Actualizing Tawheed

Whoever perfects his Tawheed will enter Paradise without punishment or reckoning

Meaning of Actualizing Tawheed
To purify it from all traces of Shirk (polytheism), Bid’ah (innovation in the religion) and disobediences and sins.

How to achieve complete Tawheed?
It is achieved in 2 levels

1- The first level: Obligatory Completion

It is the grade of Ahlul Yameen (people who will receive their book in their right hand) and is achieved by 5 things:
1- Rejecting major Shirk which contradicts Tawheed entirely.
2- Rejecting minor Shirk which contradicts the obligatory completion of Tawheed.
3- Doing all the obligatory deeds.
4- Abstaining from doing sins which blemish the perfection of Tawheed and reduce its reward.
5- Leaving all kinds of Bid’ah (innovation in religion) which contradict the obligatory completion of Tawheed.

2- The Second level: Mustahabb (recommended) Completion of Tawheed

This is the grade of those who are drawn near to Allaah ₪ and is achieved by the 5 previous points plus
1- Doing the Mustahabb (recommended deeds)
2- Refraining from doing the Makrooh (disliked deeds).

Monotheists enter paradise in three different ways:

When we combine the evidences from this chapter and the previous one, we will get to the conclusion that Muslims will enter Paradise in three different ways

1. The highest rank will enter it without reckoning and without any punishment. Those are the ones who achieved obligatory Tawheed and followed it with the recommended Tawheed. The prophet (Salla-Allaahu ‘alayhi wa sallam) informed that they are 70 thousand and he asked Allaah ₪ to increase them so he added with every thousand another 70 thousand. Accordingly, their total is 4,970,000 (four millions, nine hundred and seventy thousand).

2. The second group of believers will enter Paradise without prior punishment, but they might stand for slight reckoning. Those are the ones who completed the obligatory Tawheed, but they have some sins that they might stand for reckoning; then Allaah ₪ will forgive them and admit them into paradise without punishment.

3. The third group are the Muslims who made sins that are below Shirk (polytheism) and Allaah ₪ did not forgive them. They did not have enough good deeds to outweigh those sins, so they will be sent to Hellfire for punishment, then they will be removed from it and admitted into Paradise.

Q. Relate each group to its description in the verse above [35:32]?

What are the attributes of those who completed and perfected their Tawheed?
1. Ibraheem (‘Alayhis Salaam) set as an example

“ Verily, Ibrahim was an Ummah [a leader, good and righteous] obedient to Allaah, Haneefan [worshipping none but Allaah], and he was not one of the polytheists” (Qur’an 16:120)

Relevance of the verse to the chapter:
Prophet Ibraheem (Alayhis Salaam) is described as having qualities, which are the essence and final goal of practicing and perfecting Tawheed.

Word | Meaning
---|---
Ummah | The leader who gathers all of the qualities of human perfection and attributes of goodness.
Qanit | Devoutly obedient to Allaah ₪
Haneef | Rejecting the way of the polytheists, and turning away from them.
Not of the Polytheists | He did not commit Shirk with its various types and he stayed away from the polytheists

2. Maintaining Tawheed and rejecting all Shirk; major, minor and Hidden

“..And those who join not anyone [in worship] as partners with their Rabb..”(Qur’an 31:57-60)

Relevance of the verse to the chapter:
Allaah ₪ depicts our righteous ancestors’ traits; the greatest of which is their abandonment of all acts and forms of polytheism whether apparent or hidden. Hence, whoever succeeds in fulfilling these prerequisites will reach the highest degree of perfect and pure monotheism, and consequently be admitted into paradise without being called to account for their deeds.
It is reported on the authority of Husain Ibn `Abdul-Rahmaan that he said: “I was with Sa‘eed Ibn Jubair and he asked: “Who among you saw the shooting star last night?” I answered: “I saw it,” and I explained to him that I had not been at prayer, because I had been stung (by a scorpion). He asked: “Then what did you do?” I replied: “I used a Ruqyah.” He said: “What made you do that?” I answered: “A Hadith I heard from Ash-Sha‘abi.” He asked: “What did he tell you?” I said: “He reported from Buraidah Al Husayyib, who said that Ruqyah is not more beneficial than in these two cases: “Al-‘ain (evil eye) and stings.” He said: “He who limits himself to what he has heard, has done well; but Ibn ‘Abbas (Radia-Allah ‘anhu) reported to us that the Prophet ﷺ said: “All the nations were made to pass before me, and I saw a Prophet with a small group, and a Prophet with only one or two men, and a Prophet with none. Then there was shown to me a large number of people which I thought to be my Ummah, but it was said to me: “This is Moosa and his people.” Then I looked and saw a huge crowd at which it was said to me: “These are your people: Among them are seventy thousand who will enter Paradise without a reckoning or punishment.”

