

وبذلك أمر الله جميع الناس وخلقهم لها

And that is what Allaah commanded the whole of mankind with and He created them for it.¹⁵

[15]:

His saying, “And that is what Allaah commanded”: the indication refers to his saying, “That you worship Allaah making the religion purely and sincerely for Him”. And Allaah commanded the whole of the creation with the worship of Allaah making the whole of the religion purely and sincerely for Him, Allaah commanded the whole of mankind the Arabs from them and the non-Arabs, the white and the black from them, all of mankind from the time of Aadam until the last of mankind in the world, Allaah commanded all of them to worship Him, along with making the worship purely and solely for Him. Allaah the most High said:

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾﴾ البقرة: ٢١ - ٢٢

O mankind single out your Lord with all worship, He Who created you and all those who came before you so that you may be from those who fear and are dutiful to Allaah (who avoid His punishment). He Who made the earth a resting-place for you and made the sky a ceiling and He sent down from the clouds rain and He brought out with it from the earth crops and fruits as provision for you. So do not set up rivals to Allaah whilst you know. [2:21-22]

That there is no rival for Him and there is no-one resembling Him, and there is no-one like Him, and there is no equal for Him. So this is a prohibition of major *shirk* and lesser *shirk*. Allaah commanded all of mankind with that from the first of them to the last of them.

His saying, “And He created them for it”: meaning to worship Him alone associating no partners with Him, He the one free of all imperfections, they were created for that purpose, that is just as occurs in His saying He the Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

And they were commanded with that in His saying, He the Most High:

﴿يَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ﴾ البقرة: ٢١

O mankind single out your Lord with all worship, the one who created you [2:21]

This is the meaning of the saying of the Shaikh, ‘He created them for it, and He commanded them with it’, he combined the two matters in his saying, “And Allaah commanded the whole of mankind with that and He created them for it”, just as He the Most High said:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

So His saying, He the Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind [51:56]

So Allaah, He is the Creator, He is the one who created all things, and from that is that He created the *Jinn* and mankind, and He gave them intellect, and He gave them the duty of worshipping Him alone and not associating anything along with Him. He particularised them with the command to worship Him because Allaah gave them intellects, and He gave them that by means of which they can distinguish between what is harmful and what is of benefit, and between the truth and falsehood, and He created all things for their welfare and benefit.

He the Most High said:

﴿وَسَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ﴾ الجاثية: ١٣

And He has made subservient for you whatever is in the heavens and whatever is upon the earth all of it is a favour from Him. [45:13]

Everything has been made subservient for the descendents of Aadam in order that they should use it as an aid upon that which they were created for, and it is the worship of Allaah the Perfect and Most High:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ الذاريات: ٥٦

And I did not create the *Jinn* and mankind except so that they should worship Me alone. [51:56]

The *Jinn* are a species of beings from the realms of the hidden and unseen, we do not see them, and they have the duty of performing worship and they are forbidden from committing *shirk* and from sin, just like the descendents of Aadam. However they differ from the descendents of Aadam in their created form.

As for with regard to commands and prohibitions, then they are just like the descendents of Aadam, they are bound by commands and prohibitions, and the *Jinn* are a species of beings from the world of the hidden and unseen, we do not see them, however they are present. And mankind, they are the descendents of Aadam. They are called *Al-Ins* because they are sociable with each other, they come together and they enjoy each others' company. And the *Jinn* are called *Jinn* from *Al-Ijtinaan*, which means the state of being hidden. And from it is *Al-Janeen* (the embryo) in the womb, because it is hidden, and it is said about a person *jannabul-layl* (the night covered him) when it covers him over, and it is also said *Al-Mijann* (a shield), that which is taken for protection in war for arrows and so on, so it covers the one who carries it. So *Al-Ijtinaan* and *Al-Janaan*, is something which is hidden and concealed. So the *Jinn* are hidden from us, we do not see them.

