
Tawheed is the root of Islaam

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allaah the most Kind the most Merciful

Third treatise

From `Abdul-`Azeez ibn `Abdullah ibn Baaz to the respected brother (...). May Allaah grant you success.

As-salamu `alaykum warahmatullah wabarakatuh (May Allaah's Peace, Mercy, and Blessings be upon you).

I have received your kind letter in which you asked the following question: "There are some people in my country who repeat the following supplications which have no basis in the religion. Some of these are innovated and others are forms of Shirk (associating others with Allaah in His Divinity or worship). Moreover, they attribute these supplications to the Emir of the Believers, `Alee ibn Abee Taalib (رضي الله عنه)¹ and others. They recite these supplications in sessions of remembering Allaah or in Masjids (mosques) after al-Maghrib (sunset) Prayer claiming that they draw them nearer to Allaah (سبحانه), such as: 'By the right of Allaah, O men of Allaah, provide us with the Aid of Allaah and be the help sent to us from Allaah.' They say: 'O Aqtab (sing. Qutb; a Soofee title denoting a "Perfect Master"), O Awtad (pikes), O masters, respond. O supporters, intercede with Allaah on behalf of this servant who stands at your door because he is afraid of his negligence. Help, O Messenger of Allaah. You are my only resort and you are the only one to ask. You (people we call) are the best of the pious because of Hamzah, the master of martyrs, and from whom else could we seek help? Help, O Messenger of Allaah.' They also say: 'O Allaah, invoke peace and blessings upon the one whom You made the means of revealing Your Mighty Secrets and the Eminence of Your Merciful Light, who became the deputy of the Divine Presence and the vicegerent of Your Divine Secrets.' Could you please explain what is Bid`ah (innovation in religion) and what is Shirk? Is offering Salaah (Prayer) behind an Imaam who repeats such supplication valid?"

¹ (رضي الله عنه) (rad iyallaahu `anhu) May Allaah the Most High be pleased with him

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Shaykh bin Baaz (رَحِمَهُ اللهُ)²: All praise be to Allaah Alone, and peace and blessings be upon the Last of the Prophets, his family, his Companions, and those who follow his guidance.

Let it be known, may Allaah grant you success, that Allaah (سبحانه) has created all things and sent His Messengers (عليهم السلام)³ in order to worship Him Alone and not to associate others in worship with Him. Allaah (سبحانه) says: **[And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).]**

Worship means to obey Allaah (سبحانه) as well as Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) by doing what Allaah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) commanded and abandoning what they prohibited, believing in and being sincere to Allaah and His Messenger in actions. Allaah (سبحانه) says: **[And your Lord has decreed that you worship none but Him.]** Thus, He (سبحانه) ordained that people should worship Him Alone. He (سبحانه) says: **[All the praises and thanks be to Allaah, the Lord of the 'Alameen (mankind, jinn and all that exists).] [The Most Gracious, the Most Merciful.] [The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)] [You (Alone) we worship, and You (Alone) we ask for help (for each and everything).]** In these Ayahs (Qur'aanic verses), Allaah (سبحانه) explains that He is the Only One Who is worthy of worship and the One to be asked for help. Allaah (عز وجل) says: **[So worship Allaah (Alone) by doing religious deeds sincerely for Allaah's sake only. Surely the religion (i.e. the worship and the obedience) is for Allaah only.]** And: **[So, call you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and the believers) upon (or invoke) Allaah making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allaah's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allaah) may hate (it).]** And: **[And the mosques are for Allaah (Alone): so invoke not anyone along with Allaah.]** There are numerous Ayahs in this regard, which all refer to dedication of worship to Allaah Alone. It is well established that all kinds of invocation are acts of worship, so it is not permissible to supplicate to anyone but our Lord or ask for help from other than Him, according to these Ayahs and other relevant ones. However, the ordinary matters that can be achieved through material means and man (who is alive and present) is able to do is not included in this prohibition, because this is not an act of worship. It is permissible according to divine texts and consensus that man seeks help of another living person who is capable of managing regular matters, such as seeking help for preventing an evil. It is also permissible to seek help from a capable present or absent living person in ordinary matters, such as building a house or repairing a car. The evidence of this is the Ayahs about the story of Moosa (Moses, (عليه السلام)⁴): **[The man of his (own) party asked him for help against his foe]**

