the search for security (i.e. Paradise) to them. And he has abandoned the Messenger's (صلى الله عليه وسلم) command and his reports. Or he changes it from its proper place and he will name his changing as 'interpretation' and 'postulating' so he says, "We interpret and postulate."

So if a slave were to meet Allaah with every sin except shirk, then it is better for him than to meet Him in this condition (as described above). Rather, when the authentic hadeeth reaches him he should consider himself as having heard it from the Messenger of Allaah (صلى الله عليه وسلم). So is it allowed to delay his acceptance and acting upon it until he subjects it to the opinion of so and so, his speech and his madhab? Rather, it is obligatory to rush to compliance of the Messenger (صلى الله عليه وسلم) without turning to other than him. So he does not regard the statement of the Messenger (صلى الله عليه وسلم) as dubious due to its opposition to the opinion of so and so. Rather, he regards the opinion of so and so as dubious in comparison to the statement of the Messenger of Allaah (صلى الله عليه وسلم). And he does not subject the statement of the Messenger (صلى الله عليه وسلم) to analogy, rather we consider the analogies as invalid and we accept his statement (صلى الله عليه وسلم) and we do not change his words from their true meanings to a false imagination which the people of fantasies call intelligence. Yes the fantasy is unknown and isolated from the truth. And the acceptance of the saying of the Messenger (صلى الله عليه وسلم) is not dependant upon agreement with so and so, whoever it may be.’

I say (Shaykh Muhammad Abdul-Wahhaab): And Verily this category of Tawheed has annoyed the Ahlul Bid’ah and the people of hizbiyyah, and all of their types and categories. And no one is happy with this category of Tawheed except the Ahlul Haqq, and they are the Ahlus Sunnah wal Jama’ah. And they are the party of Allaah (subhaana wa ta’laa), the ones who are successful, inshaaAllaah. As for the innovators and the people of hizbiyyah, the ones who are upon falsehood, for verily this category of Tawheed has annoyed them and caused much confusion amongst them. And that is because they have lost the following of the people (due to this category of Tawheed). This is so because when the people come to know of this category of Tawheed, they give up following these people of bid’ah and hizbiyyah, and they realize that there are to only follow the Messenger (صلى الله عليه وسلم). As for the people of bid’ah and hizbiyyah, then they call the people to the following of other than the Prophet. And there is no absolute obedience without any condition or any stipulation except to Allaah and to His Messenger (صلى الله عليه وسلم). And as for obedience to other than Allaah and His Messenger, then this obedience is stipulated according to the guidelines of the Kitaab and the Sunnah.

And verily seven scholars have given approval for the book Al-Qawl Al-Mufeed, and all of them have affirmed this fourth category of Tawheed, Tawheed Al-Mutaabi’ah, and not a single one of them has denied it. Verily, they have affirmed this category of Tawheed in their introductions (to this book). And from them is Shaykh Ahmed ibn Ahmed Salaamah (rahimahullaah), who was from the scholars of Yemen: “And when I saw the disagreement of the hizbiyyeen regarding Tawheed Al-Mutaabi’ah:

- I asked Shaykh Muqbil bin Haadi Al-Waadi’ee (rahimahullaah) and he affirmed its situation, and he said “stand firm and do not pay attention to those (who go against you in affirming this category of Tawheed).”
- And then I asked Shaykh Muhammad Naasir ad-Deen al-Albaanee (rahimahullaah) when I met him, and he also affirmed this category of Tawheed and said that he is from amongst those who call to it.
- And those who used to sit with Shaykh ‘Abdul Azeez bin ‘Abdullaah bin Baaz (rahimahullaah) have informed me that the book of Al-Qawl Al-Mufeed was read in his presence, and he was impressed by it and ordered for its publication.

- And Shaykh Ibraaheem ibn Ibraaheem Qareeb, when he wrote his book, *Al-Libaab fee Sharh Al-'Aqeedah 'alaa daw as-Sunnah wal-Kitaab*, he made a clear statement affirming this category of Tawheed and took it into consideration as the fourth category of Tawheed, as is mentioned in Page 19 and Page 30.
- And also the generous brother, the writer of: *The Defense of the Tawheed of Adbering and Following (Tawheed Al-Mutaabi'ah)*.
- And also Dr. Shams ad-Deen As-Salafee Al-Afghaanee, the founder of Al-Jaami'ah Al-Athariyyah in Peshawar, in his letter which is called "*The striving of the scholars of hanafiyyah in the refutation of the belief of Al-Qubooriyyah*",<sup>1</sup> also mentioned this category of Tawheed. And this category of Tawheed was debated in Al-Jaami'ah Al-Islaamiyyah bi Al-Madeenah Al-Nabuwiyyah (Islamic University of Madeenah) using this Risaalah (letter) (1/104-106).

