

Chapter 3

Whoever fully implements *Tawheed* will enter Paradise without reckoning ¹

Chap 3 Box 1/2

And His Statement, the Most High:

Indeed Ibrahim was an *ummah*, *qaanit* to Allah, *haneef* and he was not one of the people of *shirk*.²

And He said:

And those who do not commit *shirk* with their Lord.³

With regards to the relevance of this chapter to Kitaab ut *Tawheed*:

1) What is the connection of this chapter to the first two chapters of this book?

The first two chapters mentioned *Tawheed* and its virtue, so now the Imam will go on to discuss how to implement and actualise *Tawheed*. This is because the entire virtue of *Tawheed* cannot be attained without *Tawheed* being implemented in its entirety.

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

2) fully implements – purifies and cleanses it from the stains of *shirk* and innovations and acts of disobedience.

3) *ummah* (nation) – i.e. an example to be followed, and an *imaam*, a teacher of good.

¹ Shaykh Salih al Fawzan *hafidhullah* mentions:

So if it is said: **Chapter (2) – the virtue of *tawheed*** and **Chapter (3) whoever fully implements *tawheed*** – what is the difference between these two (chapters)?

Then the difference is: **the virtue of *tawheed*** is with regards to the person of *tawheed* who does not fall into any *shirk* but it may be that he has fallen into some acts of disobedience which may be wiped away by *tawheed*.

As for this chapter (chapter 3), then it is of a higher level than the preceding chapter. **Whoever fully implements *tawheed*** - meaning that (the person) does not associate anything as a partner with Allah and he (also) does not fall into any acts of disobedience – this is fully implementing *tawheed*. Whoever attains this level will enter Paradise without reckoning.

As for the person who is on the level which comes before it, then he is the person of *tawheed* who has fallen into some sins; it may be that he is forgiven and it may be that he is punished by the Fire, then removed from it.

(*i'anaatul mustafeed* page 74)

² Soorah an Nahl (16) aayah 120

³ Soorah al Mu'minoon (23) aayah 59

4) *qaanit* (one who is obedient) – the noun *al qunoot* means ‘remaining constant upon obedience’.⁴

5) *haneef* - the *haneef* is the one who draws close to Allah, turning away from everything besides Him.

6) he was not from the people of *shirk* – i.e. he separated himself from the people of *shirk* with his heart, his tongue and his body, and he rejected that which they were upon.

7) and those who do not commit *shirk* with their Lord – they do not worship anything other than Him along with Him.⁵

⁴ Shaykh Salih al Fawzan *hafidhullah* mentions:

The meaning of describing Ibrahim as a *qaanit* is that he persevered upon the worship of Allah and was established upon it. This is in contrast with the person who strives for one day or one month or one year, then after that he falls off, relapsing (into his old ways) after he had begun upon goodness, but he could not complete that.

So what is required of the person is that he be established upon goodness – with the meaning that he persists upon doing good, and he does not give up on it – even if it is a small act (of goodness).

(The Prophet ﷺ said), “***The deeds most beloved to Allah are those which are done continuously, even if they are small.***”

(*i’anatul mustafeed* page 76)

⁵ Shaykh Salih al Fawzan *hafidhullah* mentions:

The people of *tawheed* are of three levels, just as Allah ﷻ said:

Then We caused to inherit the Book those We have chosen from Our servants.

Amongst them is *dhaalim li nafsih* (the one who wrongs himself).

And amongst them is the one who is *muqtasid* (follows a middle course).

And amongst them is the one who is *saabiq bil khayraat* (foremost in good deeds) by the Permission of Allah.

That (inheritance of the Qur’an) is indeed a great bounty.

(For them) are everlasting gardens which they will enter.

Soorah al Faatir (35:32-33)

The first level: those who are free from *shirk* but it may be that they are not free from sins that are lesser than *shirk*. And these are *dhaalimoon li anfusihim* (those who wrong themselves). These people are under the threat (of Allah’s Punishment).

The second level: those who follow a middle course, those who fulfil the obligatory duties and leave off the forbidden actions, but it may be that they do some of the *makroohaat* (disliked actions) and leave off some of the *mustahabbaat* (recommended actions). These people are the *abraar* (righteous people).

The third level: which is to be free from both major *shirk* and lesser *shirk* and (free from) innovations in the Religion; in addition it is to leave off the forbidden actions and the disliked actions and (even) some of the permissible actions. It is to strive to do acts of obedience from the obligatory actions and recommended actions. These are the *saabiqoon bil khayraat* (foremost in good deeds). Whoever is upon this level will enter Paradise without *hisaab* (reckoning of their deeds) and *’adhaab* (punishment).

With regards to the general meaning of the first aayah:

8) What are the four characteristics of Ibrahim *alaiyhissalaam* with which Allah describes him in this aayah?