² (رَحِمَهُ اللهُ) (rahimahullaah) May Allaah the Most High have mercy on him

³ (عليهم السلام) Peace be upon them

⁴ (عليه السلام) ('alaihi-salaam) Peace be upon him

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Also, a man seeks the help of his companions in Jihaad (fighting or striving in the Cause of Allaah), war and so on. On the other hand, seeking help from the dead, the Jinn, angels, trees and stones is major Shirk (associating others with Allaah in His Divinity or worship), which is typical of the actions of the earlier Mushriks (those who associate others with Allaah in His Divinity or worship) with their gods, such as al-`Uzza, al-Lat, etc. Likewise, seeking the help of living people who are believed to be pious in matters that can only be done by Allaah (سبحانه), such as curing the sick, guiding hearts, entering Paradise, deliverance from Fire and so on, is also major Shirk. The previous Ayahs and others as well as Hadeeth indicate the obligation of directing all hearts to Allaah (سبحانه) in all affairs and to devote worship to Him Alone, because creatures are created for this reason (i.e. worship of Allaah) and they are commanded to do so as previously stated in the Ayahs. Allaah (سبحانه) says: **[Worship Allaah and join none with Him (in worship)]** And: **[And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him)]** The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Mu`adh (رضي الله عنه): **[The Right of Allaah over His slaves is that they should worship Him and not associate anything with Him.]**⁵ The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said to Ibn Mas`ood (رضي الله عنه): **[Whoever dies while still invoking a rival (in worship) to Allaah will enter the Fire.]**⁶ It is related in the two Saheeh (authentic) books of Hadeeth⁷ from Ibn `Abbas (may Allaah be pleased with him and his father) that when the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) **[sent Mu`adh to Yemen, he said to him, 'You will come to a community of the People of the Book, so let the first thing to which you call them be the testimony that there is no one worthy of worship but Allaah alone.']** According to another wording: **[Invite them to testify that there is no one worthy of worship but Allaah alone and that I am the Messenger of Allaah.]** According to the narration of Al-Bukhaaree: **[Invite them to believe in and worship Allaah Alone.]** It is reported in Saheeh Muslim on the authority of Tariq ibn Ashyam al-Ashja`y (رضي الله عنه) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **[Whoever professes the Unity of Allaah and denounces whatever is worshiped beside Him, their property and blood become inviolable, and their affairs rest with Allaah.]** There are numerous Hadeeths in this regard. Tawheed (belief in the Oneness of Allaah) is the root of Islaam, the basis of religion and the foundation of all matters. It is the most important act of worship, as well as the reason for creating both the mankind and Jinn and sending messengers (عليهم السلام) as the previous Ayahs explained, including the Ayah saying: **[And I (Allaah) created not the jinn and mankind except that they should worship Me (Alone).]** The proof of that includes the Saying of Allaah (عز وجل): **[And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities i.e. do not worship Taaghoot besides Allaah)."]** And: **[And We did not send any Messenger before you (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) but We**

⁵ Agreed upon its authenticity

⁶ Related by al-Bukhaaree

⁷ Al-Bukhaaree and Muslim

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revealed to him (saying): **Laa ilaaha illa Ana [none has the right to be worshipped but I (Allaah)], so worship Me (Alone and none else)."**] Allaah (عزوجل) relates that Nooh (Noah), Hood, Saalih, Shu'ayb (عليهم السلام) all guided their people to say: **[Worship Allaah! You have no other Ilaah (God) but Him.]** This is the call of all messengers, as the previous two Ayahs indicated. The enemies of messengers admitted that the messengers commanded them to direct all worship to Allaah Alone and abandon any other god worshiped besides Him. Allaah (عزوجل) says in the story of `Ad that they said to Hood (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): **["You have come to us that we should worship Allaah Alone and forsake that which our fathers used to worship.]** Allaah (عزوجل) relates about Qur'aysh tribe when Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) called them to worship Allaah Alone and abandon what they used to worship beside Him, such as angels, pious people, idols, trees, and so on, that they said: **["Has he made the aalihah (gods) (all) into One Ilaah (God - Allaah). Verily, this is a curious thing!"]** Allaah (سبحانه) says about them in Soorah as-Safaat: **[Truly, when it was said to them: Laa ilaaha illallaah "(none has the right to be worshipped but Allaah)," they puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our aalihah (gods) for the sake of a mad poet?"]**

