

Part 4

Monotheism: Definition & Proofs

Kitāb ut-Tawḥeed

(Book of monotheism)

By Professor Muḥammad ibn Abdullah al-Mas'ari

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1. *Tawḥeed*: Recognition & Worship

In Arabic, the word ‘monotheism’ (*Tawḥeed*) a verbal noun derived from the word ‘*Wahhada*’, carrying the meaning with emphasis, to be alone, singular. It can in fact mean one of two things:

1. To collect or gather disparate units and consolidate them into one; in Arabic, it is expressed as ‘the leader of so and so came and placed disparate tribes/factions into one consolidated entity.’
2. To recognise and to express the single unity or oneness of something, acknowledging it as such. In that sense, that God, is one, a single entity. It is in the latter sense that the word is referred to here.

That wording itself frequently appears in the revelatory texts, in both the Qur’ān and the Prophetic Sunnah. Allah the exalted and majestic expressed the following in the noble book:

وَإِذَا ذُكِّرْتُمْ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ أَنَّهُمْ يُفْقَهُوا

And We have placed coverings on their hearts and a heaviness in their ears lest they understand it, and when you mention your Lord alone in the Qur’ān they turn their backs in aversion.¹

¹ Qur’ān, 17: 46

وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ

And when Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.²

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; hence judgment belongs to Allah, the high, the great.³

With regards to the Prophetic *Sunnah*, use of the word appears expressed in the famous narration where Ṭāriq ibn Ashyam narrated that the Prophet (peace be upon him) said:

حدثنا يزيد بن هارون قال أخبرنا أبو مالك الأشجعي عن أبيه أنه سمع النبي صلى الله عليه وسلم وهو يقول
لقوم: من وحّد الله تعالى وكفر بما يعبد من دونه، حرّم ماله ودمه، وحسابه على الله عز وجل

Yazeed bin Hārūn narrated to us he said Abu Mālik al-Ashja'ee reported to us from his father that he heard the Prophet (peace be upon him) say to the people: *Whoever confesses to the oneness of Allah the exalted and disbelieves in what is worshipped besides Him, his wealth and blood will be sanctified and his reckoning will be with Allah, the majestic.*⁴

Similarly, Imām Muslim collected the following authentic tradition from Ibn Umar in his *Ṣaḥīḥ*:

وعن ابن عمر – رضى الله عنهما – عن النبي صلى الله عليه وعلى آله وسلم قال: بُنِيَ الإسلام على خمس:
على أن يُوحّد الله، وإقام الصلاة، وإيتاء الزكاة، وصوم رمضان

From Ibn Umar may Allah be pleased with him from the Prophet (peace be upon him), he

² *Qur'ān*, 39: 45

³ *Qur'ān*, 40: 12

⁴ The narration / wording is taken from *Musnad Aḥmad (Musnad al-Makkieen, ḥadith of Ṭāriq bin Ashyam al-Ashja'ee Abu Mālik)* no. 15,875. Imām Muslim records the same in his *Ṣaḥīḥ* through several authentic channels in the Book of Faith

said: *Islam is founded/built upon five: the oneness of Allah, the establishment of prayer; rendering charity and fasting in Ramaḍān.*

In the long authentic *ḥadīth* that has been reported from Jābir may Allah be pleased with him in the farewell pilgrimage, he reported that the Prophet (peace be upon him) mentioned the ‘*people of Tawḥeed.*’ That is widely reported in the collections of Muslim, Abu Dāwud, Ibn Mājah, Aḥmad and many others. There is also the narrative which has been reported from Ibn ‘Abbās may Allah be pleased with him, that the Prophet (peace be upon him) sent Mu’ādh to Yemen and he instructed him: ‘*You are going to a nation from the people of the scripture, so let the first thing to which you will invite them, be the Tawḥeed of Allah.*’ The *ḥadīth* is authentic and is reported by Bukhāri, Muslim, Tirmidhi and many others. Reporting for this authentic *ḥadīth* is varied from numerous channels, requiring some detailed study here. As recorded by Imām Bukhāri in his *Ṣaḥīḥ* [Vol. 2 sec. 259, no. 1389]:

حدثنا أمية بن بسطام حدثنا يزيد بن زريع حدثنا روح بن القاسم عن إسماعيل بن أمية عن يحيى بن عبد الله بن صيفي عن أبي معبد عن بن عباس أن رسول الله لما بعث معاذًا على اليمن قال إنك تقدم على قوم أهل كتاب فليكن أول ما تدعوهم إليه عبادة الله، فإذا عرفوا الله فأخبرهم أن الله قد فرض عليهم خمس صلوات في يومهم وليلتهم فإذا فعلوا فأخبرهم أن الله فرض عليهم زكاة من أموالهم وتردد على فقرائهم فإذا أطاعوا بها فخذ منهم وتوق كرائم أموال الناس

