

CLASS TWENTY SEVEN

This is our twenty seventh class on Al-Usool Ath-Thalaathah and Alhamdulillah that it got this far. We are still on the third chapter, the core chapter we said, the main part of the book. And the sentence we left off at:

وَأَعْظَمُ مَا أَمَرَ اللَّهُ بِهِ التَّوْحِيدُ وَهُوَ إِفْرَادُ اللَّهِ بِالْعِبَادَةِ

And the greatest of all that Allah commanded is Tawheed. Tawheed, to single Allah out with worship. To believe in His unity, which entails offering all worship to Allah subhaanahu wa ta'aala and only to Allah.

THE GREATEST MATTER ALLAH COMMANDED IS TAWHEED

The proof that this is the greatest matter is all throughout the Qur'an. However, the verse the author used and chose is a very wise choice and we will see why and how. The verse that he chose for proof is:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا...

Worship Allah and join none with His worship.

...وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ...

So the first matter Allah orders is Tawheed and to stay away from Shirk. Second, and to do good to the parents and kinsfolk.

...وَالْيَتَامَىٰ وَالْمَسَاكِينِ...

The orphans and the Masaakeen are what is considered poor.

...وَالْجَارِ ذِي الْقُرْبَىٰ...

The neighbour that is near of kin.

...وَالْجَارِ الْجُنُبِ...

The neighbour who is a stranger.

...وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ...

And the companion by your side and the wayfarer that you meet.

...وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا

﴿النساء: ٣٦﴾

And those slaves whom your right hand possesses. Allah does not like those who are proud and boastful.

This is a very important verse. The verse mentions many rights, ten of them actually to be precise. Ten essential rights and duties that you are ordered to do. The first one of the ten important rights or duties is Ibaadah to Allah and deterrence from its opposite which is Shirk. So the author is trying to tell us the most important matter Allah ordered and commanded is this Tawheed. The Tawheed that we have been studying about, the Tawheed of Millat Ibraheema Haneefa, to worship Allah and to worship Him a pure worship. The creation were created to worship in Tawheed.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿المؤمنون: ١١٥﴾

You think that We created you in play you have no purpose in this life, and that you are not going to be brought back to be questioned?

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿القيامة: ٣٦﴾

Does man think that he will be left unaccounted for and neglected?

We were not created in vain, we were created to worship, to follow the ordains and to refrain from the forbidden. The most important of all that is Tawheed. The most important order is Tawheed. The most important matter to refrain from is Shirk. Rest assured, all of the commands of Allah are important. Every single one of them and all of them, all that which Allah subhaanahu wa ta'aala told us to do and what the Prophet sallallahu 'alayhi wa sallam ordered us. When it comes to legislation, it is all from Allah and we talked about that earlier. However, not all of the commands of Allah are at the same level. They are all important and they are all essential, we cannot diminish their importance but some are more important than others. Some Haraam (prohibitions) are worse than others and some ordains are more important than others. The most important of all is your Tawheed and I am sure everyone got that by now, we stressed that a lot.

Why is Tawheed important? Because you did not enter Islam except with Tawheed and the opposite of that is what exits you out of Islam, wal-'Iyaathu Billah. Your ultimate success and failure relies on it. The Messengers never called for anything before it nor did they deter from anything before deterring from the opposite of Tawheed. When the Prophet sallallahu 'alayhi wa sallam used to send his Sahaabah.

فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

It was Tawheed that he ordered them to teach.

THE DEFINITION OF TAWHEED AND 'AQEEDAH

THE DEFINITION OF TAWHEED

Now let us take the linguistic definition of Tawheed (توحيد). It is a verbal noun from the verb Wahhada Yuwahhidu (وَحَدَّ يُوَحِّدُ). Wahhada is something unified, something that is made into one. That is the linguistic meaning. The meaning for us, the Shar'ee meaning is to believe Allah is One with no associates and no partners,

singling out Allah Jalla Jalaalahu (جل جلاله) with all that that is particular to Him. You do not worship any Prophet or angel nor any creation, you single out Allah alone in your worship, veneration, longing, love and awe. And that is the pure Tawheed to Allah.