There are many Ayahs to this effect. Therefore, it is now clear to you - may Allaah guide you and me to understanding religion and recognising the Right of the Lord of all Worlds - that these supplications and types of seeking help which you mentioned in your question are kinds of major Shirk. They are considered worship of other than Allaah and requesting things from other than Him, such as the dead and the absent, who are unable to do such things. This is worse than the Shirk practiced by the earlier Mushriks because they used to associate others with Allaah at times of prosperity, but in cases of hardship they devoted their worship sincerely to Allaah because they knew that He is the only One Able to rescue them from hardship. Allaah (سبحانه) says in His Glorious Book about those Mushriks: **[And when they embark on a ship, they invoke Allaah, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.]** Allaah (عزوجل) addresses them in another Ayah in Soorah al-Israa': **[And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allaah Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.]**

If the later Mushriks say they know that those people do not benefit, heal the sick, help, or harm the enemy by themselves but they seek their intercession with Allaah, we answer them as follows:

This is what the earlier disbelievers used to believe. They were sure that their gods could not create, provide sustenance, benefit or harm by themselves and the Qur'aan proves this. They only sought their intercession and drawing them near to Allaah. Allaah (عزوجل) says in Soorah Yoonus (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): **[And they worship besides Allaah things that harm them not, nor profit them, and they say: "These are our intercessors with Allaah."]** Allaah (سبحانه)

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answers them, saying: [...Say: **“Do you inform Allaah of that which He knows not in the heavens and on the earth?”** Glorified and Exalted is He above all that which they associate as partners (with Him)!] Allaah (سبحانه) explains that there is no intercessor in the heavens and on earth in the way the Mushriks believe and that Allaah knows what does not exist because nothing is hidden from Him. Allaah (سبحانه) says in Soorah az-Zumar: **[The revelation of this Book (the Qur’aan) is from Allaah, the All-Mighty, the All-Wise. Verily We have sent down the Book to you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) in truth: So worship Allaah (Alone) by doing religious deeds sincerely for Allaah’s sake only. Surely the religion (i.e. the worship and the obedience) is for Allaah only.]**

Allaah (سبحانه) explained that worship is for Him Alone and His servants must devote worship to Him, because His Command to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to devote worship to Him is a command for all people. The meaning of religion here is worship, and worship means to obey Allaah as well as His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and this includes supplication, seeking help, fear, hope, slaughter of sacrificial animals, vow, Salaah, Sawm (fasting) and other acts of worship commanded by Allaah and His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). After that Allaah (عزوجل) says: **[And those who take Auliya’ (protectors, helpers, lords, gods) besides Him (say): “We worship them only that they may bring us near to Allaah.”]** They claim that they worship them only to bring them near to Allaah. Allaah answered them by saying: **["Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever."]** Allaah (سبحانه) explains in this Ayah that disbelievers worship idols besides Him in the hope that they will draw them near to Him. This is the purpose of disbelievers both in the past and present. Allaah (سبحانه) refutes this claim, saying: **[Verily, Allaah will judge between them concerning that wherein they differ. Truly, Allaah guides not him who is a liar, and a disbeliever.]** Allaah refutes their falsehood that their gods draw them near to Him and exposes their disbelief, because of worshipping others besides Him. Thus, it is known for those who have little discernment that the disbelief of earlier disbelievers made them assign the prophets, pious people, trees, stones and other creatures as intercessors between them and Allaah. They believed that they fulfilled their needs without the Permission and Consent of Allaah, just like ministers intercede with kings. They likened Allaah to kings and leaders, saying that ministers and entourage of a king are sought for help; therefore, they draw near to Allaah by His servants, prophets, and pious people. This is mere falsehood, because Allaah (سبحانه) has no peer or equal, and cannot be compared with His creatures, and no one is able to intercede with Him except by His permission. Intercession can only be granted to the people of Tawheed. Allaah is All-Able over all things, All-Knower of everything, and He is the Most Merciful who fears no one because He is the Irresistible, Supreme over His servants, and the Administrator of their affairs in the way He likes; unlike kings and leaders who cannot do everything and do not know everything. They need ministers, servants, and soldiers to help them in matters which they cannot do. They also need to be informed about the needs of people who may need to implore and beg the help of the ministers and the entourage of the king to have

