



The Tawheedology Book

Understanding the Religion First

By Rayan Fawzi Arab



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 Allaah, whom we seek His help and forgiveness. We seek refuge with Allaah from whatever evil our hearts conceal and from the consequences of our evil deeds. Whoever Allaah 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 Allaah, who has no partners.

وأشهد أن محمداً عبد الله ورسوله.

And I attest that Muhammad is the servant and [final] messenger of Allaah.

The Tawheedology Book is a tawheed made easy book, which gives the Muslim positive knowledge regarding his creed and conviction. Most of its information is brought to you from the book called "At-Tawheed Al-Muyassar," compiled by Sheikh Abdullah bin Ahmad Al-Huwail and introduced by Sheikh Abdullah Al-Jabrain and Sheikh Khalid Al-Muslih.

Other information in this book is from Sheikh Salih al-Fawzaan's book, "A Concise Commentary on The Book of Tawheed," along with some information I added myself, and 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 me directly, and I would be more than pleased to assist you and answer them.

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Chapter 1

Tawheed and Its Types

For everything existing in the heavens and on the surface of this earth there is a purpose stated by the one Creator. And for us living here, there are also purposes: one major one and many minor ones. The major purpose of our existence is sustained by the minor ones, which include sleeping, eating, and working. These are actions that we must take in order to enhance our ability to fulfill the major purpose, which is an obligation upon all mankind; and that is to worship Almighty Allaah, as He confirmed in His noble Book:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

And I did not create the jinn and humans except to worship Me. (51:56)

Hence, if Allaah created us for that reason, then He must have outlined some fundamentals of conduct so that we can worship Him in the manner that pleases Him. Considering this matter, I ask myself, "Is it possible that one may worship Allaah along with other gods?"

Logically speaking, I can see that it is possible indeed; but is that what Almighty Allaah requires? Does He command man to worship Him along with an idol or another man, or is that a suggestion from the devil? Indeed, this is something that we surely need to understand.

Come with me to examine Prophet Muhammad's invitation to Islam at the time he was sent to the pagans in Makkah to deliver the message. He asked them whether they believed in Allaah or not. They said they did believe in Allaah, so he then asked them why they worshipped other gods besides Him? They replied, "We only worship these gods so that they may bring us closer to Allaah."

These people had an approach – to worship false gods in order to get closer to Allaah, while He is actually closer to them than the veins in their throats. Yes, Allaah is nearer to you than your jugular vein. Do you know what your jugular

vein is? It is the vein in your neck that connects to the brain and has a major role in your logic and perception.

Allaah Almighty 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 soul whispers to him. And We are nearer to him [in knowledge] than [his] jugular vein. (50:16)

But we should keep in mind that Allaah is not near us physically because He is literally above His Throne. He is close to His creations through His absolute knowledge of them.

So the major purpose of life is to worship Allaah by singling Him out, and that is where tawheed comes in. "Tawheed" in the Arabic language means unification or singleness, from a verb meaning to make something one or single.

Example:

If you were to say that no one should exit the mosque except Ahmad, then you are singling out Ahmad for exiting the mosque. And to say that none must be worshipped except Allaah means that He is singled out for worship.

Once we know this, it becomes an obligation upon us to single out Allaah, Most High, in the following three categories:

TAWHEED AR-RUBOOBIYYAH
TAWHEED AL-ULOHIYYAH
TAWHEED AL-ASMAA' WAS-SIFAAT

Type of Tawheed	Definition	Evidence from the Qur'an
Ar-Ruboobiyyah (Lordship)	<p>To single out Allaah regarding the acts of:</p> <p>Creation</p> <p>Providing sustenance</p> <p>Giving life</p> <p>Causing death</p> <p>Regulation and administration of the heavens and earth</p>	<p>أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ</p> <p>Surely, to Him belongs creation and command. (23:14)</p> <p>وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ</p> <p>And to Allaah belongs the dominion of the heavens and the earth. (3:189)</p> <p>قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ</p> <p>Say [O Muhammad]: "Who provides for you from the sky and the earth? Or who controls hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who arranges each matter?" They will say: "Allaah." Say: "Then will you not fear [Him]?" (10:31)</p>
Al-Uloohiyyah (Worship)	<p>To single out Allaah for worship so that none other than Him is worshipped (e.g., in prayer, fasting or sacrifice, and in trust, fear, hope, love, etc.).</p>	<p>وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ</p> <p>And I did not create not the jinn and humans except to worship Me [alone]. (51:56)</p> <p>وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا</p> <p>Worship Allaah and join nothing with Him in worship. (4:36)</p>
Al-Asmaa' was-Sifaat (Names and Attributes)	<p>To describe Allaah and name Him with whatever He has described and named Himself in the Qur'an, or with what His Messenger (ﷺ) described and named Him in authentic narrations, and to affirm that without any resemblance to creation, and without false interpretations or negation.</p>	<p>لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ</p> <p>There is nothing like unto Him and He is the Hearing, the Seeing. (42:11)</p> <p>وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا كَانُوا يَعْمَلُونَ</p> <p>And to Allaah belong the best names, so invoke Him by them. And leave those who deviate concerning His names. They will be recompensed for what they have been doing. (7:180)</p>

Important Points

- 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.
- Even though the polytheists to whom Prophet Muhammad was sent believed in tawheed ar-ruboobiyyah, i.e., they knew that Allaah alone is the creator, the one who gives life, and the one who causes death, they still could not be considered Muslims.
- Tawheed al-uloohiyyah was the mission of all prophets, because it is the principle upon which all deeds are based. Without belief in it all deeds are worthless because then the opposite would be present, which is shirk (polytheism).

The Importance and Benefits of Tawheed

- 1) **Tawheed is the greatest aspect of the five pillars of Islam**, and it is not possible that one can be a Muslim without singling out Allaah in all three categories, dedicating his worship to Allaah alone and rejecting all false deities.
- 2) **Tawheed is the greatest of all deeds, and the first of all duties.** It comes before all other deeds due to its great status, and it is the first thing to which we should call others. The Prophet (ﷺ) said to Mu'adh when he sent him to Yemen, "You are going to a people of the scripture (Christians) so let the first thing you call them to be tawheed of Allaah.

- 3) No act of worship is accepted without tawheed.** It is the condition for its acceptance, and worship is not considered worship unless tawheed is involved. Just as prayers are not valid without wudhoo` (purification), worship is not accepted without tawheed, for it then becomes shirk, which damages all deeds and causes one to be an inhabitant of the Hellfire.
- 4) Tawheed is the cause of security and guidance in the dunya (worldly life) and the aakhirah (hereafter),** and evidence of that comes from the Qur'an:

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

It is those who believe and do not mix their belief with injustice [i.e., shirk], those will have security, and they are [rightly] guided. (6:82)

Ibn Katheer commented: "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 ones who are secure on the Day of Recompense, and are well-guided in this life and in the hereafter. Whoever meets Allaah with pure tawheed is given pure security and pure guidance. Shirk is the greatest oppression, while tawheed is the greatest justice."

- 5) Tawheed is the cause for entering Jannah (Paradise), and being saved from the Hellfire.** The Prophet (ﷺ) said, "Allaah has prohibited the Fire from burning whoever says, 'Laa Ilaaha Ill-Allaah' with devotion."
- 6) Tawheed is salvation from the distress of the dunya and aakhirah.**

Ibn al-Qayyim, a Muslim scholar, said, "Tawheed is the helper of both its enemies and its friends."

As for its enemies: It is salvation from the distresses and hardships of this life. The proof of that is:

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

And when they board a ship, they invoke Allaah, sincere to Him in religion, but when He delivers them to the land, at once they associate others [with Him]. (29:65)

And for its friends: It is salvation from the distresses and hardships of both this life and the hereafter. There is nothing that combats hardship and distress like tawheed. When Prophet Yunus was swallowed by the fish he was not saved from that distress until he said, "*Laa Ilaaha Illa anta, subhanaka, innee kuntu min ath-thaalimeen.*" (There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers.) That is when Allaah commanded the fish to eject him out upon the land – after he had declared that there is no [true] deity 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 did not create not the jinn and humans except to worship Me. (51:56)

Not a single prophet or messenger was sent, nor were scriptures revealed except to teach that Allaah should be singled out and worshipped alone.