THE DEFINITION OF ‘AQEEDAH

Another related term commonly used in this area is ‘Aqeedah (عقيدة), Tawheed and ‘Aqeedah. We now got Tawheed, what is ‘Aqeedah? Linguistically, that comes from the word ‘Aqad al-Jamal (عَقَدَ الْجَمَلُ), tying something. When they used to tie the camel, you say ‘Aqad al-Jamal. When you affirm something, when you tie a knot very tight, that is how ‘Aqeedah has to be in your heart (which is Tawheed). That is why some refer to Tawheed as ‘Aqeedah, because you have to tie it good in your heart, it has got to be firm. Linguistically, the word was used in the Qur’an:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ
الْأَيْمَانَ... ﴿المائدة: ٨٩﴾

The word ‘Aqqattum (عَقَدْتُمْ) is used in its literal form in this verse. Allah does not hold you accountable for unintentional oaths, but He holds you accountable for your firm oaths. So you have firm oaths which is:

عَقَدْتُمُ الْأَيْمَانَ

Or ‘Aqd al-Yameen (عَقَدَ الْيَمِينِ), and that is where ‘Aqeedah comes from. So the verse is trying to tell us that there is ‘Aqd al-Yameen which is the firm Yameen, and there is (لَهُوَ الْيَمِينِ) which is the unintended. You are held accountable for ‘Aqd al-Yameen which is the firm Yameen that you give. So it is like tying a knot and affirming something, that is what ‘Aqeedah is linguistically and that is where it comes from.

THE SHAR'EE MEANING OF TAWHEED AND 'AQEEDAH

You have to affirm your Tawheed, it has to be firm in your heart and that is why Tawheed was called 'Aqeedah. Now the Shar'ee meaning of 'Aqeedah and Tawheed, they can be used interchangeable with each other. 'Aqeedah is Tawheed and Tawheed is 'Aqeedah, that is really the bottom line of it. 'Aqeedah in Tawheed means to have firm heart intent, a firm determination in the heart. You cannot have but absolute firm belief, it has to be firm without any doubt. Any type and level of Rayb (ريب) which is doubt, is not allowed.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا... ﴿الحجرات﴾:

﴿١٥﴾

The believers are those who believe in Allah and His Messenger, then have no doubt. You cannot have any percentage of doubt in your Tawheed.

IS THERE A DIFFERENCE BETWEEN TAWHEED AND 'AQEEDAH?

Some defined 'Aqeedah as slightly broader than Tawheed. Tawheed would be knowing the basics of your faith, what you really have to know. But then they defined 'Aqeedah as broader in that you know the doubts, the disputes, the proofs and how to respond to them. Meaning Tawheed is knowing the bare minimum that you need to know with its proof and the 'Aqeedah is a step higher over that, which is knowing what other sects say and how to respond to it or other details that are secondary in this area. But in reality they are both one and the terms can be used interchangeably. Why do I say that? Because some of the Salaf named their Tawheed books 'Aqeedah. Abu Uthman as-Saabooni Rahimahullah in his book 'Aqeedatis-Salaf Ashaab Al-Hadith (عقيدة السلف أصحاب الحديث), he named his book on Tawheed 'Aqeedah, he considered it 'Aqeedah. The great Imam al-Laalaka'ee Rahimahullah, Sharh Usool I'tiqaad Ahlus-Sunnah Wal-Jamaa'ah (شرح أصول اعتقاد أهل

(السنة والجماعة). He had a book on Tawheed, he called it I'tiqaad ('Aqeedah). So they can basically be used interchangeably.

TAWHEED IS TO AFFIRM AND DENY

We already went over the three types of Tawheed so there is no need to go over it. However, one thing we need to understand is that Tawheed is not only affirmation, Ithbaat (إثبات). We do not only affirm that Allah is One, that is part of it and half of it. You cannot have Tawheed except through denial as well, which is Nafi (نفي). It has got to go along with Ithbaat, Ithbaat and Nafi. The Tawheed of a person is not complete if he says he bears witness to Allah alone. That is affirming (Ithbaat) and that is fifty percent of it, he affirmed. He must also bear witness that none has the right to be worshipped, except Allah. That is Nafi, that is the other fifty percent. He must deny the right to be worshipped for everything besides Allah. He affirms it to Allah alone, he denies it from everyone else (that is Nafi). That is the Tawheed portion of the statement of the author.

THE WORST MATTER ALLAH PROHIBITED IS SHIRK

Then after he talked about Tawheed, he said about Shirk:

وَأَعْظَمُ مَا نَهَى عَنْهُ الشِّرْكُ

The worst matter that Allah prohibited or forbade is Shirk, which is associating partners with Him.