- a) that he was a *qudwah* (example to be followed) in goodness
- b) that he was someone who had fear and reverence of Allah, being obedient to Him, and remaining constant upon that.
- c) that he was someone who turned away from *shirk*, drawing close to Allah instead.
- d) that he distanced himself from *shirk* and separated himself from the people of *shirk*.⁶

9) What two characteristics which Ibrahim *alaiyhissalaam* had enabled him to reach the position of being an imaam in the religion?

(i'anutul mustafeed page 74 -75)

⁶ Shaykh Salih al Fawzan *hafidhullah* mentions:

So Ibrahim was not from the people who commit *shirk* , neither in small amount or a great amount. He cut the ties of love between him and them.

But as for the ties of having *dunyawi* (worldly) interactions (with them) where there are permissible benefits (to be attained), then this is a different matter.

Rather what was intended here was the cutting of the ties of loving and friendship and support, so this is something required (by Islam). As for cooperation in worldly matters in that where there is benefit for the Muslims, then there is no harm in this.

His ﷺ statement in another *aayah* makes this clear:

There has already been for you an excellent example in Ibrahim and those with him...

Meaning his followers.

When they said to their people, “Indeed we dissociate ourselves from you and from whatever you worship besides Allah. We have rejected you and there arisen between us and you enmity and hatred forever – until you believe in Allah alone.”

Soorah al Mumtahanah (60:4)

... Then He ﷺ said in the aayah afterwards:

There has certainly been for you an excellent example for the one who hopes in Allah and in the Last Day. And whoever turns away, then indeed Allah is *al Ghanee* (the Independent One who is free of all need), *al Hameed* (the One who is deservedly praised).

Soorah al Mumtahanah (60:6)

Then He ﷺ said:

Allah does not forbid you from those who do not fight you because of religion and who do not expel you from your homes that you be righteous and act justly towards them. Indeed, Allah loves those who act justly.

Soorah al Mumtahanah (60:8)

(i'anutul mustafeed page 77)

- a) sabr (patience)
- b) yaqeen (certainty)

10) What is the relevance of the first aayah to this chapter of Kitaab ut Tawheed?

Allah describes Ibrahim *alaiyhissalaam* with the four characteristics⁷ mentioned in questions 8) above, and these characteristics represent the utmost level in fully implementing *Tawheed*.

And Allah commands us to take him therefore as a role model.

11) What is the relevance of the second aayah to this chapter of Kitaab ut Tawheed?

Allah describes the people of eemaan as being the foremost in striving for Paradise due to certain characteristics⁸.

The greatest of these characteristics is the praise given to them for not committing any *shirk* with their Lord, whether it be the manifest *shirk* or the hidden *shirk*.

And whoever is like them has attained the utmost level in fully implementing *Tawheed*, thereby entering Paradise without reckoning and without punishment.

With regards to benefits of these two aayaat, fill in the missing words: These two aayaat show:

⁷ Shaykh Salih al Fawzan *hafidhullah* mentions:

So this is the true implementation of *Tawheed*, to be done with these matters. And the greatest of them is to dissociate from the people of *shirk*. So whoever dissociates himself from the people of *shirk* then he will be from those who have truly implemented *Tawheed*, even if they (the people of *shirk*) are from the closest of people to him...

(And the Prophet ﷺ said:) **Whoever leaves off something for the sake of Allah, then Allah will replace it for him with something better.**

So when (Ibrahim) freed himself from the people of *shirk*, Allah replaced that with offspring who were Prophets.

Yet nowadays there are (Islamic) groups who claim that they are callers to Allah, but they do not dissociate themselves from the people of *shirk*, provided that they (the people of *shirk*) are (along with these callers) upon their *hizbee* methodology! *Wa laa hawala wa laa quwwata illa billaah*.

So it is obligatory upon the Muslim to have *taqwaa* (fear and dutifulness) towards Allah ﷻ. So if the person wishes to call to Allah, then he should know what is *da'wah* (calling to Allah), and what are the fundamental principles of *da'wah*, and what is required from a caller, and that he be upon the path of Ibrahim *'alaiyhissalaam* and the other prophets – (they all) dissociated themselves from the people of *shirk* and cut off from them, having freed themselves from *shirk* and having made their worship purely and sincerely for Allah alone.

(*i'اناتul mustafeed* page 78)

⁸ In the aayaat from Soorah al Mu'minoon before and after this particular aayah.

- 12) The excellence of our father **Ibrahim** *alaiyhis salaatu wassalaam*.
- 13) Taking him as a **role model** in these tremendous characteristics which he had.
- 14) An explanation of the characteristics by which the complete implementation of **Tawheed** is attained.
- 15) The obligation of **distancing** oneself from *shirk* and the people of *shirk*, and freeing oneself from the **people** of *shirk*.
- 16) The description of the **mu'minoon** (people of eemaan) as being people who fully implement *Tawheed*.