

# The Importance Of Tawheed, Part 1 of 8

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All praise is due to Allaah the Most High and the peace of blessings upon our Prophet Muhammad, his family and followers.

To proceed:

This is not from those subjects which carry little benefit, nor is it from those subjects which are specific to only a few people, with the exception of others. Rather this subject is one which is obligatory upon each and every Muslim to have knowledge of. This subject is the 'Importance of At-Tawheed and its lofty status in Al-Islam.'

This is a subject that is obligatory upon us to always speak about, clarify and study because happiness in this life and in the next life depends upon it.

## The Meaning of Tawheed

The meaning of At-Tawheed is to single out Allaah alone with all worship and to abandon the worship of anything other than Allaah. This subject is frequently mentioned in the Book of Allaah, the Mighty and Majestic. You would hardly find a Soorah from the Soorahs of the Qur'aan, except that within it Tawheed has been mentioned, and that there is a command and encouragement towards it.

There are many Soorahs that relate to Tawheed, especially those Soorahs which were revealed before *al-Hijrah* (Migration to Madeenah) which are known as *al-Makkiyyah*, and you would find that from the beginning to the end of the Soorah it deals with the issue of At-Tawheed.

Imaam Ibnul-Qayyim (rahimahullaah) mentioned in his book *'Madaarij as-Saalikeen'*: "The Qur'aan, all of it, is dealing with the issue of At-Tawheed, because it is either information about Allaah the Most High and His Names and Attributes, or the command to worship Him alone without ascribing any partners to Him, or a prohibition from Ash-Shirk (associating partners with Allaah the Most High)."

Also, it either deals with clarifying or highlighting the reward (in this life and in the Hereafter) for those people who worship Allaah with At-Tawheed. They are

those people who directed their worship solely to Allaah the Most High.

Similarly, it deals with clarifying or highlighting the punishment of the polytheists. They are those who turned away from At-Tawheed. It clarifies the punishments that they were afflicted with in this life and that which awaits them in the Hereafter.

It is either news about those who worshipped Allaah with At-Tawheed from the Messengers and their followers, or it is information about the disbelievers from the polytheists and their followers from the previous nations, like the People of Nooh, the People of Hood, the People of Saalih, the People of Shu'ayb, the People of Ibraaheem, the People of Madyan and Al-Mu'tafikaat and other than them. When they turned away from At-Tawheed and disobeyed the Messengers, it tells us about that which afflicted them and that which overcame them.

In addition to those things mentioned, it either clarifies that which is halaal (permissible), or that which is haraam (impermissible). This is from the rights of At-Tawheed. Also, from the rights of At-Tawheed are: A person obtaining that which is halaal, sufficing with that which is halaal, using that which is halaal, abandoning that which is haraam, distancing himself from that which is haraam, and distancing himself from earning that which is haraam.

Therefore, the whole of the Qur'aan is about the issue of At-Tawheed. This is due to it either clarifying At-Tawheed, or clarifying that which nullifies it and that which would blemish it.

Also, it is either information about the People of At-Tawheed and that which Allaah the Most High blessed them with, or information about the People of Ash-Shirk (the polytheists) and that which Allaah the Most High punished them with in this life and that which He has prepared for them in the Hereafter.

It is either rulings relating to that which is halaal or that which is *haraam*, which are from the rights of At-Tawheed.

Therefore, all of the Qur'aan is about At-Tawheed and the rights of At-Tawheed. It deals with that which nullifies At-Tawheed. Therefore the Qur'aan, the whole of the Qur'aan, revolves around the subject of At-Tawheed.

### **The Importance of Knowledge for the Caller**

Indeed some of the people today from the ignorant callers, and I say this and it is unfortunate because the one who is ignorant is not suitable for giving *Da'wah*. It is not permissible for a person to enter into the field of *ad-Da'wah* (calling to Allaah the Most High) except for the one who is deeply grounded in

knowledge and the one who prepares himself with knowledge, but you find from the ignorant callers, those who belittle the issue of At-Tawheed - they say that:

'The people are Muslim and you are in a Muslim land. The Islamic world is not in need of one who delivers lectures about At-Tawheed.'

Or they say that:

'It is not a need that Tawheed be established and set in the syllabuses in the schools.' 'There isn't a need for the books about At-Tawheed to be read in the *masajid*.'

This is what they say!

