

THE TAWHEEDOLOGY BOOK

Tawheed Made Easy

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إن الحمد لله نحمده ونستعينه ونستغفره، ونعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا، من يهده الله فلا مضل له، ومن يضلل فلا هادي له

All praise is due to Allah, whom we seek His help and forgiveness. We seek refuge with Allah from whatever evil our hearts conceal and from the consequences of our evil deeds. Whoever Allah grants guidance will never be led astray. Whoever He leads astray will never find guidance.

أشهد أن لا إله إلا الله وحده لا شريك له

I attest that none is worthy of worship except Allah, who has no partners

وأشهد أن محمداً عبد الله ورسوله.

And I attest that Muhammad is the final slave and Messenger of Allaah

The Tawheedology Book is a Tawheed made easy book which gives the Muslim bright knowledge in regards of his creed and his conviction, most of its information is brought to you from the book called “Attawheed Al-Muyassar” narrated by Sheikh Abdallah bin Ahmad Al-Huwail, and presented by Sheikh Abdallah Al-Jabrain & Sheikh Khalid Al-Muslih.

Other information in this book is brought to you from Shiekh Salih al-Fawzan’s book (The Concise Commentary on The Book of Tawheed), along with information added by the translator himself, and some help from www.qsep.com

*All Muslims have the right to teach from this material, and to translate it to other languages.

If you have any questions or remarks please email the translator directly, and he would be more than pleased to assist or listen to your remarks.

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Wa Jazakum Allahu Khaira

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Chapter 1

(Tawheed & its types)

For everything being in the skies and on the surface of this Earth is a purpose from the one Creator, and for us living here there are reasons, one major and many minor, the major reason is followed by minor ones, the minor reasons like sleeping, eating, and working are actions that we must take to enhance our ability to fulfill the major one, the major reason is obligated on all mankind, and that is to worship the All-mighty Allaah as he confirmed in his Glorious book:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship me (Alone).

Hence if Allaah created us for that cause, then he must have set forward some foundations of submission so that we can worship him in the manner that pleases him, to this matter I ask myself, is it possible that one may worship Allaah along with other gods?

Logically speaking, I positively see that it is possible indeed, but...is that what the All-mighty Allaah demands? Does he command man to worship an idol or another man or is that a whisper from the devil's plan? Indeed this is something that we sure need to understand.

Come with me to the Prophet Muhammad's invitation to Islaam, when he was sent to the pagans in Makkah to deliver the message, he asked them whether they believe in Allaah or not, they said we do believe in Allaah, he then asked them, if so, then why do you worship other gods besides him? They replied: we only worship these gods so that they can get us closer to Allaah.

These people made an approach, to worship false gods to get closer to Allaah who is closer to them than their veins in their throats. Yes Allaah is nearer to you than your Jugular vein is; do you know what your Jugular vein is? The Jugular vein is a vein in your neck that plays a major role in your logical sense.

The All-mighty says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

And indeed we have created man, and we know what his own self whispers to him. And we are nearer to him than his jugular vein (by Our Knowledge). –

Qāf, V.16

But keep in mind that Allaah is not physically that close to you because he is literally above his throne, but he is that close to you only by his knowledge.

So the major reason is to worship Allaah by singling him out, and that is where the word Tawheed stands. Tawheed in Arabic language is the source of making something single.

Example:

- If you were to say that no one shall exit the mosque except for Ahmad, then you are singling out Ahmad in exiting the mosque.

Hence, after knowing this it becomes an obligation upon us to single out the All-powerful Allaah in the following three categories:

Tawheed Arrabubiya.
Tawheed Al-Aluhiya.
Tawheed Al-Asmaa' Wassefat.

Type of Tawheed	Definition	Evidence from the Quran
<p align="center">Ar-rabubiya (Lordship)</p>	<p>To single out Allaah with the actions of:</p> <p>Creation. Providing sustenance. Giving life. Causing death, and all of the types of regulation and administration of the heavens and earth.</p>	<p align="center">أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ</p> <p>(Surely, His is the Creation and Commandment)</p> <p align="center">وَلِلَّهِ مَلِكُ السَّمَاوَاتِ وَالْأَرْضِ</p> <p>And to Allaah belongs the dominion of the heavens and the earth</p> <p align="center">قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ مَنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأُمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ</p> <p>Say (O Muhammad): "Who provides for you from the sky and from 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 Allah)?"</p>
<p align="center">Al-Aluhiya (worship)</p>	<p>To single out Allah with worship so that none besides him is worshipped. Ex: Prayers, fasting, Hajj, trust, fear, hope, love, slaughter, and all other acts of worship.</p>	<p align="center">وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ</p> <p>And I (Allah) created not the jinns and humans except they should worship Me (Alone).</p> <p align="center">وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا</p> <p>Worship Allah and join none with Him in worship.</p>
<p align="center">Al-Asmaa' Was-sifat (Names & Attributes)</p>	<p>To describe Allaah & naming him with whatever he described and named himself with, and with whatever his messenger (Salla Allahu Alayhi Wasallam) Described and named him with in the authentic narrations, and to affirm that for Allaah without resemblance to the creation, and without false interpretation of any of that or negation.</p>	<p align="center">لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ</p> <p>There is nothing like Him and He is the All-Hearer, the All-Seer.</p> <p align="center">وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ</p> <p>And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do.</p>

Important Benefits

1) All three types of Tawheed are mandatory, he who believes only in one or two of the three types has not yet singled out Allaah.

2) Even though the polytheists who Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) was sent to believed in Tawheed Ar-rabubiya, they knew that Allaah alone is the creator, the one who gives life, and the one who causes death, and they still were not considered as Muslims.

3) Tawheed Al-Aluhiya was the mission of all prophets, because it is the fundamental that which all deeds are based on, and without fulfilling the belief in it all deeds are worthless. If Tawheed Al-Aluhiya is not fulfilled, it's opponent will then be fulfilled which is Shirk (Polytheist).

The importance & merits of Tawheed

- 1) **Tawheed is the greatest pillar of the five pillars of Islam**, and it is not possible that one can become Muslim without singling out Allaah (in all three types), and approving his worship to Allaah alone, and denying all false deities.
- 2) **Tawheed is the greatest of all tasks, and it is the first of all duties.** It comes before all deeds due to its great status, and it is the first thing that we shall call others to, the Prophet Salla Allaahu Alayhi Wa Sallam said to Moaz when he sent him to Yemen: (You are heading to people of the book "Christians", let it be that the first thing you call them to is to single out Allaah.)

3) All acts of worship are unaccepted without Tawheed; it is the condition of its acceptance & the worship isn't called worship unless Tawheed is involved just as the prayers aren't called prayers unless Wudu'u (purification) is involved. Worship without Tawheed becomes Shirk (Polytheism), damages all the deeds, and causes the person to be of the dwellers of fire.

4) Tawheed is the reason for security and guidance in the dunya (this worldly life) & in the Akhira (the hereafter), and the proof of that from the Quran is:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

Ibn Kathir (The Quran interpreter) said: (The meaning of this verse is that those who devoted all acts of worship to Allaah alone "according to the Quran and Sunnah", without associating any partners to him are the secured ones on the Day of Recompense, and are well guided in this life and in the hereafter. Who meets Allaah with pure Tawheed is offered pure security and pure guidance. Shirk is the greatest oppression, and Tawheed is the greatest justice.)

5) Tawheed is the reason for entering Janna (Heaven), and it is a reason for being saved from hell-fire. The prophet Salla Allaahu Alayhi WA Sallam said: (Allaah has prohibited the fire from burning whoever says "La Ilaha Illa Allaah" with devotion.)

6) Tawheed is salvation from the distress of the dunya (this life) and Akhira (hereafter).

Ibn Ul Qayyim (a great Muslim scholar) said: (Tawheed is the helper of both its enemies and its friends).

- **As for its enemies: It is the salvation of the distresses and hardships of this life.** And the proof of that is:

فَإِذَا رَكِبُوا فِي الْفُلِّ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ

And when they embark on a ship, they invoke Allah, 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.

- **And for its friends: It is the salvation of the distresses and hardships of this life and the hereafter.** There is nothing that fights hardship and distress like Tawheed does. When Prophet Yunes was swallowed by the whale he was not saved from that distress until he said: (La Ilaha Illa Anta Subhanak Inny Kuntu Min ath'thalimeen), and that is when Allaah commanded the whale to spit him out to the land, only after he declared that there is no God other than Allaah.