Chapter 2

Evidences of Tawheed (A Deeper Look at Allaah's Proofs)

We previously discussed the three types of tawheed, which are the foundations of Islam, identified each one, and explained their importance. We should by now realize that all three are requirements for being a Muslim. Moving forward, we will discuss two important points that are related to *tawheed ar-ruboobiyyah*, regarding Allaah's power to create and sustain.

The basis for the *ruboobiyyah* 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. (39:62)

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ

No calamity strikes except by Allaah's permission. (64:11)

We all know that it is Allaah alone who gave all things the ability to move and to change, and that nothing happens in creation except what He allows to happen. In recognition of this reality, Prophet Muhammad (ﷺ) often used to repeat the phrase, "*Laa hawla wa laa quwwata illa billaah*," meaning: there is no movement or power except by [the will of] Allaah.

Prophet Muhammad (ﷺ) further elaborated on this concept, saying, "Know that if the [whole] nation assembled in order to benefit you with something, it could not benefit you except by something Allaah had already decreed for you; and if they assembled in order to harm you with something, they could not harm you except with something Allaah had already decreed upon you." (At-Tirmidhi)

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

Allaah said in the Qur'an:

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

Surely we will test you with something of fear, hunger, loss of wealth and lives and fruits [of work], so give good tidings to those who are patient. (2:155)

So that is the first point – to affirm that all mankind is being tested with good and bad situations.

When Adam was commanded not to approach a certain tree he was under trial. When Ibraheem was commanded to slaughter his son, Isma'eel, he was under trial. When you and I wake up every morning, from the moment we wake to the moment we sleep we are being tested.

When we obey our Lord and are patient during His trials, we are rewarded tremendously, but if disobedience or impatience occurs, then Almighty Allaah becomes displeased. And when He becomes displeased with an action someone has committed He provides no reward for that action.

Allaah, the Exalted poses a question in the Qur'an:

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do people think that they will be left to say: "We believe" and they will not be tried? And we have certainly tried those before them. And Allaah will surely make known those who are truthful, and He will surely make known the liars.

(29:2-3)

So belief in *tawheed ar-ruboobiyyah* necessitates that a Muslim is certain that he will be put into trials and tribulations.

The second point consists of two evidences for tawheed. Let us go back to the verse that states the purpose of creation:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and humans except to worship Me. (51:56)

The Arabic word **لِيَعْبُدُونِ** comes from the root **عَبَدَ** 'abada. The best definition of this verb is to serve or worship. Other words derived from it are **عبادة** 'ibaadah, a noun which means servitude or worship, and **عبد** 'abd, which means a slave or

servant. The common Arabic name عبد الله "Abd-Allaah" means the slave of Allaah, and the word عبادة 'ibaadah also denotes servitude and submission.

In the above verse, Allaah states the purpose of life by pointing out the reason He created the jinn and human beings. In Arabic, *ins* (إنس) means mankind, and the word *insa'an* (إنسان) means a human being.

The jinn were created long before humans. They were created from fire, and they eat, drink, marry, live and die just as we do. Among them are the righteous and the evil. Iblees (Satan) was from the jinn, as Allaah described in the Qur'an:

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

And (mention) when We said to the angels, "Prostrate to Adam." So they prostrated except for Iblees. He was of the jinn and disobeyed the command of his Lord. (18:50)

Allaah Almighty favored humans over the jinn in creation and honored them. He said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

And indeed We have honored the children of Adam. (17: 70)

The children of Adam are of mankind only. Jinn cannot be sons of Adam because Adam was the first human created. And no son of Adam can be of the jinn because they are two different creations. The jinn are unseen by the children of Adam, but the children of Adam are visible to the jinn. So the jinn can see us but we can't see them. Even though the jinn and humans are different in many ways, Allaah has made them similar in the purpose of their creation, and that is submission to Allaah and worship of Him alone.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and humans except to worship Me. (51:56)

What lessons are drawn from this verse?

It is an obligation upon the jinn and mankind to devote all acts of worship to Allaah alone.

It explains the wisdom behind the creation of both.

Only Allaah deserves to be worshipped.

Allaah does not need His creatures, for He is the Self-Sufficient, but His creatures are in need of Him.

Allaah is Wise in His actions.

Allaah has also said:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has decreed that you worship none except Him, and to the parents, good treatment. (17:23)

The Arabic word, قَضَى (qadaa) is a verb in the past tense that literally means commanded or decreed. رَبُّكَ (rabbuka) means your Lord, The word رب (rabb) can be defined as sustainer, cherisher owner, master, ruler, controller, provider, guardian and caretaker. So to put this translation in another form, we can say that وَقَضَىٰ رَبُّكَ means: "And your Sustainer and Cherisher has commanded you."

أَلَّا (al-laa) is a word that negates what comes after it. (It does not mean Allaah.) The word تَعْبُدُوا (ta'budoo) comes from عِبَادَة ('ibaadah), meaning worship. So when Allaah says: أَلَّا تَعْبُدُوا He means that you must not worship, and then He says: إِلَّا (illa), which means an exception. So first He commanded us not to worship anything, when He said أَلَّا تَعْبُدُوا. But then the sentence continues because this is not what Allaah wants from us; we became sure of that as soon as we saw the word إِلَّا (illa) which means except. After it comes the word إِيَّاهُ (iyyaah), which means Himself and none other than Him.

Then there is a second command:

وَبِالْوَالِدَيْنِ إِحْسَانًا

And to the parents, good treatment. (17:23)

The Arabic **و** (*wa*) means and. **بِالْوَالِدَيْنِ** (*bil-waalidayni*) comes from the word **والد** (*waalid*) which is derived from the root **وَلَدَ** (*walada*), which means to beget or give birth. *Waalid* means father or parent. (A mother is called **والدة** *waalidah*.) So, **والدين** means both parents. When the word begins with the definite article **ال** (*al*) it means "the," so **الْوَالِدَيْنِ** (*al-waalidayni*) is translated as "the parents." In the verse above we can see that the letter **ب** (*ba*) is attached to **الْوَالِدَيْنِ** and this is a preposition that means "to." Thus, **بالوالدين** means "to the parents."

The word **إِحْسَانًا** (*ihsaanan*) is derived from **حُسْن** (*husn*) which means good.

الإحسان is the third and highest level of Islam, and it is to worship Allaah as if you see Him. This is a level that not many people attain. Its definition is "perfection" or "best" and what Allaah means in the verse above is: And to your parents, perfection, i.e., the best treatment possible.

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has decreed that you worship none but Him, and to your parents, best treatment. (17:23)

The Greatest Good Deed vs. the Greatest Sin

- If worshipping Allaah alone without worshipping anyone else is the best act of goodness that mankind and jinn can do, then it indicates that worshipping other than Allaah is the worst sin mankind and jinn can commit.
- If being good to parents is the second best act of goodness that mankind and jinn can do, then it indicates that being impolite, disobedient or negligent to parents is the second worst sin mankind and jinn can commit.

What proves that associating partners with Allaah and being undutiful to parents are the greatest sins?

عن عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي صلى الله عليه وسلم قال: الكبائر: الإشراك بالله وعقوق الوالدين وقتل النفس واليمين الغموس (رواه البخاري)

'Abdullah bin 'Amr bin al-'Aas (may Allaah be pleased with him) reported: The Prophet (ﷺ) said, "Among the major sins are: association of anything with Allaah, disobedience to parents, killing a person and swearing a false oath. (Al-Bukhari)

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا

And your Lord has decreed that you worship none but Him, and to your parents, good treatment. (17:23)

What other lessons are drawn from this Qur'anic verse?