And they are a species of beings who exist, whoever denies them then he is a disbeliever, since he is denying the truth of what Allaah and His Messenger have said, and denying the consensus of the Muslims, since Allaah the Mighty and Majestic has made clear that He did not create *Jinn* and mankind except to worship Him, not for anything else. So He did not create them in order for them to benefit Him or to harm Him nor in order to feel powerful because of them and not feel lowly nor in order to seek increase through them in place of having little because He is *Ghaniyy* (Independent), having no need of the creation, and He did not create them because of any need for them, He did not create them in order that they should provide for Him or that they should earn wealth for Him:

﴿ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُونِ ۚ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ ﴾

الذاريات: ٥٧ - ٥٨

I do not want provision from them, and I do not want that they should feed Me. Allaah, He is the Great Provider, the Possessor of Tremendous Power, the Strong. [51:57-58]

So Allaah is not in need of the creation rather He created the *Jinn* and mankind for one thing alone and it is that they should worship Him, and He is not in need of their worship, rather they are in need of it, since if they worship Allaah, then He honours them and enters them into Paradise. So the benefit of worship returns to them, and the harmful effect of sins is upon them, as for Allaah the Majestic and Most High, then He is not harmed by the obedience of the obedient one nor by the sin of the sinful one.

He the Perfect and Most High said:

﴿ إِنْ تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ ﴾ إبراهيم: ٨

If you people disbelieve, you and everyone upon the earth together, then Allaah is the Independent One, free of all needs, the One deserving of all praise. [14:8]

Allaah is not harmed by the sinning of the one who sins and He is not benefitted by the one who is obedient, rather this returns to the creation themselves. If they obey Him then they benefit, and if they disobey Him then they are harmed by sinning against Him.

كما قال تعالى: ﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاريات: ٥٦ ، ومعنى يَعْبُدُونَ
يُوحِّدُونَ

Just as He the Most High said:

And I did not create the Jinn and mankind except that they should worship Me alone [51:56]

And the meaning of, “they should worship”, is, “they should single Me out with all worship.”¹⁶

[16]:

His saying, “And the meaning of *ya'budoon* is *yumabhidoon*”: meaning they single Me out with all worship. So worship and *tawheed* have one and the same meaning. *Tawheed* can be explained to mean worship, and worship can be explained to mean *tawheed*, and the meaning of these two is one. So this contains a refutation of those who explain *tawheed* to be affirming that Allaah is the Creator, the Provider, the One who gives life, the One who gives death, the One who is in control of affairs. This is not the *tawheed* for which the creation were created, rather the creation were created for the *tawheed* of worship which is *Tawheed-ul-Uloobiyah*.

As for one who only affirms *Tawheed-ur-Ruboobiyah* (*Tawheed* of Allaah’s Lordship), then he is not a *mumabhid* (person of *tawheed*) and he will not be from the people of Paradise, rather he will be from the people of the Hell-Fire, because he has not come with the *tawheed* which he was created for, and with worship.

The Greatest Matter Commanded by Allaah is *Tawh*eed.

وأعظم ما أمر الله به التوحيد وهو إفراد الله بالعبادة

And the greatest of all that Allaah has commanded is *Tawh*eed, and it is to single out Allaah with all worship.¹⁷

[17]:

His saying *rahimabullaah*, “The greatest of all that Allaah has commanded is *Tawh*eed”: this is very important, that *tawh*eed is the greatest thing that Allaah has commanded. All the commands that Allaah has commanded, all of them, come after *tawh*eed.

And the proof that the greatest thing that Allaah has commanded is *tawh*eed is His saying, He the Most High:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

And worship Allaah alone, and do not associate anything with Him [4:36]

To the end of the *aayah*.

This *aayah* contains ten rights, and therefore it is called the *aayah* of the ten rights. The first of these rights is the right of Allaah the Perfect:

﴿ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴾ النساء: ٣٦

And worship Allaah alone, and do not associate anything with Him [4:36]

﴿ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴾ النساء: ٣٦

And treat the parents well [4:36]

This is the second right.

﴿ وَبِذِي الْقُرْبَىٰ ﴾ النساء: ٣٦

And the close relatives [4:36]

This is the third right, and the close relatives, they are those people to whom you are closely related through your father or mother, such as fathers and grandfathers, and paternal uncles and paternal aunts, maternal uncles and maternal aunts, and brothers and sisters, and children of brothers and sisters, and children of paternal uncles and paternal

aunts, those people are the close relatives, they have the right of *al-Qaraabah* (of being your close relative).