And then he defined Shirk:

وَهُوَ دَعْوَةٌ غَيْرِهِ مَعَهُ

To invoke others beside Him, along with Him.

Keep in mind how he defined Shirk, to invoke others beside Him, along with Him.

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : **وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ﴿النساء: ٣٦﴾**

Of course then he mentioned the proof. Worship Allah alone and purely for Allah, and do not associate anything along with Allah.

Remember a second ago on Tawheed, I used the proof that the author used to show that the most important matter is Tawheed:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

When Allah gave the series of orders, we said ten orders (the rights), the first one was pertaining to Tawheed and Shirk. That in itself is proof that the most important warning is to Shirk, because:

وَاعْبُدُوا اللَّهَ... ﴿النساء: ٣٦﴾

...وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Like I said, that was a very wise choice by the author to choose this verse out of the many in the Qur'an, to show that Tawheed is the most important and that Shirk is the biggest forbidden.

However, similar to that verse is:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِ ۖ فَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿الأنعام: ١٥١﴾

Say oh Muhammad sallallahu ‘alayhi wa sallam, I will recite what your Lord has prohibited upon you. You cannot join anything in worship to Allah, that is number one and that is our point over here. Number two, you have to be good and dutiful to your parents. Number three, do not kill your children because of poverty (they used to kill them because of poverty), We will provide sustenance for you and them. Number four, do not go near al-Fawaahish, what is apparent of them and what is concealed. The fifth one is do not kill anyone whom Allah has forbidden.

Over here the verse mentions five of the greatest forbidden and the one to top the list, number one is Shirk. That is our point, Shirk is the greatest transgression. Allah said about it:

...إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿لَقْمَان: ١٣﴾

It is a great, manifest transgression.

THE DEFINITION OF SHIRK

Let us take the definition of Shirk. Linguistically, Shirk comes to mean a share or a portion. There is a Hadith that uses it linguistically:

مَنْ أَعْتَقَ شِرْكَاً لَهُ فِي عَبْدٍ

Whoever frees Shirkan (شِرْكَاً) of a slave. What does it mean? Whoever frees his portion (his ownership) of the slave, meaning his portion of the slave.

It also comes to mean equal.

طَرِيقٍ مُشْتَرَكٍ

A Mushtarak (مُشْتَرَكٍ) pathway means a pathway that everyone is equal in it. So it also comes to mean equal.

Over here the author meant both the minor and major Shirk, not just the major. He defined Shirk as:

دَعْوَةٌ غَيْرِهِ مَعَهُ

To call others with Him. But can only that be Shirk? He said to call (to invoke) others with Allah. Is that how we define Shirk? Is that really the true definition and why did he define it like that? Is it only invoking and calling others that is Shirk or is broader than that? And why did he only use invoking or calling?

Look closely at the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

And the Masjids are for Allah alone, so do not invoke anyone with Allah.

He said and do not invoke. Invoking, calling, making Du'aa, it also means worship in this verse. In this verse in Surat al-Jinn, Tad'oo (تَدْعُوا) means worship. So why did the author use the definition:

وَهُوَ دَعْوَةٌ غَيْرِهِ مَعَهُ

He said Shirk is to invoke others with Allah, whereas Shirk can be invoking in Du'aa and it could be in other matters of worship. The answer is Du'aa or invoking, the word Tad'oo (تَدْعُوا) in Arabic comes in two ways and the author here meant both ways, as in the verse in Surat al-Jinn.

TYPES OF DU'AA

DU'AA AL-MAS'ALAH

First of all is Du'aa al-Mas'alah (دعاء المسألة), which is the regular type of invoking. When you say Yaa Allah, Yaa Kareem, Yaa 'Afoo, that is Du'aa al-Mas'alah. When

it starts with Yaa, Harf an-Nidaa' (حرف النداء), that is Du'aa al-Mas'alah. You are invoking Allah, you are calling on Allah. You do not say Yaa Ali, Yaa Husayn, Yaa Badawi, we do not say that. That is the first type of Du'aa.

DU'AA AL-IBAADAH

The second type of Du'aa is Du'aa al-Ibaadah (دعاء العبادة), the invocation of Ibaadah which is every other type of Ibaadah, every other worship outside of Du'aa (invocation). Meaning everything that comes without using the call and invocation Yaa (Harf an-Nidaa'), is included. Like Salah, sacrifice, fear, hope and everything like that.