Tawheed is the first command directed by Allaah to mankind.

The verse conveys the meaning expressed in the *shahaadah* (testimony of faith).

The merit of fulfilling the parents' rights to respect and the best treatment.

The obligation of striving for perfection when dealing with parents.

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

Chapter 3

Ash-Shahaadataan

The testimony of faith consists of two parts.

First:

أشهد أن لا اله الا الله

"I testify that there is no deity [worthy of worship] except Allaah."

Statement	Proofs from Quran	Pillars
No deity deserves to be worshipped except Allaah.	<p>شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ.</p> <p>Allaah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge, [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise. (3:18)</p>	<p>To negate that there is no other deity</p> <p>لا اله</p> <p>Meaning: to deny the worship of all that is being worshipped besides Allaah.</p>
	<p>فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ</p> <p>Therefore, know that there is no deity except Allaah. (47:19)</p>	<p>To confirm that Allaah is the only deity</p> <p>الا الله</p> <p>Meaning: to devote all worship to Allaah alone without attributing partners to Him.</p>
	<p style="text-align: center;">The benefit of saying it</p>	
	<p>Abu Hurayrah reported that the Prophet (ﷺ) said, "Renew your faith." "How can we renew our faith?" they asked. The Prophet (ﷺ) said, "Say always, 'La ilaha illa Allaah'."</p> <p>[From Ahmad, with a sound isnad. Quoted in Fiqh us-Sunnah by as-Sayyid Sabiq.]</p>	

Allaah says:

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنَ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا

Whoever disbelieves in false gods and believes in Allaah has grasped the firmest handhold with no break in it. (2: 256)

Proof that there is no other deity لا اله الا الله that deserves to be worshipped	Proof for devoting all worship to Allaah alone	Result
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ Whoever disbelieves in false gods	وَيُؤْمِنُ بِاللَّهِ and believes in Allaah	فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ has grasped the firmest handhold.

Explanation:

He who denies that any false deity deserves to be worshipped has grasped the firmest handhold that will never break. But he can grasp it only on one condition: that he believes Allaah alone deserves to be worshipped.

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

The benefit is that this person will receive pure guidance from Allaah, and no one other than Allaah can take this guidance away.

Allaah also says:

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

And [mention] when Ibraheem said to his father and his people, "Indeed, I am disassociated from that which you worship – except for Him who originated me, for He will guide me. (43:26-27)

Proof that there is no other deity لا اله that deserves to be worshipped	Proof for devoting all worship to Allaah alone	Result
<p>وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ</p> <p>And when Ibraheem said to his father and his people "Indeed, I am disassociated from that which you worship,</p>	<p>إِلَّا الَّذِي فَطَرَنِي</p> <p>except for Him who originated me,</p>	<p>فَإِنَّهُ سَيَهْدِينِ</p> <p>for He will guide me</p>

Explanation:

After Ibraheem denied that the idols deserved to be worshipped, he confirmed that it is only his Creator, Allaah, who deserves worship. He was guided in this life due to that belief, and he will also be guided in the Hereafter due to that belief.

The testimony "Laa ilaaha ill-Allaah" will not benefit the one who says it unless he fulfills eight conditions:

The Conditions of "Laa ilaaha ill-Allaah"	
1. Knowledge – of its meaning, the negation and affirmation.	
Then know that there is no god except Allaah (47:19)	فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ
2. Certainty – complete knowledge that eliminates suspicion and doubt.	
The believers are only those who believe in Allaah and His Messenger and then have not doubted, and who strove in His way with their possessions and their lives. It is those who are the truthful. (49:15)	إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ.

3. Sincerity – which negates shirk.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were not commanded except to worship Allaah, sincere to Him in religion...

(89:5)

4. Truthfulness – which prevents falsehood and hypocrisy.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ

Do the people think that they will be left to say, "We believe" and they will not be tried? And We have certainly tried those before them, and Allaah will surely make evident those who are truthful, and He will surely make evident the liars. (29:2-3)

5. Love – for it and its meaning and satisfaction with adhering to it.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدَّ حُبًّا لِلَّهِ

And among the people are those who take other than Allaah as equals [to Him]. They love them as they [should] love Allaah. But those who believe are stronger in love for Allaah. (2:165)

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

وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ

Turn to back your Lord and submit to Him... (39:54)

7. Acceptance – which negates rejection.

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ وَيَقُولُونَ إِنَّا لَنَارِكُوا آلِهَتَنَا لِشَاعِرٍ مَجْنُونٍ

For when it was said to them, "There is no god except Allaah," they were arrogant and said, "Are we to leave our gods for a mad poet?" (37:35)

8. Denial – that other deities deserve to be worshipped.

فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى

Whoever disbelieves in false gods and believes in Allaah has grasped the firmest handhold with no break in it. (2: 256)

Hadiths Regarding the Testimony of Faith

The Prophet (ﷺ) said, "Allaah will save a man of my community whose record of sins fills 99 books, each book extending as far as the eye can see. Against all that will be weighed the one good deed that he has, which is his testimony that there is no god but Allaah and that Muhammad is His messenger, and it will outweigh all the rest." The Prophet (ﷺ) then said, **"Nothing can outweigh Allaah's Name."**

(Narrated by Ahmad, at-Tirmidhi, al-Hakim and al-Bayhaqi)

A man came to `Ubaadah bin as-Saamit at the time of his death and began to cry, so `Ubaadah 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 (ﷺ) in which there was benefit for you except I narrated it to you, except for one. And I shall narrate it to you now since I am about to breathe my last. I heard Allaah's Messenger (ﷺ) say: **"Whoever witnesses that there is no god but Allaah and that Muhammad is the Messenger of Allaah – Allaah prevents the Fire from touching him."**

(Muslim and at-Tirmidhi)



The second part of the testimony is:

وأشهد أن محمداً رسول الله

"And I testify that Muhammad is the Messenger of Allaah."

Statement	Proofs from Quran	Pillars
Muhammad is the servant and messenger of Allaah.	<p>لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ</p> <p>There has certainly come to you a messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful. (9:128)</p> <p>وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ</p> <p>And Allaah knows that you are indeed His messenger. (63:1)</p>	Acknowledging that he was sent with Allaah's message to mankind and the jinn.
	<p>سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى</p> <p>Exalted is He who took His Servant [Muhammad] by night from al-Masjid al-Haraam to al-Masjid al-Aqsaa'</p>	The belief that he is a servant of Allaah.
	<p>The benefit of believing so</p> <p>After a person dies, he or she will be asked three questions. 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, he will say: "I witnessed that he is the servant and messenger of Allaah. If he says that, then he has passed the major test.</p>	



The testimony "Muhammadan Rasool Allaah" does not benefit one who says it unless he fulfills four conditions:

The Conditions of "Muhammadan Rasool Allaah"	
1. Firm belief in what the Prophet (ﷺ) conveyed.	
	To believe in every detail that he taught about Allaah with no doubt about it.
2. Obeying all his commands and instructions.	
	Allaah gave us commands and instructions through Prophet Muhammad (ﷺ), so he who obeys the Prophet (ﷺ) has obeyed Allaah.
3. Avoiding all that he has prohibited.	
	There are certain things that the Prophet (ﷺ) told us to avoid. If we do not avoid what he has prohibited, then we have not yet truly testified that he is the Messenger of Allaah.
4. Worshipping Allaah in the same way and manner that he (ﷺ) taught us.	
	To avoid innovations in worship and to adhere to the Sunnah.

The testimony of faith to a believer is like a diamond key with sharp teeth that unlocks a golden gate, a gate that cannot easily be found, and when it unlocks it is silent, having no sound. The testimony of faith is like a bullet-proof vest for a person in war, and like water for a person on the sixth floor of a building caught on fire. And it is like air for a person on the highway who has a flat tire, but in this respect, only if its conditions are fully adhered to.