Then he got up and went to his house, and the people began to discuss who they might be. Some of them said: “Perhaps they are the Companions of the Messenger of Allah ﷺ; others said: “Perhaps they are the those who were born in Islam and have never associated any partners with Allah ﷺ.” While they were talking thus, the Messenger of Allah ﷺ came out and they informed him (about what they had been discussing). He ﷺ said: “They are those who do not seek Ruqyah, nor practise treatment by cauterization, nor believe in bad omens but depend upon and trust in their Rabb (Alone).” Ukkashah Ibn Mithsan (Radia-Allah ‘anhu) stood up and said: “Ask Allah ﷺ for me that I be one of them.” He ﷺ said: “You are one of them.” Then another man stood and said: “Ask Allah ﷺ that I (also) be one of them.” He ﷺ said: “Ukkashah has preceded you.” (Narrated by Bukhari and Muslim)

### Key words and Phrases

**Ruqyah** (incantation): Verses from Qur’an and Sunnah recited for an injured or sick person.

**Without reckoning or punishment:** They will not be called to account for their deeds or even receive chastisement. That is because they fulfilled the prerequisites of perfect and pure monotheism.

### General Meaning of the Hadeeth:

Husain Ibn `Abdul-Rahmaan gave an account of a talk that took place at Sa‘eed Ibn Jubair session when he discussed the issue of the shooting star that fell down the previous night. Husain said that he witnessed its falling, as he was not sleeping then. Lest the attendants would think that he spent the whole night praying, Husain explained why he was awake. This was the common practice or our righteous Muslim Salaf who were so keen to observe sincerity in all their dealing. Hence, he revealed that being stung was the real reason for being awake during the whole night. Thereupon, the stream of their talk turned to discuss what Husain did with his injury. He informed them that he treated himself by reciting Ruqyah (incantations). When Husain was asked about the legal proof of his action, he mentioned the Hadeeth, which provided the permissibility of reciting Ruqyah Shar’iyyah in his case. Thereupon, Sa‘eed praised him for applying the Hadeeth, and further guided him to attain the highest grades of perfect monotheism by abandoning detestable matters, when needed and exclusively relying on and trusting in Allah ﷺ instead of being over confident in ways of treatment offered by others.) It is, moreover, the quality of the seventy thousand persons who would be admitted into Paradise without being called to account for their deeds or chastised. The Prophet ﷺ depicted them as exclusively relying on and trusting in Allah ﷺ instead of holding fast to different types of treatment sought from others.

1. They don't seek Ruqya (but they use it on themselves and on others)
2. They don't cauterize
3. They are not affected by bad omens.
4. They have true reliance on Allah ﷺ in bringing the good and repelling hardship, and not relying on anyone else besides Allaah

While cauterizing is permissible, leaving it is better to achieve complete Tawheed.

### Misconceptions

2. Does this Hadeeth mean that they don't seek means for their needs or don't seek medications for their deceases?

Its worth noting that the hadeth of Ibn Abbas does not mean that those who perfect Tawheed do not seek the means for their needs, they do, what is meant is that they leave some disliked acts like seeking Ruqya or cauterizing although they are in need of it, in favor of complete reliance on Allah ﷺ.

As for other means of medication that is not disliked such as using honey, the black seed or doing Ruqya for himself, then leaving them is not praised and using them does not affect complete Tawheed.