And Shaykh 'Abdul Azeez bin 'Abdullaah bin baaz (rahimahullaah) has answered a question regarding the categories of Tawheed, and has said:

These categories of Tawheed are derived from thorough examination and studying. When the scholars extensively studied and examined the Kitaabu Allaah and the Sunnatu Rasoolullah, it became apparent to them these categories of Tawheed. And some of them affirm the fourth category of Tawheed, which is Tawheed Al-Mutaabi'ah. And all of these categories are derived from thorough examination and studying.

And there is no doubt that the one who contemplates the Qur'aan will find verses that order with sincerity (Ikhlaas) in the worship of Allaah (subhaana wa ta'laa), solely and exclusively, and this is Tawheed Al-Ulooheeyah. And he can find verses that establish that Allaah (subhaana wa ta'laa) is the Creator, and the Provider, and that He is the disposer of the affairs, and this is Tawheed Ar-Ruboobeeyah. That which the mushrikoon affirmed, but it did not enter them into al-Islam. And he can find verses that establish that Allaah (subhaana wa ta'laa) has Al-Asmaa Al-Husnaa (the most beautiful names) and As-Sifaat Al-'Ulaa (lofty attributes), and there is nothing comparable to Him, and this Tawheed Al-Asmaa was Sifaat. That which the Ahlul Bid'ah, from amongst the Jahmiyah, and the Mu'tazilah, and the Mushabbihah, and whoever follows their path have denied and rejected.

And he can also find verses that establish the mandatory nature of following the Messenger (صلى الله عليه وسلم), and the leaving off and refuting all that goes against his Sharee'ah (legislation). And this is Tawheed Al-Mutaabi'ah. And these categories are derived through the thorough examination and studying of the verses and the studying of the Sunnah. And from this is the statement of Allaah (subhaanahu):

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

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

And He ('azza wa jal) said:

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<sup>1</sup> Al-Qubooriyyoon: They are people who may ascribe to Islam but commit acts of shirk in graveyards, like calling on the dead to seek their help, slaughtering for their sakes, taking oaths by them, etc. (Nawaaqid al-Islam, pg. 20).



يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

*O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become Al-Muttaqûn (the pious - see V.2:2). (Al-Baqarah 2:21)*

And He ('azza wa jal) said:

وَالْإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ

*And your Ilâh (God) is One Ilâh (God - Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful. (Al-Baqarah 2:163)*

And He (subhaana wa ta'laa) said:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

*Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise. (Aali Imran 3:18)*

And He ('azza wa jal) said:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

*And I (Allâh) created not the jinns and humans except they should worship Me (Alone). (Adb-Dhariyat 51:56)*

مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ

*I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed themselves or My creatures). (Adb-Dhariyat 51:57)*

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

*Verily, Allâh is the All-Provider, Owner of Power, the Most Strong. (Adb-Dhariyat 51:58)*

And He ('azza wa jal) said:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

*Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He Istawâ (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly,*

and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allâh, the Lord of the 'Alamîn (mankind, jinns and all that exists)! (Al-A'raf 7:54)

And He (subhaanahu) said:

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

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

And He (subhaanahu) said:

لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Ash-Shura 42:11)

And Allaah (ta'laa) said:

قُلْ هُوَ اللَّهُ أَحَدٌ

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

اللَّهُ الصَّمَدُ

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

لَمْ يَلِدْ وَلَمْ يُولَدْ

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

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

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

And He (subhaanahu) said:

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

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

And Allaah (ta'laa) said:

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muhammad (صلى الله عليه وسلم)) is only responsible for the duty placed on him (i.e. to convey Allāh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)." (An-Nur 24:54)

And the ayaats that point to the different categories of Tawheed are numerous.

And from the hadeeths (which point to the different categories of Tawheed), are the following:

Mu'aadh (radiyAllaah anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "Allah's right on His slaves is that they should worship Him (Alone) and should not worship any besides Him." (Bukhaaree, no. 2666).

'Abdullaah narrated that the Prophet (صلى الله عليه وسلم) said, "whoever dies while still invoking anything other than Allah as a rival to Allah, will enter Hell (Fire)." (Bukhaaree, no. 4172 and no. 6259).

And the statement of the Messenger (صلى الله عليه وسلم) when he was questioned by Jibreel ('alayhis salaam) about al-Islaam, he said: "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the compulsory charity (i.e. Zakaat)." (Bukhaaree, no. 47 and no. 4448).

And Abu Hurayrah (radiyAllaahu anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah." (Bukhaaree, no. 6678).

And Abu Hurayrah (radiyAllaahu anhu) narrated that the Prophet (صلى الله عليه وسلم) said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Bukhaaree, no. 6811).

And there are numerous hadeeths in this chapter.

**The remainder of the text of this chapter, Tawheed Al-Mutaabi'ah, will be continued next week inshaaAllaah.**