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their needs fulfilled. But the Lord (عزوجل) is in no need of His servants. He is More Merciful to His creatures than their own mothers. He is the Just Ruler Who puts things in their right scales according to His wisdom, knowledge, and ability. It is not permissible to equate Allaah with His creation in any way. Allaah (سبحانه) explains in His Book that the Mushriks admit that He is the Creator, the Provider, and the Controller. He is the One Who answers the one who is compelled by necessity, removes what is evil, gives life, causes death, and so on. The problem between the Mushriks and the messengers was in showing sincerity in worship to Allaah Alone, as Allaah (سبحانه) says: **[And if you ask them who created them, they will surely say: "Allaah."]** Allaah (سبحانه) also says: **[Say (O Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allaah." Say: "Will you not then be afraid of Allaah's punishment (for setting up rivals in worship with Allaah)?"]** There are numerous Ayahs in this regard. We have already mentioned the Ayahs that indicate that the root of the conflict between the messengers and their nations lay in directing all worship sincerely to Allaah Alone. Allaah (سبحانه) says: **[And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allaah (Alone), and avoid (or keep away from) Taaghoot (all false deities i.e. do not worship Taaghoot besides Allaah)."]** This is in addition to many similar Ayahs. Allaah explains in many positions in His Book the status of intercession. He (سبحانه) says in Soorah al-Baqarah: **[Who is he that can intercede with Him except with His Permission]** He (سبحانه) also says in Soorah an-Najm: **[And there are many angels in the heavens, whose intercession will avail nothing except after Allaah has given leave for whom He wills and is pleased with.]**

Describing the angels, He (سبحانه) says in Soorah al-Anbeeyaa': **[...and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.]** Allaah (عزوجل) indicates that He does not accept denial and disbelief from His servants but only gratitude. The meaning of gratitude is to believe in Him and fulfil His ordinances with full obedience. Allaah (سبحانه) says in Soorah az-Zumar: **[If you disbelieve, then verily, Allaah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.]** Al-Bukhaaree related in his Saheeh from Aboo Hurairah (رضي الله عنه) that he said: **['O Messenger of Allaah! Who is most deserving of your intercession?' The Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'It is he who says there is none worthy of worship but Allaah alone, sincerely from his heart,' or said, 'sincerely from his inner self.']** It is reported in the Saheeh from Anas (رضي الله عنه) that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **[For every prophet there is a granted supplication. Every prophet hastened in (making) his supplication, but I have reserved my supplication as intercession for my Ummah (nation) on the Day of Resurrection; and it will be attained, if Allaah wills, by whoever from my Ummah dies, associating nothing with Allaah.]** There are numerous Hadeeths in this regard. All the Ayahs and Hadeeths that we mentioned indicate that worship is an Exclusive Right of Allaah, and it is not permissible to devote any act of worship

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to other than Allaah, such as prophets or anyone else. Intercession is also an Exclusive Right of Allaah, as He (سبحانه) says: **[Say: "To Allaah belongs all intercession."]** Allaah does not grant it to anyone except after His Permission to the intercessor and His Consent to the one who deserves intercession. Allaah (سبحانه) only accepts Tawheed as previously mentioned; therefore, Mushriks have no share in intercession, as Allaah (سبحانه) says: **[So no intercession of intercessors will be of any use to them.]** He (سبحانه) also says: **[There will be no friend, nor an intercessor for the Zaalimoon (polytheists and wrong-doers), who could be given heed to.]** When Allaah (سبحانه) speaks about wrongdoing and injustice, it means Shirk as He says: **[And it is the disbelievers who are the Zaalimoon (wrong-doers).]** Allaah (سبحانه) also says: **[...Verily joining others in worship with Allaah is a great dhulm (wrong) indeed.]**

As for what you have mentioned in the question that some Soofees say the following Du'aa' (supplication) in Masjids:

"O Allaah, invoke peace and blessings on the one whom You made as the means for revealing Your Mighty Secrets and the Eminence of Your Merciful Lights, until he became the vice regent of Your Self Secrets...", etc.

The answer:

These words and the like fall under exaggeration and overestimation, which Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) warned about in a Hadeeth related by Muslim in his Saheeh on the authority of `Abdullah ibn Mas'ood (رضي الله عنه) that the Messenger of Allaah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: **['Ruined are the extremists,']** he repeated it three times. Imaam Al-Khattabee (رَحِمَهُ اللهُ) said: "They are those who exaggerate things and go deeply into matters that are beyond their grasp."