The Prophet ﷺ said: “Treat your ailments, O slaves of Allah, but do not treat with what is forbidden”.

1. Is the one who is perfect in his Tawheed free from all sins?

No, those noble people who perfect their Tawheed might commit sins ranging from minor to major sins, however, they do not insist on them and they repent and go back to Allah ﷺ.

Allah ﷺ said regarding them:

[And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.] [3:135]
Actualizing and Perfecting Tawheed

Meaning

To purify one's actions from all kinds of Shirk, Bid'ah, and sins.

Grades

Obligatory Completion
It is the grade of Ahlul Yameen (people who will receive their book in their right hand) and is achieved by 5 things:
1. Rejecting major Shirk which removes Tawheed entirely.
2. Rejecting minor Shirk which contradicts the obligatory completion of Tawheed.
3. Doing all the obligatory deeds.
4. Abstaining from doing sins which blemish the perfection of Tawheed and reduce its reward.
5. Leaving all kinds of Bid’ah (innovation in religion).

Recommended Completion
This is the grade of those who are drawn near to Allaah ﷻ and is achieved by the 5 previous points plus:
1. Doing the Mustahabb (recommended deeds).
2. Refraining from doing the Makrooh (disliked deeds).

Recommended Completion of Tawheed

Reward

Will enter Paradise without punishment after a slight reckoning.

Attributes of those who perfect Tawheed

Prophet Ibraheem (‘Alayhis Salaam)

1. An Imam and a guide for people in doing good as he was a good example of all righteous traits.
2. He was devout, obedient and persistent in worshipping Allaah ﷻ.
3. He was inclined towards Allaah ﷻ.
4. He was inclined away from polytheists.

Evidence

Verily, Ibraheem was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allaah, Hanifa (i.e. to worship none but Allaah), and he was not one of those who were Al-Mushrikin (polytheists, idolaters, disbelievers in the Oneness of Allaah, and those who joined partners with Allaah) ﷽.

Evidence

And those who join not anyone [in worship] as partners with their Rabb.

The righteous Muslims

1. They abandoned all acts and forms of polytheism whether apparent or covert.

Evidence

..And those who join not anyone [in worship] as partners with their Rabb...

The Seventy Thousand

1. They don't seek Ruqyah
2. They don't get themselves cauterized.
3. They don't believe in bad omen.
4. They rely entirely on Allaah ﷻ.

Evidence

They are those who do not treat themselves with ruqyah, nor practise treatment by cauterisation, nor believe in good or bad omens but depend upon and trust in their Rabb (Alone).
Fear of Shirk

Shirk either contradicts the base of Tawheed removing it entirely, or diminish it, reducing its high status. Therefore it should be the most dangerous sin to be away from for anyone who wants to complete his Tawheed or to keep its base.

Why should we be afraid of Shirk?

1. Shirk is unforgivable

"[Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills]" [4:48]

General meaning of the verse

In order to warn people from any acts of polytheism, Allaah stresses that He will never grant pardon to those who assign partners to Him and remain so till death. On the contrary, out of His endless bounty and grace He forgives the sins of those whom He wills with the exception of polytheism.

Shirk linguistically means: to make equal.

Shirk in the Shar’i’ah (legislatively) means: setting a partner with Allaah in what is exclusive to Allaah.

2. Imam of Tawheed feared Shirk

"[And keep me and my sons away from worshipping idols]" [14:35]

General meaning of the verse

Ibraheem (‘Alayhis Salaam) invoked Allaah to keep him and his sons away from worshipping idols and graven images. Consequently, Allaah responded to his invocations and made his descendants Prophets and kept them away from worshipping idols and all that is worshipped besides Allaah. In addition, Ibraheem (‘Alayhis Salaam) showed what makes man fearful of these idols, he says:

[O my Lord! They have indeed led astray many among mankind] [14:36]

This is a fact for every time and place. If man gets to know many among mankind have fallen into major Shirk, he must be fearful that he himself may fall into that deep well of darkness.

Why was Ibraheem afraid of Shirk?

