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# Ghayatul-Murid

(The Destination of the Seeker of Truth)

Interpretation of

## Kitab At-Tauhid

By the Noble Shaikh

**Sâlih bin 'Abdul-'Aziz bin  
Muhammad bin Ibrahim Aali Shaikh**

Minister of Islamic Affairs, Endowments,  
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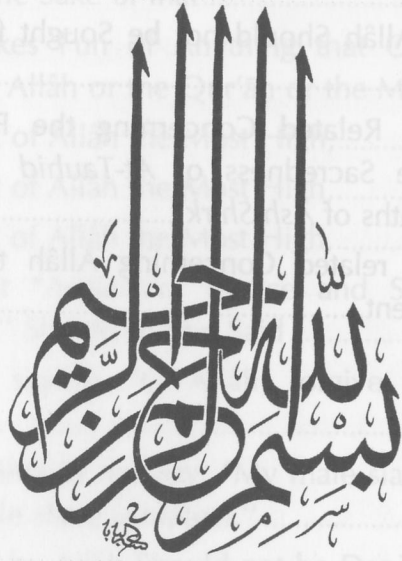
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In the Name of Allâh,  
the Most Gracious, the Most Merciful

## At-Tauhid (The Oneness of Allâh)

Allâh the Most High said,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).” (51:56)<sup>[1]</sup>

And His Statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا  
الطَّاغُوتَ﴾

<sup>[1]</sup> Concerning the Statement of Allâh the Most High,

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I (Allâh) did not create the jinn and men except that they should worship Me (Alone).” (51:56)

This means: And I never created the jinn and men for anything or any purpose from the purposes, except for one single purpose, which is that they worship Me (Allâh). This Verse contains the explanation of *At-Tauhid*. This is from the aspect that the *Salaf* explained the statement,

﴿إِلَّا لِيَعْبُدُونِ﴾

“Except that they should worship Me (Alone),”

as meaning: “...except that they should worship Me Alone in *At-Tauhid*.” The proof of this understanding is that the Messengers were only sent for the purpose of singling out Allâh Alone for worship (*Tauhid ul-Ibaadah*).

The reality of worship is submission and humility. When love and compliance are added to these two characteristics, it becomes legal (religious) worship. According to the Islamic Law, worship is to observe the commands and prohibitions (of Allâh) with love, hope and fear. Shaikh-ul-Islam said, “It (worship) is a comprehensive noun for what Allâh loves and is pleased with of statements and actions, both apparent and hidden.” Therefore, the implication of this Verse is that every single act from the acts of worship must be for Allâh Alone, besides all else.

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allâh (alone), and avoid (or keep away from) At-Tâghût (all false deities, etc.).'" (16:36)<sup>[1]</sup>

And His Statement,

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." (17:23)<sup>[2]</sup>

<sup>[1]</sup> Concerning His Statement,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ﴾

"And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): 'Worship Allâh (alone), and avoid (or keep away from) At-Tâghût (all false deities, etc.).'" (16:36)

This Verse is the explanation (*Tafseer*) of the meaning of worship and *At-Tauhid*, and that the Messengers were sent with these two statements: "Worship Allâh and avoid At-Tâghût." This is the meaning of *At-Tauhid*. In Allâh's Statement,

﴿اعْبُدُوا اللَّهَ﴾

"Worship Allâh (alone),"

is the *Tauhid* of Affirmation (*At-Tauhid Al-Muthabbbit*), and in His Statement,

﴿وَاجْتَنِبُوا الطَّاغُوتَ﴾

"...and avoid (or keep away from) At-Tâghût",

is the negation of associating partners with Allâh (*Nafyi Al-Ishraak*). The word *At-Tâghût* is a derivation of the word *Tughyaan*, which is everything by which a worshipper transgresses his limit, whether it is something (or someone) that is worshipped, followed or obeyed.

Concerning His Statement,

﴿وَقَضَىٰ رَبُّكَ﴾

"And your Lord has decreed..."

<sup>[2]</sup> This means that He has commanded and ordained.

And His Statement,

﴿قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾

"Say (O Muhammad ﷺ): Come, I will recite what your Lord has made forbidden for you; that you do not associate anything as partner with Him..." (6:151)<sup>[1]</sup>

And His Statement,

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾

"Worship Allâh and do not associate anything as a partner with Him." (4:36)<sup>[2]</sup>

﴿أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾

"...that you worship none but Him." (17:23)

This means: Restrict worship to Him Alone, besides all else. Allâh has commanded and ordained this. This is the meaning of the statement "*Lâilâha illallâh (None has the right to be worshipped but Allâh) in conformity. Thus, the implication of this Verse is clear in that At-Tauhid is to single out the acts of worship for Allâh, or the realization of the statement, "None has the right to be worshipped but Allâh."*

<sup>[1]</sup> Concerning His Statement,

﴿قُلْ تَعَالَوْا أَنزَلْ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا﴾

"Say (O Muhammad ﷺ): Come, I will recite what your Lord has made forbidden for you; that you do not associate anything as partner with Him..." (6:151)

The intended meaning of the statement is, "Say (O Muhammad ﷺ): Come, I will recite what your Lord has made forbidden for you; He has ordained that you do not associate anything with Him as a partner." This means that He has commanded you, and the ordainment here is legislative (religiously). Thus, when the ordainment from Allâh is legislative (religiously), then it is an obligatory command. The Verse alludes to *At-Tauhid* just as that which preceded it.

<sup>[2]</sup> Concerning His Statement,

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