

Sisters' Class – Lesson 2 – Post Class Notes

Important Announcements

- In response to feedback, I have decided not to test the sisters in Khutbat-ul-Haajah over the microphone. Instead, I will require that each person who wants to complete the memorisation, read what they have memorised to a **fluent Arabic speaker**. It is your responsibility to find a fluent Arabic speaker, and to read what you have memorised to them. You must give them the text that I gave you, so that they can read from it word for word. Once they are happy that you are pronouncing that part of the text properly, you can move on to the next stage. I still require that you try to memorise according to the schedule that I set in the class. The fact that I'm not going to test over the microphone should not be used as an excuse not to memorise.
- Also in response to feedback, I have decided to change the way the study plan will work. I will upload a step by step guide inshaa Allah on the internet. Anyone who wishes to take part in the programme, download a copy of the guide, and begin to work through it. If you have questions, need advice, or want to be tested, send an email to sisters@idc-online.org. If you prefer to study on your own, with no feedback or testing, then you only have to follow the steps in the guide. During every lesson, I will mention how the study plan expands on what we have learned – this is basically an extension of the 'recommended reading' concept.
- Once again I have changed and adapted the slides, please read through them again. I often correct translations, or add slides which I forgot, so reading the updated slides is a must.
- I am concerned that negative aspects of feedback are not being written down on the forms. Please write them down, even if it means that you don't write your name. Please also include any concerns you have. This will help us to improve the lesson experience.
- I would like to emphasise what I said about not letting shyness prevent you from seeking knowledge. As a Muslim sister, you should be shy, and this is a vital part of your personality, imaan, and inner beauty. However, you should not allow your shyness to stop you seeking knowledge. The class allows you to ask questions without it being known who is asking, and without needing to speak on the microphone. I already mentioned the hadith of the Ansari woman – may Allah be pleased with her – and the famous statement "knowledge will not be gained by the arrogant, nor by those who are shy."

What you need to complete before next lesson

- Finish memorising part one of khutbat-ul-haajah
- Read the post class notes and updated slides for lessons one and two, writing down any questions
- Finish reading the translation of surah al-Kahf [No.18] verse 60, until the end of the story of Musa and Al-Khidr (from the previous lesson)
- Read the translation of surah az-Zumar [No.39] and try to note the different types of Tawheed that you see [as much as you can].
- Memorise ayah No.63 from surah Maryam, which encompasses all three categories of tawheed [recommended].

What you should have learned

- The basic meaning of Tawheed in the Arabic language: to unify or make one.
- The religion of Islam is called Tawheed because the entire religion is based upon affirming Allah's oneness.
- Tawheed is the reason that we were created.
- It is the reason the messengers were sent, and it is their universal message.
- It is the first and most important command in the Qur'aan.
- Tawheed is Allah's right upon us, and in return He has promised not to punish those who do not associate partners with Him.
- Worship is "Everything that Allah loves and is pleased with, from statement and action, what is hidden, and what is apparent."
- Injustice is of three types:
 - Injustice which will never be forgiven: Making partners with Allah
 - Injustice which will never be overlooked: Injustice to others
 - Injustice which can be forgiven and overlooked: Injustice to yourself (i.e. your private sin)
- From the virtues of Tawheed are:
 - It is the source of guidance and security.
 - The one who affirms Allah's oneness will enter Jannah [Paradise], regardless of how few their good deeds are.
 - This does not apply to the one who leaves Islam, such as the one who leaves the prayer.
 - This doesn't mean that the person may not be punished first – that is up to Allah.
 - Allah has forbidden hellfire for the one who implements Tawheed properly.
 - Allah has promised the one who implements Tawheed properly, that He will forgive their sins, even if they are equal to the earth.
 - Those who reach the highest level of perfection in implementing Tawheed, will be from the 70,000 who enter Jannah [Paradise] without reckoning or punishment.
 - We hope that for every one of the first 70,000, there will be 70,000 more with them, who gain the same reward.