So in a quick summary, Du'aa comes to mean two definitions. Du'aa of invocation, which is preceded with the letter or word Yaa, when you call and invoke (the type of Du'aa that we all know). The second one is Du'aa of worship, which is every other type of worship. So when the author defined Shirk as invocation of others with Him, he means all types of worship, not just the traditional, regular Du'aa that we do. Just like it means so in the verse in Surat al-Jinn:

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿الجن: ١٨﴾

WHY ARE TAWHEED AND SHIRK THE MOST ESSENTIAL MATTERS?

The bottom line of all that is the greatest matter that Allah commanded is Tawheed and the most serious forbidden matter is Shirk. Why is it? If you look at it from every angle, it is the most important command. For the Akhirah, Tawheed and Shirk determine the everlasting abode. It is either success or failure, based on your Tawheed. Jannah is Haraam on a Mushrik. In Sahih Muslim:

مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ وَمَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ
النَّارَ

Whoever dies with Tawheed will enter Jannah and whoever dies committing Shirk will enter Jahannam, wal-Iyaathu Billah.

Tawheed determines the ultimate success or the ultimate failure (Jannah or Jahannam).

...إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿المائدة: ٧٢﴾

Whoever commits Shirk, Allah will make Jannah Haraam upon him.

So it is what determines your life after, your final destiny. Tawheed is also important because it is the Fitrah.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۗ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۗ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ
﴿الروم: ٣٠﴾

Face your face on the Deen, on Islam (in matters of worship that are internal and external).

لِلدِّينِ حَنِيفًا

Haneefa, pure.

فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

Meaning it is the Fitrah of Allah. It is the natural instinct that Allah created people on.

The Hadith in Sahih al-Bukhari that everyone knows:

كُلِّ مَوْلُودٌ يُوَلَّدُ عَلَى الْفِطْرَةِ

In another narration:

عَلَى الْمِلَّةِ

So anyone who is deficient, lacking or has a manipulated version of Tawheed, he has a tainted Fitrah.

A third thing, Tawheed is the covenant that Allah took from the children of Adam.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ
هَذَا غَافِلِينَ ﴿الأعراف: ١٧٢﴾

A fourth matter, Tawheed is the most essential ordain because if you were given the choice of a universe full of wealth and luxury with Kufr or a life on tiny crumbs of bread and Tawheed, it is Tawheed that you should choose (if you were wise).

عَنْ أَنَسِ بْنِ مَالِكٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : يُقَالُ لِلرَّجُلِ
مِنْ أَهْلِ النَّارِ يَوْمَ الْقِيَامَةِ : أَرَأَيْتَ لَوْ كَانَ لَكَ مَا عَلَى الْأَرْضِ مِنْ شَيْءٍ
، أَكُنْتَ مُفْتَدِيًا بِهِ ؟ ، قَالَ : فَيَقُولُ : نَعَمْ ، قَالَ : فَيَقُولُ : قَدْ أَرَدْتُ مِنْكَ

أَهْوَنَ مِنْ ذَلِكَ ، قَدْ أَخَذْتُ عَلَيْكَ فِي ظَهْرِ آدَمَ أَنْ لَا تُشْرِكَ بِي شَيْئًا ،
فَأَبَيْتَ إِلَّا أَنْ تُشْرِكَ بِي

In Sahih al-Bukhari and Muslim. Allah will tell a man from the people who were doomed to Hell, if you were to have the globe of wealth, would you ransom that to be out? And of course he is going to say of course Yaa Allah. Allah subhaanahu wa ta'aala will say I asked you for much less than that, the covenant that I took upon you, I asked you for much less than that and you refused and you committed Shirk.

Tawheed is also most important because, because of it Allah sent Messengers.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ
﴿الأنبياء: ٢٥﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ...
﴿النحل: ٣٦﴾

That is why Allah sent the Messengers.

Another reason, Tawheed is the most important because it was for Tawheed that Allah revealed the books.

الرَّ َ كِتَابٍ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ َ إِلَّا
تَعْبُدُوا إِلَّا اللَّهَ َ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ َ ﴿هود﴾

A Book that was revealed so that you can worship Allah.

Tawheed was the first call to people. When the Prophet sallallahu 'alayhi wa sallam sent Mu'adh to Yemen:

إِنَّكَ تَقْدُمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوحِدُوا
اللَّهَ

Let the first thing be, that you call them to Tawheed.