“*Wal-yataamad*”, (and the orphans) – the orphans from the Muslims, and they are everyone whose father has died whilst he was young and he had not attained the age of puberty, and therefore he needs someone to take the place of his father in taking care of this child, bringing him up, spending upon him and seeing to his welfare, and removing whatever will harm him, because he has no father to protect him and spend upon him and defend him, so he has a need of someone to help him because he has lost his father and his family, and he has a right in Islaam.

What is important is that Allaah began it with His right, He the Perfect and Most High.

His saying:

﴿وَلَا تُشْرِكُوا بِهِ شَيْئًا﴾ النساء: ٣٦

And do not associate anything along with Him [4:36]

He did not restrict Himself to saying:

﴿وَأَعْبُدُوا اللَّهَ﴾ النساء: ٣٦

And worship Allaah [4:36]

Because worship will not be correct along with *shirk* and it will not benefit, and it will not be called worship unless it is made purely and sincerely for Allaah the Mighty and Majestic. If it has *shirk* along with it, then it will not be worship, no matter how much the person exerts himself in its performance. So He joined the matter of worship with the prohibition of *shirk*, since worship will not be correct with the presence of *shirk* at all.

This is a proof for the saying of the Shaikh, “The greatest thing that Allaah commanded is *tawheed*”, since Allaah began many *ayaahs* with it, from them is this *ayah*, and from them is His saying He the Most High:

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ﴾ الإسراء: ٢٣

And your Lord has commanded that you should not worship except Him [17:23]

So He the Perfect and Most High began with *tawheed*, and this proves that it is the greatest thing that Allaah has commanded.

﴿قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ عَلَىٰ شَيْءٍ وَاللَّوَالِدِينَ إِحْسَانًا﴾

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ﴾ الأنعام: ١٥١

Say: Come I will recite to you that which your Lord has truly forbidden for you: do not associate anything in worship with Him, and treat the parents well, and do not kill your children on account of poverty [6:151]

This is a proof for what will follow, that the greatest thing that Allaah has forbidden is *shirk*. So since the greatest thing that Allaah has commanded is *tawheed*, then it is obligatory that the person begins by learning *'aqeedah* (correct belief) before everything. Correct creed and belief is the foundation, so it is obligatory that the person begins with it in learning and teaching and that he is constant upon teaching it and explaining it to the people, because it is the greatest thing that Allaah has commanded, so it is not befitting that you make it the last of all things or give no great attention to it, because now there are actually callers who renounce the teaching of *tawheed* and *'aqeedah*, there are people who are afflicted with this. And because any deficiencies with regard to it will be a deficiency in the whole of the religion so it is obligatory to give careful attention to it.

And what is *tawheed*? Is it that you affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death? No. *Tawheed* is: to single out Allaah with worship, because Allaah said:

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ الذاريات: ٥٦ ﴾

And I did not create the jinn and mankind except to worship Me. [51:56]

And the people of *tafseer* said: **Worship Me** – meaning single Me out (with all worship). So they explained *tawheed* as *'ibaadah* (worship).

Therefore, *tawheed* is to single out Allaah with worship and it is not to affirm that Allaah is the Creator, the Provider, the Giver of life, the Giver of death, the One in control of affairs because this is present in people's *fitrah* (inborn nature). It is present in the intellects of those who possess intellect. There is not a person of intellect in the world who truly believes that anyone created the Heavens and the Earth besides Allaah, the Perfect and Most High. There is not in the whole world anyone – and that includes the unbelievers and the atheists - who truly believes that there is anyone from mankind who created mankind.

﴿ وَلَئِن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ الزحرف: ٨٧ ﴾

And if you were to ask them (the people of *shirk*) who created them, they would certainly say, “Allaah!” [43:87]

There is not a person with intellect in the whole world who believes truly that a human can create a human being who walks upon the Earth and speaks and eats and drinks. Is there a person with intellect who believes this?