Umayyah bin Bisṭām narrated to us Yazeed bin Zureeh’ narrated to us Ruḥ bin al-Qāsim narrated to us from Ismā’il bin Umayya from Yaḥya bin Abdallah bin Ṣayfi from Abu Ma’bad from Ibn ‘Abbās may Allah be pleased with him that when the Messenger of Allah (peace be upon him) sent Mu’ādh to Yemen, he said (to him): *You are going to people of a book. Firstly, invite them to worship Allah and when they come to know Allah, inform them that Allah has enjoined on them, five prayers in every day and night; and if they start offering these prayers, inform them that Allah has enjoined on them, the Zakāh. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take Zakāh from them and avoid (don't take) the best property of the people as Zakāh.*

Other notable Imām’s of *ḥadīth* have recorded this in their respective collections:

- ❖ Ibn Ḥibbān has this in his *Ṣaḥīḥ* in two places (Vol. 1 sec. 371, no. 156 and Vol. 6 sec. 178, no. 2419) with the *isnād*: Al-Ḥasan bin Sufyān al-Shaybāni reported to us he said Umayyah bin Bisṭām narrated to us Yazeed bin Zureeh' narrated to us Ruḥ bin al-Qāsim narrated to us from Ismā'il bin Umayya from Yahya bin Abdallah bin Ṣayfi etc.
- ❖ *Sunan al-Kubra*, Bayhaqy [Vol. 4 sec. 101, no. 7095] with the *isnād*: Abu Abdallah al-Ḥāfiz reported to us Abu Naḍr Muḥammad bin Muḥammad bin Yusuf al-Faqihi reported to me Muḥammad bin Ibrāhim Sa'eed and al-Ḥasan bin Sufyān narrated to us, they said: Umayyah bin Bisṭām narrated to us Yazeed bin Zureeh' narrated to us Ruḥ bin al-Qāsim narrated to us from Ismā'il bin Umayya from Yahya bin Abdallah bin Ṣayfi etc.
- ❖ *Mu'jam al-Kabir*, aṭ-Ṭabarāni [Vol. 11 sec. 426, no. 12207] with the *isnād*: Aḥmad bin Ali al-'Abār and al-Ḥussain bin Ishāq al-Tastoori narrated to us, they said: Umayyah bin Bisṭām narrated to us Yazeed bin Zureeh' narrated to us Ruḥ bin al-Qāsim narrated to us from Ismā'il bin Umayya from Yahya instead of where it's said (bin Abdallah bin Ṣayfi) except where he said: 'when they come to know Allah, (it is) where they know Allah.'

Imām Bukhāri has the following narration in his collection of *Ṣaḥīḥ*:

حدثنا أبو عاصم حدثنا زكريا بن إسحاق عن يحيى بن عبد الله بن صيفي عن أبي معبد عن بن عباس رضي الله عنهما أن النبي، صلى الله عليه وسلم، بعث معاذًا إلى اليمن)
 وحدثني عبد الله بن أبي الأسود حدثنا الفضل بن العلاء حدثنا إسماعيل بن أمية عن يحيى بن عبد الله بن محمد بن صيفي أنه سمع أبا معبد مولى بن عباس يقول سمعت بن عباس يقول لما بعث النبي، صلى الله عليه وسلم، معاذ بن جبل إلى نحو أهل اليمن قال له إنك تقدم على قوم من أهل الكتاب فليكن أول ما تدعوهم إلى أن **يؤحدوا الله تعالى فإذا عرفوا ذلك** فأخبرهم أن الله فرض عليهم خمس صلوات في يومهم وليلتهم فإذا صلوا فأخبرهم أن الله افترض عليهم زكاة في أموالهم تؤخذ من غنيهم فترد على فقيرهم فإذا أقرؤا بذلك فخذ منهم وتوق كرائم أموال الناس

Abu ‘Aāsim narrated to us Zakariyā ibn Ishāq narrated to us from Yaḥya ibn Abdallah ibn Ṣayfi from his Abu Ma’bad from Ibn ‘Abbās, may Allah be pleased with him that the Prophet peace be upon him sent Mu’ādh to Yemen.