Tawheed is important because it is what divides people, it is what Walaa' and Baraa' is founded on. So Tawheed is more important than family bonds, when it comes down to it.

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ
وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۗ أُولَئِكَ كَتَبَ فِي
قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ ۖ وَيَدْخُلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ أُولَئِكَ حِزْبُ
اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿المجادلة: ٢٢﴾

In Surat al-Mujaadilah (the Surah of Walaa' and Baraa'), where the determining factor between family members is Laa Ilaaha Illallah Muhammadar-Rasoolullah.

Tawheed is the word that makes the difference between us and the People of the Book.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا
نُشْرِكَ بِهِ شَيْئًا... ﴿آل عمران: ٦٤﴾

Allah says oh People of the Scripture, come to a word that is just between us and you. What is the word that is just between us and you? The word of Tawheed.

Tawheed is the first ordain and its opposite is the first prohibition.

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا... ﴿الأنعام:

The verse we mentioned earlier. So it is the first ordain and its opposite is the first prohibition.

Tawheed is the right of Allah over us, like the Prophet sallallahu 'alayhi wa sallam said in the Hadith:

فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا

Tawheed is the most important ordain because it demolishes sin.

يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، ثُمَّ لَقِيتَنِي لَا تَشْرِكُ
بِي شَيْئًا ، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً

Drops of Tawheed demolish and melt down mountains of sins. In the Hadith al-Qudsi, oh son of Adam, if you were to come to Me with sins that are close to filling the entire earth and you meet Me without ascribing any partners to Me, I would certainly forgive you. Drops of Tawheed demolish mountains and mountains and a globe full of sins.

Tawheed is the most important command (the most essential command) because it is means for Barakah.

وَلَوْ أَنَّ أَهْلَ الْقُرَى آمَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ
وَلَكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

If the people of the towns had believed (which is Laa Ilaaha Illallah Muhammadar-Rasoolullah) and had Taqwa (piety), certainly We would have opened for them the blessings from the heavens and the earth, but they disbelieved so we took them with punishment for what they used to do and they earned.

Tawheed is the first question in the grave.

يُثَبَّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ...
﴿ابراهيم: ٢٧﴾

You see why the author said the most important is Tawheed and its opposite is the biggest forbidden? It is the first question in the grave. The verse says Allah will keep firm those who believe with the firm word, in this life and in the life after. The part in the life after is by Ijmaa' of the 'Ulamaa, the question in the grave (which is Tawheed).

Tawheed is important because in order to get intercession, the number one rule is Tawheed.

أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ ، خَالِصًا مِنْ قَلْبِهِ

The Prophet sallallahu 'alayhi wa sallam said the most fortunate of people to get my Shafaa'ah (my intercession) on the Day of Resurrection are those who say Laa Ilaaha Illallah (Tawheed) purely and sincerely from their heart.

Tawheed is the most important command or ordain because it is the way for leadership on this earth.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ
كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ
كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿النور: ٥٥﴾

Allah promised He will certainly grant us succession (make us rulers and leaders) on this earth, but what is the condition after the promise?

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

They worship Me and commit no Shirk.

Tawheed is the most important command because it brings you content and happiness in this world. Why do you think the Prophet sallallahu 'alayhi wa sallam taught Ibn Abbaas when he was a young boy:

وَأَعْلَمَ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ ، لَمْ يَنْفَعُوكَ إِلَّا
بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ ، وَإِنِ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ ، لَمْ
يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ

If the world came to benefit you, they will not benefit you unless Allah wrote it for you. And if the globe came after you to harm you, they will not harm you unless Allah wrote it. Because if you and I raised our children like that (on Tawheed like that), you are going to live a happy, content, stress free life.

We can go on and on, on why Tawheed is the number one command from Allah. And of course impliedly included in all what I said is that if it is the most important command, then its opposite is the number one forbidden from Allah.

TAFSEER OF THE PROOF OF THE AUTHOR

Moving on, he said:

وَالدَّلِيلُ قَوْلُهُ تَعَالَى : **وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا** ﴿النساء: ٣٦﴾

Let us go back to the proof that he said. We said this is a very comprehensive proof that shows that the biggest obligation is Tawheed and the biggest forbidden is Shirk.