7) Tawheed is the wisdom behind the creation of mankind and jinn. Allaah says in the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship me (Alone). *Quran: Adh-Dhariyat: 56*

- Not a single prophet or messenger was sent, nor were the books revealed, nor were the laws obligated on mankind except that Allaah should be singled out and should be worshipped alone.
-

Chapter 2

(A deeper look on Allaah's proofs of Tawheed)

We previously discussed the three foundations of Islaam, identified each one, and explained the importance of Tawheed. We should by now realize that all three types of Tawheed are different necessities of becoming a Muslim. Moving forward, we will go over two points that are very important and are related to Tawheed Ar-Rabubiya regarding Allaah's power in existence.

We all know that it is Allaah alone who gave all things the power to move and to change, and that nothing happens in creation except what he allows to happen. In recognition of this reality, Prophet Muhammad (Salla Allaahu Alayhi wasallam) used to often repeat the exclamatory phrase "La Hawla wa Laa Quwwata Illaa Billaah" meaning, there is no movement nor power except by Allaah's will.

The basis for the rabubiyah concept can be found in many Qur'anic verses. For example Allaah says:

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Allaah created all things, and he is the agent on which all things depend. Az-zumr, V. 62

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity strikes except by Allaah's permission. At-Taghabun, V. 11

The Prophet Muhammad (Salla Allaahu Alayhi wasallam) further elaborated on this concept saying, "Be aware that if the whole of mankind gathered together in order to do something to help you, they would only be able to do something for you, which Allaah had already written for you. Likewise, if the whole of mankind gathered to harm you, they would only be able to do something to harm you which Allaah had already written would happen to you.

Thus, what man conceives as good fortune and misfortune are merely events predestined by Allaah as part of the tests of this life. Within the good things of this life there are severe tests of one's faith in Allaah. Likewise, in the terrible events of life there are tests as well.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالشَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ

Surely we will test you with fear, hunger, loss of wealth and life and the fruits of your work, so give good news to those who are patient. **Al-Baqara, V.155**

So that is the first point, and it is to affirm that all mankind is being tested with good and evil.

When Adam was commanded not to eat the fruit he was under trial, when Ibrahim was commanded to slaughter his son Ismail he was under trial, when you and I wake up every morning and come to work, from the moment we wake to the moment we sleep we are being tested.

When we obey Allah, and be patient to his trials and tribulations we get rewarded tremendously and throughout the test if disobedience or impatience occurs, then the All-mighty Allah becomes displeased, and whenever he becomes displeased with an action that the individual has committed he provides no reward for that specific action.

So belief in Tawheed Ar-rabubiya necessitates that the Muslim firmly believes that he will be put under trials and tribulations.

The All-Powerful Allaah asks in the Quran, in Surat Al-Ankabut, verse 2 & 3 –

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ
فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be left alone because they say: "We believe," and will not be tested. And we indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and those who are liars. **Al-Ankabut, V. 2 & 3**

That was the first point, as for the second point it consists of two evidences on Tawheed, lets will go back to the verse that proves the purpose of creation:

Allaah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship me (Alone). *Quran: Adh-Dhariyat: 56*

The Arabic word **لِيَعْبُدُونِ** comes from the root **عبد** 'abd – The best definition of ('abd) is slave. Another word that 'abd can be derived to is **عبادة** 'ibadah – A definition of the word ('ibadah) is worship. The Arabic common name **عبدالله** (Abd-Allaah) means slave of Allaah, and the word **عبادة** 'ibadah literally signifies surrender or submission.

In the Ayah (verse) above Allaah defines the purpose of life by pointing out the reason of creating the Jinn & Ins. The Jinn is Allaah's creation that he had created way before the Ins (Mankind), the Jinn are created of fire, and they eat, drink, get married, live, and die just as we do, there are the righteous of them, and there are also the evil of them. Satan the devil is originally a jinny as Allaah described him in the holy Quran:

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ

And (remember) when we said to the angels; "Prostrate to Adam." So they prostrated except Iblis (Satan). He was one of the jinns; he disobeyed the Command of his Lord – *Al-Kahf, V. 50*

The **انس** Ins which is the root of **انسان** means mankind, and the word **انسان** means human being.

Allaah All-mighty favored the Ins over the Jinn in creation, and has honoured the Ins as well. Allaah says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

And indeed we have honoured the Children of Adam – *Al-Isra'a, V. 70*

The children of Adam are only of mankind انس no Jinn can be the son of Adam because Adam is the first human creation, and no son of Adam can be of the Jinn because they are two different creations. The Jinn are unseen to the sons of Adam, but the sons of Adam are visible to the Jinn. The Jinn can see us, but we can't see them. Even though the jinn and Ins are different in many things, Allaah gives them the similarity in purpose of both of their creations, and that similarity is to submit to Allaah alone.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship me (Alone). *Quran: Adh-Dhariyat: 56*

What are the lessons drawn from this verse?

It is an obligation upon the Jinn & Mankind to devote all acts of worship to Allaah alone.

It explains the wisdom behind the creation of both.

Only Allaah deserves to be submitted to, and to be worshipped.

Allaah does not need his creatures for he is the Self-Sufficient, but his creatures do need him.

This verse also proves that Allaah is All-Wise in his actions.

Allaah also says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents – (Al-Quran, Al-Isra'a, V.23)

The Arabic term **قَضَىٰ** (Qaddau) is a past tense verb that literally means commanded. **رَبُّكَ** (Rabbuka) means your Lord, it is derived from the word **رب** (Rubb) which is best defined as sustainer and cherisher. So to put this interpretation in a better form we can say that **وَقَضَىٰ رَبُّكَ** means: (And your Sustainer and Cherisher has commanded you).

أَلَّا (Al-la) is a negative word that negates what comes after it, and (Al-la) doesn't mean Allaah. The word **تَعْبُدُوا** (Ta'abudoo) comes from the word **عبادة** ('Ibadah) which signifies worship. So when Allaah says: **أَلَّا تَعْبُدُوا** he means that you do not worship, and then he says: **إِلَّا** (illa) which means that there is an exception, so first he commanded us not to worship anything when he said **أَلَّا تَعْبُدُوا** , and then the sentence continues because if it had stopped right there then his command would be for us not to worship anything, but that isn't what Allaah wants from us, and we were sure of this as soon as we saw the word **إِلَّا** (illa) which means except. After the word (Illa) it says **إِيَّاهُ** (Eeyah) and **إِيَّاهُ** means: him.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your sustainer and cherisher has decreed that you do not worship except him. – (Al-Quran, Al-Isra'a, V.23)

وَبِالْوَالِدَيْنِ إِحْسَانًا

The Arabic word **و** (Wa) means and.

بِالْوَالِدَيْنِ (Bil-walid-ayni) comes from the word **والد** (Waalid) which is derived from the root **ولد** (Walad), Walad means son, and Waalid means father. As for the mother, she is called **والدة** (Waalida), and when we combine both mother and father we say **والدين** which means parents – In Arabic Language when the word begins with the definite Article **ال** (Al) it means (The). So **الْوَالِدَيْنِ** (Al-Walid-Ayni) is interpreted as (The parents), and in the verse above we can see that the letter **ب** (Ba) is attached to **الْوَالِدَيْنِ** & this **ب** is a preposition that signifies (to),

بالوالدين means to the parents.

The word **إِحْسَانًا** (ihsana) is derived from the root **حُسْن** (Husun) which means good. **الاحسان** which is the third level of Islam, and it is to worship Allaah as if you can see him, and this is a level that not many people attain. Its best definition is (to perfect), and what Allaah mean by the verse above is – And to your parents perfection “be perfect”.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your sustainer and cherisher has decreed that you do not worship except him and to your parents perfection in treatment “be perfect”. – (Al-Quran, Al-Isra’a, and V.23)

The Greatest Good Deed Vs. The Greatest Sin

- If worshipping Allaah alone without worshipping anyone else is the best action of goodness that Mankind & Jinn can commit, then that signifies that worshipping other than Allaah is the worse action Mankind & Jinn can commit.
- If being perfect to the parents is the second best action of goodness that Mankind and Jinn can commit, then that signifies that being bad (rude, impolite, disobedient, and etc.) to the parents is the second worse action Mankind & Jinn can commit.

What proves that associating partners besides Allaah & being bad to the parents are the greatest sins?