And Abdallah bin Abi al-Aswad narrated to me al-Faḍl bin al-‘Alā narrated to us Ismā’il bin ‘Umaya narrated to us from Yaḥya ibn Abdallah bin Muḥammad bin Ṣayfi that he heard Abu Ma’bad, (who was) the *mawla* of Ibn ‘Abbās saying that Ibn ‘Abbās related the saying of when the Prophet (peace be upon him) sent Mu’ādh to Yemen, he said to him: *You are going to a nation from the people of the scripture, so let the first thing to which you will invite them, be the Tawḥeed of Allah. If they learn that, tell them that Allah has enjoined on them, five prayers to be offered in one day and one night. And if they pray, tell them that Allah has enjoined on them Zakāh of their properties and it is to be taken from the rich among them and given to the poor. And if they agree to that, then take from them Zakāh but avoid the best property of the people.*

In *as-Sunan al-Kubra*, al-Bayhaqy records the narrative as:

أخبرنا أبو الحسن علي بن محمد بن علي المقري أنبأ الحسن بن محمد بن إسحاق الإسفرائيني حدثنا يوسف بن يعقوب حدثنا محمد بن أبي بكر حدثنا الفضل بن العلاء حدثنا إسماعيل بن أمية عن يحيى بن عبد الله بن محمد بن صيفي أنه سمع أبا معبد يقول سمعت بن عباس رضي الله عنهما يقول لما بعث رسول الله، صلى الله عليه وسلم، معاذ بن جبل نحو اليمن فقال إنك تقدم على قوم من أهل الكتاب فليكن أول ما تدعوهم أن يوحدوا الله عز وجل فإذا عرفوا ذلك فأخبرهم أن الله عز وجل قد افترض عليهم خمس صلوات في يومهم وليلتهم فإذا صلوا فأخبرهم أن الله عز وجل قد افترض عليهم زكاة في أموالهم تؤخذ من غنيهم فترد على فقيرهم فإذا أقرؤا بذلك فخذ منهم وتوق كرائم أموالهم

Abul’Hasan Ali bin Muḥammad bin Ali al-Muqri reported to us al-Hasan bin Muḥammad bin Ishaq al-Isfarā’ini reports, Yusuf bin Ya’qub narrated to us Muḥammad bin Abi Bakr narrated to us al-Faḍl bin al-‘Alā narrated to us Ismā’il bin Umaya narrated to us from Yaḥya bin Abdallah bin Muḥammad bin Ṣayfi that he heard Abu Ma’bad, (who was) the *mawla* of Ibn ‘Abbās saying that Ibn ‘Abbās related the saying of when the Prophet (peace be upon him) sent Mu’ādh bin Jabal to Yemen, he said: *You are entering upon a nation from the people of the book, so the first thing to which you invite them be the Tawḥeed of Allah, the exalted and majestic. If they recognise that, inform them that Allah the exalted and majestic has obligated upon them five-prayers in the day and night; if they pray inform them that Allah the exalted and majestic has obligated upon them zakāh upon their wealth*

and it is to be taken from the rich among them and to be given to the poor. And if they agree to that, then take from them zakāh but avoid the best property.

Commenting afterwards, he writes: ‘It is reported by Bukhāri in his *Ṣaḥīḥ* from Abdallah bin Abi al-Aswad from al-Faḍl bin al-‘Alā, and (also) reported by Muslim from (that) channel also from Ismā’il.’ This wording is supported by what has come from what Abdar-Razzāq reports in his *Muṣṣanaf*. It is from an independent channel, although weak because of the *ikhtilāt* of Muthanna bin Ṣabāḥ. As collected in his *Ṣaḥīḥ*, Imām Bukhāri cited the following:

حدثنا محمد أخبرنا عبد الله أخبرنا زكريا بن إسحاق عن يحيى بن عبد الله بن صيفي عن أبي معبد مولى بن عباس عن ابن عباس قال: قال رسول الله لمعاذ بن جبل حين بعثه إلى اليمن إنك ستأتي قوما أهل كتاب فإذا جئتهم فادعهم إلى أن يشهدوا أن لا إله إلا الله وأن محمدا رسول الله فإن هم أطاعوا لك بذلك فأخبرهم أن الله قد فرض عليهم خمس صلوات في كل يوم وليلة فإن هم أطاعوا لك بذلك فأخبرهم أن الله قد فرض عليهم صدقة تؤخذ من أغنيائهم فترد على فقرائهم فإن هم أطاعوا لك بذلك فإياك وكرائم أموالهم واتق دعوة المظلوم فإنه ليس بينه وبين الله حجاب

Muḥammad narrated to us Abdallah reported to us Zakariyā bin Ishāq reported to us from Yaḥya bin Abdallah Ṣayfi from Abu Ma’bad, mawla to Ibn ‘Abbās from Ibn ‘Abbās he said the Messenger of Allah (peace be upon him) said to Mu’ādh bin Jabal when he sent him to Yemen, *You will go to the people of the scripture. So, when you reach there, invite them to testify that there is no god/deity except Allah and that Muhammad is his Messenger. And if they obey you in that, tell them that Allah has enjoined on them five prayers in each day and night. And if they obey you in that tell them that Allah has made it obligatory on them to pay the Zakāh which will be taken from the rich among them and given to the poor among them. If they obey you in that, then avoid taking the best of their possessions, and be afraid of the curse of an oppressed person because there is no screen between his invocation and Allah.*