Chapter 4

Shirk (Polytheism) and Its Types

Almighty Allaah says:

يَا أَيُّهَا النَّاسُ ضَرْبٌ مِّثْلَ مَا سَمِعْتُمْ لَهٗ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْنُبْهُمْ
الذُّبَابُ شَيْئًا لَا يَسْتَفْتِدُوهُ مِنْهُ ضَعْفَ الطَّالِبِ وَالْمُطْلُوبِ.

O people, an example is presented, so listen to it. Indeed, those you invoke besides Allaah will never create [as much as] a fly, even if they gathered together for it [i.e., that purpose]. And if the fly should steal from them a [tiny] thing, they could not recover it from him. Weak are the pursuer and pursued. (22:73)

The persistent disease that has spread among nations is what we will talk about today, the disease from which all prophets were sent to rescue their people, a disease that the devil blows into the hearts of his followers. It is something that we are in danger of falling into, and it is a catastrophe for its followers. It is something that will continue until the Day of Judgment, to the very moment the angel, Israafeel, blows the trumpet. It is what we call in our language: *shirk*, associating others with Allaah; may Allaah protect us.

Shirk means polytheism in English, which is the belief in the existence of more than one god. It is our duty to know shirk, study it and understand it well, so that we don't fall into it.

Ibn 'Abbaas said, "There were ten centuries between Adam and Noah, during which all people had belief in tawheed."

So how did shirk first 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 ever sent, the prophet Nuh (Noah).

Before Nuh was sent, there were five righteous people who were named Wadd, Suwaa', Yaghooth, Ya'ooq and Nasr. These people believed in tawheed, and they loved Allaah very much. After they died, their people created idols representing them and kept these idols as a memorial. Later, when many years had passed, the following generations saw these idols and thought that those people were gods; and they began to worship them.

Allaah then sent Nuh to warn those people against worshipping the idols. 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 Allaah! You have no other deity but Him. Indeed, I fear for you the torment of a great Day." (7:59)

Nuh kept on 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 put his followers on it in order that the believers be saved from the impending flood. Then Allaah caused heavy rains to fall and springs to gush forth from the earth. Not a single disbeliever on the face of the earth survived Allaah's punishment. And Allaah saved Nuh and the believers in the ark.

Shirk is the greatest evil and the sin that Allaah hates most. It is oppression and injustice (ظلم) to one's self, because the *mushrik* (one who associates others with Allaah) is giving a portion of his worship to those who are not worthy to be worshipped. About that Allaah says:

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

And those whom you invoke other than Him do not possess [as much as] the membrane of a date seed. If you invoke them, they do not hear your supplication; and if they heard, they would not respond to you. And on the Day of Resurrection they will deny your association. And none can inform you like [one] Aware [of all matters]. (35:13-14)

Words	Linguistic Definitions	Religious Definitions
poly	More than one, a number of	Belief in the existence of more than one or plural gods.
theism	Belief in the existence of a god or gods, essentially as the creator and ruler of the world.	
shirk	Association, partnership	Associating others with Allaah in aspects of divinity.

Categories of Shirk

Shirk Akbar (Major Shirk) Open and Apparent	Shirk Asghar (Minor Shirk) Concealed or Hidden
<p>To associate anyone with Allaah as his partner (to believe in more than one god).</p> <p>To associate Allaah's attributes with another (e.g., considering His knowledge or power as belonging to someone else).</p> <p>Major shirk expels a person from Islam.</p>	<p>All verbal or physical actions (deeds) that may lead to major shirk, or what is described in the texts as being shirk.</p> <p>Minor shirk does not expel a person from Islam.</p>

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 at all).
Nullifies all of a person's deeds.	Does not nullify all of the person's deeds. Rather, showing off or doing deeds for worldly reasons only nullifies the deed done for that purpose.
Makes taking the life and property of those who commit it lawful for the Islamic state.	Does not make these two things lawful for the Islamic state to take.

Types of Shirk Akbar (Major Shirk)

Types	Evidences	Translation of Evidence
<p>Shirk of supplication</p> <p>(Calling upon 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 board a ship, they invoke Allaah, sincere to Him in religion; but when He delivers them to the land, at once they associate others [with Him]. (29: 65)</p>

<p>Shirk of desire and intent</p> <p>(Worshipping Allaah only for the benefits of this life rather than His reward in the hereafter is shirk.)</p>	<p>مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ. أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَخَبَطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ.</p>	<p>Whoever desires the life of this world and its adornments – We fully repay them for their deeds therein, and they therein will not be deprived. Those are the ones for whom there is not in the hereafter but the Fire. And lost is what they did therein, and worthless is what they used to do. (11:15-16)</p>
<p>Shirk of obedience</p> <p>(Obeying scholars or rulers in disobedience to Allaah is considered equal to worshipping them.)</p>	<p>اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ.</p>	<p>They have taken their scholars and monks as lords besides Allaah, and [also] the Messiah, the son of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him. (9: 31)</p>
<p>Shirk of love</p> <p>(Having love for anyone or anything more than Allaah is shirk.)</p>	<p>وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ</p>	<p>And among the people are those who take other than Allaah as equals [to Him]. They love them as they [should] love Allaah. But those who believe are stronger in love for Allaah. (2:165)</p>

Examples of Shirk Akbar and Shirk Asghar	
<p>Shirk Akbar (Apparent)</p>	<p>Slaughtering animals for other than Allaah, asking and expecting benefit from others while Allaah is the one who provides, making vows to please others besides Allaah. (A vow means to make it obligatory upon oneself to do a good deed or to refrain from something for the acceptance of Allaah.)</p>

Shirk Akbar (Hidden)	The shirk of hypocrites, and their showing off, the secret fear of others besides Allaah when only Allaah has power to benefit or harm.
Shirk Asghar (Apparent)	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.
Shirk Asghar (Hidden)	Doing good things with the intention of being complimented & not for Allaah's sake. Seeing an evil omen.

The History of Shirk

Ibn 'Abbaas (may Allaah be pleased with him) said, "There were ten centuries between Adam and Noah, during which all people had belief in tawheed."

When did shirk first appear on earth?

It appeared among Noah's people

When the five righteous men died, people made idols representing them. They later began worshipping them, so Allaah sent Noah to invite them back to tawheed.

It appeared among Musa's people

After Allaah ordered Musa (Moses) to go to the mountain to receive His legislation and during his absence, a man named as-Saamiree made an idol for them and convinced them that this idol was Musa's God.

It appeared after Jesus

After Isa (Jesus) was taken up to the heavens, Paul, who had once been an enemy, claimed to be a follower of Jesus but changed his message in order to win converts and support among the pagans.

It appeared in al-Hijaz:

When 'Amr bin Luhayy brought idols to the Arab land of Hijaz, he altered the religion established by Prophet Ibraheem (عليه السلام) and told the people to worship the idols.

It appeared in this ummah (Prophet Muhammad's nation):

When the Shi'ah revered graves and introduced many innovations.

When extremist Sufis took their shaykhs as lords.

Dangers of Shirk

1

Allaah will not forgive one who dies as a mushrik (polytheist) without repenting.

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

Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allaah has certainly fabricated a tremendous sin. (4:48)

2

Allaah does not accept any good deed done by a mushrik, and considers all his good acts worthless.

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

And it was already revealed to you and to those before you that if you should associate [anything] with Allaah, your work would surely become worthless, and you would surely be among the losers. (39: 65)

3

Entering Jannah (Paradise) is impossible for the mushrik, and his final home is in the Hellfire for eternity.

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

Indeed, he who associates others with Allaah – Allaah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers. (5:72)

Prophet Muhammad (ﷺ) said, "The first people to be consumed by the fire are three: a reciter of the Qur'an, a fighter who was killed in battle, and a wealthy man.

The first to be called to account will be the reciter of the Qur'an. Allaah will ask him, "Did I not teach you what I sent down to My messenger?" He will say, "Yes, my Lord." Allaah will ask him, "What did you do with it?" He will say, "I used to stand reciting by night and by day, hoping for Your reward." Allaah will say, "You lied," and the angels will say, "You lied." Then Allaah will say, "You only wanted people to say, so and so is a reciter of the Qur'an, and they have said it. Take him to Hell."