337/2 – وعن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال : ((الكبائر : الإشراف بالله ، وعقوق الوالدين ، وقتل النفس ، واليمين الغموس)) رواه البخاري¹⁶¹

On the authority of Abdullah Ibn Amr Ibn Al Aas (may Allah be pleased with him), who said: The prophet (peace and blessings of Allah be upon him) said: Among the major sins are: Association of anybody with Allah, disobedience to parents, killing of a person, and taking a false oath (perjury). (Bukhari)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your sustainer and cherisher has decreed that you do not worship except him and to your parents perfection in treatment “be perfect”. - (Al-Quran, Al-Isra’a, and V.23)

What are the lessons drawn from this Quranic verse?

Tawheed is the first decree enjoined by Allaah on Mankind.

The verse conveys the same meaning expressed in the Testimony of Faith.

The verse affirms the significant merit of fulfilling the parents’ rights of respect and perfect treatment.

The obligation of showing perfection when dealing with parents.

The prohibition of being undutiful or ungrateful to one’s parents.

Chapter 3

أشهد أن لا اله الا الله

(There is no God Worthy of Being Worshipped besides Allaah)

Definition	Proofs from Quran	Pillars
No deity deserves to be worshipped except Allaah.	<p>شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ</p> <p>Allaah bears witness that there is no god except he, and so do the angels and the knowledgeable. He upholds justice there is no god except he, the mighty, the wise- <i>The-Quran, Al-Imran, V. 18</i></p>	<p>To negate that there is no other God لا اله –</p> <p>Meaning to deny the worship of all what is being worshipped besides Allaah.</p>
	<p>فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ</p> <p>Therefore, know that there is no god except Allaah- <i>The Quran, Muhammad, V. 19</i></p>	<p>To prove that there is Allaah الا الله –</p> <p>Meaning to devote all worships to Allaah alone without ascribing partners with him.</p>
	Benefit of saying it	
<p>Abu Hurairah reported that the Prophet, Salla Allaahu Alayhi wa Sallam said: "Renew your faith." "How can we renew our faith?" they asked. The Prophet, Salla Allaahu Alayhi wa Sallam, said, "Say always, `La ilaha illa Allaah`."</p> <p>[From Ahmad, with a sound isnad. Quoted in Fiqh us-Sunnah compiled by as-Sayyid Sabiq, vol. 4, Ch. 6.]</p>		

Allaah says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

He who disbelieves in the idols (or anything being worshipped besides Allaah) and believes in Allaah has grasped the firmest tie that will never break- The

Quran, Al-Baqara, V. 256

Proof of denying that there is no other deity لا اله that deserves to be worshipped-	Proof of devoting all worships to Allaah alone-	The Result
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ He who disbelieves in the idols (or anything being worshipped besides Allaah).	وَيُؤْمِنُ بِاللَّهِ and believes in Allaah.	فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ has grasped the firmest tie that will never break.

Explanation:

- He who denies that all false deities deserve to be worshipped has grasped the firmest tie that will never break, but he can only grasp it on one condition, and that is if he believes that Allaah alone deserves to be worshipped.

What is the benefit of grasping the firmest tie that will never break?

- The benefit is that this person shall receive from Allaah pure guidance, and no one can take this guidance away but Allaah.

Allaah also says:

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ، إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ

And (remember) when Abraham, said to his father and his nation: 'i am quit from what you worship, except him who originated me, for he will guide me-

The Quran, Az-zukhruf, V. 26-27

Proof of denying that there is no other deity لا اله الا الله that deserves to be worshipped-	Proof of devoting all worships to Allaah alone-	The Result
<p>وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِّمَّا تَعْبُدُونَ</p> <p>And (remember) when Abraham, said to his father and his nation: 'i am quit from what you worship</p>	<p>إِلَّا الَّذِي فَطَرَنِي</p> <p>Except him who originated me</p>	<p>فَإِنَّهُ سَيَهْدِينِ</p> <p>For he will guide me</p>

Explanation:

- After Ibrahim denied that the idols deserve to be worshipped he approved that only his originator Allaah is the one who deserves worship, and he was guided in this life due to that belief, and he will be guided in the hereafter due to that belief.

The Testimony (La ilaha Illa Allaah) does not benefit who says it unless he fulfills the 8 conditions:

The Conditions of (La ilaha Illa Allaah)
1. Knowledge – of its meaning, negation and affirmation.
فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
Therefore, know that there is no god except Allaah- The Quran, Muhammad, V. 19
2. Certainty - It is a perfect knowledge that counter-acts of suspicion and doubt.
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ
The believers are those who believe in Allaah and his messenger and have not doubted, and who struggled in his way with their possessions and themselves. such are those who are truthful – The Quran, Al-Hujurat, V. 15
3. Sincerity - that negates Shirk.
وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
Yet they were ordered to worship Allaah alone- The Quran, Al-Bayyina, V. 5
4. Truthfulness – The truth that permits neither falsehood nor hypocrisy.
أَحْسِبَ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ
Do people think that they are left alone by saying: “We are believers”, and will not be tried? We tried those who have gone before them. Allaah knows those who are truthful and those who lie- Al-Quran, Al-Ankabut, v. 2-3
5. Love – Love for it, and its meaning & happiness with adhering to it.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And among the people are those who take to themselves rivals, other than Allaah, loving them as Allaah is loved. but those who believe are more loving to Allaah- [Al-Quran, Al-Baqara, V. 165](#)

6. Submission – to its rightful requirements, the duties that must be performed with sincerity.

وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ

Turn to your lord and submit unto him- [The Quran, Az-zumr, V. 54](#)

7. Acceptance – Acceptance that contradicts rejection.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ* وَيَقُولُونَ إِنَّا لَنَارِكُوا آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ

For when it was said to them: 'there is no god except Allaah, ' they would become arrogant, and said: 'are we to renounce our gods for the sake of a crazy poet?' - [The Quran, As-saffaat, V. 35](#)

8. Denial that other deities deserve to be worshipped.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِن بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ

He who disbelieves in the idols (or anything being worshipped besides Allaah) and believes in Allaah has grasped the firmest tie that will never break- [The Quran, Al-Baqara, V. 256](#)

Hadiths regarding the Testimony of Faith

The Prophet- Salla Allahu Alayhi Wa Sallam – said: Allaah will save a man of his community the record of whose sins fills 99 books, each book extending as far as the eye can see. Against all this will be weighed the one good deed that he has, which is his witnessing that there is no god but Allaah and that Muhammad is His Messenger, and it will outweigh all the rest. The Prophet – Salla Allahu Alayhi Wa Sallam -- then said: **"Nothing is of any weight with Allah's Name."**

[The hadith begins: innallahu sayukhallisu rajulan min ummati...] Narrated from `Abd Allah ibn `Amr ibn al-`As by Ahmad, Tirmidhi (Iman 17 - hasan gharib), al-Hakim, and Bayhaqi in Shu`ab al-iman

A friend of the companion of the Messenger walked in on `Ubada ibn al-Samit at the time of his death & began to cry, so Ubada said: "Why are you crying? By Allaah, if I were asked to testify I would testify for you, and if I were given intercession I would intercede for you, and if it were in my power I would certainly help you! By Allaah, I never heard a hadith from Allaah's Messenger in which there was benefit for you except I narrated it to you, all but one: and I shall narrate it to you now since I am about to breathe my last. I heard Allaah's Messenger say: **"Whoever witnesses that there is no god but Allaah and that Muhammad is Allaah's Messenger, Allah forbids the Fire from touching him."**

[Muslim and Tirmidhi narrated it.](#)

و أشهد أن محمداً رسول الله

(The Testimony that Muhammad Salla Allaahu Alayhi wa Sallam is the Messenger of Allaah)

Definition	Proofs from Quran	Pillars
<p>The firm belief from the deep heart that Muhammad is the slave and Messenger of Allaah sent to mankind and Jinn.</p>	<p>لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ</p> <p>Verily, there has come unto you a Messenger (Muhammad) from amongst yourselves (i.e. Whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad) is anxious over you (to be rightly guided, to repent to Allaah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he is) full of pity, kind, and merciful- Attawba V. 128</p>	<p>Admitting that he was sent with Allaah’s Message.</p>
<p>.</p>	<p>وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ</p> <p>Allah knows that you are indeed His Messenger- Al-Munafiqoon V. 1</p>	<p>The belief that he is a slave to Allaah.</p>
<p>Benefit of believing so</p>		
<p>After the person dies, he/she will be asked three questions, and one of these questions is: What did you used to say about the man named Muhammad? If the person used to have a firm belief in him, then he will say: I witnessed that he is the slave & Messenger of Allaah. If he does so say that, then he has passes the major test.</p>		

The Testimony (Muhammadan Rasool Allaah) does not benefit who says it unless he fulfills the 4 conditions:

The Conditions of (Muhammadan Rasool Allaah)
1. The firm belief in what he (Salla Allaahu Alayhi wa Sallam) has conveyed.
Explanation- To believe in every detail that he taught about Allaah with no doubt about it.
2. Obeying all his commands.
Explanation- Allaah gave commands to the Prophet Muhammad (Salla Allahu Alayhi wa Sallam) to give to us, and he who obeys Muhammad's commands has obeyed Allaah's commands.
3. Avoiding all what he has prohibited.
Explanation- There are things that the Prophet Muhammad (Salla Allahu Alayhi wa Sallam) told us (through his teachings) to avoid, if we do not avoid what he has prohibited us to do, then we did not yet witness that he is the Messenger of Allah (with firm belief).
4. To worship Allaah in the same manner & way that he (Salla Allahu Alayhi wa Sallam) has commanded us to.
Explanation- To avoid innovations in worship, and to adhere to the Sunnah.