Elsewhere in the *Ṣaḥīḥ*, Bukhāri has the same with the *isnād*: Ḥibbān narrated to me Abdallah reported to us from Zakariyā bin Ishāq reported to us from Yaḥya bin Abdallah Ṣayfi etc. Similar is also cited in other notable collections, such as:

- ❖ *Ṣaḥīḥ* Muslim: Abu Bakr ibn Abi Shayba, Abu Kureeb and Ishāq bin Ibrāhim, all of them narrated to us from Waki'; Abu Bakr said: Waki' narrated to us from Zakariyā bin Ishāq, he said Yaḥya bin Abdallah bin Ṣayfi narrated to me, etc.
- ❖ The collections of Imām Nasā'i, in the *Sunan* [Vol. 5, sec 4, no. 2435] and *Sunan al-Kubra* [Vol. 2 sec. 5, no. 2215] with the *isnād*: Muḥammad bin A'mmār al-Mawṣali from al-Mu'āfa from Zakariyā bin Ishāq al-Makki he said Yaḥya bin Abdallah Ṣayfi narrated to us with it.
- ❖ Ibn Ḥibbān in his *Ṣaḥīḥ* [Vol. 11 sec. 476, no. 5081]: al-Ḥasan bin Sufyān reported to us from his book, he said Ishāq bin Maṣṣūr al-Kawsaj narrated to us he said Abu 'Aāsim narrated to us he said Zakariyā bin Ishāq narrated to us he said Yaḥya bin Abdallah Ṣayfi narrated to us with it.
- ❖ Ibn Khuzayma in his *Ṣaḥīḥ* [Vol. 4 sec. 23, no. 2275] with the *isnād*: Muḥammad bin Bashār and Abdallah bin Ishāq al-Jawhari narrated to us and this is the *ḥadith* of Bundār, they said: Abu 'Aāsim narrated to us Zakariyā bin Ishāq narrated to us Yaḥya bin Abdallah Ṣayfi narrated to me with it.
- ❖ Tirmidhi, in his *Sunan* [Vol. 3 sec. 22, no. 625] with the *isnād*: Abu Kureeb narrated to us Waki' narrated to us Zakariyā bin Ishāq al-Makki narrated to us Yaḥya bin Abdallah Ṣayfi narrated to us.
- ❖ Ibn Mājah in his *Sunan* [Vol. 1 sec. 568, no. 1783] with the *isnād*: Ali bin Muḥammad narrated to us Waki' bin al-Jarraḥ narrated to us Zakariyā bin Ishāq al-Makki narrated to us from Yaḥya bin Abdallah Ṣayfi.
- ❖ Imām Abu Dāwud in his *Sunan* [Vol. 1 sec. 568, no. 1783] with the *isnād*: Aḥmad bin Ḥanbal narrated to us Waki' narrated to us Zakariyā bin Ishāq al-Makki narrated to us from Yaḥya bin Abdallah Ṣayfi.

- ❖ Aḥmad bin Ḥanbal in his *Musnad* [Vol. 1 sec. 233, no. 2071] with the *isnād*: Waki' narrated to us Zakariyā bin Ishāq al-Makki narrated to us from Yahya bin Abdallah Ṣayfi.
- ❖ Bayhaqy reports this in his *Sunan al-Kubra* in several places with various channels of transmission:
 - a. [Vol. 4 sec. 96, no. 7068] - Abu Abdallah al-Ḥāfīz reported to us Abul'A'bbās al-Qāsim bin al-Qāsim as-Sayāri narrated to us in Merv Abul' Muwajihī narrated to us Abdān narrated to us Abdallah reports Zakariyā bin Ishāq al-Makki reports from Yahya bin Abdallah bin Ṣayfi with it
 - b. [Vol. 7 sec. 7, no. 12907]: Abu 'Amr Muḥammad bin Abdallah al-Adeeb reported to us Abu Bakr al-Ismā'ili reports al-Ḥasan bin Sufyān reported to me Ḥibbān narrated to us Abdallah reports from Zakariyā bin Ishāq from Yahya bin Abdallah bin Ṣayfi with it
 - c. [Vol. 7 sec. 9, no. 12915] Abu Ṣāliḥ bin Abi Ṭāhir al-Anbari reported to us my grandfather Yahya bin Maṣṣūr al-Qādi reports Aḥmad bin Salma narrated to us Ishāq bin Ibrāhīm narrated to us Waki' reports Zakariyā bin Ishāq al-Makki narrated to us from Yahya bin Abdallah bin Ṣayfi with it
- ❖ Imām Abu Bakr ibn Abi Shayba in his *Muṣṣanaḥ* [Vol. 2 sec. 353, no. 9831] with the *isnād*: Waki' narrated to us he said Zakariyā bin Ishāq al-Makki narrated to us he said Yahya bin Abdallah bin Ṣayfi narrated to me with it