The verse says:

وَأَعْبُدُوا اللَّهَ

Who is Allah directing this speech to? Is it Muslim and Kaafir or Muslim alone? It is actually for Muslim and Kaafir (it includes Muslim and Kaafir). It is for all mankind and it is more specific in another verse in Surat al-Baqarah:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ... ﴿البقرة: ٢١﴾

Oh you mankind, Allah did not say oh you who believe. When Allah mentions the Ibaadah, it is for everybody (He is ordering everybody to do Ibaadah and worship). But when He mentions the fruits of it, it is only for the believers.

ذَلِكَ الْكِتَابُ لَا رَيْبَ ۙ فِيهِ ۙ هُدًى لِّلْمُتَّقِينَ ﴿البقرة: ٢﴾

The benefit of the Book is only for who? Everybody? No, it is for those who are pious (the believers) and the non believers are excluded. The order to worship goes for the Muslim and Kaafir, but the fruits are only for those who believe.

He orders Ibaadah. What type of Ibaadah here? The Ibaadah here is not restricted, so it is any type of Ibaadah. It is general and it is left open, so it is every Ibaadah. It is the principle, root, foundation Ibaadah (which is Tawheed in itself) and then all secondary types of Ibaadah (like Salah, Siyaam, Hajj, fear, love, hope and Du'aa).

The worship has to be based on Tawheed first, the pillar is Tawheed. If someone refers to it as Ibaadah and he is worshipping other than Allah, it is null and void (it is false Ibaadah). It is not Ibaadah, it is null and void and false Ibaadah. Ibaadah without Tawheed is like Salah without Wudhu. Just like your Salah is not accepted without Wudhu, Ibaadah is not accepted without Tawheed. Shirk voids Tawheed, just like breaking your Wudhu invalidates your Tahaarah (your purification).

Allah ordered us to worship Him alone, then He deterred from Shirk. He said do not commit any Shirk.

وَأَعْبُدُوا اللَّهَ

It means to worship Allah alone. If they worship Allah alone, then Wa'budullah (وَأَعْبُدُوا اللَّهَ) in itself does not need any additions (it is sufficient in itself). That in itself deters from Shirk, but there is also a Nafi part to assure the matter. The next part of the verse which is the matter that we said is Nafi:

...وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Is to ensure that one will not associate partners in any way. It is not initiating a new concept, it is elaborating on Wa'budullah. When He followed with this, that is to affirm. He is not initiating a new fact, but the fact was already established right there (to worship Allah alone). It is to ensure. That is to show the importance of Tawheed and the danger of Shirk.

Now does Shirk here include both minor and major Shirk? The verse is broad and that is how it is best to leave it. It includes both major and minor Shirk. We spoke in the past on minor Shirk if you remember, you can go refer back to it.

Let me give you the grammatical breakdown for those who want, to show you how Shirk is actually general (to encompass minor and major). These are detailed grammatical benefits, you really do not have to know them unless it interests you. Some of the brothers here are interested in that, maybe if we do an Arabic class in the future it will become much easier to understand.

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا... ﴿النساء: ٣٦﴾

Shay'a (شَيْئًا) here is Nakirah (a common noun). A common noun in the context of deterring makes it general.

شَيْئًا نَكْرَةً فِي سِيَاقِ النَّهْيِ فَتَعَمُّ

A common noun (Nakirah) in the context of a sentence of deterring makes the matter general, so Shay'a means everything (associating an angel, Messenger, Prophet, saint or anything else).

The general speech in:

تُشْرِكُوا

That is everything but to top it off more, the Nakirah Shay'a adds emphasis as well, because this is a dangerous matter.

Through all that, keep in mind that even though the verse would have been perfectly ok without Shay'a, it was added for emphasis because it is a dangerous matter. It is reiterated because it is a dangerous matter, and because the proper worship cannot be completed without staying away from all forms of Shirk (apparent and hidden), and that is an essential factor for your Ibaadah to be accepted. And the second one is to be in accordance to the Qur'an and Sunnah.

وَأَعْبُدُوا اللَّهَ

Here the order is for Wujoob (وجوب). Sometimes orders in the Qur'an and Sunnah are for Wujoob and sometimes for Sunnah, here it is for Wujoob. Whoever does not worship Allah is an arrogant Kaafir, Kaafir Mustakbir (كافر مستكبر). Whoever worships someone with Allah (associates a partner), he is a Kaafir Mushrik (كافر مشرك). Whoever worships Allah alone is a sincere Muslim, a Muslim Mukhlis (مسلم مخلص). That is the three categories.

