

# Chapter 1

## *Kitaab ut tawheed*

### The Book of *Tawheed*

Chap 1 Box 1/7

And His - the Most High – statement:

**And I did not create *jinn* and mankind except to worship Me (*ya'budoon*).<sup>1</sup>**

#### **1) What is the meaning of the root verb *kataba* which gives rise to the work *kitaab*?**

It means literally 'to write' and it carries the meaning of *jama'a* (to bring together) – since it refers to bringing together letters and words.

#### **2) What is the root of the word *tawheed*?**

It is the verbal noun from the verb *wah-hada* which means – to make something one.

#### **3) What is meant by the word *tawheed* here?**

It means *ifraad ullaahi bil 'ibaadah* (to single Allaah out in all worship).

#### **With regards to the words to be explained, what is the meaning of:**

**4) *khalagtu* (I created)** – to create something is to bring something newly about without it having a pre existing basis and without it being a mere copy of something else.

**5) worship** – '*ibaadah* (worship) in the linguistic sense means humbling oneself and submission. And in the Sharee'ah sense, it is a comprehensive term for everything that Allaah loves and is pleased with, by way of statements and actions, both outwardly apparent ones and internal ones.

#### **With regards to the general meaning of this aayah:**

#### **6) Why did Allaah create mankind and jinn?**

Allaah the Most High informed that he did not create mankind and jinn for any purpose other than for Worship of Him.

#### **7) What does Allaah wish from mankind and the jinn, as mentioned in the following aayah (51:57)?**

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<sup>1</sup> Soorah adh Dhaariyyah (51) aayah 56

He does not want those matters which the masters want from their slaves in terms of their assisting them with provision and food. As mentioned in aayah 57, Allaah only wishes benefit for the mankind and jinn.

**8) What is the relevance of this aayah to the topic of *tawheed*?**

This aayah indicates the obligation of *tawheed*, which is: to single Allaah out in all matters of worship. For Allaah did not create the jinn and mankind for any purpose other than this.

**With regards to benefits of the aayah, fill in the missing words:**

**This aayah shows:**

9) The obligation upon the *thaqalayn* (referring to the jinn and mankind) of singling Allaah out in matters of worship

10) That the Creator is the One who is deserving of all worship to the exclusion of everything else from those things which do not have the power to create. And this contains a refutation of those who worship idols and other than them.

11) An explanation of the *ghinaa* (independence) of Allaah from His Creation and the need of the creation for Him, because He is the Creator and they are created.

12) An affirmation of *al-hikmah* (wisdom) in the actions of Allaah, Free of all Imperfections is He.

And His statement:

**And We have sent to every nation a *Rasool* - (calling the people) to worship Allaah (alone) and to stay away from the Taaghoot.<sup>2</sup>**

**With regards to the words to be explained, what is the meaning of:**

- 1) **Rasool (Messenger)** - a man to whom Revelation was sent and who was commanded to spread it.
- 2) **Taaghoot** – anyone who is worshipped besides Allaah and who is pleased with this worship.

**With regards to the general meaning of this aayah:**

**3) What did each Messenger call his people to?**

He called his people to the worship of Allaah alone and to leave the worship of other than Him.

**4) When did *shirk* first appear among mankind?**

It first appeared in the time of the Prophet Nooh *alaiyhissalaam*.

**5) When did Allaah stop sending messengers calling to *tawheed*?**

The final prophet and messenger Allaah sent was Muhammad ﷺ.

**6) What is the relevance of this aayah to the topic of *tawheed*?**

It shows that the call to *tawheed* and the forbidding of *shirk* was the most important task of all the Messengers and their followers.

**With regards to benefits of the aayah, fill in the missing words:**

**This aayah shows:**

- 7) The wisdom behind the sending of the Prophets was the call to **tawheed** and the forbidding of **shirk**.
- 8) That the religion of the Prophets was one (and it was purifying all the **worship** for Allaah and leaving off **shirk**) even if the Prophets' **sharee'ahs** differed.
- 9) The greatness of the affair of **tawheed**, and that it is **obligatory** upon every nation.