These statements are from great and extreme ignorance. The Muslim is more in need than anyone else to have knowledge of At-Tawheed in order that he may fulfil its rights. So he may also establish it, arise with it, and distance himself from that which would damage it or that which would nullify it from ash-Shirk, innovation, and superstitions.

It is not sufficient to be Muslim only by name without fulfilling the rights al-Islaam. And it is not possible to realise this, except by the individual learning, knowing its foundations, and knowing the principle which it is built upon. This is the issue and subject of At-Tawheed.

Surely if the people were to be ignorant about At-Tawheed and they were to be ignorant about the matters of ash-Shirk, and matters of *al-Jaahiliyyah* then verily, at that time they would fall into ash-Shirk, whether they were aware or unaware of this. And at that time the creed of At-Tawheed would be damaged. As the Ameer ul-Mu'mineen 'Umar ibn al-Khattaab (Rady Allaahu anhu) said, "Verily, the knots of al-Islaam will be untied one by one, if they were to grow up in Al-Islaam, those who did not know about *al-Jaahiliyyah*."

So, is it that all of the Muslims know about these matters of '*Aqeedah* (creed), and know about these matters of At-Tawheed?

The scholars are the ones who know of and understand these affairs, and from those scholars are a few, fewer than few! We mean by this that those scholars with the correct understanding, they are few. And the longer the time goes on, verily the true scholars will become fewer. Those who pretend to have knowledge and claim it will increase and become many. Also, the reciters will become many and the ignorant leaders will increase.

As the Prophet (Sallallaahu 'alayhi wa sallam) said:

*"Verily Allaah does not seize this knowledge from the chest of men, rather he seizes this knowledge with the death of the scholars. So if there was not to remain any scholar, the people would take the ignorant as their leaders and they would give Fataawa (religious verdicts) without knowledge and they would be misguided and they would misguide others."*

In another hadeeth it comes that:

*"In the latter part of time the scholars will become few and there will be many reciters."*

And in another narration it is reported with the meaning that:

*"At the latter part of time there will be many speakers, but there will be very few jurists (fuqahaa)."*

From these narrations, it becomes apparent that it is obligatory upon us that we busy ourselves with the issue of At-Tawheed. We should give this issue great concern and total consideration. We should study, teach, give lectures, establish conferences, and base our programs on it by those means and devices that reach the public. We should write in the papers concerning it, and we call to At-Tawheed. Whoever is happy with this, then they are happy, and whoever gets angry with this, then they are angry.

This is the foundation of our Religion. This is that which our 'Aqeedah (creed) is built upon. We are the greatest of the people in need of Tawheed and therefore we study it and we clarify it to the people.

In the Islamic world you find, with the exception of this land which Allaah the Most High has protected with the call of at-Tawheed, that they have shrines, big lofty shrines, where the people commit ash-Shirk, and they are built upon the graves. This is something that you hear about, and some of you who have travelled have seen these things.

The Religion with them is ash-Shirk (associating partners with Allaah the Most High), worshipping the dead and the graves. They hold that the person who does not practice these acts is not a Muslim, because he, as they claim, has belittled the *awliyyaa*. This is that which they claim.

Also in those lands you find *du'aat* (callers) who do not concern themselves with the matter of at-Tawheed. This is unfortunate. All that they call the people to is good manners. You find them calling the people to stay away from *az-Zina* (fornication) and to abandon drinking alcohol. These are major sins and impermissible acts without a shadow of a doubt. Even if the people were to abandon and stay away from *az-Zina*, drinking alcohol, improve their manners, abandon *riibaa* (usury, interest) but they did not leave and abandon the worship of the graves, verily their foundation would be incorrect and their Religion

would be incorrect.

As for the person who does not commit ash-Shirk; if he did not reject shirk, criticise it, did not call to Tawheed, and if he did not free himself from the polytheists, then verily he would be like them.

That is why Allaah, the Mighty and Majestic, said to His Prophet:

*"And say (O Muhammad): 'This is my path and I call to Allaah upon knowledge. I and those who follow me and Glorified and Exalted is Allaah above all that they associate as partners with Him and above the disbelief and hypocrisy. And I am not of the polytheists. "*  
*Soorah Yoosuf (12):108*

This shows that Allaah the Most High is glorified and exalted above all that they associate as partners with Him, disbelief and hypocrisy.

So here, in this part of the verse - *"And I am not of the polytheists"*  
This is a disassociation from the people of Shirk.