Given the above, I would submit that Zakariyā bin Ishāq al-Makki is *thiqa*, without doubt, being no less than Ismā'il bin Umayya bin 'Amr bin Sa'eed bin al-'Aāṣ al-Makki, this being the stronger. Ruḥ bin al-Qāsim has the designation *thiqa Ḥāfīz* and *mashur* (well-known); above the *ṣaduq* (truthful) al-Faḍl bin al-'Alā by the level of reported wording: '*...invite them to worship Allah and when they come to know Allah...*' Firstly, with submission and perhaps it is the root of the noble Prophetic wording. Thereafter what is reported by al-Faḍl bin al-'Alā with the meaning where he said: '*...first thing to which you will invite them, be the Tawḥeed of Allah. If they learn that,...*' and similarly as with al-Muthanna bin Ṣabāḥ or Ṭāwus. And as for Zakariyā bin Ishāq al-Makki, certainly that is translated with what has corresponded to that

by necessity, that they testify that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah.

Regardless of the matter, the conclusive argument that the predecessors from the class of the junior *Tābi'een* (fifth class, as per Ibn Ḥajr, and similarly the sixth class, those who did not receive from the *Ṣaḥābah*), namely the likes of: Yaḥya bin Abdallah bin Ṣayfi, Ismā'il bin Umayya, Ruḥ bin al-Qāsim and Zakariyā bin Ishāq. And also, what comes from some of them from the *muḥaditheen* and *muṣannifin*. They do not differentiate between the sentences above, they all have one meaning

'Firstly, invite them to worship Allah and if they and when they come to know Allah,'

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'Firstly, invite them to the Tawḥeed of Allah the exalted, when they recognise that,'

=

'That they testify that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah.'

But the truth of the matter, is that these equivalencies or equations if you will, are indeed much older. In an earlier chapter entitled '*The Grades of Deen*', from the first part of this present work, we mentioned the famous *ḥadith* of Jibreel that was reported on the authority of Abu Hurayrah. It is cited in numerous notable collections such as Bukhāri, Muslim and others. That narration contains the answer to the question about al-Islam, namely: '*To not associate anything with Allah, to perform the prayer...*' to the end of the narration.⁵ In the wording of Bukhāri: '*To worship Allah, and not partner anything with him, to perform the prayer...*' again, to the end of the narration. In the other narration that Muslim cites with the fuller wording: '*To worship Allah and not to associate anything with him, to perform the compulsory prayer...*' to the end of the narration. That wording also appears in the *Ṣaḥīḥ* of Ibn Khuzayma as well as the other collections of notable scholars.

Concerning the *ḥadith* of Jibreel from the narration of Abdallah ibn Umar bin al-Khaṭṭāb that he heard from his father, it is cited in the book of Muslim and all the notable collections,

but not that of Bukhāri, the answer there that came in relation to the question that was posed: *‘That you testify that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah; to perform the prayer...’* to the end of the narration. It is like that, or thereabouts in other reports too. Similarly, is that which is the response given to the question that comes by way of the narration reported by Abdullah ibn ‘Abbās in the *ḥadith* of Jibreel: *‘Islam is to turn your face towards Allah; to bear witness that there is no deity except Allah alone, with no partner or associate and to bear witness that Muḥammad is his slave and Messenger.’*

Indeed, Jibreel (may the blessings of Allah be upon him) came on more than one occasion and with that, the blessing of the diversity of wordings that were given to the infallible seal of the Prophets, may peace and blessings be given upon him and his family. And there has been one occasion showing the diversity of wording from the *ijtihād* of the *Ṣaḥābah*. The first words in the version that has been narrated by Abu Hurayrah are the most accurate, given his memorisation and accuracy in reporting. And that is agreed and directed in the *ḥadith* by the two Shaykh’s (Bukhāri and Muslim). Concerning the narratives by Abdallah ibn Umar it doesn’t appear that he attended the incident in person. Similarly, it is most likely that Ibn ‘Abbās didn’t either in all probability, but rather both of them had taken the narrative from the senior *Ṣaḥābah* who were in attendance.