Then the wealthy man will be brought and Allaah 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." Allaah will ask him, "So what did you do with what I gave you?" He will say, "My Lord, You provided me with wealth, and I spent it on the poor, hoping for Your reward and for Paradise." Allaah will say, "You lied." And the angels will say, "You lied." Allaah will say, "Rather, you wanted people to say that so and so is a generous man, and they have said it. Take him to Hell."

Then the man who was killed in battle will be brought. Allaah will ask him, "Why were you killed?" He will say, "My Lord, I went out to battle for your cause and I fought the enemy until I was killed, hoping for Your reward and for Paradise." Allaah will say, "You lied." And the angels will say, "You lied." Then Allaah will say, "Rather, you fought so that people would say so and so is a brave man, and they have said it. Take him to Hell." **(Narrated by Muslim)**

Chapter 5

Evidences of Shirk

Allaah (ﷻ) says:

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

Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allaah has certainly fabricated a tremendous sin. (4:48)

The Arabic word إِنَّ (inna) **means** in English: "indeed." Allaah used the word إِنَّ to emphasize what comes after it. If He had said: اللَّهُ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ without using إِنَّ then the sentence would have been a normal one. But here He said: إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ (inn-Allaaha laa yaghfiru ay-yushraka bihi) **meaning:** "Indeed, Allaah does not forgive that partners should be associated with Him" and this is to confirm that there are no exceptions when a person dies while associating partners with Allaah. And then the verse continues: وَيَغْفِرُ (wa yaghfiru) **meaning:** "And He forgives" مَا دُونَ ذَلِكَ (ma doona dhaalik) "Anything other than that," i.e., Allaah will in no way forgive any of His servants' sins who die as polytheists without repenting to Him before death overtakes them, **but He might forgive any other sin (other than shirk)** for people who committed sinful deeds and never sought forgiveness before death – Allaah **may** forgive those people if their hearts are clear from shirk. وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ (wa yaghfiru ma doona dhaalika limay-yashaa') i.e., He can forgive all other sins, but **only for whom He wills**, out of His bounty and wisdom.

Purpose of the revelation of this verse

Allaah revealed this verse after the Prophet (ﷺ) had recited:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا

Say: "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allaah. Indeed, Allaah forgives all sins... (39:53)

One of the people asked him, "O Messenger of Allaah, even shirk?"

Allaah Almighty replied to that man's question with another revelation, confirming that He would not forgive the one great sin of shirk, but it is possible for Him to forgive other sins for whom He wills. Thus, He revealed:

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

Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills. (4:48 and 4:116)

The General Meaning

Almighty Allaah's objective 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 until death will never be pardoned. On the other hand, He forgives sins for those whom He wills with the exception of shirk.

And Allaah (ﷻ) says:

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

And [mention] when Ibraheem said, "My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols. (14:35)

When we see in the Qur'an the words **وَإِذْ** (*wa idh*) we should keep in mind that it is an address to the Prophet (ﷺ), and **means** "And [mention in the revelation] when..." or "And [remember] when..."

قَالَ إِبْرَاهِيمُ (qaala ibraaheemu) **means** "Ibraheem said." Prophet Ibraheem is speaking in supplication to his Lord, and he makes two requests. The first one is:

رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا (rabbij'al haadhal-balada aaminan) **meaning** "My Lord, make this city [referring to Makkah] one of security." And the second request is:

وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ (wajnubnee wa baniyya an na'bud al-asnaam) **meaning** "and keep me and my sons away from worshipping idols."

The General Meaning

After construction of the Ka'bah was completed, Prophet Ibraheem invoked Allaah Almighty to make Makkah a safe city and to keep him and his sons away from the worship of idols, which he knew to be a great source of mischief.

The purpose of his invocation, "And keep me and my sons away from worshipping idols."

Because shirk is the unforgivable major sin, Ibraheem feared lest he or his sons could possibly die as idolaters, whose destiny is Hellfire for eternity. Not knowing for certain how life ends (whether he and his offspring would die as Muslims or mushriks), he sought the support of Allaah in this matter, asking Him to prevent such an occurrence.

Lessons Drawn from These 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 shirk and dies before repentance, his affair will be referred to Allaah the Exalted, who may either grant him forgiveness or punish him in the Hereafter.
- The Muslim should fear shirk, for Prophet Ibraheem, who was distinguished for demolishing idols at his time, was afraid of falling into this grave sin.
- The verses show the permissibility of invoking Allaah to remove and keep away evils. He is the only one to be implored for help and support.
- The verses show that 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 inclined to fall into acts or forms of shirk. Some people felt safe from it previously and then fell unconsciously into its darkness.



The Study of a Hadith Related to Shirk

Prophet Muhammad (ﷺ) said, "What I fear most for you [committing] is minor shirk." They said, "And what is minor shirk, O Messenger of Allaah?" He said, "Showing off. Allaah tells those people on the Day of Recompense, 'Go to the ones to whom you used show your good deeds in the world, and see if you find any reward with them.'"

(Narrated by Ahmed)

عَنْ مَحْمُودِ بْنِ لَبِيدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ أَخَوْفَ مَا أَخَافُ عَلَيْكُمْ الشِّرْكَ الْأَصْغَرَ" قَالُوا: وَمَا الشِّرْكَ الْأَصْغَرُ يَا رَسُولَ اللَّهِ؟ قَالَ: "الرِّيَاءُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ يَوْمَ الْقِيَامَةِ إِذَا جُزِيَ النَّاسُ بِأَعْمَالِهِمْ أَذْهَبُوا إِلَى الَّذِينَ كُنْتُمْ تُرَاءُونَ فِي الدُّنْيَا فَاَنْظُرُوا هَلْ تَجِدُونَ عِنْدَهُمْ جَزَاءً". أخرجه أحمد (٤٢٨/٥)، رقم (٢٣٦٨٠) وصححه الألباني (صحيح الجامع، رقم ١٥٥٥)

Explanation

Prophet Muhammad (ﷺ) mentioned that shirk (polytheism) is of two kinds: major and minor. In this hadith he expressed his fear that the people of his ummah (nation) would fall into minor shirk, which is performing good deeds with the intent of showing off in front of others who see him doing those deeds.

Whoever performs good deeds in order to show off, Allaah will not reward him or her for those deeds on the Day of Recompense. Instead, Allaah, the Exalted will tell that person to go to those for whom he showed off and ask them to reward him. But they will not be able to do so because only Allaah can reward His creatures in the Hereafter.

The General Meaning

Out of compassion and mercy for his ummah, the Messenger of Allaah (ﷺ) was always keen to guide people to the right path and warn them against all that is evil. He warned Muslims against performing devotional acts in order to show off or to get people's admiration. He taught that showing off is an act of minor shirk which would render the acts of worship performed in such a way as null and void. Prophet Muhammad (ﷺ) was anxious that the good deeds of Muslims be accepted by Allaah, so he warned them against pretentious display.

Lessons Drawn from the Hadith

- › A true believer should be concerned about falling into minor shirk, since Prophet Muhammad (ﷺ) expressed concern in this hadith, and warned Muslims against it.
- › Prophet Muhammad (ﷺ) was compassionate and keen to guide his nation to the straight path.
- › Shirk is categorized into major and minor. The former is defined as associating partners with Almighty Allaah, whereas the latter is confined to acts designated as shirk according to the Quran or the Sunnah that do not reach the degree of major shirk. They may be compared as follows:
 - » Major shirk makes all of a person's deeds invalid, whereas minor shirk renders only the acts contaminated by impure intentions invalid.
 - » While those who do not repent from major shirk will abide in Hell for eternity, perpetrators of minor shirk will not.
 - » A perpetrator of major shirk is regarded as a rejecter of Islam while one who commits of any form of minor shirk is still regarded as a Muslim.