Because he knew well that he could not be safe from worshipping idols except by the Help and Guidance of Allaah, not by his own knowledge or power. Therefore, one should turn to Allaah to protect him from all kinds of Shirk as Prophet Muhammad ﷺ used to say often:

“Ya muqallibal-qulubi, thabbit qalbi ‘ala dinika (O Controller of the hearts make my heart steadfast in Your religion).”

3. Riyaa’ (show off) is minor Shirk and is the most feared sin upon the righteous people

"The thing that I fear most for you all is the minor Shirk (Riiaa’ - Showing off).”

General meaning of the verse

The Prophet ﷺ warned Muslims not to perform devotional acts in order to show off or to get people’s admiration. He deemed showing of as an act of minor Shirk, which would render all acts of worship contaminated with it null and void.

Relevance of the Hadeeth to the Chapter

This Hadeeth warns the believers against the perpetration of minor Shirk, whereas the former two Verses warn against approaching acts of major Shirk. Thus, the present chapter elaborates on the two main categories of polytheism.

Riya’ (Show off)

Riya’a is minor Shirk and it nullifies the deed that is contaminated with it because Allaah does not accept any deed unless it was done sincerely and purely for His sake.

The Prophet feared this sin over his own companions despite their strong faith and Tawheed, because it is easy to enter into the hearts of people.

Why did the Prophet fear it the most?

1- Because it is hidden and needs a very strict questioning of the motives in order to find it.
2- It is beloved to the self.
3- It is minor Shirk and Shirk is unforgivable.
4- The first with which the fire will set a blaze with, will be 3 people who had done presumably good deeds, but were contaminated with Riya’. How to cure the heart from this decease?

1- To invoke Allaah, to help one get rid of this dangerous sin.
2- To remember that the deed that one is doing will be void and worthless on the day of judgment.
3- To remember that it is foolish to work for the sake of people who are poor and worthless, instead of for Allaah the All-Mighty.
4- To supplicate with the Duaa’ that the Prophet ﷺ taught us in these situation:

“O Allaah we seek refuge in you from taking a partner with you in worship knowingly, and we seek your forgiveness from taking it unknowingly.” [Sahee At-Targeeb: 36 - Al-Albany]

5- To remember that on top of nullifying his good deeds, he will be punished for his show off and insincerity.

Can you mention the evidence for the last point?

4. Shirk leads to Hellfire

"Whoever dies while calling upon a rival (god) other than Allaah will enter the Fire.”

General meaning of the Hadeeth:

The Prophet ﷺ states that if a person sets any false god as a rival to Allaah either by invoking or imploring such a false god for assistance and remains so until he dies, he will be doomed to the Hellfire.

Calling upon a rival god other than Allaah is a form of major Shirk because supplication is worship. Rather it is the greatest form of worship.

And among the Shirk that some of this Ummah have slipped into, is the call of the dead seeking their help to ease pain and hardship.

There is no atonement of such an act except repentance and going back sincerely to Allaah. Otherwise, if one dies upon calling other than Allaah (no matter if this other is an Angel, a Prophet or a righteous human) he will be among the dwellers of Hellfire eternally.

This undoubtedly calls for the utmost fear of it as it voids all good deeds and admits its perpetrator in Hellfire forever.

Read Pages 32-37
**General meaning of the verse**

The Prophet (ﷺ) declares that whoever dies while adopting monotheism will definitely be admitted into Paradise. If he persistently commits a major sin and dies without repentance, he will be referred to Allah's Divine Will. He may be forgiven and thus permitted into Paradise or be admitted into the Hellfire for a limited period of time before entering Paradise. If a man, on the other hand, dies while retaining any act or conviction of major Shirk, he will never be admitted into Paradise. But if he dies while doing an act of minor Shirk, he will enter the Hellfire for a limited period of time if his good deeds do not outweigh his sins.