THE THREE PRINCIPLES

Now let us move on. The author said:

إِذَا قِيلَ لَكَ مَا الْأُصُولُ الثَّلَاثَةُ الَّتِي يَجِبُ عَلَى الْإِنْسَانِ مَعْرِفَتُهَا فَقُلْ
مَعْرِفَةَ الْعَبْدِ رَبَّهُ وَدِينَهُ وَنَبِيَّهُ مُحَمَّدًا

These are the three principles that you must know. If you are told what are the three principles that every human is obligated to know, know your Lord, your religion and your Prophet.

And as you can see, this is the core and this is the heart of the book. What we took so far in this chapter, that is just an introduction to the heart of the book which is the main part.

THE DEFINITION OF USOOL

What are the three principles in Arabic? It is called Usool (أصول), that is what the book is named after. Usool means something which other things are built, founded or based on.

أصل الشجرة

The trunk of a tree, where branches spring from.

أصل الجدار

The foundation of the wall.

WHY DID THE AUTHOR USE A QUESTION FORMAT?

The author introduced this part of the book in a question form, which he did not do in the past two chapters. He said and if you are asked, and why did he do it like that? Because it is important of course and he wanted to draw attention like that, and it is a tactic used by writers, scholars and 'Ulamaa (the question and answer format). It is a change and it is a good style. It draws attention and gets your attention, instead of the systematically laying out of information that is used by many educators, so that is a good way to draw attention. However, I believe the reason the author initiated this portion of the booklet in a question and answer like format unlike the previous two chapters, is possibly because these three questions (principles) are the ones you are going to be asked about, so it suits it that he brought it in a question form. Everyone is going to be asked about it. Every human being and every Jinn is going to be asked about it and the answer is what will determine if one is wretched or happy. When you are asked about them in the grave, it is in a Q and A form, so it is very thoughtful to start this section off by making it a question.

LIVING AND DYING BY TAWHEED

Everyone needs to know these questions. Learned, illiterate, educated, layman, it does not matter. Happiness and failure in both worlds depends on these principles.

يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ
وَيُضِلُّ اللَّهُ الظَّالِمِينَ ۗ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ ﴿٢٧﴾ ابراهيم:

The verse we took earlier. These are the questions that your Tawheed is based on. Anyone can memorise them, we would have only had to do five minutes in the first class and we would have been done if that was all of Tawheed. Memorising these questions is part of it. Applying them and living and dying by them, that is the kind of Tawheed that we want. That is why the author did not just say here, there are these three principles, he gave a strong introduction before he mentioned the three principles. Remember we talked about Haneefiyah and Millat Ibraheem, and just earlier today about how important Tawheed is and how dangerous Shirk is.

Like I said, if you get nothing out of Tawheed except that you say it on your deathbed (Laa Ilaaha Illallah), then you have succeeded (you have got all you needed). That is the biggest change right there. If you live by it and you die by it, and you pass over the first hurdle in this life, the first hurdle of the life after is the grave.

THE FIRST HURDLE OF THE LIFE AFTER IS THE GRAVE

إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ
مِنْهُ ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ

In Sunan at-Tirmidhi. The grave is the first hurdle or the first stage of the Hereafter. Whoever is saved from it, whatever comes after it will be easier. But if he is not saved from it, whatever comes after it is going to be even worse.

So you pass the first hurdle in this life when you say Laa Ilaaha Illallah on your deathbed, Inshaa Allah we all say it, now the second hurdle which is in the first stage of the life after. The Prophet sallallahu 'alayhi wa sallam said I have never seen a scene but the grave is more frightening than it. Tawheed is your way out of it, Tawheed is your means to get through it. Tawheed and namely these three questions, these three questions in the grave are like the relationship between a heart and a body, pertaining to your life in the grave (the life in the Barzakh). Just like the status and well being of the body depends on a healthy heart, the status and well being of the life after depends on what happens in the grave with those questions. If it is good and you pass the questions, whatever is after it is better. And if not, wal-'Iyaathu Billah whatever is after it is worse.