Abu al-Sa`adat ibn al-Atheer said: "They are those who go to extremes in speech and speak in an affected manner."

From the definitions of those two linguists, it is clear that this form of invoking peace and blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is forbidden. It is necessary that every Muslim should be aware of the correct formula of sending peace and blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), which is sufficient. Al-Bukhaaree and Muslim related in their two Saheeh (authentic) books of Hadeeth, and this is the wording of Al-Bukhaaree, on the authority of Ka`b ibn `Ujrah (رضي الله عنه) that the Sahabah (Companions of the Prophet, رضي الله عنهم)⁸ said: **['O Messenger of Allaah, Allaah has ordered us to supplicate blessings upon you, how should we do this?']** The Messenger of Allaah said, **'Say: Allaahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid. Allaahumma barik `ala Muhammad wa `ala ali Muhammad kama barakta `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid. [O Allaah, send Your Salaah (Graces, Honours,**

⁸ (رضي الله عنهم) (rad iyallahu 'anhum) May Allaah the Most High be pleased with them

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Blessings) on Muhammad and the family of Muhammad as you sent Your Salaah on Ibraaheem (Abraham) and the family of Ibraaheem. You are indeed the Most Praiseworthy, the Most Glorious. O Allaah, bless Muhammad and the family of Muhammad as you blessed Ibraaheem and the family of Ibraaheem. You are indeed the Most Praiseworthy, the Most Glorious. It is also related in the two Saheeh books of Hadeeth on the authority of Aboo Humayd al-Sa`idee (رضي الله عنه) that the Sahabah asked: ['O Messenger of Allaah, how should we invoke blessings upon you?' The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, 'Say: O Allaah, send Your Salaah (Graces, Honours, Blessings) on Muhammad, his wives, and his offspring as You sent Your Salaah on the family of Ibraaheem; and bless Muhammad, his wives and his offspring, as You blessed the family of Ibraaheem. You are indeed the Most Praiseworthy, the Most Gracious.' It is related in Saheeh Muslim on the authority of Aboo Mas'ood al-Ansaaree (رضي الله عنه) that Basheer ibn Sa'ad said: ['O Messenger of Allaah, Allaah has ordered us to invoke blessings upon you, how should we do this?' The Messenger of Allaah kept silent, and then said, ['Say: Allaahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala ali Ibraaheem wa barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala ali Ibraaheem fil `alameen innaka Hamidun Majid [O Allaah, send Your Salaah (Graces, Honours, Blessings) on Muhammad and the family of Muhammad as you sent Your Salaah on the family of Ibraaheem. O Allaah, bless Muhammad and the family of Muhammad as you blessed the family of Ibraaheem among the nations. You are indeed the Most Praiseworthy, the Most Glorious]', whereas the way of sending peace as you know.]

These wordings and others, which were authentically reported from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), are formulas that a Muslim should learn and use in invoking peace and blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) because the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is most knowledgeable of what is proper to be used in invoking peace and blessings upon him. He is the most knowledgeable of the words that should be used regarding his Lord. Exaggerated and innovated words, which bear incorrect meanings, such as the words you mentioned in your question, must not be used, because of exaggeration, which may be interpreted falsely. These expressions contradict the words chosen by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as guidance to his nation, since he is the most knowledgeable person and the farthest from exaggeration. I hope that the proofs we have mentioned explain the reality of Tawheed, the reality of Shirk, and the difference between the creed of the earlier and later Mushriks. I hope I explained the permissible form of invoking peace and blessings upon the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) properly. Those who do not want to know the truth are following their whims. Allaah (سبحانه) says: [But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islaamic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allaah? Verily Allaah guides not the people who are Zaalimoon (wrong-doers, disobedient to Allaah, and polytheists).]

Tawheed is the root of Islaam

In this Ayah, Allaah (سبحانه) explains that there are two kinds of people in regard to what Allaah has sent down with the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). The first group respond to Allaah and His Messenger. The second group pursue their whims. Allaah (سبحانه) says that there is no one more astray than those who follow their whims away from the Ordinances of Allaah.

We ask Allaah for safety and not to follow our whims. We ask Him to make us, as well as our Muslim brothers and sisters, among those who respond to Allaah and His Messenger, who glorify His Sharee'ah (Law) and who warn people against Bid'ah (innovation in religion) and whims that violate His Sharee'ah. Allaah is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow him righteously.