**Major Shirk**

<table>
<thead>
<tr>
<th>Ruboobiyyah</th>
<th>When one believes that someone beside Allah has some control over the creation, dominance or ownership of this universe. Example:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- That someone knows the unseen.</td>
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<td></td>
<td>- That the universe has other creator besides Allah</td>
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<td></td>
<td>- What the extreme Suffis believe that the universe has 4 poles who are the souls Awliyaa.</td>
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</tbody>
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<table>
<thead>
<tr>
<th>Uloohiyyah</th>
<th>Diverting some of the worship to other than Allah. Example:</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>- Calling the dead Awliyaa' (saints) or idols to ease hardships and bring about the good and sustenance.</td>
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<td></td>
<td>- Slaughtering for the graves.</td>
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</tbody>
</table>

**Minor Shirk**

- **Apparent**
  - Sayings (Swearing by other than Allah)
  - Acts (e.g., Wearing amulets)
- **Hidden**
  - Showing Off (Riya’a)
  - Seeking Good Reputation (Sum’ah)

**Grades and Verdict**

<table>
<thead>
<tr>
<th>Major Shirk</th>
<th>Minor Shirk</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Definition</strong></td>
<td>Is to take a partner with Allah in His Lordship, Divinity or His Names &amp; Attributes.</td>
</tr>
<tr>
<td>Acts referred to as “Shirk” in the Qur’an and Sunnah without reaching the degree of major shirk.</td>
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<tr>
<td>Removes its perpetrator from the folds of Islam</td>
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<tr>
<td>Its not forgiven if someone dies while doing it. (But if one repents from it before death then it is forgiven and his repent is accepted.)</td>
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<tr>
<td>It nullifies one’s deeds</td>
<td></td>
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<tr>
<td>Whoever dies upon doing it will stay eternally in Hellfire.</td>
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<tr>
<td>Examples</td>
<td>Calling the dead. Slaughtering for the Jinn or Awliyaa.</td>
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<td>It is not forgiven like other sins and will be balanced with good deeds, whichever is heavier.</td>
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<td>It nullifies only the act that was contaminated with it.</td>
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<tr>
<td>One who dies while doing minor shirk - if punished by Allah- will not stay in Hellfire for ever.</td>
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</tbody>
</table>

**Examples**

- Calling the dead. Slaughtering for the Jinn or Awliyaa.
- Minor Riyaa’ (Show off) - Swearing by other than Allah or by his life etc.

**In the following table state the verdict of each action**

<table>
<thead>
<tr>
<th>Example</th>
<th>Major Shirk</th>
<th>Minor Shirk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believing that this universe has a creator besides Allah</td>
<td>( ) Under the Will of Allah</td>
<td></td>
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<tr>
<td>Saying: “If it was not for Allah and so and so, we would not have been saved.”</td>
<td>( ) Will be published in this life.</td>
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<tr>
<td>Slaughtering for the Jinn</td>
<td>( ) is admitted into Paradise</td>
<td></td>
</tr>
<tr>
<td>Wearing Amulet to protect from evil eye</td>
<td>( ) will never enter Paradise</td>
<td></td>
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<tr>
<td>Swearing by one’s self or by the Prophet</td>
<td></td>
<td></td>
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<tr>
<td>Believing that a fortune teller knows the unseen</td>
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</tbody>
</table>

**In the following table match the correct statements together and state the evidence**

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>Evidence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Whoever dies upon major Shirk</td>
<td>( )</td>
<td>( ) is admitted into Paradise</td>
</tr>
<tr>
<td>2. Whoever dies without committing major or minor shirk and did not commit major sins</td>
<td>( )</td>
<td>( ) will never enter Paradise</td>
</tr>
<tr>
<td>3. Whoever dies on Tawheed but he did a major sin or insisted on doing minor sins without repent.</td>
<td>( )</td>
<td>( ) Under the Will of Allah</td>
</tr>
</tbody>
</table>

**Names & Attributes**

| Deriving for their idols names from the Names and Attributes of Allah e.g. Al-Uzza from Al-Azeez and Al-Lat from Allah. |
| Saying that Allah has a hand like the hand of the creation etc. |

**Write 3 examples of major Shirk**

- Believing that this universe has a creator besides Allah
- Saying: “If it was not for Allah and so and so, we would not have been saved.”
- Slaughtering for the Jinn