- Laa ilaaha illa-Allah is the essence of Tawheed.
- 'Laa' negates every single thing that is worshipped besides Allah
- 'ilaah' means 'an object of worship' not 'a creator'.
- Laa ilaaha illa-Allah has two pillars:
 - Rejecting everything that is worshipped besides Allah.
 - Affirming that only Allah has the right to be worshipped.
- Laa ilaaha illa-Allah has seven conditions, without them it is worthless:
 - Knowledge
 - Certainty
 - Acceptance
 - Submission
 - Truthfulness
 - Sincerity
 - Love
- Tawheed can be divided into two or three types. These types can be found in the Qur'aan and the Sunnah, and can be found in the statements of the early scholars.
- If we split Tawheed into three:
 - Tawheed Ar-Rububiyyah (The tawheed of Allah's lordship) – To affirm Allah's oneness with regard to His actions. In other words, to say that no one does Allah's actions except Him.
 - Tawheed Al-Asmaa' was-Sifaat (The Tawheed of Allah's Names and Attributes) – To believe in all of Allah's Names and Attributes, without twisting their meaning, or denying them, or asking 'How?', or comparing Him to His creation.
 - Tawheed Al-Uloohiyyah (The Tawheed of Allah's worship) – To affirm Allah's oneness with regard to the actions of His servants. In other words, to say that no one deserves to be worshipped except Him.
- These three categories have many different names, with similar meanings.
- Tawheed was traditionally split into two, with Al-Asmaa' Was-Sifaat as a part of Rububiyyah – because they both relate to knowing Allah. The difference between Al-Asmaa' was-Sifaat was emphasised when people started going astray in this area, however it has always been present in the Qur'aan and Sunnah.
- It isn't acceptable for us to make new categories now, especially when this leads to innovation and misguidance, such as Tawheed al-haakimiyyah (the exclusive right of Allah to legislate – this 'category' is used by misguided people to declare the Muslims as disbelievers).
- Taaghoot refers to anything which is worshipped besides Allah, with the exception of those who are not happy to be worshipped. The closest translation in English would be 'False gods'.
- The mushrikeen (poletheists) of Makkah believed completely in Tawheed ar-Rububiyyah, as we see in several aayaat of the Qur'aan – however they used to associate others in **worship** with Allah.
- The Qur'aan mentions tawheed ar-rububiyyah as a path to worshipping Allah alone, i.e. know that Allah created you **so that** you worship Him.

- No prophet was sent to call his people to Tawheed ar-Rububiyyah, instead they were all sent to call people to the worship of Allah alone (Tawheed al-Uloohiyyah).
 - If we need to call people to Tawheed ar-Rububiyyah (e.g. atheists who don't accept the existence of a creator) then we stop where the Qur'aan stops, and we always link it with worshipping Allah alone. For an example of this see Surah At-Toor 52:35, Surah Al-Waaqi'ah 56:57-74.
- All of the three types of Tawheed can be found in aayah 63 of Surah Maryam (No. 19)
- In addition to the three types of Tawheed being found in the Qur'aan and the Sunnah, we find their use by great scholars, from the early generations. From them are Abu Haneefah, his student Abu Yusuf, Ibn Battah, Ibn Mandah, and many others. All of them died before 400AH, around 300 years before Ibn Taymiyyah – who is often accused of being the first one to call to this.
- Shirk is the opposite of Tawheed .
- The essence of shirk is to give anything of Allah's rights to someone or something else.
- Shirk has two forms; major and minor.
- Major shirk necessitates that the person will reside in the hellfire **forever**.
- Minor shirk is from the worst of the major sins, but does not take the person outside of Islam. It is defined as everything which is called shirk but doesn't take the person outside of Islam, such as:
 - Showing off.
 - Unintentional shirk with the tongue.
- No form of shirk will be forgiven, if the person does not sincerely repent in this life.
- For every kind of Tawheed, there is a kind of shirk.
- The Qur'aan and the Sunnah are from the Knowledge of Allah, and they don't contradict each other.
- The Qur'aan and the Sunnah must be taken as a whole.
- The Qur'aan is made up of two types of aayaat; those which are clear in meaning, and those which are difficult to understand. The believers **always** refer those aayaat which are difficult to understand back to the clear aayaat. This is what Allah orders us to do in surah Aal-'Imraan, 3:7.