By necessity, this implies that the full meaning of the sentence phrasing: *‘That you submit your entirety to Allah, and that he has no partner whatsoever,’* is identical in meaning to that conveyed in the sentence: *‘Testifying that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah.’*

Contained within the earlier chapter that was entitled ‘The basis of Islam and its essential pillars - it’s most important shares and rituals,’ in part one of this work, numerous narratives were mentioned, one of which being the important *ḥadith*: Islam is built upon five. Being reported from several pathways, it says: *‘To testify that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah,’* or with the meaning *‘Imān in Allah and his Messenger.’* Some reports abbreviating this to only: *‘Testifying that there is no god/deity except Allah,’* and some perhaps by way of meaning, like *‘...the oneness of Allah...’* or *‘...worship Allah and disbelieve in all others beside him...’* Imām Muslim reports in his collection of *Ṣaḥīḥ*:

حدثنا محمد بن عبد الله بن نمير الهمداني حدثنا أبو خالد يعني سليمان بن حيان الأحمر عن أبي مالك الأشجعي عن سعد بن عبيدة عن ابن عمر عن النبي، صلى الله عليه وسلم، قال بني الإسلام على خمسة على أن يوحد الله وإقام الصلاة وإيتاء الزكاة وصيام رمضان والحج فقال رجل الحج وصيام رمضان قال لا صيام رمضان والحج هكذا سمعته من رسول الله، صلى الله عليه وسلم

Muḥammad bin Abdallah bin Numayr al-Hamdāni narrated to us Abu Khālid, that is to say, Sulaymān bin Ḥayyān al-Aḥmar narrated to us from Sa'd bin 'Ubayda from Ibn Umar from the Prophet (peace be upon him), he said: *Islam is built upon five: the oneness of Allah, establishing the prayer, rendering the zakāh, fasting in Ramaḍān and pilgrimage.* A man said: pilgrimage and the fasting in Ramaḍān? He said: No. fasting in Ramaḍān and pilgrimage; (just) as it was heard from the Messenger of Allah peace be upon him.

Also in the book of Muslim there is the following narration:

وحدثنا سهل بن عثمان العسكري حدثنا يحيى بن زكريا حدثنا سعد بن طارق قال حدثني سعد بن عبيدة السلمي عن ابن عمر عن النبي، صلى الله عليه وسلم، قال بني الإسلام على خمس على أن يعبد الله ويكفر بما دونه وإقام الصلاة وإيتاء الزكاة وحج البيت وصوم رمضان

And Sahl bin Uthmān al-Askari narrated to us Yaḥya bin Zakariyā narrated to us Sa'd bin Ṭāriq narrated to us he said Sa'd bin 'Ubayda as-Salami narrated to me from Ibn Umar from the Prophet (peace be upon him). He said: *Islam is built upon five: that you worship Allah and disbelieve in all others beside him; establishing the prayer, rendering the zakāh pilgrimage to the house and fasting in Ramaḍān.*

Other narratives concerning this can also be rendered here as well. In the *Sunan* of Imām Tirmidhi, he records as follows

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدِ بْنِ سَلَامٍ أَنَّ أَبَا سَلَامٍ حَدَّثَهُ أَنَّ الْحَارِثَ الْأَشْعَرِيَّ حَدَّثَهُ أَنَّ النَّبِيَّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: (إِنَّ اللَّهَ أَمَرَ يَحْيَى بْنَ زَكَرِيَّا بِخَمْسِ كَلِمَاتٍ أَنْ يَعْمَلَ بِهَا وَيَأْمُرَ بِنَبِيِّ إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا وَإِنَّهُ كَادَ أَنْ يُنْطَى بِهَا فَقَالَ عَيْسَى إِنَّ اللَّهَ أَمَرَكَ بِخَمْسِ كَلِمَاتٍ لِتَعْمَلَ بِهَا وَتَأْمُرَ بِنَبِيِّ إِسْرَائِيلَ أَنْ يَعْمَلُوا بِهَا فَأَمَّا أَنْ تَأْمُرَهُمْ وَإِمَّا أَنْ أَمَرَهُمْ فَقَالَ يَحْيَى أَخْشَى إِنْ سَبَقْتَنِي بِهَا أَنْ يُخَسَفَ بِي أَوْ أُعَذَّبَ فَجَمَعَ النَّاسُ فِي بَيْتِ الْمَقْدِسِ فَأَمْتَلَأَ الْمَسْجِدَ وَتَعَدَّوْا عَلَى الشَّرْفِ

فَقَالَ إِنَّ اللَّهَ أَمَرَنِي بِخَمْسِ كَلِمَاتٍ أَنْ أَعْمَلَ بِهِنَّ وَأَمْرَكُمْ أَنْ تَعْمَلُوا بِهِنَّ أَوْلَهُنَّ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَإِنَّ مَثَلٌ مَنْ أَشْرَكَ بِاللَّهِ كَمَثَلِ رَجُلٍ اشْتَرَى عَبْدًا مِنْ خَالِصٍ مَالِهِ يَذْهَبُ أَوْ وَرَقٍ فَقَالَ هَذِهِ دَارِي وَهَذَا عَمَلِي فَأَعْمَلُ وَأَدِّ إِلَيَّ فَكَانَ يَعْمَلُ وَيُؤَدِّي إِلَيَّ غَيْرَ سَيِّدِهِ فَأَيُّكُمْ يَرْضَى أَنْ يَكُونَ عَبْدَهُ كَذَلِكَ؛ وَإِنَّ اللَّهَ أَمَرَكُمْ بِالصَّلَاةِ... إلخ