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<sup>2</sup> Soorah an Nahl (16) aayah 36

10) That *tawheed* will not be correctly established except with both *an nafee* (**negating** it from anyone other than Allaah) and *al ithbaat* (**affirming worship** for Allaah alone).

11) That **negating** alone is not *tawheed*, and **affirming** alone is not *tawheed*. There must be both present.

And His statement:

**And Your *Rabb* (Lord) has decreed that you worship none except Him alone - and having *ihsaan* towards the parents...<sup>3</sup>**

**With regards to the words to be explained, what is the meaning of:**

**1) *Rabb*** – the *Rabb* is the *Maalik* (the King), the *Mutasarrif* (the One who acts independently, without any external restriction), the One who nurtured all of the creation with His Favours.

**2) *Ihsaan* towards the parents** – Allaah commands that you behave well towards them, just as He commanded that you worship Him, and none but Him.

**With regards to the general meaning of this aayah:**

**3) What two matters has Allaah commanded with in this aayah?**

- a) That He be worshipped to the exclusion of anything else
- b) That the child shows *ihsaan* (goodness) towards his parents in speech and action.

**4) Why did Allaah command us to be good to our parents?**

They are the one who gave us *tarbiyyah* (nurturing and cultivation) when we were small and weak, until we became strong.

**5) What is the relevance of this aayah to the topic of *tawheed*?**

It shows that *tawheed* is the firmest of the rights and the most binding of the obligations, because Allaah began with *tawheed* in this aayaat, and He would not begin except with the most important matter, then the next most important matter.

**With regards to benefits of the aayah, fill in the missing words:**

**This aayah shows:**

6) That **tawheed** is the first matter that Allaah commanded with from amongst the *waajibaat* (**obligatory** matters).

7) The tremendous right of the **parents** in that their right is joined to **Allaah's** right (in this aayah).

8) The obligation to show goodness to the **parents** with **all** the types of goodness, since Allaah did not specify one type of goodness to the exclusion of another.

9) The **prohibited** nature of '*uqooq* (showing ill manners) towards the parents.

<sup>3</sup> Soorah al Israa' (17) aayah 23

And His statement:

**And worship Allaah and do not associate anything as a partner with Him...<sup>4</sup>**

**With regards to the words to be explained, what is the meaning of:**

1) **anything** – the use of the indefinite noun (**anything**, rather than **the** thing) in the context of something being forbidden (**do not associate** anything) makes it general to include all *shirk* – whether it be greater *shirk* or lesser *shirk*.

2) **do not associate (laa tushrikoo) – what is the meaning of ‘shirk’?**

*Shirk* is: to equate Allaah with anything other than Allaah in those matters which are specific to Allaah alone.

**With regards to the general meaning of this aayah:**

**3) What two commands are contained in this aayah?**

- a) The command for the servants of Allaah to worship Him alone without any partner
- b) The forbiddance of entering into *shirk* with Allaah.

**4) Which type of worship and which type of *shirk* does this aayah refer to?**

Allaah does not specify a particular type of worship in this aayah, in order to generalise it to include **all** forms of worship. Similarly this aayah does not specify a particular type of *shirk*, in order to make it general to include **all** forms of *shirk*.

**With regards to the relevance of this aayah to the topic of *tawheed*:**

**5) What is the relevance of this aayah?**

This aayah which contains various commands from Allaah begins with the command to *tawheed* and the forbiddance of *shirk*. In it is an explanation of *tawheed* in that it is worship of Allaah alone and leaving *shirk*.

**With regards to benefits of the aayah, fill in the missing words:**

**This aayah shows:**

- 6) Singling out Allaah in matters of **worship** is the most strongly emphasised of the matters which are **obligatory** upon the person
- 7) **Shirk** is the most severely forbidden matter.

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<sup>4</sup> Soorah an Nisaa (4) aayah 36

8) Keeping far away from **shirk** is a prerequisite for a person's worship to be **correct**. This is because Allaah linked the matter of worship with the prohibition of **shirk**.

9) *Shirk* is **forbidden**, regardless of the nature of the *shirk* or the amount, due to the aayah mentioning '**anything** – i.e. the **indefinite** form being used in the context of Allaah forbidding something.