Chapter 6

Fundamentals of Islam and Nullifiers of Religion

Theoretically 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 do not speak to him; you would like 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 not remain an alien man to you? Yes; because although you wanted to know him, you do not know him because you chose to walk away.

The point is that when an individual wants to get to know someone there are three simple "W"s that must be asked: WHO?, WHAT? and WHERE? Who are you? What do you do? Where are you from, or where do you work?

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

Allaah, the Almighty, introduces Himself with answers to these three questions in Surah al-A'raaf:

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 Allaah, who created the heavens and earth in six days and then established Himself above the Throne. He covers the night with the day, [another night] chasing it rapidly; and [He created] the sun, the moon, and the stars, subjected by His command. Unquestionably, His is the creation and the command; blessed is Allaah, Lord of the worlds. (7:54)

Who is He? "Indeed, your Lord is Allaah."

What does He do? "He created the heavens and the earth in six days" and "He covers the night with the day" and "He created the sun, the moon, and the stars, subjected by His command."

Where is He? ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ "Then He established Himself above the Throne." There are several meanings for the words "*istawa 'ala*," among them: to settle upon something, to assume ascendancy above something, and to assert authority over something, all in a manner that suits the majesty of Allaah. The attributes of Allaah are eternal, i.e., they have always existed and were present

before He created. (So it cannot be said that He "rose" above the Throne, inasmuch as He has always been ascendant.) Similarly, the true nature of the Throne is known only to Allaah, the Almighty.

Now you know what you need to know, so you know it and you have the knowledge. This means that Allaah is no longer mysterious to you. But the question remains: 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 now know Allaah, it means that you sought after Him, and that is the importance of seeking knowledge.

The Messenger of Allaah (ﷺ) said, "He who follows a path in quest of knowledge, Allaah will make the path of Jannah easy for him. The angels lower their wings over the seeker of knowledge, being pleased with what he does. The inhabitants of the heavens and the earth, and even the fish in the depths of the oceans seek forgiveness for him. The superiority of the learned man over the ritual worshipper is like that of the full moon to the rest of the planets (in brightness). The learned are the heirs of the prophets who bequeath neither dinar nor dirham but only knowledge. He who acquires it, has indeed acquired an abundant portion." (Abu Dawud and at-Tirmidhi)

Now, what kind of knowledge do you think Prophet Muhammad (ﷺ) was 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 Islam? How about knowledge of the Prophet? Isn't this the beneficial knowledge that we need to know? It is; and it is actually knowledge of the fundamentals of Islam.

The fundamentals of Islam are three:

- ✓ Knowledge of Allaah
- ✓ Knowledge of the Islamic religion
- ✓ Knowledge of the prophet, Muhammad (ﷺ)

Now, why do we need knowledge of these three fundamentals? It is because they are the first questions a 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 Muhammad? ماذا كنت تقول في محمد ؟

If, during his worldly life, the person had believed and followed Islam, then he will be able to answer these questions correctly. But if the person had disbelieved, rejected, or believed but didn't follow the Prophet's teachings, then he will not be able to answer the questions. When he answers the three questions, he has passed the test and will be admitted into Paradise, but if he fails to answer them,

he will be among the losers. Whoever fails this test will be driven into the Hellfire for eternity.

Almighty Allaah describes the state of the unbelievers in the noble Qur'an:

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 Allaah), he says: "My Lord, send me back, that I may do good in that which I have left behind." [But he is told] "No! It is but a word he is saying; and behind them is a barrier until the Day they are resurrected." (23:99-100)

After death the soul lives in a barrier (barzakh) between the first life and the final life. It remains in the barzakh, awaiting the Day of Judgment. During that time, the wicked unbeliever will be shown his place in the Hellfire. But the believer's grave will be made roomy and spacious and filled with light. A gateway will be opened for him every morning and evening, showing him his eternal home in Paradise.

Allaah said:

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

Is the description of Paradise, which the righteous are promised, wherein are rivers of water unaltered, rivers of milk the taste of which never changes, rivers of wine delicious to those who drink, and rivers of purified honey, in which they will have from all [kinds of] fruits and forgiveness from their Lord... [Are its inhabitants] like those who abide eternally in the Fire and are given to drink scalding water that will sever their intestines? (47:15)

Let us now return to the fundamentals of Islam.

1st Fundamental: Knowledge of Allaah, the Creator, Sustainer and Caretaker

You need to know that your Lord is Allaah, your Sustainer and Cherisher who has nourished you and favored you with His bounties. He is the only one who deserves to be worshipped, without ascribing partners or equals to Him. We recognize Him from His signs and from His creation. Some of His signs are: the day, the night, the sun and the moon. Some of His creations are: The seven heavens, the earth and everything within and between them.

2nd Fundamental: Knowledge of the religion (Islam)

You need to know that the only religion accepted by Allaah is Islam. This means submission of one's will to Allaah alone, worshipping Him, and the negation of all false deities. The levels of the religion are three: Islaam, Imaan and Ihsaan.

3rd Fundamental: Knowledge of Prophet Muhammad (ﷺ)

You need to know his name and other relevant facts:

He was Muhammad, son of 'Abdullah, son of Abdul-Muttalib, son of Hashim; and Hashim was from Quraysh. Quraysh are of the Arabs, and the Arabs are of the descendants of Isma'eel, the son of Ibraheem (peace be upon them both).

He lived 63 years – forty years before prophethood and twenty three years as the Messenger and Prophet of Allaah.

He became a prophet when "*Iqra'*," (the first word of Surah al-'Alaq) was revealed and he was sent to mankind with the revelation of Surah al-Mudaththir). Both of these surahs you will find in the Qur'an.

His birthplace was Makkah and his place of migration was Madinah.

His invitation was to tawheed. Allaah sent him to warn the polytheists and give good tidings to the believers.

This brings us to a few related issues that need to be understood:

1) What happens to a human being after death?

The human's soul will remain in the barzakh (barrier) until the Day of Resurrection. When the trumpet is blown by Allaah's angel, Israfeel, every living thing will die; then it will be blown once again, and everything that died will be brought back to life.

2) Why is it called the Day of Resurrection?

It is called the Day of Resurrection because every human being and every living thing that had 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 has been resurrected on that Day will be judged by the Creator. If the person had lived in the world according to the Creator's laws he will be safe, but if he had lived his first life according to any other law or ideology and disregarded his Creator's law, then his account and judgment will result in punishment.

4) What are a few clear signs that prove 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 ends. Humans are born, they grow, they become mature, and they get old and they die. Some die young and others die old, but eventually all lives come to an end. Nothing in the physical world is lasting.

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

Allaah answers:

وَمَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيتَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى

And whoever turns away from My remembrance – indeed, he will have a depressed life, and We will raise him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allaah] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten." (20:124-126)

If you feel that knowing some general things is a great way to live your life, imagine how great it is to know the things regarding your religion, your *deen*, which is your whole way of life; imagine that!

There is nothing greater than seeking the knowledge of Islam and knowing its fundamentals. If you realize that you are one of those who are truly seeking knowledge, then know that you are a fortunate person who is close to Allaah, because you kept a balance between both your worldly life and the Hereafter.

On the other hand, the non-believer knows only the things of this worldly life, and if you ask him about the next life he knows nothing.

Allaah describes him thus:

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ.

They know what is apparent of the worldly life, but they, of the Hereafter, are unaware. (30:7)

Evidences of What Nullifies the Religion

The most dangerous things which contradict, negate and invalidate the religion of Islam are ten:

1. Shirk (Polytheism)

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

Indeed, Allaah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allaah has certainly fabricated a tremendous sin. (4:115)

2. Placing intermediaries between oneself and Allaah, supplicating to them, asking intercession from them and relying on them.
3. Not regarding the polytheists as disbelievers, having doubt about their disbelief or considering their ways and beliefs to be correct.
4. Believing that there exists a guidance that is more complete than that of Prophet Muhammad (ﷺ).
5. Disliking something that the Messenger (ﷺ) taught, even if the person should act according to it; he has still not believed.
6. Mocking or ridiculing any part of Allaah's religion or its rewards and punishments.

قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

Say, "Is it Allaah and His verses and His Messenger that you were mocking?" Make no excuse; you have disbelieved after your belief. (9:65)

7. Sorcery and magic, which includes spells that cause a person to hate something desirable or love something undesirable, performing it or being pleased with it.

وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السَّحْرَ

It was not Sulayman who disbelieved, but the devils disbelieved, teaching people magic... (2:102)

8. Supporting and assisting disbelievers against Muslims.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاُولَئِكَ هُمُ الظَّالِمُونَ.

O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you – then it is those who are the wrongdoers. (9:23)

9. Believing that some people can be exempt from implementing the Sharee'ah (legislation) of Muhammad (ﷺ).

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

And whoever desires other than Islam as religion – never will it be accepted from him, and he, in the Hereafter, will be among the losers. (3:85)

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 is more unjust than one who is reminded of the verses of his Lord; then he turns away from them? Indeed We, from the criminals, will take retribution. (32:22)

Chapter 7

Kufr (Unbelief)

Terminology

Kufr: unbelief or disbelief, rejection or denial of Islam, ingratitude to Allaah

Kaafir: disbeliever, rejecter of Islam (m.) **Kaafirah:** (f.)

Kaafiroon/ Kaafireen/ Kuffaar: disbelievers, rejecters (pl.)

Almighty Allaah says in the noble Qur'an:

إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَابًا.

Indeed, We have warned you of an impending punishment on the Day when a man will observe what his hands have put forth, and the disbeliever will say, "Oh, how I wish I was dust!" (78:29)

Note:

All creatures will be resurrected on the Day of Recompense, mankind, jinn, animals, and even insects. Allaah will pass judgment upon the animals for whatever occurred between them in the worldly life and He will restore justice among them. After that He will say to them, "Be dust," so they will all become dust. When the unbeliever sees the record of his evil deeds before him and the torments of Hell, he will be filled with regret and will wish that he too could be reduced to dust rather than face his eternal punishment.

What is kufr? And how many types of kufr exist?

Definition of Kufr	
Linguistically	To cover, conceal
Islamically	Anything that contradicts or negates Islam

Types of Kufr

Major Kufr

Minor Kufr

Major kufr is not believing in Allaah and His Messenger, either by denial, doubt or by turning away from faith out of jealousy, arrogance or following one's own whims and desires.

The ruling on major kufr: It removes a person from Islam.

Categories of major kufr:

1. Kufr of denial and rejection

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

And who is more unjust than one who invents a lie about Allaah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers? (29:68)

2. Kufr of arrogance

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

And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblees. He refused and was arrogant and became of the disbelievers. (2:34)

3. Kufr of doubt

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَٰذِهِ أَبَدًا وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا.

And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish – ever. And I do not think the Hour will occur. And even if I should be brought back to my Lord, I will surely find better than this as a return."

(18:35-36)

4. Kufr of aversion

وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُعْرِضُونَ

But those who disbelieve are turning away from that of which they are warned.

(46:3)

5. Kufr of hypocrisy

ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed, then they disbelieved; so their hearts were sealed over and they do not understand. (63:3)

Minor kufr is a disobedient act that was identified as kufr in the Qur'an or the Sunnah, but does not reach the degree of major kufr.

The ruling on minor kufr:

It is haraam (unlawful) and is of the major sins, but it does not remove the person who commits it from Islam.

Examples of minor kufr:

1. Kufr of ingratitude

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 presents an example: a city [i.e., Makkah] which was safe and secure, its provision coming to it in abundance from every location, but it denied the favors of Allaah. So Allaah made it taste the envelopment of hunger and fear for what they had been doing. (16:112)

Note: When people are graced with Allaah's bounties and deny that Allaah is the one who bestowed that favor upon them, Allaah does not prolong that grace. Rather, He punishes the ungrateful because they denied His favor and removes it due to their disbelief.

2. Killing a Muslim

عن النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ : سَبَابُ الْمُسْلِمِ فُسُوقٌ أَوْ فُسُوقٌ وَقِتَالُهُ كُفْرٌ. (رواه البخاري)

The Prophet (ﷺ) said, "Abusing a Muslim is *fusooq* (wickedness) and killing him is *kufr* (unbelief)." (Al-Bukhari)

3. Attacking someone's lineage

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

Abu Hurayrah reported that the Messenger of Allaah (ﷺ) said, "There are two things people have which are *kufr*: attacking the lineage of others..." (Muslim)

4. Wailing over the dead

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

Abu Hurayrah reported that the Messenger of Allaah (ﷺ) said, "There are two things people have which are *kufr*: attacking the lineage of others and wailing over the dead." (Muslim)

Chapter 8

Nifaaq (Hypocrisy)

Terminology

Nifaaq: hypocrisy

Munaafiq: hypocrite (m.) **Munaafiqah:** (f.)

Munaafiqoon/Munaafiqeen: hypocrites (m. pl.) **Munaafiqaat:** (f. pl.)

Almighty Allaah says in the noble Qur'an:

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

The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands [refusing to give]. They have forgotten Allaah so He has forgotten them [accordingly]. Indeed, the hypocrites – it is they who are the defiantly disobedient. Allaah has promised the hypocrite men and hypocrite women and the disbelievers the fire of Hell, wherein they will abide eternally. It is sufficient for them. And Allaah has cursed them, and for them is an enduring punishment. (9:67-68)

Note:

A hypocrite is defined as someone who puts on a false appearance of virtue or religion, or one who acts contrary to stated beliefs or feelings. The hypocrite is described in the above verse as one who tells people to do what is wrong and deters them from good. Hypocrites are the biggest enemies of Islam because they deceive people and then betray them. So they will have nothing but Hellfire for eternity.

What is nifaaq (hypocrisy)? And how many types of nifaaq exist?

Definition of Nifaaq or Hypocrisy	
Linguistically	Hiding one's true intent, pretending virtue
Islamically	Showing others that one is a Muslim while concealing unbelief and hostility.

Categories of Nifaaq
Major Nifaaq (relating to belief)
Minor Nifaaq (relating to deeds)

Major nifaaq: To present an outward appearance of belief in Islam while concealing within that which negates it. One who practices hypocrisy appears to be a Muslim but has kufr or shirk in his heart.

The ruling on major nifaaq:

This type constitutes apostasy and condemns those who practice it to the lowest level of the Hellfire.

Types of major nifaaq:

1. Denying Prophet Muhammad (ﷺ).
2. Denying some of the Prophet's teachings.
3. Hating the Messenger (ﷺ).
4. Hating some of what the Messenger (ﷺ) was sent with.
5. Rejoicing over the decline of the Messenger's religion.
6. Resenting the dominance of the Messenger's religion or hating that Islam is overcoming other religions.

Minor nifaaq: To possess a trait of the hypocrites while retaining faith in the heart.

The ruling on minor nifaaq:

It does not constitute apostasy but is considered as a means to it. A person who has it combines both faith and hypocrisy. If the latter prevails he becomes a total hypocrite.

Examples of minor nifaaq:

1. Telling lies.
2. Breaking promises.
3. Betraying trusts.

4. Behaving treacherously after entering into an agreement.
5. Behaving sinfully when disputing.
6. Being too lazy to attend congregational prayer in the masjid.
7. Showing off one's good deeds.

The Messenger of Allaah (ﷺ) said: "Four traits – whoever possesses them is a pure hypocrite. And whoever possesses one of them would possess a trait of hypocrisy until he abandons it. When he is entrusted he betrays, when he speaks he lies, when he makes an agreement he breaks it and when he disputes with others he transgresses." **(Al-Bukhari and Muslim)**

A person who has all these traits has indeed combined all the evil traits of hypocrisy. But he who has one of them possesses one trait of hypocrisy. A person may possess both good and evil traits along with imaan, kufr and hypocrisy. He will earn rewards and punishment in accordance with the deeds which necessitate either of them, such as being too lazy to attend congregational prayer in the masjid, for this is the behavior of a hypocrite. Hypocrisy is a very dangerous evil of which even the Prophet's companions were fearful. Ibn Abi Malaykah said: "I met thirty companions of Allaah's Messenger (ﷺ), all of whom were afraid of falling into hypocrisy."