Muḥammad ibn Ismā'īl narrated to us Musa ibn Ismā'il narrated to us 'Abbān bin Yazeed narrated to us Yaḥya bin Abi Kathir narrated to us from Yazeed bin Sallam that Abu Salama narrated to him that al-Ḥārith al-Ashar narrated to him that the Prophet peace be upon him said: *Verily Allah commanded Yaḥya bin Zakariyā with five words to abide by, and to command the Children of Israel to abide by them. But he was slow in doing so. So, Jesus said: 'Indeed, Allah commanded you with five words to abide by and to command the Children of Israel to abide by. Either you command them, or I shall command them.'* Yaḥya said: *'I fear that if you precede me in this, then the earth may swallow me, or I shall be punished.'* He gathered the people in Jerusalem, and they filled the area and sat upon its balconies. He said: *'Indeed Allah has commanded me with five words to abide by, and to command you to abide by. The first of them is that you worship Allah and do not partner anything with him. The parable of the one who partners others with Allah is that of a man who buys a servant with his own gold or silver, then he says to him: "This is my home and this is my business so take care of it and give me the profits. So he takes care of it and gives the profits to someone other than his master. Which of you would live to have a servant like that? And Allah commands you to perform prayer...[To the end of the narration].*

Abu Bakr ibn Abi Shayba cites the following in his *Muṣṣanaḥ*:

حَدَّثَنَا عُثْمَرُ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، قَالَ: سَمِعْتُ عُرْوَةَ بِنَ النَّرَّالِ يُحَدِّثُ عَنْ مُعَاذِ بْنِ جَبَلٍ، قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مِنْ عَرْوَةَ تَبُوكَ، فَلَمَّا رَأَيْتَهُ خَالِيًا قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ: بَخٍ، لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ، وَهُوَ يَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ: تُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّي الزَّكَاةَ الْمَفْرُوضَةَ، وَتَلْقَى اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا، أَوْ لَا أَذُكَ عَلَى رَأْسِ الْأَمْرِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ؟ أَمَّا رَأْسُ الْأَمْرِ فَالْإِسْلَامُ مَنْ أَسْلَمَ سَلِمَ، وَأَمَّا عَمُودُهُ فَالصَّلَاةُ، وَأَمَّا ذِرْوَتُهُ وَسَنَامُهُ فَالْجِهَادُ فِي سَبِيلِ اللَّهِ

Ghundar narrated to us from Shu'ba from al-Ḥakam he said I heard 'Urwa bin an-Nazzāl narrate from Mu'ādh bin Jabal he said: We came back with the Prophet (peace be upon him) from the expedition (*ghazwa*) of Tabuk. When I saw him free I said: O Messenger of

Allah, direct me to a deed which will admit me to paradise. *Bravo, verily you have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy; to offer the obligatory prayer, to render the obligatory zakāh and to meet Allah without associating anything with him whatsoever. Shall I not guide you upon the head of the matter, its column and its apex? As for the head of the matter, it is Islam, whoever accepts and submits. And as for its column, it's the Ṣalāh, as for its apex it is Jihād in the path of Allah.*

Imām at-Ṭabarāni has the next narrative in his *Musnad Shāmiyān*; its channel of transmission contains the men of *Ṣaḥīḥ* reporting from Abu Hurayrah:

حدثنا محمد بن عمرو بن خالد الحراني حدثنا أبي عن عيسى بن يونس عن ثور بن يزيد عن خالد بن معدان عن أبي هريرة أن رسول الله، صلى الله عليه وسلم، قال: إن للإسلام صوى ومنازا كمنار الطريق من ذلك: أن يعبد الله لا يشرك به شيئاً، وتقام الصلاة، وتؤتى الزكاة، ويحج البيت، ويصام رمضان، والأمر بالمعروف، والنهي عن المنكر، وتسليمك على أهل بيتك إذا دخلت عليهم، وتسليمك على بني آدم إذا لقيتهم فإن ردوا عليك ردت عليهم الملائكة وإن لم يردوا عليك ردت عليك الملائكة ولعنتمهم أو سكتت عنهم؛ ومن انتقص منهن شيئاً فهو سهم من الإسلام تركه؛ ومن نبذهن فقد ولى الإسلام ظهره