Afterall, the testimony of faith to the believer is like a diamond key with sharp teeth that can unlock a golden gate, a gate that cannot easily be found, and when it unlocks its silent, it has no sound, the testimony of faith is like a bullet proof vest for the person in a war, and more it's like water for a person on the 6th floor of a building caught on fire, and last but not least it's like air for a person on the highway who has a flat tire, that in this respect only if its conditions are fully followed.

Chapter 4

(Shirk “Polytheism” & its types)

The All-Mighty Allaah says, in Surat Al-Hajj, V.73:

يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاستَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ ۗ
وَإِنْ يَسئَلُهُمُ الذُّبَابُ شَيْئًا لَمَا يَسْتَفْقِدُوهُ مِنْهُ ۗ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ

O people here is an example for you to listen to: The idols and the people being worshipped besides Allaah all together cannot create a single fly, and if the fly took anything from these idols or people being worshipped, then they would never be able to get it back. Both are weak, the seeker, the one being worshipped, and the sought, the fly itself.

The gigantic disease that has spread amongst the nations is what we will talk about today, the disease that all prophets were sent to rescue their people from, a disease that the devil blows into the hearts of his followers, it is something that we are in danger of falling into, it is a catastrophe for its followers, it is inevitable, it is something that will last to the Day of Judgment, and to the very moment Israfil blows the trumpet, it is what we call in our language: Shirk, associating partners with Allaah, may Allaah protect us.

Shirk in English is polytheism, and that is the belief in the existence of more than one God. It is a duty for us to know Shirk, understand it, and study it well... so that we don't fall into it.

Ibn Abbas said: (There were ten centuries between Adam and Noah where all the people had the Tawheed belief.)

So how did Shirk 1st appear on this Earth?

Sit back and hold on really tight to the feather of faith as we take a ride on the wing of Islam and go back in time to the days of the very first Messenger Allaah has ever sent, The Prophet Nuh.

Before Nuh was sent, there were five righteous people named: Wad, Suwaa, Yaghuth, Yao'oq, and Nasra. These people had the Tawheed belief, and they loved Allaah much, when they all died, their people created idols of them and kept these idols as a memorial for them, after many years have passed when the newer generations saw the idols they thought that these people were Gods, and that these idols must be worshipped.

Allaah then sent Nuh to those people to warn them about worshipping the idols, so when Nuh went to them he said:

يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

"O my people! Worship Allah! You have no other Ilah (God) but Him. Certainly, I fear for you the torment of a Great Day!"

Nuh kept warning them for 950 years, but the people disbelieved, and only few of them ended up believing in Allaah, so Allaah commanded Nuh to build an ark and to put his followers on this Ark, and then Allaah saved Nuh and the believers, however there was not a single disbeliever on the surface of this Earth that lived after seeing Allaah's punishment.

Shirk is the greatest evil deed that Allaah hates, it is oppression (ظلم) to one's self, because the Mushrik is giving a portion of his worship to others who don't deserve to be worshipped, and to that Allaah says in Surat Fatir, V. 13 & 14:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ (١٣) إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

And those, whom you call upon instead of Him, do not own even a Qitmeer (the thin membrane over the date stone). If you call upon them, they do not hear your call, and if (in case) they were to hear, they could not grant your request to you. And on the Day of Resurrection, they will disown your worshipping them.

Words	Definitions “Linguistically”	Definitions “Religiously”
Poly	More than one, or excessive.	The belief in the existence of more than one, or excessive Gods.
Theism	Belief in the existence of a god or gods, especially belief in a personal God as creator and ruler of the world.	
Shirk	Associating	Associating others besides Allaah (in things only Allaah can do).

Sections of Shirk	
Shirk Akbar (Major Shirk) Open and apparent	Shirk Asghar (Minor Shirk) Concealed or hidden
To associate anyone with Allaah as his part (to believe in more than one God). To associate Allaah’s attributes with someone else. (Attributing, considering, or portraying Allaah’s knowledge or might to being those of anyone else). Major Shirk expels the person from Islam.	All verbal or physical actions (deeds) that may lead to major shirk, or which is described as being shirk. Minor Shirk doesn’t expel the person from Islam.

Shirk Akbar VS. Shirk Asghar

Shirk Akbar	Shirk Asghar
Expels one from Islam.	Does not expel one from Islam.
Causes the one who is committing it to remain in Hell forever.	Does not cause the one who is committing it to remain in Hell- if he enters it all.
Nullifies all of the person's deeds.	Does not nullify all of the person's deeds. Rather, the showing off and doing actions for the sake of worldly reasons only nullify the deed which they are mixed with.
Makes the blood (i.e. Life) & wealth of those who commit it lawful.	Does not make these two things lawful for the Muslim to take.

Types of Shirk Akbar (Major Shirk)

Types	Evidences	Translation of Evidence
<p style="text-align: center;">Supplicational Shirk</p> <p>Note: Calling others for help that only Allaah can provide is considered Shirk.</p>	<p>فَإِذَا رَكِبُوا فِي الْفُلِكِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ</p>	<p>And when they embark on a ship, they invoke Allah, 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- Al-Ankabut V. 65</p>
<p style="text-align: center;">The Desire & intentional Shirk</p> <p>Note: Worshipping Allaah for (only) the benefits of this life, and disregarding the provisions of the hereafter is Shirk.</p>	<p>مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوفٍ إِلَيْهِمْ أَعْمَالُهُمْ فِيهَا وَهُمْ فِيهَا لَا يُيَخَّسُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ</p>	<p>Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do- Hud V. 15-16</p>

Types of Shirk Akbar (Major Shirk)

Types	Evidences	Translation of Evidence
<p style="text-align: center;">Obedience Shirk</p> <p>Note: Obeying the scholars in what is unlawful is considered worshipping them.</p>	<p style="text-align: center;">اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا ۗ اللَّهُ إِلَهُ الْإِلَهِ هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ</p>	<p>They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Taurat (Torah) and the Injeel (Gospel)) to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."- At-touba, V 31</p>
<p style="text-align: center;">The Love Shirk</p> <p>Note: Having too much love for someone more than Allaah is considered Shirk.</p>	<p style="text-align: center;">وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ</p>	<p>And of mankind are some who take (for worship) others besides Allah as rivals (to Allah). They Love them as they love Allah. But those who believe, love Allah more (than anything else)- Al-Baqara, V 165</p>

Examples of Shirk Akbar & Shirk Asghar

<p>Shirk Akbar Apparent</p>	<p>Slaughtering for other than Allaah's sake, asking for things from others while Allaah is the one who provides, making vows to get closer to others besides Allaah.</p> <p>What does vow mean? Vow means making it obligatory upon oneself to do some good act, or to refrain from doing an act which it is better not to do, for the sake of, or for the pleasure of Allaah.</p>
<p>Shirk Akbar Hidden</p>	<p>The Shirk of the Hypocrites, and their showing off. The secretive fear and that is to fear others besides Allaah in things that only Allaah has power over.</p>
<p>Shirk Asghar Apparent</p>	<p>Swearing by other than Allaah, saying: if Allaah wills and if you will, and saying: If it wasn't for Allaah and so and so.</p>
<p>Shirk Asghar Hidden</p>	<p>Doing good things with the intention of being complimented & not for Allaah's sake. Seeing an evil omen.</p>

The History of Shirk

Ibn Abbas (May Allaah be pleased with him) said: (There were ten centuries between Adam and Noah where all the people had the Tawheed belief.)

When did the Shirk 1st appear on Earth?

- When the righteous people died, **Noah's people** started worshipping them, and made idols out of them, and then Allaah sent Noah to invite them to Tawheed.