Almighty Allaah said in the noble Qur'an:

فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ وَيَحْلِفُونَ بِأَلَلِهِ إِنَّهُمْ لَمِنْكُمْ وَمَا هُمْ مِنْكُمْ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ.

So let not their wealth or their children impress you. Allaah only intends to punish them through them in worldly life and that their souls should depart [at death] while they are disbelievers. **(9:55 and 9:85)**

Chapter 9

Al-Walaa' wal-Baraa' (Alliance and Enmity)

Al-walaa' wal-baraa' is an Arabic phrase. Within the context of Islam, the phrase means on one hand, liking whatever is pleasing to Allaah and His Messenger, and on the other hand, disliking and keeping away from whatever is displeasing to Allaah and His Messenger (ﷺ).

What is the meaning of this phrase?

1. Al-walaa': Alliance for the sake of Allaah means to love Allaah and show loyalty to Him by following His Sharee'ah. It means to love all that is good and encouraged in the Qur'an and Sunnah. This type of love requires one to defend Allaah's religion, adhere to it and preserve it. It also requires one to love all those who are obedient to Allaah and to defend and assist them.

2. Al-baraa': Enmity for the sake of Allaah means to show anger and disassociate oneself from those who oppose Allaah, His Messenger (ﷺ), His religion or the believers. It is to struggle and fight against them in order to defend, uphold and spread the religion of Allaah and His Messenger (ﷺ).

There is a clear example of this in Ibraheem (عليه السلام), as narrated in the Qur'an, where Allaah Almighty says:

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

There has been for you a good example in Ibraheem and those with him, when they told their people, "Indeed, we are disassociated from you and whatever you worship other than Allaah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allaah alone. (60:4)

The importance of walaa' and baraa'

1. It is considered an Islamic fundamental.
2. It is the tightest bond of faith.
3. It is from the religion of Ibraheem and the religion of Muhammad (peace be upon them both).
4. It is the foundation upon which all relationships and dealings in a Muslim community are built.

Types of people and their right as to alliance and enmity

People in al-walaa' and al-baraa' are of three kinds:

1. **Those who should be loved completely without any enmity** – These are the genuine, faithful believers such as the prophets, the siddeeqoon (those followers of the prophets who were first to believe in them, such as Abu Bakr as-Siddeeq), the martyrs and the righteous believers. The person most worthy of a Muslim's love is Prophet Muhammad (ﷺ), and love of him is more essential than loving one's self, sons, parents and the rest of mankind. Second, the Muslim must love the Prophet's wives, who are "mothers of the believers" and his companions (the Sahaabah).
2. **Those who should be hated completely without any love** – These are the enemies of Islam among the non-believers, hypocrites and polytheists.
3. **Those who should be loved in one way and disliked in another way** – There are those for whom both love and hate are enjoined. They are Muslims who have committed major sins. They should be loved for their belief and hated for the sins they commit. Loving them requires advising them to be righteous and directing them to the right path. When they have committed a sin, we should advise them to stop and repent to Allaah. It is not permitted to see them commit a sin without telling them to stop it, but we should not hate them completely without any love because although they committed sin, their faith might lead them to repent and become righteous.

Walaa' (alliance and loyalty) is an obligation toward Muslim believers. But it is prohibited in the case of non-believers and polytheists.

In relation to the latter (non-Muslims), the Qur'an mentions two subdivisions of walaa'. They are tawalli and muwaalaah.

Tawalli means taking someone as a close associate or protector, and indicates love for polytheism (shirk) and the polytheists, or loving unbelief (kufr) and the unbelievers, wanting Muslims to be defeated and being on the side of their enemies.

The ruling on tawalli: It is considered to be major kufr, and the one who does it is an apostate. Proof of that is Allaah's saying:

وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ.

And whoever is an ally to them among you – then indeed, he is [one] of them.

(5:51)

Muwaalaah means loving and honoring the unbelievers or polytheists for worldly reasons, without opposing the Muslims or being on the side of their enemies.

The ruling on muwaalaah: It is unlawful and is of the major sins. Proof of that is Allaah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth. (60:1)

Some signs of muwaalaah of the non-believers:

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

Chapter 10

'Ibaadah (Worship)

What does 'ibaadah mean?

Linguistically: In Arabic, the term '*ibaadah* means submission, surrender, or more generally, worship.

Islamically: Scholars have given several definitions for this term:

Ibn Taymiyyah said, "'Ibaadah is a comprehensive term which encompasses everything Allaah loves and is pleased with of words and actions – both apparent and hidden."

Ibn al-Qayyim said: "'Ibaadah is the utmost degree of love for Allaah accompanied by complete surrender." And he said, "It comprises slavery of the heart, tongue, and limbs to Allaah."

Shaykh Abdur-Rahmaan bin Naasir as-Sa'di said, "Love and submission to Allaah are the essence and core of worship. Complete love and submission to Allaah is the reality of worship. If any of these two aspects is missing, it is not considered true worship. This is because submitting oneself to Allaah is the core of worship which cannot be achieved except through a complete love from which the love of everything else follows."

Pillars of 'ibaadah

1. Love
2. Fear
3. Hope

Conditions for Allaah's acceptance of one's worship

1. Ikhlaas (sincerity) – it is done for the acceptance of Allaah alone.
2. Sawaab (correctness) – it is done according to the teachings of Prophet Muhammad (ﷺ).

Proofs from the Qur'an and Hadith for these conditions

For sincerity:

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

And they were not commanded except to worship Allaah, [being] sincere to Him in religion... (98:5)

For following the Sunnah of Prophet Muhammad (ﷺ):

Allaah's Messenger (ﷺ) said, "Whoever innovates something in this religion of ours that is not a part of it – it will be rejected." (Al-Bukhari and Muslim)

For both conditions:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

So whoever would hope for the meeting with his Lord – let him do righteous work and not associate in the worship of his Lord anyone. (18:110)

'Ibaadah is of two types:

1. **Universal servitude** – This is submission to Allaah's universal command, which includes both the believer and non-believer in the sense that everything in the universe is owned by Allaah and everyone is His slave due to having been created by Him.

Proof from Qur'an of universal servitude:

إِنْ كُلُّ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ عَبْدًا

There is none in the heavens and the earth except that he comes to the Most Merciful [Allaah] as a slave. (19:93)

2. **Religious servitude** – This is submission to Allaah's legislation in such duties as prayer, fasting, good conduct, etc.

Proof of religious servitude:

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

And the servants of the Most Merciful are those who walk upon the earth unaffectedly, and when the ignorant address them [harshly], they say [words of] peace. (25:63)

An important rule pertaining to tawheed in worship:

Any action that is considered 'ibaadah must be devoted to Allaah alone. Otherwise the act is done for someone else and would be considered as worshipping that person, which is shirk.

Proofs for the requirement of tawheed in worship:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

And your Lord has decreed that you worship not except Him... (17:23)

وَاَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

Worship Allaah and associate nothing with Him... (4:36)

Examples of 'ibaadah:

- Supplication is worship. Supplicating to other than Allaah is associating a partner with Him, and this is shirk.
- Fear is worship. Fearing other than Allaah concerning that in which only Allaah should be feared is shirk.
- Trusting Allaah is worship. Placing trust in other than Allaah concerning matters in which Allaah alone can help is shirk.
- Obedience is worship. Obeying another in disobedience to Allaah is shirk.

The Messenger of Allaah (ﷺ) said, "The right of Allaah upon His servants is that they worship Him without associating anything with Him." (Al-Bukhari and Muslim)