Muḥammad bin ‘Amr bin Khālid al-Ḥarāni narrated to us my father narrated to us from Esa bin Yunus from Thawr bin Yazeed from Khālid bin Ma’dān from Abu Hurayrah that the Messenger of Allah (peace be upon him) said: *Verily like roads, Islam has a guidepost and a lighthouse. From that, that you worship Allah and do not partner anything with him; to establish the Ṣalāh, render the zakāh, to make pilgrimage to the house and to fast in Ramaḍān. To enjoin the good and forbid the evil, to give your (greeting of) salam to the people of your house when you enter upon them and to give your salam upon Bani Adam whence you encounter them. If the respondents don’t reply, the angels will receive the salam and respond in kind despite their silence. And whosoever leaves anything from these shares of Islam it would be incomplete, and whomsoever would have their Islam would be ostracized by this.*

Consequently, it is proven to the point of decisive certainty, that there is a diversity of wording and expressions. But these sentences can be matched together as it has come from the Prophet of Allah, the infallible seal of the Prophets, may peace and blessings be upon him. By

undertaking this match, we can therefore discern the full meaning of the sentences, despite the variance of reported wording. Namely:

«أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»

Testifying that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah

=

«أَنْ تُسَلِّمَ وَجْهَكَ لِلَّهِ، وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ»

That you submit yourself to Allah, testifying that there is no god/deity but Allah, singular and he has no partner and that Muḥammad is his slave and Messenger.

=

«تَعْبُدُ اللَّهَ وَلَا تَشْرِكُ بِهِ شَيْئًا»

To worship Allah and do not partner anything with him

=

«تَعْبُدُ اللَّهَ وَتَكْفُرُ بِمَا دُونَهُ»

To worship Allah and disbelieve in all others beside him

=

«تَوْحِيدَ اللَّهِ»

The oneness of Allah (Tawḥeed-Allah)

=

«(أَنْ تُحَقِّقَ) عِبَادَةَ اللَّهِ، وَمَعْرِفَةَ اللَّهِ»

That you achieve/attain, worshipping Allah and the recognition of Allah

And the wording in the narration reported from Ibn ‘Abbās, and it is: ‘*to submit your entirety Allah; to bear witness that there is no deity except Allah alone, with no partner or associate and to bear witness that Muḥammad is his slave and Messenger.*’ Within it being the repetition and emphasis ‘*no deity except Allah alone, with no partner or associate.*’ In his saying, ‘*and*

testifying that there is no god/deity except Allah, alone and he has no partner,’ not contained within it what’s originally set out, ‘*and testify that there is no god/deity except Allah.*’ But rather to provide an emphasis and like that, the sentence: ‘*to submit your entirety to Allah,*’ it’s repeated for emphasis with that particular wording; the style of the last sentence being: ‘*to bear witness that there is no deity except Allah alone, with no partner or associate and to bear witness that Muḥammad is his slave and Messenger,*’ until the wording ‘*slave*’, giving the assurance of what has been proven: there is no god/deity but Allah. For indeed with certitude, there is no god except Allah, we are slaves to his dominion by necessity. And with this, there can be another equivalency or equation that can be expressed with the following:

«تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»

Testifying that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah

=

«تَوْحِيدَ اللَّهِ»

The oneness of Allah

=

«تَعْبُدُ اللَّهَ، وَلَا تَشْرِكُ بِهِ شَيْئًا»

That you worship Allah and do not associate/partner anything with him

=

«تَعْبُدُ اللَّهَ وَتَكْفُرُ بِمَا دُونَهُ»

That you worship Allah and disbelieve in all else besides him

=

«تَعْبُدُ اللَّهَ، وَتَعْرِفُ اللَّهَ»

That you worship Allah and recognise/are cognisant of Allah

That essence can also It can also be summarised in the form of the following equation that bares the equivalency:

شهادة أن لا إله إلا الله وأن محمدا رسول الله

Testifying that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah

=

عبادة الله ومعرفة

Worshipping Allah and recognising him

=

عبادة الله والكفر بما دونه

Worshipping Allah and disbelieving in all else besides him

=

عبادة الله غير مشرك به شيئا

Worshipping Allah and having nothing of idolatry with him

=

توحيد الله

The oneness of Allah (Tawḥeed-Allah)

In the chapters to follow, there will be thorough examination of the decisive proofs that underpin the validity of these weighty sentences that have been expressed as equations. Thereafter, we may then properly begin to establish, to the level or rank of decisive certitude, what is the root and branches of the matters of *al-‘Imān* (faith) and *Kufr* (disbelief). Maybe then due attention can be given to this, so that we may give the matter its due consideration in order to attain the level of decisive certitude required. Whatever the case though, there is enough in the present texts to deduce that the word, *Tawḥeed* is a legal word. And that its commensurate to the two testimonials, there being no difference when you say: *Monotheism of Allah* or when you say: *Testifying that there is no god/deity except Allah and that Muḥammad is the Messenger of Allah; or when you say: worshipping Allah, and disbelief in all else besides him, or when you say: Worshipping Allah and recognising him; or even when you say: worshipping Allah and having nothing of idolatry with him.*