Appeared with Musa's people:

- When Musa promised his people that he will be back in thirty days, a man named as-samiree brought an idol to them, and convinced them that this idol is Musa's God.

Appeared after Jesus:

- When Isa (Jesus) was risen to the heavens, Paulus, a Jew, pretended that he was Christian, tricked the Christians, changed the true message of Isa, and so many followed him.

Appeared on Hijazi lands:

- When Amro ibn Luhi brought idols to the (The Hijazi) Arab lands, he changed the Prophet Ibrahim's religion, and commanded the people to worship the idols.

Appeared in this Ummah (Prophet Muhammad's Alayhi Assalatu wassalam Nation):

- When the Shi'a's built on the graves, and created many innovations.
- When the extremist Suffi's took their scholar as lords.

The Danger of Shirk

1

Allaah does not forgive whoever dies as a Mushrik without repenting.

***Mushrik: Polytheist.**

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ إِثْمًا عَظِيمًا

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin- **An-nisa'a 48**

2

The Mushrik's life and belongings are halal (lawful) for the Muslim.

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرْمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ

Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikeen (see V.2:105) wherever you find them, and capture them and besiege them- **At-touba, V 5**

3

Allaah doesn't accept any good deed that the Mushrik commits, and all his good actions are worthless.

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكَتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ

And indeed it has been revealed to you (O Muhammad), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." - **Az-zumr V 65**

Entering Janna (heaven) is unlawful for the Mushrik, and his final home is hell fire for eternity.

إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him and the Fire will be his abode. And for the Zalimoon (polytheists and wrongdoers) there are no helpers- **Al-Maeda V 72**

The Prophet Muhammad peace be upon him said, “The first people who will be consumed by the fire are three: A scholar who has learned the Qur’an by heart, a mujahid (soldier for Allah) who was killed in the path of Allah, and a very rich man. The first to be called to account will be the reciter of the Qur’an. Allah will ask him, “Did I not teach you what I sent down to My Messenger?” He will say, “Yes, My Lord.” And Allah will ask him, “What did you do with this?” He will say, “I used to stand reciting by night and by day, hoping for your reward.”

Allah will say, “You lied,” and the Angels will say, “You lied,” and then Allah will say, “But you only wanted for people to say, so and so is a reciter of the Qur’an. And they had already said it. Take him to Hell.” Then the rich man will be brought and Allah will ask him, “Was I not generous to you to the point that you were not in need of anyone?”

He will say, “Yes, My Lord.” Allah will ask him, “So what did you do with what I gave you?” “My Lord, You provided me with wealth, and I spent it on the poor, hoping for your reward and for Paradise.” Allah will say, “You lied.” And the Angels will say, “You lied.” Allah will say, “Rather, you wanted them to say that so and so is a generous man. And that is what they said. Take him to Hell.”

Then the man who was killed in the path of Allah will be brought. Allah will ask him, “Why were you killed?” He will say, “My Lord, I went out to battle for your sake and I fought the enemy until I was killed, hoping for your reward and for Paradise.” Allah will say, “You lied.” And the Angels will say, “You lied.”

Then Allah will say, “Rather, you fought so that people would say so and so is a brave man, and that is what they said. Now take him to Hell.”

Chapter 5

A deeper look on Allaah's proofs of Shirk

Allaah All-Mighty says:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases- An-nisa'a 48

The Arabic word إِنَّ (inna) in English **means** (Verily or indeed), Allaah pointed out the word إِنَّ to draw attention to what is to be said after it.

If Allaah were to say اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ without using إِنَّ then the sentence would have just been a regular sentence. But he said إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ (inna Allaah la yaghfiru ay yushraka bihi) **meaning:** "Verily, Allaah forgives not that partners should be set up with him in worship" and this is to confirm that there are no exceptions in forgiveness if the person dies associating partners along with Allaah. And then the verse continues when Allaah says: وَيَغْفِرُ (wa yaghfiru)

meaning: "And he forgives" مَا دُونَ ذَلِكَ (ma doona thalik) – "Anything other than that" - Allaah will **no way** forgive any of his slave's sins who die as polytheists without repenting to him before death approaches them, **but he forgives all other sins (other than Shirk)** – to people who committed all evil deeds and never sought forgiveness from Allaah before death – he **may** forgive these people if their hearts are clean from Shirk.

وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (wa yaghfiru ma doona thalika liman yashaa') he will forgive all other sins **only to whom he wills out of his bounty and wisdom.**

Purpose of revelation of this verse

The purpose that Allaah revealed this verse to the Prophet Muhammad (Salla Allaahu Alayhi wa sallam) was because the Prophet (Alayhi Assalatu wasallam) was reciting another verse to his people:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

Say: "O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allaah forgives all sins- Az-zumr V 53

And then one of the people asked the Prophet (Alayhi Assalatu wasallam): **O Messenger of Allaah, even Shirk?**

So Allaah Almighty then replied to that man's question with another revelation confirming that Allaah shall not forgive the great sin, Shirk, but he will forgive all other sins only to whom he wills.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Verily, Allaah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases- An-nisa'a 48

General Meaning

The All-Powerful Allaah's aim is to warn the people against approaching any act of Shirk. Allaah, to whom belongs all perfection and majesty, stresses that those who assign partners to him and remain so till death will never be pardoned. On the contrary, he forgives the sins of those whom he wills with the exception of Shirk.

Allaah, glory to him, says:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

And (remember) when Ibrahim (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.-

Ibrahim V.35

When we see the two words in the Quran **وَإِذْ** (Wa ith) we should keep in mind that this **means** (and remember when), **قَالَ إِبْرَاهِيمُ** (Qala Ibrahimu) **means** (Ibrahim said), and Prophet Ibrahim here is not speaking to a human, rather he is speaking to his Lord and the approach of speaking to Allaah All-Mighty should be through either prayer or supplication, and then Ibrahim makes two requests, the first one is:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا (rabbi ijaal hatha al-balada aminan) **meaning:** (o Lord make this city (Makkah) one of security.), And the second request is:

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (wajnubni wa banneya an naabud al-asnam) **meaning:** (and keep me and my sons away from worshipping idols.)

General Meaning

Ibrahim invoked the All-Mighty Allaah to keep him and his sons away from the worship of idols, which is deemed as a great source of mischief.

Purpose of invocation (keep me and my sons away from worshipping idols)

Due to Shirk being the major sin, and Ibrahim not knowing how his life would end (whether he would die a Muslim or Mushrik) this matter made him fear the fact that him and his sons could possibly die as idolaters where their destiny would be hell fire for eternity.

Lessons drawn from the two verses

- Shirk (polytheism) is the gravest sin, as it will never be forgiven unless one turns to Allaah in repentance.
- If anyone commits any sin other than polytheism and dies before repentance, his affair will be absolutely referred to Allaah All-Mighty, who may grant him forgiveness or punish him in the Hereafter.
- The Muslim must express his fear of Shirk, for Ibrahim who was distinguished by demolishing idols at his time, was afraid of falling into such a grave sin.
- The permissibility of invoking Allaah for removing tribulations. He is the one to be besought for help and support.
- It is permissible to invoke Allaah for oneself and on behalf of one's offspring as well.
- The verses refute the allegation of some ignorant people that the Muslim nation is not susceptible to fall into acts or forms of Shirk. Those people felt safe from it and thus ignorantly fell into its darkness.

Study of Hadith related to Shirk

The Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) said: "The most dreadful sin I am afraid you may commit is minor Shirk." He was, then, questioned about it. Thereupon, he said: "It is (offering your good deeds) in ostentation, Allaah tells those people on the Day of Recompense go to who you used to show your good deeds off to in your first life, then see if you shall find your reward with them." (Related by Ahmed)

عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ النَّاصِعُ" قَالُوا: وَمَا الشِّرْكَ النَّاصِعُ يَا رَسُولَ اللَّهِ؟ قَالَ: "الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاعُونَ فِي الدُّنْيَا فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً".

أخرجه أحمد (428/5 ، رقم 23680). وصححه الألباني (صحيح الجامع، رقم 1555)

Explanation

The Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) mentioned (through his teachings) that Shirk (polytheism) is of two sections: Major & Minor, and in this hadith he was addressing his fear to his Ummah (nation); the Prophet's major fear was that the people of this Ummah will fall into the category of the Minor Shirk, which is committing good deeds with the intention of showing off in front of whoever sees him committing those deeds.