When the most cherished, loved ones put the dirt over the deceased, the deceased hears the footsteps of those walking away and two angels come. They sit him and ask him and at this point, your means of rescue in the stomach of the earth, lonely in the grave under the dirt, is Tawheed (what you did in Tawheed). After the soul is restored to the body, the fearsome, the scary angels (Munkar and Nakeer) come for interrogation, and this is Al-Usool Ath-Thalaathah. They sit someone up and they ask him who is your Lord? The believing soul will say my Lord is Allah. What is your religion? My religion is Islam. Who is the man who was sent amongst you? And it is Muhammad sallallahu 'alayhi wa sallam. Quickly goes over them. He studied Tawheed, he lived and died by Tawheed and that is the first stage. If he is healthy in that stage then that is it, after that it is going to be better. Then they will ask him how did you get this knowledge? What was the source of your knowledge? And he will reply I have read the Book of Allah, I believed in it and I declared it to be true. That portion of the Hadith is in Sahih al-Bukhari.

Now if he is among the evil ones wal-'Iyaathu Billah, who is your Lord? Ha Ha, I do not know. Alas, Alas, I do not know. What is your religion? Ha Ha, I do not know. Nas'alullah Salaamah. What about the Messenger sallallahu 'alayhi wa sallam? Ha Ha, I do not know. He does not know, but note what he says. He says I do not know but I used to say what the people used to say, and it will be told to him you did not know nor did you take the guidance (meaning the guidance of the Qur'an). The people who pass will be told, look at your place in Paradise. They will see an opening in the grave and they will see their place in Paradise, and they will be told that is what is awaiting you. The dead person (both righteous and not

righteous) will see both places. After not answering, the non believer will be hit with an iron hammer between his ears, and with a force that is so violent that it will crumble a mountain. He will cry and that cry will be heard by whatever approaches him, except the human being and Jinn. A call is then heard from Heaven, he lied so spread out the carpets of Hell for him and take him to his place in Hell, Nas'alullah Salaamah.

اللهم إنا نعذبك من عذاب القبر ، اللهم نجنا من عذاب القبر ، اللهم
أعدنا من عذاب القبر

Then after that, ugly beings wearing ugly garments and giving out foul, offensive odours come to the disbelieving soul. They say be grieved with what displeases you (and of course the opposite is true for the righteous), this is the day that you have been promised, this is the day we told you about. He is going to ask who are you? Your face is so ugly, it looks like evil. And that person will say, I am your wicked deeds. We do not want to go through the whole Hadith but of course for the believer, the opposite is true.

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ
فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾ غافر: ٤٦

They are exposed to the fire morning and afternoon and on that Day when the Hour will be established, Fir'awn and his people will be entering the severest punishment.

عَنْ عَائِشَةَ عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ : إِنَّ لِلْقَبْرِ ضَغْطَةً
لَوْ كَانَ أَحَدٌ نَاجِيًا مِنْهَا لَنَجَا مِنْهَا سَعْدُ بْنُ مُعَاذٍ

The grave has a squeeze, if anyone was to be relieved from it, it would have been Sa'd Ibn Mu'adh.

In Bukhari and Muslim the man about whom the Prophet sallallahu 'alayhi wa sallam said:

إِهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ

The throne of Allah shook for his death.

He lived from thirty to thirty six in Islam. He died thirty six years old and six years was his age in Islam. Seventy thousand angels were in his funeral procession and the throne of Allah

shook when he died. If anyone was to be relieved from that squeeze, it would be Sa'd Ibn Mu'adh. Scary, terrifying, but what is slightly comforting is what Abul-Qasim as-Sa'di in his book Ar-Rooh (الروح) said, no one is relieved from the squeeze of the grave except the righteous. They get a simple squeeze and then it is eased, but the disbelievers will get an on going, everlasting, powerful squeeze. Life on Tawheed, living, surviving and dying on it so you can be resurrected on it is our goal Inshaa Allah.

I do not think I will here next week, I have some lectures to do. But my hope Inshaa Allah Ta'aala is that we finish within less than ten classes, within ten classes we will have this book done. And either at the end of January or February I do not have as many other obligations and lectures, so we can probably have two per week and we can finish this book.

اللهم ارزقنا حسن الخاتمة واجعل خير اعمالنا خواتيمها واجعل خير
أيامنا يوم لقاءك. اللهم ثبتنا عند الموت بلا اله الا الله وثبتنا عند سؤال
الملكين بالقول الثابت واجعل قبورنا روضة من رياض الجنة
ولا تجعل حفرة من حفر النار.

So Inshaa Allah stay posted for the announcements and like I said it will probably be within less than ten classes that we finish this book, maybe eight, it depends on the timing of each class. I am saying this to keep you inspired, do not give up hope. If you have reached this far, there is only a little bit left. And after that we will discuss with you and Inshaa Allah our brothers and sisters who follow us online, what other books they favour.