Whoever commits good deeds in order to show off, on the Day of Recompense, Allaah does not reward the person for those good deeds. Rather The Exalted Allaah will tell the person to go to those whom he showed off in front of, and ask them to reward him instead, which they will not be able to because only Allaah can reward the creatures in the Hereafter.

General Meaning

Out of his pity and mercy for his Ummah, The Messenger of Allaah was always keen to guide people to the right path, and warn them against all that is evil. He (Salla Allaahu Alayhi wa Sallam) warned Muslims about performing devotional acts in order to show off or to get people's admiration. He deemed showing off as an act of Minor Shirk, which would render all acts of worship, performed in such a way, null and void.

The Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) expressed his anxiety about the righteous Muslims who offer good deeds and warned against pretentious display.

Lessons Drawn from the Hadith

- A true believer should be anxious about falling into minor Shirk, since the Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) expressed his anxiety in this hadith, and warned Muslims against it.
- The Prophet Muhammad (Salla Allaahu Alayhi wa Sallam) was compassionate and keen to guide his nation to the straight path.
- Shirk is categorized into major and minor. The former is defined as setting rivals to Almighty Allaah whereas the latter is confined to acts designated as Shirk according to the Quran or the Sunnah without reaching the degree of major Shirk. They may be compared as follows:
- The Major makes the persons entire deeds void, whereas the Minor only renders acts contaminated with impure intentions null and void.
- While retainers of the Major Shirk will abide in Hell for eternity, perpetrators of Minor Shirk will not.
- A perpetrator of Major Shirk is regarded as a repudiator of Islam while the holder of any act or form of minor Shirk is regarded as a Muslim.

Chapter 6

(The Fundamentals of Islam & the Nullifiers of the Religion)

Hypothetically speaking, suppose one day you are walking in the street, and you see a man that you've seen before but until now you don't know anything about him, you stand next to him, but for some reason you choose not to speak to him, you want to be his friend, but you decide to just walk away without getting to know him.

Question: When you walk away without getting to know him, would he remain a mysterious man to you? Yes, because you want to know him, but you don't know him because you chose to walk just away.

My point is that when an individual wants to get to know somebody there are three simple (W's) that must be asked, and that is "WHO – WHAT – WHERE"
Who are you? What do you do? Where are you from or where do you work?

Naturally, when you want to get closer to someone, it is important that you get to know him.

Allaah all-mighty introduces himself with these three W's in Surat Al-Aaraf, V.54:

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Indeed your Lord is Allah, Who created the heavens and the earth in Six Days, and then He (rose over) the Throne (in a manner that suits His Majesty). He brings the night as a cover over the day, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed be Allah, the Lord of all that exists.

Who is he? Indeed your Lord is Allaah.

What does he do? He created the heavens and the earth in Six Days, He brings the night as a cover over the day, and (He created) the sun, the moon, the stars subjected to His Command.

Where is he? ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ & then he (rose over) the Throne (in a manner that suits His Majesty)

Now you know what you need to know, so you know and you have the knowledge, and this means that Allaah is no longer mysterious. But a question remains unfolded, how did you get to know him? Was it by reading his book, or seeing his signs? It doesn't matter either way, if you know Allaah, then that only means that you searched for him, and that is where seeking knowledge stands.

The Prophet Muhammad said: "If anyone takes a road in search of knowledge, three things will happen as a benefit for this person: Allaah will cause him to travel on one of the roads of Jannah. The angels will lower their wings in their great pleasure with one who seeks knowledge. The inhabitants of the heavens and the Earth and (even) the fish in the deep waters will ask forgiveness for the learned man. Now a question triggers my mind, I say...What kind of knowledge do you think the Prophet Muhammad is talking about, Knowledge of the latest blackberry, Knowledge of the newest range rover, or knowledge of something else? How about knowledge of Allaah, How about knowledge of Islaam, how about knowledge of the Prophet Muhammad? Isn't this beneficial knowledge that we need to know? It is beneficial knowledge that we need to know, and that is where the fundamentals of Islaam stand.

The Fundamentals of Islam are three, and they are as follows:

- Knowledge of Allaah.
- Knowledge of the Islamic religion.
- Knowledge of the Prophet Muhammad (Salla Allaahu Alayhi wa Sallam).

Now, why do we need knowledge of these three Fundamentals? Why? Because they are the first questions that the person is asked after death, in the Grave:

Who is your Lord? من ربك؟

What is your religion? ما دينك؟

What did you used to say about the man named Muhammad?

ماذا كنت تقول في محمد؟

If the believer, in his first life believed, and followed, then he will be able to answer these questions. And if the person, disbelieved, rejected, or believed but didn't follow, then he will not be able to answer any of these three questions. If he answers the three questions, then he has passed the test, and is admitted into Heaven, and if he fails to answer these questions, then he is of the losers and whoever fails the test will be admitted into Hell fire for eternity.

Allaah, the All-Powerful says in the Glorious Quran:

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ () لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ۗ
وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ

Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! (Allaah's reply) It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected- Al-Muminoon, V. 99-100

The Jannah that the believer is admitted to, isn't the final Jannah that he will live in for eternity, and the Hell-fire that the disbeliever is admitted to isn't the final Hell-fire that he will live in for eternity either, after death the soul lives in a Barrier between the final life and the first life, and if the person is admitted into Heaven while in the barrier, then he will be admitted into a greater Heaven when the Day of Resurrection comes, as for the disbeliever, when he enters the Hell-fire in the barrier, on the Day of Resurrection, the Hell-fire that he will live in for eternity will be much greater, and the punishment will be more painful.

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ
خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ ۗ كَمَنْ هُوَ خَالِدٌ
فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

The description of Paradise which the Muttaqoon (pious) have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire, and be given, to drink, boiling water, so that it cuts up their bowels?- Muhammad, V.15

1st Fundamental

Knowledge of the Sustainer & Cherisher

Knowing that, your Lord is your Sustainer and Cherisher who has nourished you and fostered you with his bounties.

Knowing that, he is the only one who deserves to be worshipped, without ascribing partners to him.

- Acknowledging him from his signs and the rest of his creation. Some of his signs are:
- The day, the night, the sun, and the moon. Some of his creations are:
- The seven skies, the Earth, and everything in between.

2ND Fundamental

- Knowledge of the Islamic religion, the only religion that is accepted from Allaah. Islam is, Submission of one's will to Allaah alone, worshipping him, and negation of all false deities.

The levels of the religion are three:

3rd Fundamental

Knowledge of the Prophet Muhammad

His name and background:

He is Muhammad son of Abdullah son of Abdulmuttalib son of Hashim, and Hashim is from Quraysh, Quraysh are of the Arabs, the Arabs are of the descendants of Ismael the son of Ibrahim peace be upon them both.

He was 63 years old, forty years before prophet hood, and twenty three years as a Messenger and Prophet.

He was Prophesized with (Iqraa'), and was sent with (Al-Muddatthir), and both are revelations which you will find in the Quran.

His Country: Makkah.

His Migration: Madinah.

His invitation:

Allaah sent him as a warner for the polytheists and a caller to Tawheed.

Hence, this leaves us with a few issues that need to be understood:

1) What happens with Mankind after Death?

The human's soul will remain in the Barzakh "The Barrier" until the Day of Resurrection, and when the trumpet is blown by Allaah's Angel "Israfil" every living thing will die, and it will be blown once again, and everything that died will resurrect.

2) Why is it called The Day of Resurrection?

It is called Day of Resurrection because every human being and living thing that died will be resurrected on that Day.

3) Then why is it called The Day of Judgment?

It is also called The Day of Judgment because everything that resurrects on that Day will be Judged by The Creator, and if the living person has lived according to the Creator's laws, then he will be on the safe side, but if the resurrected person has lived his first life according to any other law and disregarded the Creator's law, then his Judgment will result in punishment.

4) What are a few clear signs that prove that the world will end

- Each day is 24 hours, and after the 24 hours are over the Day Ends.
- There are four seasons, each season lasts about 3 months, then as the new season comes in the previous one is put to an end.
- Humans are born, they grow, they become mature, and they get old, and die; some die young, and others die old but at the end all lives come to an end.

5) What happens if I turn away from Allaah's religion?

وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ
أَعْمَى (١٢٤) قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا (١٢٥)
قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا - وَكَذَلِكَ الْيَوْمَ تُنْسَى

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Quran nor acts on Its orders, etc.) Verily, for him is a life of hardship, and we shall raise him up blind on the Day of Resurrection. "He will say:"O my Lord! Why have you raised me up blind, while I had sight (before)." (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allahs Mercy)."

Overall, if knowing general things is just a great way to live life, imagine how great it is to know things regarding your religion, your Deen, which is your whole way of life, imagine that.

There is nothing greater than seeking knowledge of Islam and knowing its fundamentals, and if you realize that you are one of those who are truly seeking knowledge, then know that you are a lucky man, who is close to Allaah, because you kept balance between both, dunya and Akhira.

However, the Kuffar only know things of this dunya, if you ask him about Akhira he knows nothing.

Allaah says:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ

They know only the outside appearance of the life of the world (i.e. the matters of their livelihood) and they are heedless of the Hereafter.

The Nullifiers of the Religion with proofs

There are plenty of nullifiers of Islam, but the most dangerous ones are ten, and they are as follows:

1. Shirk “Polytheism”.

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۗ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا

Verily! Allaah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom he pleases sins other than that, and whoever sets up partners in worship with Allaah, has indeed strayed far away- **An-nisaa', v. 115**

- 2. Placing intermediaries between one’s self and Allaah, calling unto them and asking intercession from them, and asking reliance in them.**
- 3. Not holding the polytheists to be disbelievers, or having doubt about their disbelief or considering their ways and beliefs to be correct.**

4. The belief that there is an existing guidance that is more complete than the Prophet Muhammad's (Salla Allaahu Alayhi wa Sallam).
5. Hating something that the Messenger came with, even though the person may act upon it, he has still disbelieved.
6. Mocking or ridiculing any part of the Messenger's Religion or its rewards and punishments.

قُلْ أِبَاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Say: "Was it at Allaah, and His Ayat (proofs, evidences) and His Messenger that you were mocking?" Make no excuse; you have disbelieved after you had believed- **At-toubah, V.65**

7. Sorcery, which includes magic spells that cause a person to hate something he seeks after or love something he doesn't seek after, performing it or being pleased with it both are nullifiers.

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ

Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic- **Al-Baqara, V.102**

8. Supporting and assisting the polytheists against the Muslims.

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

And if any amongst you takes them as Auliya, then surely he is one of them. Verily, Allaah guides not those people who are the Zalimoon (polytheists and wrongdoers and unjust)- **Al-Maeda, V.51**

9. Believing that it is permitted for some people to be free of implementing the Sharee'ah (Islamic law) of Muhammad (Salla Allaahu alayhi wa sallam).

وَمَنْ يَتَّبِعْ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers- **Al-Imran, V.85**

10. Turning away from Allaah's religion, not learning it or implementing it.

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ

And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then he turns aside therefrom? Verily, We shall exact retribution from the Mujrimoon (criminals, disbelievers, polytheists, sinners, etc.)- **As-sajda, V.22**

Chapter 7

(Kufr)

Kufr “Infidelity”

Terminology

Kafir “Male infidel”, **Kafira** “Female infidel”, **Kuffar/ Kafireen/ Kafiroom** “Plural Infidels”

The All-mighty Allaah says in the glorious Quran:

يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا

The Day when man will see that (the deeds) which his hands have sent forth, and the infidel will say: "Woe to me! Would that were dust!" – **An-naba', v.29**

Note

All creatures will resurrect on the Day of Recompense, Mankind, Jinn, animals, and even insects, and then Allaah commands the animals to turn into dust, and when the infidels see this they will say: **Woe to me, i wish that I were dust.**

What is Kufr “infidelity”? And how many types of Kufr exist?

Kufr “Infidelity”	
Linguistically	To cover up.
Religiously	Anything that is against Islam.

Types of Kufr
Major Kufr
Minor Kufr

Major Kufr:

It is the Disbelief in Allaah and his messengers either with or without denying.

The Ruling of Major Kufr:

It expels the person from Islam.

Sections of Major Kufr:

1. The Kufr of Denial.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ۗ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى
لِّلْكَافِرِينَ

And who does more wrong than he who invents a lie against Allaah or denies the truth (Muhammad and his doctrine of Islamic Monotheism and this Quran), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allaah and in His Messenger Muhammad)? [Al-Ankabut, V.68](#)

2. The Kufr of Arrogance.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

And (remember) when we said to the angels: “Prostrate your selves before Adam.” And they prostrated except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allaah). **Al-Baqara, V.34**

3. The Kufr of Doubt.

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَئِنْ رُدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: “I think not that this will ever perish. “And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him.”— **Al-Kahf, V. 35-38**

4. The Kufr of Aversion. (Noah's Story)

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

But those who disbelieve turn away from that whereof they are warned-

Al-Ahqaf, V.3

5. The Kufr of Hypocrisy.

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not- Al-Munafiqoon, V.3

Minor Kufr:

It is the disobedient act that was identified as Kufr in the Quran and in The Sunnah, and hasn't been mentioned as Major Kufr.

The Ruling of Minor Kufr:

It is haram "unlawful", and it is of the major sins, but does not expel the person from Islam.

Examples of Minor Kufr:

1. The Kufr of Grace.

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ

And Allaah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allaah (with ungratefulness). So Allaah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad) which they (its people) used to do- **An-nahl, V.112**

Note:

When mankind is graced with Allaah's bounties, and denies that Allaah is the one who bestowed that grace upon them, Allaah doesn't let that grace last long, he punishes them with hunger and fear for what they have denied, and takes that grace away from them due to their disbelief.

2. A Muslim killing another Muslim.

عَنْ عَبْدِ اللَّهِ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : " سَبَابُ الْمُسْلِمِ فُسُوقٌ أَوْ فُسُوقٌ وَقِتَالُهُ كُفْرٌ "

'Abdullah narrated that: The Prophet Muhammad (Salla Allaahu Alayhi wa sallam) said, "Abusing a Muslim is Fusuq (an evil doing) and killing him is Kufr (disbelief)."

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3. Attacking someone's lineage.

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه و سلم قال: " اثنتان في الناس هما بهم
كفر: الطعن في النسب...." رواه مسلم

Abu Hurayrah reported that the Messenger of Allaah (Salla Allaahu Alayhi wa sallam) said, "Two things people do have disbelief in them: attacking lineage of others..." (Muslim)

4. Wailing over the dead.

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه و سلم قال: " اثنتان في الناس هما بهم
كفر:.....، و النياحة على الميت" رواه مسلم

Abu Hurayrah reported that the Messenger of Allaah (Salla Allaahu Alayhi wa sallam) said, "Two things people do have disbelief in them:, and wailing over the dead" (Muslim)

Chapter 8

(Nifaq)

Nifaq “hypocrisy”

Terminology

Munafiq “hypocrite”, **Munafiqah** “Female hypocrite”

Munafiqoon/Munafiqeen “Male Hypocrites”, **Munafiqat** “Female hypocrites”.

The All-mighty Allaah says in the glorious Quran:

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَّ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ
وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَّ اللَّهُ لَهُمْ عَذَابٌ مُّقِيمٌ

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Marooof (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands (from giving (spending in Allaah’s Cause) They have forgotten Allaah, so He has forgotten them. Verily, the hypocrites are the Fasiqoon (rebellious, disobedient to Allaah). Allaah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.

Note:

A hypocrite is characterized by enjoining evil on people and forbidding good, which is the opposite of what a Muslim does, hypocrites are the biggest enemies of Islam, and for them will be nothing but Hell fire for eternity.

What is Nifaq “hypocrisy”? And how many types of Nifaq exist?

Nifaq “hypocrisy”	
Linguistically	Hiding something and keeping it mysterious
Religiously	Showing others that one is a Muslim while hiding his disbelief.

Sections of Nifaq
Doctrinal Major Nifaq
Practical Minor Nifaq

Doctrinal Major Nifaq:

It is the Major Nifaq where the one who upholds it displays Islam and conceals infidelity or Polytheism.

The Ruling of Major Nifaq:

This type constitutes absolute apostasy, and condemns those who uphold it to the lowest level of Hell-Fire.

Types of Doctrinal Major Nifaq:

1. Denying the Prophet Muhammad (Salla Allaahu Alayhi wa sallam).
2. Denying some of the Prophet’s teachings.
3. Hating the Messenger (Salla Allaahu Alayhi wa Sallam).
4. Hating some of what the Messenger (Salla Allaahu Alayhi wa Sallam) was sent with.
5. Rejoicing over the decline of the Deen of the Messenger (Salla Allaahu Alayhi wa Sallam). (Being happy that Islam is falling).
6. Resenting the prevalence of the Deen of the Messenger (Salla Allaahu Alayhi wa Sallam). (Hating that Islam is defeating other religions).

Practical Minor Nifaq:

That is one who possess a trait of the hypocrites while retaining faith in the heart.

The Ruling of Minor Nifaq:

This doesn't constitute apostasy, but it is considered as a means to it. A person who upholds it combines both, faith and hypocrisy. When the latter prevails, he becomes a sheer hypocrite.

Examples of Practical Minor Nifaq:

1. Telling lies.
2. Breaking promises.
3. Betraying entrustments.
4. Behaving treacherously in a treaty.
5. Behaving immorally when disputing.
6. Being lazy to attend congregational prayer in the Masjid.
7. Showing off his good deeds.

The Messenger of Allaah (Salla Allaahu Alayhi wa Sallam) said: "Four traits, whoever possesses them is a sheer hypocrite. And whoever possesses one of them would possess a trait of hypocrisy until he relinquishes it. When he is entrusted, he betrays trust, and when he speaks, he lies, when he enters into a treaty, he behaves treacherously, and when he disputes with others, he behaves immorally." **[Agreed upon]**

A person, who combines these traits, has indeed combined all evil and all the traits of hypocrisy. But he who has one of them, he possesses a trait of hypocrisy. A person may possess traits of both goodness and evil, as well as Eemaan, Kufr and hypocrisy, he would deserve rewards and punishment in accordance with the traits which necessitates wither of them, such as being lazy to attend congregational prayer in the Masjid, for this is a hypocrite's behavior. Hypocrisy is evil and very dangerous of which the Companions were scared. Ibn Abi Malikah said: "I have met

thirty of the Companions of the Messenger (Sallallahu alaihi wa-sallam), all of whom were afraid of falling into hypocrisy."

The All-mighty Allaah says in the glorious Quran:

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ
وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ

So let not their wealth or their children amaze you (O Muhammad); in reality Allaah's Plan is to punish them with these things in the life of the this world, and that their souls shall depart (die) while they are disbelievers. They swear by Allaah that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

Chapter 9

(Al-Wala' & Al-Bara': The Love & Hate for Allaah's sake)

Al Wala' Wal Bara' is an Arabic phrase. Within the context of Islam, the phrase means, on one hand, drawing near to what is pleasing to Allaah and His Messenger and, on the other hand, withdrawing from what is displeasing to Allaah and His Messenger (Salla Allaahu Alayhi wasallam).

What does this love and enmity exactly mean?

1. Al-Wala': Loving for the sake of Allaah means to love Allaah and to show loyalty to Him by following His Sharia. It means to love all that is good and permissible in the Quran and Sunnah.

- This type of love requires one to defend Allâh's Deen and to preserve it. It is to love those who are obedient to Allaah and to defend and assist them.

2. Al-Bara': Enmity for the sake of Allaah signifies showing anger towards those who oppose Allaah, His Messenger (Sallallahu alaihi wasallam), His Deen, and the believers.

- It is to struggle and fight against them in order to uphold and spread the way of Allaah and His Messenger (Sallallahu alaihi wasallam). There is a brilliant example of this in Ibrahim (alaihi-salaam), as narrated by Allaah in the Quran:

Allaah Al-mighty says in the Glorious Quran:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ
مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ

There is a good example for you in Ibrahim and those with him when they told their people: Surely, we disassociate ourselves from you and all that you worship beside Allaah. We have done with you. **And there has arisen between us and you enmity and hate forever until you believe in Allaah Alone.** **Al-Mumtahinah V.4**

The Importance of Wala' & Bara'

1. It is considered an Islamic Fundamental.
2. It is the tightest bond of faith.
3. It is from Millat Ibrahim and Millat Muhammad peace be upon them both.

The Sections of Wala'

There are two sections of Wala':

1. Tawalli.
2. Muwalaa.

Tawalli means loving Shirk (polytheism) and the Polytheists, loving Kufr (Infidelity) and the Kuffar, defeating the Muslims and being on the side of the enemies.

The Ruling of Tawalli-

It is considered Major Kufr and its person is an apostate.

The Proof to that is Allaah's saying:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ

And if any amongst you takes them as Auliya, then surely he is one of them-

Al-Maeda, V.51

Muwalaa means loving the Kuffar and the Mushrikeen for worldly benefits, and without defeating the Muslims and being on the side of the enemies.

The Ruling of Muwalaa-

It is lawful, and is of the great sins.

The Proof to that is Allaah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

O you who believe! Take not my enemies and your enemies (i.e. disbelievers and polytheists, etc.) as friends, showing affection towards them- **Al-Mumtahinah, V.1**

Signs of Muwalaa of al-Kuffar

- 1) Dressing like them, and speaking as they speak.
- 2) Travelling to their countries for pleasure.
- 3) Living in their countries while you can live in an Islamic country.
- 4) Being involved in their holidays, or helping them celebrating it.
- 5) Naming one's self or children a non-Muslim name.

Types of people and their right as to amity and hate

People in Al-Wala' and Al-Bara' are of three kinds:

- 1. Those who should be loved completely without any hate.** They are the genuine, faithful believers such as the prophets, the siddiqun (those followers of the prophets who were first and foremost to believe in them like Abu Bakr as-sideeq), the martyrs and the righteous starting first with Prophet Muhammad (Salla Allaahu Alayhi wasallam) whose love is obligatory more than loving one's self, sons, parents and the rest of mankind. Second, loving the wives of the prophet (Salla Allaahu Alayhi wasallam) "the mothers of believers", and his companions.
- 2. Those who should be hated completely without any love at all.** Those who are the non-believers, the hypocrites and the polytheists.
- 3. Those who should be loved in one way and hated in another way.** Those which love and hate are joined amongst them, they are the ones who are Muslims but they committed major sins. So, they should be loved for their faith and hated for the sins they committed. Loving them requires advising them to be righteous and directing them to the right path. But they committed a sin, we should advise them to quit and repent to Allaah. Also it is forbidden to see them commit a sin without telling them to stop it but we should not hate them completely without any love because they committed a major sin.

Chapter 10

(Al-ibadah – The Worship)

What does Ibadah mean?

Linguistically, the term Ibadah in Arabic dictionary means submission or surrender.

Religiously, it incorporates many definitions as follows:

Ibn Taymiya defined worship as: “It is a comprehensive term that encompasses all what Allaah loves of words and deeds whether inward or outward.”

Ibn ul-Qayyim said: “Worship is the utmost degrees of love to Allaah while accompanied by complete surrender.”

Sheikh ibn Sa’di gave many definitions to the term Ibadah including: “love and submission to Allaah are the essence and core of worship. The complete love and submission to Allaah is the reality of worship. If these two concepts or any of them is missed, it is not considered a true worship. This is because submitting oneself to Allaah is the core of worship which cannot be achieved except through a perfect love out of which the love of everything else follows.”

The pillars of Al-Ibadah

1. The love.
2. The fear.
3. The hope.

The Conditions of Allaah accepting one’s worship

1. Ikhlas “Sincerity.”
2. Worshipping Allaah as the Prophet Muhammad peace be upon him did.

Proof from Qur'an and authentic Hadith on these two conditions-

Proof on Sincerity

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were commanded not, but that they should worship Allah, and worship none but Him alone (abstaining from ascribing partners to Him) – **Al-Bayyina V. 5**

Proof on following the Prophet Muhammad peace be upon him

Allaah's Apostle peace be upon him said, "If somebody innovates something which is not in harmony with the principles of our religion, that thing is rejected"

Hadith - Bukhari, Volume 3, Book 49, Number 861. Narrated Aisha

Al-Ibadah is of two types-

- 1. Universal Worship** – it is the submission to Allaah's universal command, and it consists of both, the believer and the disbeliever; Meaning that everyone in the universe is a slave of Allaah due to them being created by him.

Proof from Qur'an of Universal Worship-

إِنَّ كُلَّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتَى الرَّحْمَنِ عَبْدًا

There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave – **Maryam, V. 93**

- 2. Legal Worship** – It is the submission to Allaah's lawful commands, like the prayers, fasting, and well behaving, Etc...

Proof of legal worship-

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness- **Al-Furqan, V. 63**

Important rule in Tawheed of Worship-

Any action that is considered Ibadah must be devoted to Allaah alone otherwise the action would be considered worshipping someone else, which is Shirk.

Proof on Tawheed of Worship-

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ
And your Lord has decreed that you worship none but Him – Al-Israa' V. 23
وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا
Worship Allah and join none with Him in worship - An-Nisaa' V. 36

Examples

Supplication is worship; supplicating to other than Allaah is considered associating partners with him, which is Shirk.

Fear is worship; fearing other than Allaah in things that only Allaah deserves to be feared from is Shirk.

THE END